

DISTANCE LEARNING PROGRAMME, UNIVERSITY OF IBADAN

SOC 212
(EVOLUTION OF CULTURE AND SOCIETY)

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Module 1 What Anthropology is

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will be able to learn what anthropology is, the types of anthropology; the areas of interest of anthropologist, and the forms of cultural and biological adaptation. You may probably need to go through Soc 101 as background understanding for what this section entails. As the various division of anthropology is being explained, your understanding will be enriched to appreciate the study.

What are the various divisions of anthropology? What does human adaptation means in anthropology? What are the forms of cultural and biological adaptation? What is the relationship between anthropology and other academic fields?

Learning Outcomes for Module 1

When you have studied this session, you should be able to:

- 1.1 Define and use correctly all of the key words printed in **bold**. (SAQs 1.1, 1.2, 1.4)
- 1.2 Divide the study anthropology into four sub-fields. (SAQs 1.1, 1.2,)
- 1.3 Define Human adaptation. (SAQs 1.3)
- 1.4 State the forms of cultural and biological adaptation. (SAQs 1.4)
- 1.5 Identify existing relationship between anthropology and other academic fields.
(SAQs 1.1 and 1.5)

1.1 The Scope of Anthropology

1.1.1 Anthropology Sub-Field

To understand the scope of anthropology, one must understand its sub-disciplines and the relationship between them. Appreciating these sub-disciplines will enrich the learner understanding of the anthropological field. Anthropology therefore, has two general broad divisions (1) **Physical anthropology** and (2) **Cultural anthropology**. However, in more concise way anthropology as an academic discipline have four sub-fields. They are: **Cultural anthropology; Archaeology; Biological anthropology** and **Linguistic anthropology**.

Archeological Anthropology study human behavior; through cultural patterns and the process of gathering material remains. Examples of such materials remains are artifacts (e.g., potsherds, jewelry, and tools); garbage; burials remains and remains of structures.

Archaeologists use paleoecological studies to establish ecological and subsistence parameters within which given groups lived. Archaeological record provides unique opportunity to look at changes in social complexity over time. Archaeologists also study the cultures of historical and living people. Historical archaeology combines archaeological data and textual data to reconstruct historically known groups. Study shows that what people reported may contrast with real behavior.

Biological Anthropology may be viewed as the study of human biological variation in time and space. It includes evolution, genetics, growth and development, and primatology. Biological Anthropology draws on biology, zoology, geology, anatomy, physiology, medicine, public health, osteology, and archaeology.

Special interests can be given to **Paleoanthropology** and **Primatology**.

Paleoanthropology is the study of human evolution as revealed by the fossil record.

This is seen in, human genetics; human growth and development; Human biological plasticity (body's ability to change). **Primatology** in order hand is the study of the biology of primate evolution; primate behaviour; and the social life of the primates.

Linguistic Anthropology is the study of language in its social and cultural context across space and time. It consists of the following: **Historical linguists** are concern with the reconstruct of ancient languages and the study of linguistic variation through time. **Sociolinguistics** however, investigates relationships between social and linguistic variation (**anthropological linguistics**) to discover varied perceptions and patterns of thought and practice in different cultures.

1.2 Human adaptation.

Human adaptation occurs in all known society. The society herself organized life in groups, with cultural belief. **Culture** is a form of learn traditions, customs and innovations that govern behavior and beliefs. This is what diferenciate modern man from other primate; culture made human distinct and it is transmitted through learning.

Adaptation is the process by which organisms cope with environmental forces and stresses (see table 1.1). Humans adapt using biological and cultural means. As shown by research rate of change accelerated during the past 10,000 years. The first civilizations arose between 6000 and 5000 B.P. (Before the Present).

Table 1.1 Forms of Cultural and Biological Adaptation (to High Altitude)

TABLE 1.1 Forms of Cultural and Biological Adaptation (to High Altitude)		
Form of Adaptation	Type of Adaptation	Example
Technology	Cultural	Pressurized airplane cabin with oxygen masks
Genetic adaptation (occurs over generations)	Biological	Larger "barrel chests" of native highlanders
Long-term physiological adaptation (occurs during growth and development of the individual organism)	Biological	More efficient respiratory system, to extract oxygen from "thin air"
Short-term physiological adaptation (occurs spontaneously when the individual organism enters a new environment)	Biological	Increased heart rate, hyperventilation

1.3 Relationship between anthropology and other academic fields

Generally academic discipline of anthropology includes: Sociocultural (cultural anthropology); Archaeological; Biological and Linguistic as noted earlier. Anthropology was developed in the United State of America. Early American anthropologists studying native peoples of North America combined studies of customs, social life, language, and physical traits. They came to a sound conclusions about "human nature" cannot be derived from studying a single nation, society, or cultural tradition.

Biocultural is the inclusion and combination (to solve a common problem) of biological and cultural perspectives and approaches. Culture is a key environmental force in determining how human bodies grow and develop. Cultural standards of attractiveness and propriety influence participation and achievement in sports.

Cultural Anthropology however, describes, analyzes, interprets, and explains social and cultural similarities and differences. One of the ways to do that is the used of both ethnography and ethnology methods (see table 2).

Table 1.2 Ethnography and Ethnology – Two Dimensions of Cultural

Anthropology

TABLE 1.2 Ethnography and Ethnology—Two Dimensions of Cultural Anthropology	
Ethnography	Ethnology
Requires fieldwork to collect data	Uses data collected by a series of researchers
Often descriptive	Usually synthetic
Group/community specific	Comparative/cross-cultural

In **Ethnography** a fieldwork will be conducted in a particular culture; and then provides account of that community, society, or culture. While, in **Ethnology** the researcher will use cross cultural comparison; it may be the comparative study of ethnographic data, two or more communities, societies or culture. The use of ethnography and ethnology are not limited to anthropology alone, this made the field to be related to other academic fields of study.

Anthropology as a science uses systematic field of study or body of knowledge that aims, through experiment, observation, and deduction, to produce reliable explanations of phenomena with reference to the material and physical world. Here, we shall see briefly, the relationship of anthropology and other academic fields.

Cultural Anthropology and Sociology share an interest in social relations, organization, and behavior. Originally, sociologists focused on industrial West. Anthropology and Psychology as Malinowski contended that cultural context molds individual psychology, here he shows the relationship between the two discipline. Anthropological science uses scientific methods of explanation and conduct researches through theoretical and hypothesis testing.

Scientists strive to improve understanding by testing **hypotheses** that suggest

explanations of things and events. They explain how and why of the thing to be understood (the explicandum) is, related to other things in some known way. An **association** in research is the observed relationships between two or more measured variables. While a **theory** is more general because it is an explanatory framework, containing a series of statements, that helps us understand why (something exists or happens in a particular way). Theories suggest patterns, connections, and relationships that may be confirmed by new research. Associations usually state probabilistically with two or more variables that tend to be related in a predictable way. Theories cannot be proved; but we evaluate them through the method of falsification. Theories that are not disproved are accepted because the available evidence seems to support them. These processes are evident in anthropological enterprise and in other academic fields.

Activity 1.1

Take a moment to reflect on what you have read so far. Based on your learning experience, on what anthropology is, note some of the forms of culture and biological adaptation in table 1.1.

Activity 1.1 Feedbacks:

Table 1.1. Forms of Cultural and Biological Adaptation (to High Altitude)

TABLE 1.1 Forms of Cultural and Biological Adaptation (to High Altitude)		
Form of Adaptation	Type of Adaptation	Example
Technology	Cultural	Pressurized airplane cabin with oxygen masks
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Short-term physiological adaptation (occurs spontaneously when the individual organism enters a new environment)	Biological	Increased heart rate, hyperventilation

Summary of Module 1

In Module 1, you have learned that:

1. Anthropology is a science that uses experimentation, observation, and deduction, to produce reliable explanations of phenomena with reference to the material and physical world.
2. Anthropology as an academic discipline has four sub-fields. They are: Cultural anthropology; Archaeology; Biological anthropology and Linguistic anthropology.
3. Adaptation is a process by which organisms cope with environmental forces and stresses.
4. Cultural and biological adaptation takes the forms of technology, genetic adaptation, long and short term physiological adaptation.
5. There are existing relationship between Cultural Anthropology and Sociology; Anthropology and Psychology; anthropology and biology; anthropology and archaeology

Self-Assessment Questions (SAQs) for Module 1

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 1.1 (tests learning outcome 1.1)

Define anthropology?

SAQ 1.2 (tests learning outcome 1.2)

Can you divide anthropological study to four sub-fields?

SAQ 1.3 (tests learning outcome 1.3)

In what way or ways can you define adaptation in your own word?

SAQ 1.4 (tests learning outcome 1.4)

Itemize and describe the forms of cultural and biological adaptation?

SAQ 1.5 (tests learning outcome 1.5)

Identify existing relationship between anthropology and other academic fields?

