**Unit one**

**Introduction to Anthropology**

**1.1. Definition and Concepts in Anthropology**

To begin with its etymology, the term anthropology is a compound of two Greek words,

‘*anthropos*’ and ‘*logos*’, which can be translated as ‘human being/mankind’ and ‘reason/study/science’ respectively. So, anthropology means ‘reason about humans’ or ‘the study or science of humankind or humanity’. Moreover, man has two important characteristics: biological and cultural. It is very important to understand that the biological and the cultural characteristics are inseparable elements. Culture influences human physical structures and the vise-versa.

Hence, if we take it literally, anthropology is the study of humans. In one sense, this is an accurate description to the extent that anthropology raises a wide variety of questions about the human condition. Yet, this literal definition is not particularly illuminating; because a number of other academic disciplines including sociology, biology, psychology, political science, economics, and history also study human beings. What is it that distinguishes anthropology from all of these disciplines?

Anthropology is the study of people, their origins, their development, and contemporary variations, wherever and whenever they have been found on the earth. It is a broad scientific discipline dedicated to the comparative study of humans as a group, from its first appearance on earth to its present stage of development. Of all the disciplines that study humans, anthropology is by far the broadest in scope.

**In more specific terms, anthropology is the science which:**

* investigates the strategies for living that are learned and shared by people as members of human social groups;
* examines the characteristics that human beings share as members of one species (homo sapiens) and the diverse ways that people live in different environments;
* Analyses the products of social groups: material objects (material cultures) and nonmaterial creations (religion/beliefs, social values, institutions, practices, etc.).

Anthropology is an intellectually challenging, theoretically ambitious subject, which tries to achieve an understanding of humanity, society and culture through detailed studies of community life, supplemented or supported by comparison. At the deepest level, it raises philosophical questions, which it tries to respond by exploring human lives under different conditions or circumstances. Anthropology seeks to explain how and why people are both similar and different through careful examination of our biological and cultural past and comparative study of contemporary human societies. The ultimate goal of anthropology is to develop an integrated picture of humankind a goal that encompasses an almost infinite number of questions about all aspects of our existence. We ask, for example, what makes us human? Why do some groups of people tend to be tall and lanky, while others tend to be short and stocky? Why do some groups of people practice agriculture, while others hunt for a living?

In general, anthropology primarily offers **two kinds of insight**. **First**, the discipline produces knowledge about the actual biological and cultural variations in the world; **second**, anthropology offers methods/techniques/ approaches/ and theoretical perspectives enabling practitioners to explore/discover, compare, understand and solve societal problems. Practitioners like doctors/ physicians, ethnologists, ethnographers and legal agencies can apply anthropological methods and theoretical perspectives to solve societal problems. For example, forensic anthropologists use the methods and perspectives of anthropology to detect crime and crime incidents.

# 1.2 The Historical Development of Anthropology

Like the other social sciences, anthropology is a fairly recent or young discipline. It was given its present shape during the 20th, but it has important forerunners in the historiography, geography, travel writing, philosophy and jurisprudence of earlier times. earlier times.

If we restrict ourselves to anthropology as a scientific discipline, some would trace its roots back to the European Enlightenment, during the 18th century; others would claim that anthropology did not arise as a science until the 19th (1850s). Others would argue that anthropological research in its present-day sense only commenced after the First World War (1918). Never can we avoid such ambiguities. Therefore, the exact time about the emergence of anthropology as an academic discipline is uncertain. It is ambiguous or controversial. We cannot draw a clear cut boundary b/n such controversies or ambiguities.

It is beyond doubt, however, that anthropology, considered as the science of humanity, originated in the region we commonly call ‘the West’, notably in three or four ‘Western’ countries: France, Great Britain, the USA and, Germany. Historically speaking, this is a European discipline, and its practitioners, like those of all European sciences, occasionally like to trace its roots back to the ancient Greeks.

The present academic anthropology has its roots in the works and ideas of the great ancient and Medieval Greek, Roman, and Hebrew philosophers and social thinkers. These people were interested in the nature, origin and destiny of man, and the morality and ethics of human relationships. While the roots of anthropology can be generally traced through the history of western culture as far back as ancient Greek social philosophical thinking, the discipline did not emerge as a distinct field of study until the mid19th (1850s) century.

Generally speaking, anthropology as an academic discipline was born during 19th century, out of the intellectual atmosphere of **Enlightenment,** which is the 18th century social and philosophical movement that emphasized human progress and the poser of reason, and based on the **Darwinian Theory of Evolution.** By the late 1870s, anthropology was beginning to emerge as a profession.E A major impetus for its growth was the expansion of western colonial powers and their consequent desire to better understand the peoples living under colonial domination.

During its formative years/initially, anthropology became a profession primarily in museums. In this regard, in the 1870s and 1880s many museums devoted to the study of humankind were found in Europe, North America and South America.

Early anthropologists mainly studied small communities who were technologically simple societies. Such societies are often called by various names, such as, “traditional”, “nonindustrialized and/or simple societies”. Anthropologists of the early 1900s emphasized the study of social and cultural differences among human groups. Here, many of the indigenous peoples of non-western world and their social and cultural features were studied in detail and documented.

This approach is called **ethnography**. By the mid-1900, however, anthropologists attempted to discover universal human patterns/similarity/ and the common bio-psychological traits that bind all human beings. This approach is called **ethnology**. Ethnology aims at the comparative understanding and analysis of different ethnic groups across time and space. It is known as Cross cultural study.

In Ethiopia, professional anthropologists have been studying culture and society on a more intensive level only since the late 1950s/20th century. Almost inevitably, the initial emphasis was on ethnography, the description of specific customs, cultures and ways of life.

# 1.3 Scope and Subject Matter of Anthropology

The breadth and depth of anthropology is immense; there no time and space left as far as man exists. In other words, the temporal dimension covers the past, the present and even the future. In terms of the spatial dimension, anthropology studies from Arctic to Desert, from Mega polis to hunting gathering areas. The discipline covers all aspects of human ways of life experiences and existence, as humans live in a social group.