Notes on the Self-Assessment Questions (SAQs) for Module 1

SAQ 1.1: Anthropology is a science because it uses systematic field of study or body of knowledge that aims, through experiment, observation, and deduction, to produce reliable explanations of phenomena with reference to the material and physical world.

SAQ 1.2: Anthropology as an academic discipline has four sub-fields. They are: Cultural anthropology; Archaeology; Biological anthropology and Linguistic anthropology.

SAQ1.3: Adaptation is a process by which organisms cope with environmental forces and stresses.

SAQ 1.4: Cultural and biological adaptation takes the forms of technology, genetic adaptation, and long and short term physiological adaptation.

SAQ 1.5: There are existing relationship between Cultural Anthropology and Sociology; Anthropology and Psychology; anthropology and biology; anthropology and archaeology

Further Reading

1. Beal RL et. al(1971) *An Introduction to Anthropology*. New York: The MacMillan Company.
2. Gary Ferraro (2008) *Classic Readings in Cultural Anthropology*. Cengage Learning
3. Oke EA 1984 *An introduction to social anthropology*. Ibadan: Longman.
4. Onwuejeogwu MA 1992 *The social anthropology of Africa: an introduction*. Ibadan: Heinemann and Books Nigeria.

Module 2 Survey of human origins and cultural achievements

Expected duration: 1 week or 2 contact hours

Introduction

In this study sessions you will be able to learn about human origin and cultural achievement. This unit portray human history from the view point of evolutionary theory. Here you will be informed about the evolutionary history of primate, element of change in human evolution and transition to civilization among others

You may want to ask, what then are the changes in human evolutionary process? What factors influences human evolution? What is cultural behaviour and

achievements?

Learning Outcomes for Module 2

When you have studied this session, you should be able to:

2.1 Define and use correctly all of the key words printed in **bold**. (SAQs 2.1, 2.2, 2.4)

2.2 Discuss the changes in human evolutionary process (SAQs 2.1, 2.2,)

2.3 Identify the factors that influenced human evolution (SAQs 2.3)

2.4 Describe the meaning of behaviour and achievements (SAQs 2.1 and 2.4).

2.1 Evolutionary History of the Primate

The evolutionary history of the **primates** can be traced back to 65 million years or more, as one of the oldest of all surviving placental mammal groups. The oldest known primate like mammal species is the Plesiadapis which come from North America, but they were widespread in Europe, Asia and Africa during the tropical conditions of the Paleocene and Eocene. Notharctus (see figure 1.1) existed since the beginning of modern climates marked by the formation of the first Antarctic ice in the early Oligocene around 30 million years ago. Fossil evidence found in Germany in the 1980s was determined to be about 16.5 million years old, some 1.5 million years older than similar species from East Africa. This challenged the original theory about human ancestry originating on the African continent.



Figure 2: 1 Notharctus (Sources)

African apes and humans including *Dryopithecus* migrated south from Europe or Western Asia into Africa. The surviving tropical population, seen most completely in the upper Eocene and lowermost Oligocene fossil beds of the Fayum depression southwest of Cairo, gave rise to all living primates they are: Lemurs of Madagascar; Lorises of Southeast Asia; Galagos or "bush babies" of Africa; Anthropoids; platyrrhines or New World monkeys; Catarrhines or Old World monkeys; The great apes and then Humans.

In the class of primate still are: *Kamoyapithecus*: Oldest catarrhine from uppermost Oligocene at Eragaleit in the northern Kenya Rift Valley. Dated to 24 million years ago, its ancestry is believed to be species related to *Aegyptopithecus*, *Propithecus*, and *Parapithecus* from the Fayum, at around 35 million years ago.

Saadanius: Described as a close relative of the last common ancestor of the crown catarrhines. Tentatively dated to 29–28 million years ago, filling an 11-million-year gap in the fossil record. In the early Miocene, about 22 million years ago, the many kinds of arboreally adapted primitive catarrhines from East Africa suggest a long

history of prior diversification.

Fossils at 20 million years ago include fragments attributed to *Victoriapithecus*, the earliest Old World Monkey. Among the genera believed to be in the ape (figure 2: 2) lineage leading up to 13 million years ago are: *Proconsul*, *Rangwapithecus*, *Dendropithecus*, *Limnopithecus*, *Nacholapithecus*, *Equatorius*, *Nyanzapithecus*, *Afropithecus*, *Heliopithecus*, and *Kenyapithecus*. All from East Africa



Figure 2.2 Ape using tool

The presence of other generalized non-cercopithecids of middle Miocene age: *Otaviapithecus* from cave deposits in Namibia. *Pierolapithecus* and *Dryopithecus* from France, Spain and Austria. Evidence of a wide diversity of forms across Africa and the Mediterranean basin during the relatively warm and equable climatic regimes of the early and middle Miocene

Oreopithecus the youngest of the Miocene hominoids, from 9 million year old coal beds in Italy.

Anatomically modern humans evolved from archaic *Homo sapiens* in Africa in the Middle **Paleolithic**, about 200,000 years ago. By the beginning of the Upper

Paleolithic 50,000 BP (Before Present), full behavioral modernity, including language, music and other cultural universals had developed.

The out of Africa migration is estimated to have occurred about 70,000 years BP. Modern humans subsequently spread to all continents, replacing earlier hominids, they inhabite Eurasia and Oceania by 40,000 BP. The Americas at least 14,500 years BP.

A popular theory is that they displaced *Homo neanderthalensis* and other species descended from *Homo erectus* (which had inhabited Eurasia as early as 2 million years ago) through more successful reproduction and competition for resources.

The exact manner or extent of the coexistence and interaction of these species is unknown and remains a controversial subject. Archaeogenetics: strongly support the "out-of-Africa" scenario since the 1990s, rejected the multiregional hypothesis, modern humans evolved, at least in part, from independent hominid populations.

Geneticists: Lynn Jorde and Henry Harpending: Variation in human DNA is minute compared to that of other species. During the Late Pleistocene, the human population was reduced to a small number of breeding pairs. No more than 10,000 and possibly as few as 1,000 resulting in a very small residual gene pool.

2.2 Factors that influenced human evolution

Human evolution is characterized by morphological, developmental, physiological and behavioural changes. In morphological change, it involved the evolution of a bipedal locomotor adaptation from an arboreal or semi arboreal one, with all adaptations characterised with a valgus knee; low intermembral index (long legs relative to the arms) and reduced upper-body strength. Other factors in

morphological change include: evolution of a power and precision grip; a reduced masticatory system; a reduction of the canine tooth and the descent of the larynx and hyoid bone, making speech possible.

Physiological and behaviour change involved the evolution of hidden oestrus, or concealed ovulation, coincided with the evolution of important behavioural changes. A significant behavioural change was the development of material culture. However, the relationships between all these changes are still a subject of debate. The next stage is the transition to civilization.

In transition to civilization most humans lived as hunter-gatherers until c. 10,000 years ago. They generally lived in small nomadic groups known as band societies. The advent of agriculture prompted the Neolithic Revolution, when access to food surplus led to the formation of permanent human settlements, the domestication of animals and the use of metal tools. Agriculture encouraged trade and cooperation, and led to complex society; it is the peak of the Holocene calendar or Human Era due to its importance of the date for human society.

2.3 The meaning of behaviour and achievements

Human behaviour consistently changes, new ideas were acquired, as they learn new thing and moved from one stages of discovery to another. The late middle ages saw the rise of revolutionary ideas and technologies. For example in China, an advanced and urbanized society promoted innovations and sciences, such as printing and seed drilling. In India, major advancements were made in mathematics, philosophy, religion and metallurgy. The Islamic Golden Age saw major scientific advancements in Muslim empires. In Europe, the rediscovery of classical learning and inventions such as the printing press led to the Renaissance in the 14th and 15th centuries. All

these achievement involved and informed human behaviour. After the renaissance, follows the next 500 years of exploration, and colonialism, which brought great parts of the world under European control, leading to later struggles for independence.

More so, as human continued to express themselves and find meaning, there came the scientific revolution in the 17th century and the Industrial Revolution in the 18th–19th centuries. These promoted major innovations and informed human behaviour and acheivement in: transport: railway and automobile; energy development: coal and electricity; government: representative democracy and Communism.

The world has suddenly become a global village through information age, at the end of the 20th century; modern humans live in a world that has become increasingly globalized and interconnected. In 2010 alone (not accounting for current day data) about 2 billion humans are able to communicate with each other via the Internet, other 3.3 billion by mobile phone subscriptions. Places that were distance before are now close through information technology.

Activity 2.1

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowledge of the evoluntionary history of the Primate, note down some of the historical antecedent that encompassed the modern man?

Activity 2.1 Feedback:

Take a look at figure 2.3; it portrays the modern man's achievement. Show how these tools do informed people's behaviour?