Anthropology touches upon all aspect of human conditions as far as there is a relation between human beings themselves, and humans and natural environment. Anthropology not only tries to account for the social and cultural variations in the world, but a crucial part of the anthropological project also consists in conceptualizing and understanding similarities and differences between social systems and human relationships. As one of the foremost anthropologists of the twentieth century, Claude Lévi-Strauss, has expressed: ‘***Anthropology has humanity as its object of research, but unlike the other human sciences, it tries to grasp its object through its most diverse manifestations***’ (1983: 49). In other words, anthropology studies humanity with its all aspects of existence, and in its all means of differences (diversities) and similarities (commonalities). Wherever human beings live, there is always anthropology.

The discipline also accounts for the interrelationships between different aspects of human existence, and usually anthropologists investigate these interrelationships taking as their point of departure a detailed study of local life/community life/ in a particular society or a delineated social environment. One may, therefore, say that anthropology asks large questions, while, at the same time, it draws its most important insights from small places. Although anthropologists have wideranging and frequently highly specialized interests, they all share a common concern in trying to understand both connections *within* societies and connections *between* societies.

Such focus areas of investigation and the stated aims of the discipline convey that the areas covered by anthropology are diverse and enormous.

Anthropologists strive for an understanding of the biological and cultural origins and evolutionary development of the species. They are concerned with all humans, both past and present, as well as their behavior patterns, thought systems, and material possessions. In short, anthropology aims to describe, in the broadest sense, what it means to be human (Peacock, 1986).



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# 1.4 Unique Features of Anthropology

There are several distinguishing characteristics that identify anthropology from other disciplines. Anthropology is unique in its scope, approach, focus and method of study. Anthropology has a **broad scope**. It is interested in all human beings, whether contemporary or past, ''primitive'' or '' civilized''. It is interested in many different aspects of humans, including their phenotypic characteristics, family lives, marriages, political systems, economic lives, technology, belief systems, health care systems, personality types, and languages. No place or time is too remote to escape the anthropologist's notice. No dimension of human kind, from genes to art styles, is outside the anthropologist's attention. Indeed, Anthropology is the broad study of human kind, around the world and throughout time.

The second important feature is its **approach.** In its approach anthropology is *holistic*, *relativistic*, and *focused* one. Holistic, in a sense, means that it looks any phenomena from different vantage points. Accordingly, anthropology considers culture, history, language and biology essential to a complete understanding of society. Anthropology seeks to understand human beings as whole organisms that adapt to their environments through a complex interaction of biology and culture.

The concept of **relativism** is highly appreciated in anthropological studies. Anthropology tries to study and explain a certain belief, practice or institution or a group of people in its own context. It does not make value judgment, i.e., it does not hold the position that a given belief or practice is

‘good’ or ‘bad’. **Anthropology's comparative** perspective helps to understand differences and similarities among human beings across time and place.

Another important perspective is a way of looking at people's ideas. It considers **insiders' views** as a primary focus of any anthropological inquiry. Anthropological studies give attention to how people perceive themselves and understand their world; how a particular group of people explain about their action, or give meaning to their behaviour or cultural practices. This is what anthropologists call an **emic** perspective. It helps to understand the logic and justification behind group behavior and cultural practices.

Another important unique feature of anthropology is its **research** approach. Anthropology is highly dependent on qualitative research to understand the **meaning** behind any human activity. Extended fieldwork, participant observation, in-depth and key informant interviews and focusgroup discussion are qualitative research instruments to explore change and continuities in human societies. **Ethnographic fieldwork** is an important strategy which normally requires spending a year or more with research subjects and document realities occurring across time. For most anthropologists, fieldwork is a process requiring them to ‘***tune-in; hangout; and hang-on’*** to the societies and cultures they are interested to study.

Focusing more on the **local than the big social processes** has been another exclusive approach in the discipline. Paying great attention to local or micro-social processes certainly helps us to better understand big changes in societies. A detailed account of an event or a phenomenon discovers multiple realities in a community.

# 1.5 Misconceptions about Anthropology

Due to lack of appropriate awareness about the nature, scope and subject matter of the discipline, different misconceptions are held about anthropology. One misconception about anthropology is related to the area of its study. It is said that anthropology is limited to the study of "primitive" societies. Indeed, most of the works done by anthropologists during early periods focused on isolated, so called "primitive", small scale societies. However, anthropologists nowadays study most advanced and most complex societies as well.

Another misconception is that anthropologists only study the rural people and rural areas. As a matter of fact, most of the studies conducted during the formative years (when it was undergoing a process of development to be become a separate fields of study) of the discipline focused on rural areas. But now, anthropologists are also interested in the study of urban people and urban areas. There is a distinct sub-discipline devoted to the study of urban societies Called-***Urban Anthropology***-which focuses on urban areas and complex cities.

It is also wrongly misconceived that anthropology is the study/analysis of fossil evidences of the proto-humans like that of ***Lucy/Dinkinesh***. It is true that anthropology is interested in the question of the origin of modern human beings. However, this does not mean that anthropology is all about the study of human evolution. It studies both the biological and the cultural aspects of humans and examines the existing human physical and biological variations and cultural diversity.

It is also misconceived that the purpose of anthropology is to study and preserve communities far from development and obsolete cultural practices in museums. Rather, anthropologists’ duties are to support those communities' capacity to empower themselves in development processes. They assist peoples' initiatives instead of imposed policies and ideas coming from outside and play active roles in bringing about positive change and development in their own lives.