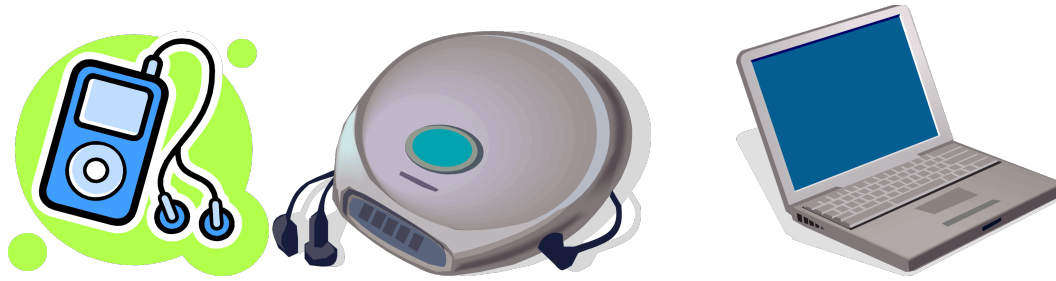


Figure 3.1 showing a C.D player; computer Game; and a laptop computer.

Summary of Module 2

In Module 2, you have learned that:

1. The evolutionary history of the primates can be traced back to 65 million years or more, as one of the oldest of all surviving placental mammal groups.
2. Human evolution is characterized by morphological, developmental, physiological and behavioural changes.
3. Most humans lived as hunter-gatherers until c. 10,000 years ago. They generally lived in small nomadic groups known as band societies and that, the advent of agriculture prompted the Neolithic Revolution, when access to food surplus led to the formation of permanent human settlements, the domestication of animals and the use of metal tools.
4. The Scientific Revolution in the 17th century and the Industrial Revolution in the 18th–19th centuries promoted major innovations and informed human behaviour and achievement in transport; energy development and government.

Self-Assessment Questions (SAQs) for Module 2

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 2.1 (tests learning outcome 2.1)

How can we correctly describe the evolutionary history of the primate?

SAQ 2.2 (tests learning outcome 2.2)

Discuss the changes in human evolutionary process?

SAQ 2.3 (tests learning outcome 2.3)

Identify the factors that influenced human evolution?

SAQ 2.4 (tests learning outcome 2.4)

Describe the meaning of behaviour and achievements?

Notes on the Self-Assessment Questions (SAQs) for Module 2

SAQ 2.1: The evolutionary history of the primates can be traced back to 65 million years or more, as one of the oldest of all surviving placental mammal groups.

SAQ 2.2: Human evolution is characterized by morphological, developmental, physiological and behavioural changes.

SAQ 2.3: Most humans lived as hunter-gatherers until c. 10,000 years ago. They generally lived in small nomadic groups known as band societies and that, the advent of agriculture prompted the Neolithic Revolution, when access to food surplus led to the formation of permanent human settlements, the domestication of animals and the use of metal tools.

SAQ 2.4: The Scientific Revolution in the 17th century and the Industrial Revolution in the 18th–19th centuries promoted major innovations and informed human behaviour and achievement in transport; energy development and government.

Further Reading

1. Clark Spencer Larsen (2008) *Our origins: discovering physical anthropology*. W.W. Norton & Co.
2. Radcliffe SA (ed.) 2006. *Culture and Development in a Globalizing World: Geographies, Actors and Paradigms*. Oxford: Routledge, Taylor & Francis Group.
3. Jegede AS (2007) Cultural symbols and health communication in Yoruba setting of Southwestern Nigeria. *Journal of Environment and Culture*. 4(1): 1-15.
4. Jegede AS & Ajala AS, (2005) Globalization, academic disciplines and development: Wither is anthropology in Nigeria? *West African Journal of Archeology* vol. 35 nos. 1&2: pp136 -142.

Module 3 Family and kinship

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will be able to learn what kinship is all about, kinship types, descent and the terms. What story have you heard of recent that talk about people geneology? You are more likely going to remember the story of Abraham or Ibrahim depending on your religious affiliation (the story is the same). You could take time to read the story if you are having difficulty in remembering the seen in the setting. Let me give you a tip, it was a story of a man with a father, also having brothers and other relatives. He equally got a son that had other children and great grand children. That story illustrates to us what we are going to read about kinship, its meaning and the typology.

These questions may provoke your interest: what is kinship all about? What types of kinship system do we have? What constitute a descent structure?

Learning Outcomes for Module 3

When you have studied this session, you should be able to:

- 3.1 Define and use correctly all of the key words printed in **bold**. (SAQs 3.1, 3.2, 3.4)
- 3.2 Define the term kinship (SAQs 3.1, 3.2,)
- 3.3 Itemize the types of Kin (SAQs 3.3)
- 3.4 Describe the various level of decent structure (SAQs 3.1 and 3.4).

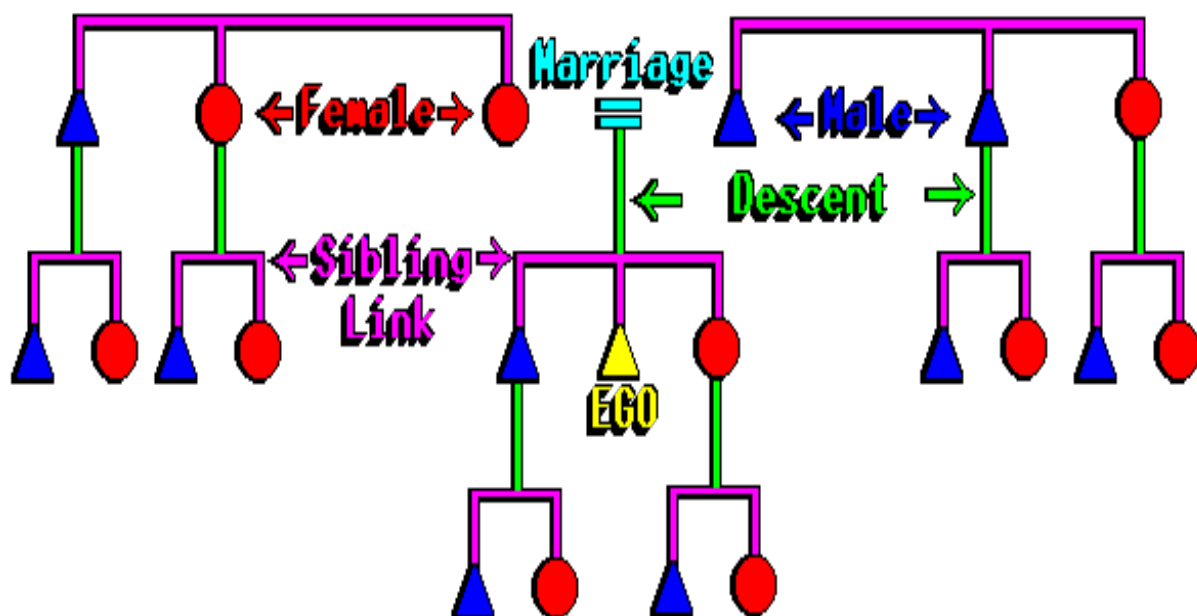
3.1 The Conceptual Definition of Kinship

3.1.1 What kinship is

Kinship is a system of social ties deriving from the recognition of genealogical relations universally recognized and universally accorded with social importance. In one sense, kinship is determined by biological factors. One is related to one's father and mother by the virtue of one's birth. Their father and mother are related by virtue of their living together and producing children. Moreover, the children of the same parents are related by the fact that all of them are offspring of the same spouse. However, kinship is also sociologically determined. By this we mean that different societies conceived kinship differently. In this biological relationships function only as a starting point. As you might probably know, the children of a married couple may include an adopted child apart from their biological children.

Kin types consist of: 1. Consanguineals. 2. Affinals. 3. Fictive kin. 4. Lineals. 5. Collaterals.

Figure 3:1 Kinship Diagram



3.1.2 The tribe

Leaders of localized descent groups or a territorial group often emerge in a tribe. The authority is personal because the leader is not elected; no formal office is via for unlike the political parties. Among the tribal people status is a result of personal behaviour, it is often achieved through exchange; i.e gift exchange; redistribution by public exchange of scarce resources

In kinship and descent there is an idiom to explain the relationship and the difference. One is to see it as a way of expressing social relations and the exchanges, rights, and obligations it implied. Two is to see it as selective, then, each system emphasizes different relations. To put in another word, kinship define social groups, produces forms of social stratification, locate people within those groups and position people and groups in relation to one another both in space and time.

Kinship and political organization in tribes of **segmentary lineage** system, when we say segementary, it means that the lineage could be maximal lineage, major, minor, or minimal lingeage. All the segments do form alliances to face threats, at this point they are all equal and no leadership is above minimal or primary segments they organally came from.

3.2 Various level of decent structure

Descent system here relate to the rules that people in different cultures are use to, to determine parenthood, identify ancestry, assign people to social categories, groups, and roles on the basis of inherited status. In corporate they shares resources in common, own property, organize labour, assign status, regulate relations with other groups and endures beyond individual members.

What a descent group is: It is a group of people who recognize descent from a real or

mythical ancestor. There is criterion for membership, a publicly recognised social entity, everyone is unambiguously assigned to a group, obligations and roles keeps group together, citizenship derived from lineage membership and legal status depends on it, political power and religious power derived from it, a strong effective base for social relations.

Descent Terms are: Unilineal; Matrilineal; Patrilineal; Ambilineal; Bilateral or Cognatic

In Descent Structures the following is obtained: lineages (patri & matri) those are common ancestor. Clan means several lineages common ancestor, usually large groups that are associated with mythical ancestors. Phratry which is unilineal descent group composed of a number of supposedly related clans. Also moieties mean half, when an entire society is divided into 2 unilineal descent groups. Many societies have 2 or more types of descent groups in various combinations some have lineages & clans; others may have clans & phrateries but no lineages.

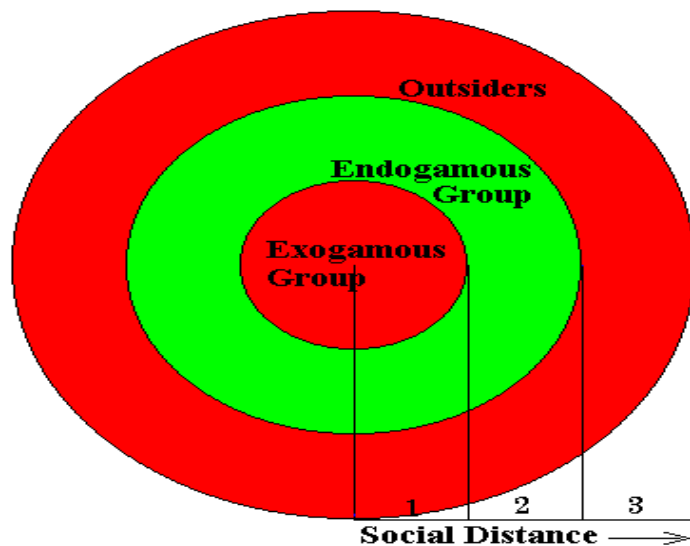
Exogamy & Endogamy: Exogamy is seeking people to have sexual relations outside one's group it could be said to mean seeking others to become us (See figure 3.2).

Endogamy is mating or marriage within a group to which one belongs, most societies are endogamous groups. To illustrate this exogamy links groups together while endogamy keeps groups apart. Rules of endogamy help maintain social, economic, & political distinctions & preserve limitations to the access of wealth & resources.

-Activity 3.1

Take a moment to reflect on what you have read so far. Based on your learning experience, note down the different type of family system identified by anthropology?

Activity 3.1 Feedback: Take a look at figure 3.2; it describes the concept of exogamy and endogamy. Figure 3:2 Insiders & Outsiders



Summary of Module 3

In Module 3, you have learned that:

Exogamy is seeking people to have sexual relations outside one's group. Seeking others to become us. While Endogamy – mating or marriage within a group to which one belongs.

1. Kinship is a system of social ties derived from the recognition of genealogical relations that is universally recognized and universally accorded with social importance.
2. Kin types consist of Consanguineals; Affinals; Fictive kin; Lineals and Collaterals.
3. Descent structure follows as: lineages (patrilineage & matrilineage) - common ancestor; clan several lineages common ancestor, usually large groups that are associated with mythical ancestors. and phratry - unilineal descent group

composed of a number of supposedly related clans.

Self-Assessment Questions (SAQs) for Module 3

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 3.1 (tests learning outcome 3.1)

Can you correctly differentiate between exogamy and endogamy?

SAQ 3.2 (tests learning outcome 3.2)

Define kinship?

SAQ 3.3 (tests learning outcome 3.3)

Itemize kin type?

SAQ 3.4 (tests learning outcome 3.4)

Can you identify decent structure?

Notes on the Self-Assessment Questions (SAQs) for Module 3

SAQ 3.1: Exogamy is seeking people to have sexual relations outside one's group. Seeking others to become us. While Endogamy – mating or marriage within a group to which one belongs.

SAQ 3.2: Kinship is a system of social ties derived from the recognition of genealogical relations that is universally recognized and universally accorded with social importance.

SAQ3.3: Kin types consist of Consanguineals; Affinals; Fictive kin; Lineals and Collaterals.

SAQ 3.4: Descent structure follows as: lineages (patrilineage & matrilineage) - common ancestor; clan several lineages common ancestor, usually large groups that are associated with mythical ancestors. and phratry - unilineal descent group composed of a number of supposedly related clans.

Further Reading

1. Falola T 2001 *Culture and Customs of Nigeria*. Durham: Carolina Academic Pres
2. Haviland WS, Prins HEL Walrath D & McBride B (2008) *Anthropology: the human challenge*. Wadsworth Cengage Learning (12th edn.).

Module 4 Subsistence and economic systems

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will be able to learn how man survives through subsistence and economic system. This is an important indicator of cultural behaviour and achievements during human evolution as pointed out in unit one. As you have learnt from previous courses on culture, culture and social institutions relate to a people's technology, economy, and natural environment. All of these factors together define a people's patterns of subsistence; these relate to how they feed, clothe, shelter, and

otherwise provide for themselves.

Why subsistence is important to homo survival? What cultural and environmental elements promote economy subsistence in homo?

Learning Outcomes for Module 4

When you have studied this session, you should be able to:

4.1 Define and use correctly all of the key words printed in **bold**. (SAQs 1.1, 1.2, 1.4)

4.2 Explain the why subsistence is important to homo survival (SAQs 1.1, 1.2,)

4.3 identify the cultural and environmental elements that influences economy subsistence in homo (SAQs 1.3)

4.1 Models of subsistence in early Homo

4.1.1 Subsistence

Subsistence strategies includes: **hunting and gathering; horticulture; subsistence farming; surplus farming; pastoralism and agriculture**. Human subsistence refers to the types of food humans eat, the technology used in and methods of obtaining or producing food, and the ways in which social groups or societies organize themselves for getting, making, and distributing food. For millions of years, humans probably fed on-the-go, much as other primates do. The lifestyle associated with this feeding strategy is generally organized around small, family-based social groups that take advantage of different food sources at different times of year.

The early human diet probably resembled that of closely related primate species. The great apes eat mostly plant foods. Many primates also eat easily obtained animal foods such as insects and bird eggs. Among the few primates that hunt,

chimpanzees will prey on monkeys and even small gazelles. The first humans probably also had a diet based mostly on plant foods. In addition, they undoubtedly ate some animal foods and might have done some hunting. Human subsistence began to diverge from that of other primates with the production and use of the first stone tools. With this development, the meat and marrow (the inner, fat-rich tissue of bones) of large mammals became a part of the human diet. Thus, with the advent of stone tools, the diet of early humans became distinguished in an important way from that of apes.

Scientists have found broken and butchered fossil bones of antelopes, zebras, and other comparably sized animals at the oldest archaeological sites, which date from about 2.5 million years ago. With the evolution of late *Homo*, humans began to hunt even the largest animals on Earth, including mastodons and mammoths, members of the elephant family. Agriculture and the domestication of animals arose only in the recent past, with *H. sapiens*.

4.1.2 Models of subsistence in early Homo

Paleoanthropologists have debated whether early members of the modern human genus were aggressive hunters, peaceful plant gatherers, or opportunistic scavengers. Many scientists once thought that predation and the eating of meat had strong effects on early human evolution. This *hunting hypothesis* suggested that early humans in Africa survived particularly arid periods by aggressively hunting animals with primitive stone or bone tools. Supporters of this hypothesis thought

that hunting and competition with carnivores powerfully influenced the evolution of human social organization and behavior; toolmaking; anatomy, such as the unique structure of the human hand; and intelligence.

Beginning in the 1960s, studies of apes cast doubt on the hunting hypothesis. Researchers discovered that chimpanzees cooperate in hunts of at least small animals, such as monkeys. Hunting did not, therefore, entirely distinguish early humans from apes, and therefore hunting alone may not have determined the path of early human evolution. Some scientists instead argued in favor of the importance of food-sharing in early human life. According to a *food-sharing hypothesis*, cooperation and sharing within family groups—instead of aggressive hunting—strongly influenced the path of human evolution.

Scientists once thought that archaeological sites as much as 2 million years old provided evidence to support the food-sharing hypothesis. Some of the oldest archaeological sites were places where humans brought food and stone tools together. Scientists thought that these sites represented home bases, with many of the social features of modern hunter-gatherer campsites, including the sharing of food between pair-bonded males and females.

Critique of the food-sharing hypothesis resulted from more careful study of animal bones from the early archaeological sites. Microscopic analysis of these bones revealed the marks of human tools and carnivore teeth, indicating that both humans and potential predators—such as hyenas, cats, and jackals—were active at these sites. This evidence suggested that what scientists had thought were home bases where early humans shared food were in fact food-processing sites that humans

abandoned to predators. Thus, evidence did not clearly support the idea of food-sharing among early humans.

The new research also suggested a different view of early human subsistence—that early humans scavenged meat and bone marrow from dead animals and did little hunting. According to this **scavenging hypothesis**, early humans opportunistically took parts of animal carcasses left by predators, and then used stone tools to remove marrow from the bones.