# 1.6 The Relationship between Anthropology and Other Disciplines

Anthropology is similar with other social sciences such as sociology, psychology, political sciences, economics, history, etc. Anthropology greatly overlaps with these disciplines that study human society. However, anthropology differs from other social sciences and the humanities by its ***broad scope, unique approach, perspective, unit of analysis*** and ***methods used***. In its **scope**, anthropology studies humankind in its entirety. In its **approach**, anthropology studies and analyzes human ways of *life holistically, comparatively* and in a *relativistic manner*. In its **perspective**, anthropology approaches and locates dimensions of people’s individual and communal lived experiences, their thoughts and their feelings in terms of how these dimensions are interconnected and interrelated to one another, yet not necessarily constrained or very orderly, whole. The perspective is also fundamentally ***empirical, naturalistic*** and ***ideographic*** [particularising] than ***nomothetic*** [universalising] one.

In its **method of research**, it is unique in that it undertakes *extended fieldwork* among the study community and develops intimate knowledge of the life and social worlds of its study group/society through employing those ethnographic data collection techniques such as participant observation, key informant interview and focus group discussions.

# 1.7 Contributions of Anthropology

The philosophical underpinning is that since we are human beings, we have to know our civilization. Anthropology has established for itself the task of examining all aspects of humanity for all periods of time and for all parts of the globe. Because of the enormity of this task, anthropologists must draw on theories and data from a number of other disciplines in the humanities, the social sciences, and the physical sciences. Accordingly, its contributions are immense. By studying anthropology, we get the following benefits, among others.

First, the anthropological perspective, with its emphasis on the comparative study of cultures, should lead us to the conclusion that our culture is just one way of life among many found in the world, and that it represents one way (among many possible ways) to adapt to a particular set of environmental conditions. Through the process of contrasting and comparing, we gain a fuller understanding of other cultures and our own.

Anthropology also helps us better understand ourselves or our own ways of life. As a mirror of human life, by studying others, we can better understand ourselves. Hence, it gives an opportunity to understand and to be critical about the ways of lives of our own community.

Second, anthropology gives us an insight into different ways and modes of life of human society (social and cultural diversity), which helps to understand the logic and justification behind group behavior and cultural practices. Knowledge about the rest of the world is particularly important today because the world has become increasingly interconnected. So, today it is important that we not only know something about other peoples of the world, but also grasp how our everyday decisions are influencing them in a multitude of ways and how others’ decisions are also influencing ours.

Through its distinctive methodology of long-term, intensive, participant-observation research, cultural anthropology offers a unique perspective on how local cultural groups are engaging with the processes of globalization. Although many pundits discuss the consequences of globalization by talking to only government and business leaders, cultural anthropologists are more likely to see what is actually occurring on the ground and how the local people themselves talk about their life experiences in a time of rapid globalization.

Because of its *relativistic approach*, anthropology helps us to be more sensitive to and appreciative of cultural diversity and variability. It helps us to avoid some of the misunderstandings that commonly arise when individuals of different cultural traditions come into contact. Anthropology helps us fight against prejudice and discriminations. It helps us fight against **ethnocentrism:** the belief that one's own culture and one's own way of life is superior to others’ cultural, social and material lives. This arises from ignorance about other ethnic groups and their ways of lives.

Anthropology, in its applied perspective, is also used as a tool for development. Paying attention to local conditions is crucial to solve community problems. The application of anthropological knowledge and research results has become important element to ensure people’s rights in development and to be able to sustain a project’s life. Anthropologists are better equipped with the knowledge, skills and methods of identifying the needs and interests of local people for the betterment and change of their lived experiences. It recognizes the advantages of consulting local people to design a culturally appropriate and socially sensitive change, and protect local people from harmful policies and projects that threaten them. In general, anthropology is able to suggest sound solutions to all things human. For example, it is often applied in areas of *Environmental Change, Health and Nutrition, Globalization, Social Justice and Human Rights, cultural resource management* (CRM) *and Cultural Dimensions of Civil and Religious Conflicts.*

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**Unit Two**

**2. Sub-fields of Anthropology**

Anthropology has four branches or subfields.

* Archaeological anthropology
* Linguistic anthropology
* Socio cultural anthropology  Physical anthropology

# 2.1 Archaeological Anthropology

Archaeological anthropology studies about the ways of lives of past peoples by excavating and analysing the material culture they left behind. Archaeologists study artifacts to get clues about values, beliefs, and norms; in general, about the cultures of societies that existed in the past through the use of **artefacts**, **eco-facts** and **features**.

* **Artefacts** are material remains made and used by the past peoples and that can be removed from the site and taken to the laboratory for further analysis. Tools, ornaments, arrowheads, coins, and fragments of pottery are examples of artifacts.
* **Features,** like artifacts, are made or modified by past people, but they cannot be readily carried away from the site. Archaeological features include such things as house foundations, ancient buildings, fireplaces, steles, and postholes.
* **Eco-facts** are non-artefactual, organic and environmental remains such as soil, animal bones, and plant remainsthat were not made or altered by humans; but were used by them. Eco-facts provide archaeologists with important data concerning the environment and how people used natural resources in the past.

Archaeology is further divided in to three areas of specialties. The most important ones include: *Prehistoric Archaeology, Historical Archaeology ethno-archaeology*. When we come to our country Ethiopia, we have very glorious past. Many archaeological findings in north, south, east and western part of the country have shown our county belonged to those countries which have old civilization.

# 2.2 Linguistic Anthropology

**Linguistic anthropology** generally focuses on the evolution of languages by studying contemporary human languages as well as those of the past. It studies how language is used within a society, and how the human brain acquires and uses languages. It tries to understand variation of languages in their structures, units, and grammatical formations and gives special attention to the study of unwritten languages.

Indeed, linguistic anthropology or anthropological linguistics studies human language as a cultural resource and speaking as a cultural practice in its social and cultural context, across space and time. Languageis basically a system of information transmission and reception. Humans communicate messages by sound (speech), by gesture (body language), and in other visual ways such as writing. Languages hand down cultural traits from one generation to another. In fact, some would argue that language is the most distinctive feature of being human.

Although animals could develop certain behaviors through conditioning that mimic to humans, they do not have a capacity to pass on their own offspring. This is the boundary between human beings and other animals including higher primates.

Linguistic anthropology is divided into four distinct branches or areas of research: Structural or descriptive linguistics, historical linguistics, ethno-linguistics and socio-linguistics.

***Structural* /*Descriptive* Linguistics: -**studies the structure of linguistic patterns. Structural linguistics studies grammatical patterns of languages to identify the similarities and differences among contemporary languages. It examines sound systems, grammatical systems, and the meanings attached to words in specific languages to understand the structure and set of rules of given language.

**Ethno-linguistics (cultural linguistics):** examines the relationship between language and culture. In any language, certain cultural aspects that are emphasized (such as types of snow among the Inuit, cows among the pastoral Maasai, or automobiles in U.S. culture) are reflected in the vocabulary. Moreover, cultural linguists explore how different linguistic categories can affect how people categorize their experiences, how they think, and how they perceive the world around them.

**Historical linguistics: -** deals with the emergence of language in general and how specific languages have diverged over time. It focuses on the comparison and classifications of different languages to differentiate the historical links between them.

**Socio-linguistics: -** Sociolinguistics examines how the use of language defines social groups. It investigates linguistic variation within a given language. No language is a homogeneous system in which everyone speaks just like everyone else. One reason for variation is geography, as in regional dialects and accents. Linguistic variation also is expressed in the bilingualism of ethnic groups.

# 2.3 Socio-Cultural Anthropology

Socio-cultural anthropology studies contemporary societies and cultures throughout the world. It describes, analyzes, interprets, and explains social, cultural and material life of contemporary human societies. It also studies about the social, symbolic or nonmaterial and material lives of living peoples. Socio-cultural anthropologists engage in two aspects of study such as ethnography and ethnology.

**Ethnography** provides a comprehensive account of a particular community, society, or culture. It describes the features of specific cultures in as much detail as possible including local behavior, beliefs, customs, social life, economic activities, politics, and religion. These detailed descriptions (ethnographies) are the result of extensive field studies (usually a year or two, in duration) in which the anthropologist observes, talks to, and lives with the people he or she studies***.*** During ethnographic fieldwork, the anthropologist (ethnographer) gathers data that he or she organizes, describes, analyzes, and interprets to build and present that account, which may be in the form of a book, article, or film.

**Ethnology** is the comparative study of contemporary culture and human societies. It examines, interpret, analyze and compare the result of ethnographic result gathered in different societies. It uses such data to compare and contrast and to make generalization about society and culture.

Ethnologists seek to understand both why people today and in the recent past differ in terms of idea and behavior patterns and what all cultures in the world have in common with one another. They attempt to identify and explain cultural differences and similarities. Generally speaking, the primary objective of ethnology is to uncover general cultural principles the “rules” that govern human behavior.

The following table shows the difference between ethnography and ethnology.

|  |  |
| --- | --- |
| **Ethnography** | **Ethnology** |
| Requires field work to collect data | Uses data collected by a series of researchers |
| Often descriptive | Usually synthesizes ethnographic data |
| Group/community specific | Comparative/cross-cultural |

Table 2.1 ethnography vs ethnology

Socio cultural anthropology is further divided into many other specialized fields as: *Anthropology of Art, Medical Anthropology, Urban Anthropology, Economic Anthropology, Political Anthropology, Development Anthropology, Anthropology of Religion, Demographic Anthropology, Ecological Anthropology, Psychological Anthropology, Ethnomusicology, etc.*

# Physical Anthropology

Physical /biological anthropology is a branch of anthropology that focuses on the biological aspects of human beings. It has sub-fields such as forensic anthropology, primatology, paleoanthropology, population genetics, and human ecology. These subfields of physical anthropology are closely related to natural sciences, particularly biology. There are two major areas of research in physical anthropology: **1) human evolution, and 2) human variation*.***

Research in human evolution shows that the origin of humanity is traced back over 6 million years. Africa is found to be the cradle of human beings. Research findings indicate that East Africa, especially the Great Rift Valley, is the origin of mankind. The oldest fossils of human ancestors were discovered in this part of the continent. The discovery of fossils such as Lucy/Dinknesh (Australopithecus Afarensis) in the Afar Region shows that Ethiopiaisamong African countries regarded as the origin of human ancestors***.***

Physical anthropologists study how culture and environment have influenced biological evolution and contemporary human variations. Human biology affects or even explains some aspects of behavior, society, and culture like marriage patterns, sexual division of labor, gender ideology etc. The features of culture in turn have biological effects like the standards of attractiveness, food preferences, and human sexuality. Biological variations such as morphology/structure, color, and size are reflections of changes in living organism. Since change occurs in the universe, it also applies in human beings.

Human biological variations are the result of the cumulative processes of invisible changes occurring in human life***.*** These changes have been accumulated and passed through genes. Genes are characteristics that carry biological traits of an organism, including human beings. The major sources of biological variations are derived from the interrelated effects of natural selection, geographical isolation and genetic mutations.

Physical anthropology is essentially concerned with two broad areas of investigation: ***human evolution*** and **genetics.** Human evolution is the study of the gradual processes of simple forms into more differentiated structures in hominid. It is interested in reconstructing the evolutionary record of the human species using fossils/bones.

Human evolution is further divided into three specialties: Palaeoanthropology*,* primatology and Human genetics*.* **Palaeoanthropology** (*paleo* meaning “old”) is the study of human biological evolution through the analysis of fossil remains from prehistoric times to determine the missing link that connect modern human with its biological ancestors. **Primatology**studies about primates or recent human ancestors to explain human evolution***.*** Primatologists study the anatomy and social behavior of such non-human primate species as gorillas and chimpanzees in an effort to gain clues about our own evolution as a species.

**Human genetics** concerns to investigate how and why the physical traits of contemporary human populations vary throughout the world. It focuses to examine the genetic materials of an organism such as DNA and RNA***.*** In addition, genetic studies are crucial in understanding –how evolution works and plays important role in identifying the genetic source of some hereditary disease like sickle cell anemia and cystic fibrosis.