Observations that many animals, such as antelope, often die off in the dry season make the scavenging hypothesis quite plausible. Early toolmakers would have had plenty of opportunity to scavenge animal fat and meat during dry times of the year. However, other archaeological studies—and a better appreciation of the importance of hunting among chimpanzees—suggest that the scavenging hypothesis is too narrow. Many scientists now believe that early humans both scavenged and hunted. Evidence of carnivore tooth marks on bones cut by early human toolmakers suggests that the humans scavenged at least the larger of the animals they ate. They also ate a variety of plant foods. Some disagreement remains, however, as to how much early humans relied on hunting, especially the hunting of smaller animals.

4.2 Cultural and environmental elements that influences economy subsistence in homo

Cultural and environmental element that influences economy varies from society to

society. The types of society and means of production, methods of getting food are so integrated that it is difficult to separate the two. However, this unit will endeavour to discuss such.

The organization of production: the organisation of production comprises of division of labour and specialisation as we shall soon see in this unit. Certain techniques can best be performed by individual while others may require highly coordinated group effort. For example the Eskimo hunter must creep up on his prey as quietly as possible in order to get close enough to use the bow and arrow, spear or harpoon without frightening the animal into flight.

Division of labour by sex and age: Division of labour by sex is a universal economic characteristic. Early in life, children learn the tasks that will later be assigned to them as adults. In all societies there appear to be regular patterns in the assignment of male and female roles. In general, men undertake more strenuous work and are allotted tasks that involve leaving home. Thus hunting as stated earlier is men's job. Women, on the other hand, are more frequently assigned lighter tasks that can be performed in or near home like water carrying, cooking, cleaning and so on.

Specialisation of labour: From the story line of the days of hunter-gatherer, certain forms of specialisation are expected. A man must know how to make his own traps and weapons as well as how to use them to catch a large variety of animals. A woman must be an amateur biologist, able to identify and gather edible food. Know how to cook, dance and sing. Each working day is somewhat different from the others and demands some degree of specialisation.

Force labour: Force labour is distinct among all other cultural and environmental elements that influence the economy. Other work discussed has been voluntary labour,

where no formal organisation exists to force a person to work or punish them for not doing the same. However, more complex societies include in their systems of organisation ways of forcing people to work for the authorities- be they king, chief, or state. Tax payment, tenant farming and slavery among other are few examples.

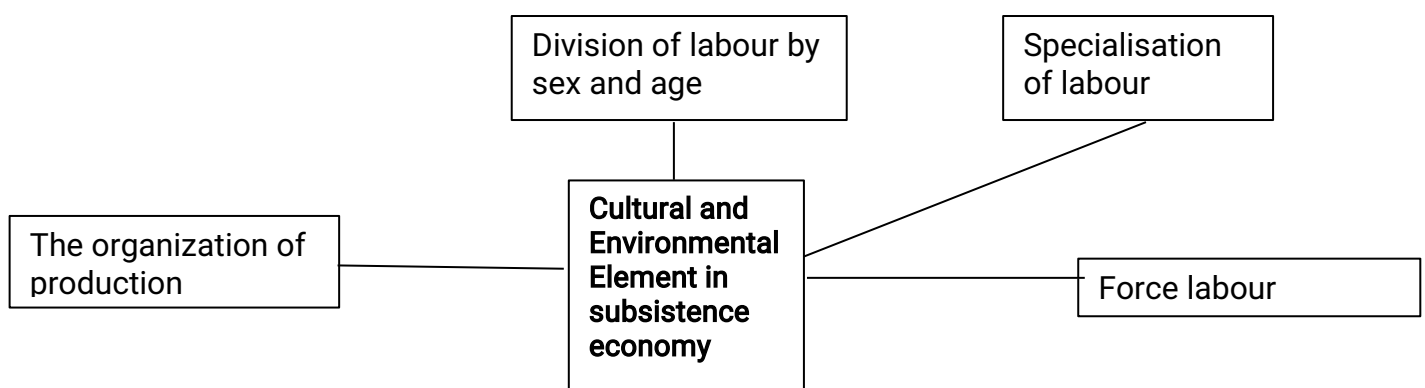
Activity 4.1

Take a moment to reflect on what you have read so far; based on your learning experience on subsistence economy system, note down some of the key cultural and environmental elements that influences subsistence economy in homo?

Activity 4.1 Feedback:

Take a look at figure 4.1; it describes the various cultural and environmental elements that influence subsistence economy in homo.

Figure 4.1 Culture and environmental element in subsistence economy



Summary of Module 4

In Module 4, you have learned that:

1. Human subsistence refers to the types of food humans eat, the technology used in and methods of obtaining or producing food, and the ways in which social groups or societies organize themselves for getting, making, and distributing food.
2. Subsistence strategies includes: hunting and gathering; horticulture; subsistence farming; surplus farming; pastoralism and agriculture.
3. Cultural and environmental elements are: the organization of production; division of labour by sex and age; specialisation of labour and force labour

Self-Assessment Questions (SAQs) for Module 4

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 4.1 (tests learning outcome 4.1)

How can you explain subsistence in relation to your understanding from an anthropological angle?

SAQ 4.2 (tests learning outcome 4.2)

Explain how subsistence is important to human survival?

SAQ 4.3 (tests learning outcome 4.3)

Identify the cultural and environmental elements that influence human subsistence?

Notes on the Self-Assessment Questions (SAQs) for Module 4

SAQ 4.1: Human subsistence refers to the types of food humans eat, the technology used in and methods of obtaining or producing food, and the ways in which social groups or societies organize themselves for getting, making, and distributing food.

SAQ 4.2: Subsistence strategies includes: hunting and gathering; horticulture; subsistence farming; surplus farming; pastoralism and agriculture.

SAQ4.3: Cultural and environmental elements are: the organization of production; division of labour by sex and age; specialisation of labour and force labour

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Module 5 Political organization

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will be able to learn the anthropological interest in power and maintenance of order. Who has power? How does power differ from authority? How is power organized and administered? How is order maintained? How is conflict organized?

Learning Outcomes for Module 5

When you have studied this session, you should be able to:

5.1 Define and use correctly all of the key words printed in **bold**. (SAQs 5.1, 5.2, 5.4)

5.2 Describe who has power (SAQs 5.1, 5.2,)

5.3 Distinguished between power and authority (SAQs 5.3)

5.4 Identify how power is organised and administered (SAQs 5.1 and 5.4).

5.5 Explain how conflict is organized. (SAQs 5.1 and 5.5)

5.1 Power and authority

5.1.1 Power and maintenance of order

Political organization refers to the way **power** is distributed and embedded in the societies. This organisation maintain order through social control; by using joke, ridicule and derision to keep deviant behaviour in check. They also use duels song, derisive song and other form of songs to solve conflicts between individuals. People can also be ostracised from a group as judiciary systems.

Eric Wolf: identifies four (4) Modalities of Power they are: 1. Potency, capability, charisma (individual). 2. Ability of person to impose its will in social action upon another. 3. Tactical or organizational power -- The instrumentalities through which individuals or groups direct or circumscribe the actions of others. 4. Structural power -- power that organizes and orchestrates the settings themselves & that specifies the direction & distribution of energy flows.

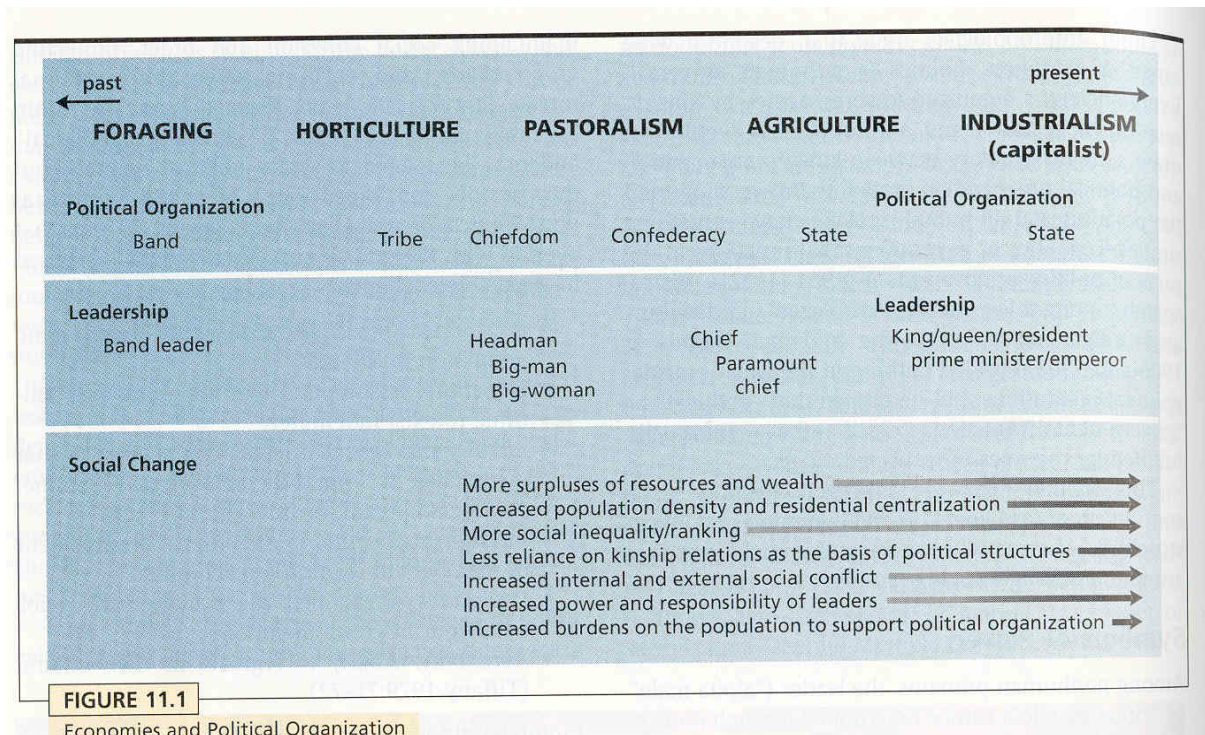
Power: ability to bring about results: power may be informal and based on force; it can also be coercive power or persuasive power. Symbolic power based on positive expectations of those who accede to it. Authority is the socially recognized right to exert power. Legitimacy is the socially recognized right to hold, use, and allocate power.

5.2 How power is organised and administered

Early anthropologists were pre-occupied with political organizations of: British India and Africa (how are people ruled without a state); Victorian Europe and the appearance of the modern nation-state and the idea of acephalous societies without heads.

The early evolutionary scheme matched with subsistence strategies for example we see political organisation like band, tribe, chiefdom, state (with the subsistence of foragers, horticulturalists, agriculturalists, industrialists respectively). In figure 11.1 different types of political organization related to different subsistence strategy; population density and heterogeneity; degree of hierarchy and social stratification; presence of bounded territory and degree of formalization of rule.

Band, Tribe, Chiefdom, State



However, in political system sequence can be replaced with contrast between uncategorized and categorized political systems, for instance replacing evolutionary perspective with ethnographic present or historical perspective. In details let consider Bands and Tribes Uncategorized political systems; its associated with subsistence level economies such as foraging; small, homogeneous populations; little social stratification; relatively autonomous groups; often relatively mobile without strict territorial boundaries where formal leader or organization beyond kinship are rare.

Tribal system consists of separate bands or villages integrated through lineages, clans, age grades, or other associations cross-cutting kinship and territory it is less autonomy for greater security. Tribal system is often associated with farming or herding subsistence strategies i.e greater food production. Other characteristics of tribe includes: greater population density; consists of one or more autonomous

communities which may then form alliances; may range across a broad territory; social stratification related to kinship and cross-cutting associations and needs for alliance. Alliance sometimes is necessitated because of defense or raiding, pooling of resources, capitalize on a windfall and the need to return to autonomous communities.

Tribal system in a no centralized leadership, choice of a leader is typically someone respected for wisdom or prowess – charisma & “big men”. Group decisions are made by consensus but leaders may influence such through oratory power. Once decisions are made they are enforced through withdrawal of cooperation, gossip, criticism and beliefs (beliefs that anti-social actions cause disease – witchcraft)

Tribes and Lineages the following are to be noted one maximal lineage (tribes) two major lineages (families) three minor lineages (fathers' houses) and lastly minimal lineages (extended patrilocal households).

Rank societies do not have unequal access to economic resources or to power, but they do contain social groups having unequal access to prestige. What unequal access to prestige means is often reflected in position of chief to which only some members of a specified group in the society can succeed (here we talk about **Ascribed status**)

The state is the most formal form of political organizations and is one of the hallmarks of civilization here political power is centralized in a government which may legitimately use force to regulate the affairs of its citizens. You can read about Weber's monopoly on the legitimate use of force. Historically, original states appeared about 5,000 years ago. The state is characterised with increased food production (agriculture and industry), irrigation and transformation of landscape,

increased population, fixed territory, developed market system, appearance of cities and developed urban sector.

The state came with the appearance of bureaucracy, military, usually an official religion, delegation of authority to maintain order (within and without its borders), right to control information, authority is formal and impersonal (i.e office holder and the person). Differentiation in population appears – social stratification, appearance of ethnicity, issues about permanent, heritable inequality in other places slaves, castes and classes system prevails, social conflict also increases.

Why the state? Or from band to state? The following are itemized: more wealth; more people; more sedentism; more inequality and ranking; less reliance on kinship; more internal and external conflict; increased power and responsibility to leaders; increased burden to citizens to support political organization and increased use of formal, legal structures for adjudication.

The Nation (State): modern nation-state is a more recent phenomenon; most have appeared since the end of World War II (WWII). They are communities of people who see themselves as “one people” on the basis of common ancestry, history, society, institutions, ideology, language, territory, and (often) religion. Anthropology questions this reality while recognizing the power of the idea; differences are suppressed in modern nation-states.

Nation and nationality: nation was once a term that referred to tribe, indigenous people, or ethnic group, collectively sharing single language, religion, history, territory, ancestry, kinship (Herder & volk). Nation comes to mean the state or a country; a sociopolitical form, the modern state composed of diverse ethnic groups.

The Nation, Social Structure and National Identity: This is based upon sentiments of

prestige extend deep into the masses of political structures (located in the field of politics). Groups who hold the power to steer common conduct within a polity will most strongly instill themselves with this ideal fervor of power prestige. Those who think of themselves as being specific partners of a specific culture diffused among members of the polity

The State, The Nation, and Ethnicity: 181 states but 5000 nations? Idea that nation and state coincide is rare. The appearance of ethnicity and the rise of the nation-state. (Nash) nation-state responsible for the rise and definition of social entities called ethnic groups - last 500 years. Grew out of the wreck of empires, breakups of civilizations - disruptions of mechanic societies. within borders of nation-state - social and cultural diversity.

Political Organization and Ethnicity: ethnicity is founded upon structural inequities among dissimilar groups into a single political entity based on cultural differences & similarities perceived as shared identification with & feeling a part of an ethnic group & exclusion from certain other groups because of this affiliation.

5.3 How conflict is organized

Us and Them using Bedouin proverb: I against my brother; I and my brother against our cousin; I, my brother and our cousin against the neighbors; all of us against the foreigners. This proverb is based on complementary or balanced opposition. Let consider the different model in state before the issues that causes conflict.

Pluri-Ethnic States: These entail different structure of state like 1. Pluralist model treats groups as permanent and enduring here there is group rights. 2. Cosmopolitan model accepts shifting boundaries, multiple affiliations, and hybrid identities here there is individual rights. 3. Accommodation of immigrant ethnicity and Minority

nationalism – nations within (indigenous peoples and Québécois). 4. Stateless nations, ethnic nationalism vs. indigenous groups. 5. Nations within – groups that formed complete and functioning societies on their historic homeland before being incorporated into a larger state (they could have been typically involuntary by colonization, conquest, etc).

Ethnic Conflict: Causes 1. Assimilation 2.Apartheid 3.Diaspora 4.Ethnocide and 5.Genocide.

Anthropology of War: The materialist/ecological school view causes of pre-state warfare as to be found largely in the material foundations of the cultural system. The Biocultural School view causes of warfare to be ultimately found in a combination of ecological and biological elements. The third is the historical school which view about war is to be found in the specific historical context of the events in question and the personal motivations of the people involved in those events.

Anthropology of Violence: The seventeenth century philosopher Thomas Hobbes asserts that violence is in the heart of all humans. Society however, stands as the alternative to violence. Analytically violence is an extremely wide and diverse phenomenon, it could begin from small-scale situations to large scale of infliction, experience and violence may even be justify (in families, villages, neighbourhoods, gangs, combat groups, committees, presidential advisory groups e.t.c); this insight help us to questions humankind as a whole: what is it, in the make-up of humans that makes us violent animals given to intra-species aggression?

Violence: Looking at its forms and controls is fundamental to human social existence and is central to theories regarding the nature of society. For example Violence can be as cultural expression and/or performance (Scripted like acting a

drama), from anthropology of identity (political organisation) violence can be culturally inbeded for experience, emotive forces and bodily practices. Violence is sometimes organised as a discursive practice with rituals and symbols. When violence becomes a cultural practice it is not just an instrument. Finnally, violence can be as a way of affirming and subverting “culture”.

Activity 5.1

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowledge about political organization, note down how conflict is organised?