## 2.4.1. Evolutionary and Paleo-anthropological perspectives on human origin

One of the major questions anthropologists grapple with is the origins of humankind. The fossil record preserves evidence of past life on Earth, tracing a progression of simple one-celled organisms to increasingly diverse forms. How did these different forms of life emerge and new species arise? The biological explanations for this process are the focus of this section.

Comprehensive theories of evolution concerning the evolution of life were developed only during the 19thcentury. They were made possible through discoveries in many different areas. Indeed, the value of evolutionary theory is its utility as a unifying explanation for a wide variety of phenomena.

Anthropologists today rely on scientific views of evolution in order to explain human origins. Simply put, evolution refers to a process and gradual change in specie over time. In fact, evolution is used to describe the **cumulative effects** of three independent facts.

Importantly, these attributes of evolution can be observed in nature every day. They are:

* **Replication:** Life forms have offspring;
* **Variation:** Each offspring is slightly different from its parents, and its siblings
* **Selection:** Not all offspring survive and those that do tend to be the ones best suited to their environment.

The scientific explanation of human origin and the concept of evolution are attributed to a series of discoveries of early modern period and the works of handful of scientists in the physical/natural sciences. One of the prominent persons in this regard is Charles Darwin (1809-1882), a British Naturalist of the period. Charles Darwin is known for his theory of **natural selection** in the evolution of species and the idea of **survival of the fittest**.

## 2.4.2 Anthropological perspectives on racial types and human physical variation

People come in many colors and shapes; people of the Mediterranean, for example, are obviously darker-skinned than those of Scandinavia, and natives of the Arctic are shorter and stockier than the tall, lean Samburu of East Africa. Why is this? How did these variations come about, and what do they mean for humanity as a species? The answer comes from the study of human biology by physical anthropologists.

Like all living things with sensory input, humans have to classify their perceptions into some kind of order: these things go with these others but don’t belong in this group. Some people have darker skin, so they’re in the “darker skin” category. Obviously, not all human beings look the same, so humans have spent some time putting people of different colors, body shapes, and so on into different categories sometimes called races***.*** Unfortunately, this tendency has had some very bad consequences for millions of human beings over the centuries.

Biologically speaking, a race is a group of organisms of the same species that share similar physical (and genetic) attributes and specific geographic regions. In short, they’re subdivisions of a single species- meaning they can mate and have offspring that are healthy enough to have their own offspring-exhibiting some characteristics reflecting their geographical origins.

Just like any other living thing, human beings adapt to their environments through an evolutionary process. Throughout this unit we will see the ways in which our species adapts mainly through cultural means; that is, we survive our environments not because we’ve adapted to them biologically, but withartifacts and complex behavior***.*** In this respect, it should be noted that human bodies (human beings) have adapted to certain conditions over time.

**Adaptation**can be understood as a process (behavioral and/or biological) that increases the likelihood of survival for an organism***.*** An adaptation can be a mutation that confers an advantage. For example, a frog that has better-camouflaged skin than its siblings have a lower chance of being snapped up by a fish, and therefore a stronger chance to survive and have offspring that will carry the gene for better-adapted camouflage. In humans, adaptations include complex behavior, such as making tools***.*** These behaviors aren’t passed on genetically but rather culturally***.***

Some of these bodily adaptations are pretty easily visible, and some are only visible when you look very closely at the genes. Skin color one of the most visible human characteristics - is a good example of adaptation to a particular environment. The darkest skin appears in populations originating in tropical zones, such as Africa and Asia. The lightest skin is traditionally found in northern Europe because over time, natural selection favored darker skins in areas that received extensive and more intensive sunlight, because individuals with lighter skin in these areas were more prone to skin cancers. Darker skin, then, is an adaptation to the geographical conditions of Africa.

What’s the adaptive value of lighter skin? It has to do with vitamin D, of all things. Vitamin D is a nutrient that helps human bones form properly. Without enough vitamin D, deformities like the disease *rickets*, which normally includes bowed legs and a misshapen pelvis, will occur.

Humans naturally produce Vitamin D through the skin when they’re exposed to sunlight, but cloudier parts of the world - like northern Europe - are exposed to much less sunlight than regions in the tropics, where the species began. As early human populations were expanding into northern Europe around 40,000 years ago, those individuals with darker skin were less able to manufacture Vitamin D and probably experienced a much lower birthrate than those populations with lighter skin. Lighter skin, then, is an adaptation to the geographical conditions of Europe because over time, the prehistoric colonists of Europe who happened to be born with lighter skin (simply by chance) had more offspring, who themselves carried the genes for lighter skin.

Biological adaptations aren’t instantaneous. They take place over the span of generations, so an African moving to Europe won’t evolve lighter skin, nor will a European travelling to Africa evolve darker skin (except for some tanning). A suntan is a lighter-skinned body’s defense mechanism - the release of dark pigmented melanin - against too much ultraviolet light.

Another example of biological adaptation in human beings is the difference of stature between arctic (such as Inuit) and East African (such as Maasai) people. In biology, ***Bergmann’s rule***indicates that in colder regions, warm-blooded animals will have stockier bodies than their counterparts from warmer regions, because stockier bodies are more efficient at retaining body heat. In the cold Polar Regions, the Inuit have a short and stocky build; the Maasai of East Africa have taller and slenderer bodies that don’t have to retain so much heat - they actually have to dump excess heat in their hot environment, which is facilitated by their body shape. Body stature in these cases is an adaptation to the geographical conditions of hot African and the cold Arctic.

The rapid physiological changes that occur in one’s lifetime - like a mountaineer’s adjustment to lower oxygen levels at high altitude - are referred to as *habituation* or *acclimatization*. These *aren’t* passed on genetically to the next generation (because changes acquired during life can’t be encoded in the genes,) and they’re reversible (as when the mountaineer returns to lower elevations.)