Activity 5.1 Feedback:

Summary of Module 5

In Module 5, you have learned that:

1. Political organization refers to the way power is distributed and embedded in the societies.
2. Power: ability to bring about results: power may be informal and based on force; it an also be coercive power or persuasive power. Symbolic power based on positive expectations of those who accede to it.
3. Authority is the socially recognizedas the right to exert power
4. Power is organised and administered through political organizations

5. Conflict is organized through the dicotomy of 'us and them' and pluri-ethnic states.

Self-Assessment Questions (SAQs) for Module 5

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 5.1 (tests learning outcome 5.1)

Can you define political organisation?

SAQ 5.2 (tests learning outcome 5.2)

How can you identify the person who has power?

SAQ 5.3 (tests learning outcome 5.3)

Distinguished between power and authority?

SAQ 5.4 (tests learning outcome 5.4)

Identify how power is organised and adimnistered?

SAQ 5.5 (tests learning outcome 5.5)

Explain how conflict is organized?

Notes on the Self-Assessment Questions (SAQs) for Module 5

SAQ 5.1: Political organization refers to the way power is distributed and embedded in the societies.

SAQ 5.2: Power is the ability to bring about results any one that can produce such result is said to have power.

SAQ5.3: Power is the ability to bring result while authority is the right to exert power.

SAQ 5.4 Power is organised and administered through political organizations.

SAQ 5.5 Conflict is organized through the dicotomy of 'us and them' and pluri-ethnic states.

Further Reading

1. Clark Spencer Larsen (2008) *Our origins: discovering physical anthropology*. W.W. Norton & Co.
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Module 6 Belief systems and religious practices

Expected duration: 1 week or 2 contact hours

Introduction

This session is about belief system and religious practices. One way to see religion is to see it as a belief in spiritual being. Another way to see it is as a method of appealing to powers superior to man which are believed to direct the course of

nature. You are likely going to know one person or the other that has a belief system different from yours. Take a little time to think of such differences. Is the difference in the way of dogma or means of ritual? Here you will learn how belief system and religion is universal to all *Homo sapiens*.

What then is religion? To what extent is religion universal? What variation exists in religious belief? What variation exists in religious practice?

Learning Outcomes for Module 6

When you have studied this session, you should be able to:

6.1 Define and use correctly all of the key words printed in **bold**. (SAQs 6.1, 6.2, 6.4)

6.2 Describe the extent to which religion is universal (SAQs 6.1, 6.2,)

6.3 Explain the existing variation in religious belief (SAQs 6.3)

6.4 Explain the existing variation in religious practices (SAQs 6.1 and 6.4).

6.1 Universality of religion

6.1.1 The concept of Religion

The details of religions practiced in the far distance past cannot always be recovered, but evidence of ritual treatment of the dead suggests that early man believed in the existence of supernatural spirit and that they tried to communicate with and perhaps influence them, this shows the evidence of the universality of religion in historic time.

In this case the **Religion** articulates a culture's "beliefs" and conception of "the beyond."

Durkheim saw religion as worship of society, not as worship of a deity: "...rites are a

means through which a group reaffirms itself." Religious rites strengthen commonly held attitudes.

The social functions of religion are providing emotional support and security for the believers; religion provides meaning in a natural world in which humans have little or no control over certain phenomena. Humans use religion to deal with: dependence; powerlessness; Scarcity. Religion offers a *transcendental relationship* with "the beyond," which provides people with new security (a firmer identity in this world - believers and priests)

Religion provides social control: As Durkheim implied, religion *sacralizes* the norms and values of established society, maintaining the dominance of group goals over individual wishes, by this religion is a means of social control.

Religion Provides Mechanisms for Social Change: Religion has served a "prophetic" function in which absolute standards take precedence over "earthly" ones. Religious belief is thus used as justification for social protests, social movements, political revolutions, etc.

Religion Contributes to Individuals' Identities: Religion is an aspect of heritage, like ethnicity. Religion furnishes part of individuals' understanding of whom and what they are: eg, "I am Catholic" or "I am Muslim."

Religion is a Factor in directing the Individual's Lifecourse: Religion contributes to the developing identity of the individual (this is the *maturation* function of religion). Religions prescribe rites, privileges and responsibilities that are associated with life stages, as with the identity of "elder," ceremonies for entry into "adulthood," marriage, etc.

Any of these "functions" might also be seen as "dysfunctional." For example, religion

might recommend quietism, not social protest; religion might instill immaturity, not personal development.

Religion and Secular Society: generally, religion concerns the “sacred,” and secular society comprises the “profane.” However, there are important and enduring relationships between these two separate spheres. The religion-society link is expressed differently in different religious organizations.

6.2 Variation in religious belief

There is no general agreement about why men need religion. But it is generally known that man has invented spirit, gods and supernatural beings and forces. These invention leads to the recognition of the enormous variation in details of religious belief and practice. Societies differ in the kind of supernatural being they creat, in the character of their supernatural beings, in the structure or hierarchy of the organization of those being, what the being actually do, and what happens to men after death. Variation exists also in the way in which the society interacts with the supernatural; whether everyone has equal access to the supernatural, or whether specialists act as intermediaries between people and the supernatural, and whether the communication is supplicative or manipulative.

6.3 Variation in religious practices

Belifs are not the only elements of religion that vary from society to society. There is also variation in how people deal with the supernatural: there may or may not be intermediaries between god and man and the manner of approach to the supernatural varies from suplication (requists, prayers and so on) to manipulation. It is permissible in all religions for the individual approach the supernatural. But in some societies the contact with the supernatural is more on an individual basis than in

others.

Activity 6.1

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowledge about belief system and religions practice, note down how universality is religion?

Activity 6.1 Feedback:

Summary of Module 6

In Module 6, you have learned that:

1. Durkheim saw religion as worship of society, not as worship of a deity.
2. Early man believed in the existence of supernatural spirit and that they tried to communicate with and perhaps influence them, this show the evidence of the universality of religion in historic time.
3. Variation exists also in the way in which the society interacts with the supernatural; whether everyone has equal access to the supernatural, or whether specialists act as intermediaries between people and the supernatural, and whether the communication is supplicative or manipulative.
4. There may or may not be intermediaries between god and man and the manner of approach to the supernatural varies from suplication (requists, prayers and so on) to manipulation.

Self-Assessment Questions (SAQs) for Module 6

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 6.1 (tests learning outcome 6.1)

Can you define what religion is?

SAQ 6.2 (tests learning outcome 6.2)

Describe the extent to which religion is universal?

SAQ 6.3 (tests learning outcome 6.3)

Explain the existing variation in religious belief?

SAQ 6.4 (tests learning outcome 6.4)

Explain the existing variation in religious practices?

Notes on the Self-Assessment Questions (SAQs) for Module 6

SAQ 6.1: Religion is seen as worship of society, not as worship of a deity

SAQ 6.2: Early man believed in the existence of supernatural spirit, this show the evidence of the universality of religion in historic time.

SAQ6.3: Variation exists in the way society interacts with the supernatural; whether everyone has equal access to the supernatural, or whether specialists act as intermediaries between people and the supernatural, and whether the communication is supplicative or manipulative.

SAQ 6.4 The variation in religious practices occur in the way of approach they may or may not be intermediaries between god and man and the manner of approach to

the supernatural varies from supplication (requisites, prayers and so on) to manipulation.

Further Reading

1. Clark Spencer Larsen (2008) *Our origins: discovering physical anthropology*. W.W. Norton & Co.
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Module 7 Individual identity and the relationship between individuals and their cultures

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will learn about individual identity and the relationship between individuals and their culture. Anthropology view of individual goes beyond a restricted view of other discipline. It combines the view of other discipline to establish its view about the individual, anthropologist generally attributed the formation of personality to a complex interaction between the individual's genetic inheritance and his life experience.

How relevant is culture to individual identity you may want to ask? How does anthropology view the concept of individual? How does learning shape our individuality?

Learning Outcomes for Module 7

When you have studied this session, you should be able to:

7.1 Define and use correctly all of the key words printed in **bold**. (SAQs 1.1, 1.2, 1.4)

7.2 Describe the relevance of culture to individual identity (SAQs 1.1, 1.2,)

7.3 Explain how learning shapes the individuals (SAQs1.3)

7.1 Relevance of culture to individual identity

7.1.1 Identity

It is generally agreed that an individual's personality is the result of an interaction between his genetic inheritance and his life experiences, although there is not much known yet about what specific factors give rise to which specific personality traits. However, the primary factor limiting the range of individual behaviour variations is the culture itself. Emile Durkheim stressed the fact that culture is something outside of us, that is, external to the individual on whom it exerts a strong coercive power. We do not always feel the constraints of our culture because we generally conform to the type of conduct and thought which it requires yet when we try to break the cultural constraints, their strength becomes apparent. Culture is relevant to individual identity and their constraints are of two basic types, direct and indirect. The direct is obvious, for example, if a man put on skirt and blouse in an Igbo culture the man will be ridiculed, but if the person ties wrapper with a walking stick he will be accorded respect in the same culture but may be subject to laughing scorn in Yoruba culture.