## 2.4.3 Human Races: The history of racial typing

Like all animals, humans have undoubtedly been classifying their neighbors in various ways for a very long time. Some of the first records of humans classifying others as certain “types” come from ancient Egypt, where by 1350 BC you can see records of them classifying humans by skin color: Egyptians were red-skinned, people south of Egypt were black-skinned, those living north of the Mediterranean Sea were white-skinned, and people to the east were yellow-skinned.

By the the16th century, during the Age of Discovery, Europeans voyaging around the world were encountering many previously unknown peoples and developing racial classifications of their own. Because skin color was so noticeable, many racial classifications were based only on that factor.

Additionally, these unknown people weren’t Christian and didn’t share European culture and values, so the Europeans labeled them Savages. In fact, they thought they could use racial type as an indicator of just how Savage a person was. The less European-looking, of course, the more Savage. Though most have ditched this concept today, many racial supremacists still believe that cultural behavior correlates with skin color, nose shape, hair texture, or what have you.

By the mid-1800s, naturalists began using a method of describing the shape of the head called the *cephalic index*, a ratio measurement of the length and width of the head. **Dolichocephalic**peoples had long and narrow heads (like most northern Europeans), and **brachycephalic**peoples tended to have broad heads — like many southern Europeans. Not surprisingly, this classification scheme and others like it led to many arguments about which peoples were superior to the others.

The root problem of all this flailing around at the identification of human types was **biological determinism**, the idea that physical traits were somehow linked to behavior. Many thought traits like intellect, values, and morals were all products of one’s race. Today, most people know better, although some people still call for “racial purity,” an impossible and destructive idea.

A similar way that everyone-including early anthropologists-had this idea all wrong was in the application of Darwin’s principles of biological evolution to societies. This led to a concept known as **social Darwinism*,*** the idea that as societies and nations evolved and competed, the morally superior societies would prevail as the less-moral, “savage” societies were weeded out; and that this was all natural and good. Around this time debates about the superiority or inferiority of particular groups continued, and some began to fear that civilized (meaning northern European

Christian) society was slowly being destroyed by “unfit” peoples who, for one reason or another, were not being weeded out.

With behavioral characteristics “linked” to genetic characteristics in the minds of many (including scientists), some in the 19th and early 20th centuries even advocated for state regulation of marriages, family size, and whether to allow an individual to reproduce. This practice became known as *eugenics*, and the Nazis took it to a terrible extreme during World War II. In Germany, the Nazi party began to systematically kill those members of society that it considered inferior to the Northern-European Christian ideal they held. The problems with the concept of a master race aside from the obvious moral issues surrounding eugenics is that biological variation is necessary for the health of a population. Basically, if all members of a population are the same, the population has no buffer against a particularly lethal or catastrophic disease or any other major change in the species’ selective environment. If everyone is the same, everyone is susceptible to the same potential disaster. For this reason, many biologists measure the overall health of a species by its very genetic diversity. So even if a master race were possible, and one could (and would want to) manage to prevent any interbreeding, the end result would be a genetically uniform and genetically vulnerable population. The idea of a master race is therefore suicidal.

## 2.4.4 The Grand Illusion

Over the years, various anthropologists have attempted to classify the human species into various races, such as Caucasian, Black African, Asian, and so on. The problem is that the physical traits used to identify which group an individual belonged in aren’t binary opposites like black or white, with no middle ground. They’re continuoustraits, meaning that a whole spectrum exists between, say: “black” and “white” skin designations.

Any attempt to classify human races raises a number of questions. Although Asians look pretty clearly different from Europeans in some respects, what do you do with people who look, well, partly Asian and partly European? And does “European” end in the Middle East, where some African traits are present? Where does Africa even begin, genetically speaking? Who’s going to draw up the lines between “black” and “white” (and what qualifies that person for the job, anyway)? Since such racial classification is now seen to be of virtually no genetic or taxonomic

[classifying] significance either, no justification can be offered for its continuance.” Bottom line:

For most professional anthropologists today, human “race” is an antiquated/old-fashioned concept. For biomedical reasons (and sometimes forensic identification of bodies), the reality of genetic ancestry can be important, but color coded races, loaded with behavioral traits, are basically arbitrary/random.

**2.4.5. What Anthropologists can say for sure about Human Races?**

Genetic differences don’t mean a lot, biologically. Because all healthy humans can mate and have healthy offspring, we’re all in Homo sapiens, biologically speaking***.*** Not only is it inaccurate to say “the female species” when talking about significant sex differences between males and females, but it’s also inaccurate to say “the African race” or the “European race” when speaking of deep differences in these peoples. For most physical anthropologists (who’ve spent the most time closely examining human biology), ***race*** is nearly meaningless when applied to humanity***.***

Rather than talk about races, physical anthropologists more commonly talk today of **ancestry**, a more general term that recognizes the reality of some geographically specific human adaptations but doesn’t turn them into loaded; black-and-white races. Ancestry may be important, for example, when considering someone’s genetic health because different human populations have developed slightly different genetic characteristics over time.

Cultural behavior isn’t genetically linked to geographical differences***.*** This disconnect is one of anthropology’s most important discoveries and lessons for humanity. People from Scandinavia aren’t reserved - or whatever other behavioral trait you may apply to them - because it’s in their genes to be so. It’s not. Most of human behavior isn’t biologically determined or filtered in through the natural environment - most of it is culturally learned***.*** An infant from Japan can be raised in the

Kalahari of Southern Africa and won’t automatically remove his shoes when going into a home unless his culture specifically teaches him to do so. Like any human can acquire any language, any infant can acquire any culture; it’s culture that really drives behavior, not the genes***.*** The ancient belief that human races have innate behavioral traits-industrious Asians or hot-blooded Mediterranean’s-is simply wrong.