Anthropology views identity from many angles they include the following:

Ego Identity: this is referred to as an individual's identity. It consists of one's subjective sense of personal continuity through time and some awareness of one's own characteristics. This identity requires a complex, cognitive, perceptual capacity and a memory to provide continuity of self-experience. Other identity will be discussed soon as you read about the individuals.

Identity can be expressed through Clothing – which clothes will we choose to express our: Gender; Ethnicity; Class and Post-modernism. Hair – length, colour, texture. Gender – short hair on women? on men? Ethnicity – cover hair, cut it? Rebellion? Conformity and fashion? Tattoos and piercings – sign of the outcast? Working class?

Unfeminine? Post-modern or tribal? Language – what is considered ladylike in terms of language? If you want to be seen as male what vocabulary should you use with mates? Personal Possessions – how do women use their mobile phones – as security, as fashion accessory? How do men listen to music?

7.2 Anthropological view point of the concept of individual

Individual organises his/her behaviour on the basis of socially provided and share motive. As human being we share some features of personal identity. These features are determined by universal aspects of human biology, by the physical environment we inhabit and by the fact of our socio-cultural environment and membership of various groups. The other identities yet to be mention are here listed:

Social Identity. This aspect reflects the position of an individual in a community or a society. This involves a person's social roles, status, position or identification in a community.

Psychosocial identity. Psychosocial identity is both subjective and objective because it incooperate the individual and the social.

Stigmatised identity: element of stigmatised identities are often found in the unconscious world of the individual. This could lead to identity confusion that is characterised by a state of acute emotional and intellectual impairment. This is often associated with prolonged, unusually painful, life experiences such as repeated victimization, deprivation, war or imprisonment.

7.3 Learning a culture

If culture is a part of the condition of being human, then the individual must learn to be human. but human do not learn culture in the abstract, they learn specific cultures.

The process by which a newborn infant with an incompletely developed nervous system, restricted visions and hearing with fragil body frame and limited to only few environmental stimuli developed into an Ibo of Hausa., middle class Nigerian or a ghetto in Lagos is complex. We do not know precisely how such a child learns his culture. The process is too complex but, over time the pattern of learning has been both formal (education) and informal (education).

To the social scientist, and especially to the anthropologist, education is a wider process that includes all forms of learning both formal and informal that result in the acquisition of culture by the individual, the formation of his personality, and learning to accommodate him or herself to living as a member of a society.

Individual acquire their patterns of behaviour, their attitudes opinions and value systems from many sources among which the school often plays but a minor role. Individuals learn from family members, friends, associates, age grade, mass media and religious leader. By virtue of this process, the individual learns the ways of his culture and comes to participate more or less fully in it. He also acquires a personality a complex pattern of rationalities, perceptions, ideas and habit.

Activity 7.1

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowledge about the individual identity, note down some cultural elements to individual identity?

Activity 1.1 Feedback:

Summary of Module 7

In Module 7, you have learned that:

1. Ego identity is referred to as an individual's identity that consists of one's subjective sense of personal continuity through time and some awareness of one's own characteristics.
2. Culture is relevant to individual identity and their constraints are of two basic types, direct and indirect.
3. Individuals acquire their patterns of behaviour, their attitudes, opinions and value systems from many sources among which the school, family members, friends, associates, age grade, mass media and religious leader do play a role.

Self-Assessment Questions (SAQs) for Module 7

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module

SAQ 7.1 (tests learning outcome 7.1)

Can you define what anthropologists meant by ego identity?

SAQ 7.2 (tests learning outcome 7.2)

Describe the relevance of culture to individual identity?

SAQ 7.3 (tests learning outcome 7.3)

Explain how learning shapes the individuals?

Notes on the Self-Assessment Questions (SAQs) for Module 7

SAQ 7.1: Ego identity is referred to as an individual's identity that consists of one's subjective sense of personal continuity through time and some awareness of one's own characteristics.

SAQ 7.2: Culture is relevant to individual identity because serves as both direct and indirect constraints to the individuals.

SAQ 7.3: Individual acquire their patterns of behaviour, their attitudes opinions and value systems from many sources among which the school, family members, friends, associates, age grade, mass media and religious leader do play a role.

Further Reading

1. Beal RL et. al(1971) *An Introduction to Anthropology*. New York: The MacMillan Company.
2. Gary Ferraro (2008) *Classic Readings in Cultural Anthropology*. Cengage Learning
3. Oke EA 1984 *An introduction to social anthropology*. Ibadan: Longman.

Module 8 Socio-cultural change

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will be familiarize with how culture change over time. Note that change is constant, but culture is ever changing, therefore, no specific cultural patterns remain resistant to change. You will also learn how culture change in the modern world.

You may want to ask, how culture change generally? Then how culture change in the modern world?

Learning Outcomes for Module 8

When you have studied this session, you should be able to:

8.1 Define and use correctly all of the key words printed in **bold**. (SAQs 1.1, 1.2, 1.4)

8.2 Discuss how culture change (SAQs 1.1, 1.2,)

8.3 Describe how culture change in the modern world (SAQs 1.3)

8.1 How culture change

8.1.1 Cultural change

Culture is not static; it is dynamic and ever changing. Because culture consist of learned patterns of behaviour and beliefs, cultural traits can be learn, unlearned and re-learned anew as human needs changes. There are some noticable changes when we compare ourself with our parent's generation or their parent's generations. Can you think of such change in terms of music, dressing, mannerism, use of language and religion?

One of the main bases for cutural change in any society is innovation, which is the occurrence of new traits made possible as a result of discovery and invecton. Other indices are: **diffusion and acculturation**. Discovering and inventions may stimulate culture change. The new element may be an object – the wheel, the plow, the computer – or it may be an idea – Christianity, Islam, and Communism. The distinction between discovery and an invention has to do with wether or not the new knowledge is used in some pratical way. Thus, a person might discover that children can be persuaded to eat nourishing food by associating the food with an imaginary character who appeals to them. The discovery, hwowever, merely adds to his personal store of knowledge. Yet, if he exploits the discovery by developing the character of a hero, creating a series of animated cartoons in which his hero acquires miraculous strength by devouring cans of spinach in a variety of dramatic

situations, and thus stimulates spinach sales on a national level, he may then take credit for an invention.

8.2 How culture change in the modern world

Modern societies all over the world are no longer looking for magical means to solve their problems of existing; the strategies have become increasingly intellectual and scientific. Modern man has accepted the fact the fact that change is inevitable, whether internally or externally induced. The process of culture changes has involved four distinct, but element: they are: the social structure, psychological, political and economic factors.

Change in social structure occurs structurally in the society as the society moved from one stage to the other; hypothetically, traditional to modern (agrarian society to industrialised society, to technology then to information). The point here is not the cancelling of cultural differences in the other society but rather the recognition of the fact that as modern man we have a lot in common that we previously acknowledge.

Psychological: Scholars have suggest that traditional people enjoy closepersopnal attachements and have full control over the products of their labour; whereas urban individuals are often isolated from their relatives and are converted into mere units of labour.

Political implication: Modern man has now realised that he can shape and control his natural and social environments. Therefore, his attitude changes from one of acceptance of the status quo to one of activism. He has rejected the idea of political authority based on divine right or tradition. Authority now requires a more rational basis.

Economic factors: modern economy is characterised by commercial exchange. The proliferation of buying and selling in markets, accompanied by the use of money as a medium of exchange, is secularised in the sense that it functions in accordance with a rational principle rather than sentimental or traditional requirements.

Activity 8.1

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowledge about culture change, note down how culture change?

Activity 8.1 Feedback:

Summary of Module 8

In Module 8, you have learned that:

1. Anthropologists view culture as an entity that encompasses: language, means of making a living, arrangement of family life, the focus of group loyalties, and ways of perceiving the world (both the physical world and the world beyond).
2. One of the main bases for cultural change in any society is innovation, which is the occurrence of new traits made possible as a result of discovery and invention. Other indices are: diffusion and acculturation.
3. The process of culture changes in the modern world involved four distinct elements, they are: the social structure, psychological, political and economic factors.

Self-Assessment Questions (SAQs) for Module 8

Now that you have completed this study session, you can assess how well you have

achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module

SAQ 8.1 (tests learning outcome 8.1)

Can you describe how anthropologists view culture?

SAQ 8.2 (tests learning outcome 8.2)

Discuss how culture change?

SAQ 8.3 (tests learning outcome 8.3)

Describe how culture change in the modern world?

Notes on the Self-Assessment Questions (SAQs) for Module 8

SAQ 8.1: Anthropologist view culture as an entity that encompasses: language, means of making a living, arrangement of family life, the focus of group loyalties, and ways of perceiving the world (both the physical world and the world beyond).

SAQ 8.2: One of the main bases for cultural change in any society is innovation, which is the occurrence of new traits made possible as a result of discovery and invention. Other indices are: diffusion and acculturation.

SAQ 8.3: The process of culture changes in the modern world involved four distinct elements, they are: the social structure, psychological, political and economic factors.

Further Reading

1. Beal RL et. al(1971) *An Introduction to Anthropology*. New York: The MacMillan Company.
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