# 2.5. Human socio-cultural and biological diversity and similarities

As you learnt in the first unit, anthropology is a broader discipline covering a vast spatio -temporal dimension in the study of humanity. Anthropology is unique among most academic disciplines both in the social and natural sciences. It is the most **holistic** discipline studying human beings comprehensively. Anthropology’s four major branches bridge the natural sciences, the humanities and the social sciences. They touch virtually on every aspect of human beings. In this regard, the largest two branches of anthropology: the socio-cultural and biological/physical cover the two essential dimensions of humanity: socio-cultural and biological diversity and similarities. Since anthropology studies humanity in its entirety, it is often called a mirror of humanity. As Kluckhohn correctly pointed out: "Anthropology holds up a great mirror to man and lets him look at himself in his infinite variety."

The comparative approach, which is also known as **cultural relativism**, entails that cultures shouldn't be compared to one another for the sake of saying one is better than the other. Instead cultures should be compared in order to understand how and why they differ and share commonalties with each other. The comparative approach or cultural relativism encourages us not to make moral judgments about different kinds of humanity, and it examines cultures on their own and from the perspective of their unique history and origin.

**Evolution** is another key concept in anthropology which, together with the cultural relativism allows us to address fundamental questions regarding our distant origin, current stage of growth, forms of adaptation, and predict future direction of development. By studying evolution, the change of species through time, anthropologists treat humanity as one of the biological species in the animal kingdom.

Anthropologists use the term bio-cultural to describe the dual nature of human evolution: both biological and cultural dimensions. Human beings are described as a bio-cultural animal.

# The bio-cultural animal

Humanity evolves both as a result of biological factors and cultural factors. For this reason, anthropologists call it **bio-cultural evolution***.* Culture is the set of ideas that dictate how you see and act in the world. Although humans survive by using both their biology and cultural information, all other animals survive mainly through their biology and by relying on instinct rather than such cultural information. Paleo-anthropologists are concerned with understanding how cultural, non-cultural, and bio-cultural evolutionary factors shaped ***humanity*** through time.

**Humanity** is the most common term we use to refer to human beings. It is a general term which means our species- Homo sapiens- at large. It can be applied to modern humans (Homo sapiens sapiens) as well as some of our most recent ancestors, placed more generally in Homo sapiens, without the subspecies (the second sapiens) suffix. Humanitystands for the human species, a group of life forms with the following characteristics:

* Bipedalism(walking on two legs);
* Relatively small teeth for primates of our size;
* Relatively large brains for primates of our size;
* Using modern language to communicate ideas; and
* Using complex sets of ideas called culture to survive.

**Unit Three**

**Human Culture**

Dear students, welcome to unit three of your anthropology course which comprises very important and interesting concepts. I hope you will have a good understanding of this unit because the concepts under discussion are presented in straight in plain language. Have a nice reading!!

**Core concepts**

* Definition of Culture
* Characteristic features of culture
* Aspects of culture
* Cultural unity and variation
* Cultural differences
* Culture change
* Marriage, family and kinship
* Culture areas and culture contact

**Definition of Culture**

There is no universally agreed definition of culture**.** It can be defined in different ways**.** Let us see some of its definition provided by someanthropologists.

* **Edward Tylor:** “*culture is* a *complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society*”. This definition is widely accepted and more comprehensive.
* **Malinowski:** “*culture is cumulative creation of man".* Malinowski considered culture as the product of man and the means in which he achieves his goals. For him, culture is a means to an end. In other words, culture is considered as an instrument or tool to achieve one’s own final objective. From the above quoted definition we can understand that culture is created by human (not natural or supernatural).
* **Robert Bierstadt:** *“Culture is the complex whole that consists of everything we think and do and have as members of society.”* Like Edward B. Tylor, Robert Bierstadt also believed that culture is *the complex whole* which encompasses:
* *everything we think*
* *everything we do*
* *everything we have*

when we bring all these definitions together, we can describe culture as the common way of life shared by a group of people. Bear in your mind that culture includes all things beyond biology and nature.

Culture is:

* Moral for advancement. Therefore, you are expected to maintain our
* Intellectual precious culture from being extinct.
* Spiritual

In general, culture, is a system of learned behavior shared by and transmitted among members of a particular human group. It is also considered as a collective heritage acquired by individuals and then transmitted through one generation to the next generation. Individuals within a certain society receives culture as part of social heritage and in turn, may reshape it and introduce changes which then become part of the heritage of succeeding generation.

**Remember**

* Culture is a way of life.
* Culture encompasses everything beyond nature and biology.
* Culture is moral, intellectual and spiritual for advancement.
* Edward B. Tylor, Malinowski and Robert Bierstadt are prominent anthropologists that define the concept of culture.

**3.2 Characteristic Features of Culture**

1. **Culture Is Learned:**

Culture is not something transmitted through genetic materials from our parents to offspring; rather it is acquired through the process of learning or interacting with one’s environment. More than any other species, human beings rely for their survival on behavior patterns that are learned. Humans have no instinct, which genetically programmed to direct to behave in a particular way. This process of acquiring culture after we born is called **enculturation**.

What do you think are the difference between Enculturationand Acculturation?

* **Enculturation** is defined as the process by which an individual learns the rules and values of one’s culture.
* **Acculturation** on the other hand is the exchange of cultural features that results when groups have continuous firsthand contact.
* If you for example, share or exchange many cultural features with your friends who have unique or distinct culture from yours it is called acculturation. Acculturation may happen through war, trade or some other contacts.

1. **Culture Is Shared**:

For a thing, idea, or behavior pattern to qualify as being “cultural” it must have a shared meaning by at least two people within a society. In order for a society to operate effectively, the guidelines must be shared by its members. Without shared culture members of a society would be unable to communicate and cooperate hence confusion and disorder world result.

1. **Culture Is Symbolic:**

Symbolic thought is unique and crucial to humans and to cultural learning. A symbol is something verbal or nonverbal, within a particular language or culture that comes to stand for something else. There would be no obvious, natural, or necessary connection between the symbol and what it symbolizes.

A symbol’s meaning is not always obvious. However, many symbols are powerful and often trigger behaviors or emotional states. For example, the designs and colors of the flags of different countries represent symbolic associations with abstract ideas and concepts of nation, freedom etc.

1. **Culture Is All-Encompassing**

Culture encompasses all aspects, which affect people in their everyday lives. Culture comprises countless material and non-material aspects of human lives. Thus, when we talk about a particular people’s culture, we are referring to all of its man and woman- made objects, ideas, activities whether those of traditional, old time things of the past or those created lately. Culture is the sum total of human creation: intellectual, technical, artistic, physical, and moral; it is the complex pattern of living that directs human social life, and which each new generation must learn and to which they eventually add with the dynamics of the social world and the changing environmental conditions.

1. **Culture Is Integrated:**

Cultures are not haphazard collections of customs and beliefs. Instead, culture should be thought as of integrated wholes, the parts of which, to some degree, are interconnected with one another. When we view cultures as integrated systems, we can begin to see how particular culture traits fit into the whole system and, consequently, how they tend to make sense within that context.

A culture is a system, change in one aspect will likely generate changes in other aspects. For example, change in production technology may bring change in life styles of the society and ideologies. A good way of describing this integrated nature of culture is by using the analogy between a culture and a living organism. The physical human body comprises a number of systems, all functioning to maintain the overall health of the organisms, including among others, such system as the respiratory system, the digestive system, the skeletal system, excretory system, the reproductive system, and lymphatic system.

1. **Culture Can Be Adaptive and Maladaptive:**

Humans have both biological and cultural ways of coping with environmental stresses. Besides our biological means of adaptation, we also use "cultural adaptive kits," which contain customary activities and tools that help us in managing everyday lives.

People adapt themselves to the environment using culture. The ability to adapt to any of the ecological conditions, unlike other animals, makes humans unique. Culture has allowed the global human population size to grow from less than 10 million shortly after the end of the last ice age to more than 7 billion todays, a mere 10,000 years later. This ability is attributed to human’s capacity for creating and using culture.

Sometimes, adaptive behaviour that offers short-term benefits to particular subgroups or individuals may harm the environment and threaten the group's long-term survival. Example: Automobiles permit us to make a living by getting us from home to workplace. But the by-products of such "beneficial" technology often create new problems. Chemical emissions increase air pollution, deplete the ozone layer, and contribute to global warming. Many cultural patterns such as overconsumption and pollution appear to be maladaptive in the long run.

1. **Culture is Dynamic:**

There are no cultures that remain completely static year after year. Culture is changing constantly as new ideas and new techniques are added as time passes modifying or changing the old ways. This is the characteristics of culture that stems from the culture’s cumulative quality.

**Remember**

* Culture is learned
* Culture is shared
* Culture is all encompassing
* Culture is symbolic
* Culture can be adaptive and maladaptive
* Culture is dynamic

**3.3 Aspects of Culture**

Culture is reflected through the various components such as values, norms, languages, myths, customs, rituals and laws. The two most basic aspects of culture are material and nonmaterial culture.

**2.3.1 Material culture**

Material culture consists of human-made objects such as tools, implements, furniture, automobiles, buildings, dams, roads, bridges, and in fact, the physical substance which has been changed and used by man. It is concerned with the external, mechanical and utilitarian objects. It includes technical and material equipment. It is referred to as civilization.

**2.3.2 Non – Material Culture**

The term ‘culture’ when used in the ordinary sense, means ‘non-material culture’. It is something internal and intrinsically valuable, reflects the inward nature of man. Non-material culture consists of the words the people use or the language they speak, the beliefs they hold, values and virtues they cherish, habits they follow, rituals and practices that they do and the ceremonies they observe. It also includes our customs and tastes, attitudes and outlook, in brief, our ways of acting, feeling and thinking. Some of the aspects of non-material culture are listed as follows:

**Values**

Values are the standards by which members of a society define what is good or bad, beautiful or ugly. Every society develops both values and expectations regarding the right way to reflect them.

Values are a central aspect of the non-material culture of a society and are important because they influence the behavior of the members of a society.

**Beliefs**

Beliefs are cultural conventions that concern true or false assumptions, specific descriptions of the nature of the universe and humanity’s place in it. Values are generalized notions of what is good and bad; beliefs are more specific and, in form at least, have more content. “Education is good” is a fundamental value in American society, whereas “Grading is the best way to evaluate students” is a belief that reflects assumptions about the most appropriate way to determine educational achievement.

**Norms**

Norms are shared rules or guidelines that define how people “ought” to behave under certain circumstances. Norms are generally connected to the values, beliefs, and ideologies of a society.

Norms vary in terms of their importance to a culture, these are:

1. **Folkways**: Norms guiding ordinary usages and conventions of everyday life are known as folkways. Folkways are norms that are not strictly enforced, such as not leaving your seat for an elderly people inside a bus/taxi. They may result in a person getting a bad look.
2. **Mores**: Mores (pronounced MOR-ays) are much stronger norms than are folkways. Mores are norms that are believed to be essential to core values and we insist on conformity. A person who steals, rapes, and kills has violated some of society’s most important mores.

People who violate mores are usually severely punished, although punishment for the violation of mores varies from society to society. It may take the form of ostracism, vicious gossip, public ridicule, exile, loss of one’s job, physical beating, imprisonment, commitment to a mental asylum, or even execution.

**3.4 Cultural Unity and Variations**

In studying human diversity in time and space, anthropologists distinguish among the universal, the generalized, and the particular.

Certain biological, psychological, social, and cultural features are universal (found in every culture), others are merely generalities (common to several but not all human groups), and other traits are particularities (unique to certain cultural traditions).

1. **Universality:**

Universals are cultural traits that span across all cultures. Most are biological that distinguish us from other species – long period of infant dependency, year-round sexuality, complex brain that enables use of symbols and use of languages and tools. Social universals – life in groups – some kind of family organizes on social life and depends on social interactions for expression and continuation of the society. E.g. Incest taboo, exogamy (marriage outside one’s group).

A great example of universality is that whether in Africa, Asia, Australia, or Antarctica, people understand the universal concept of family. Anthropologists would argue that it's just what we as humans do - we organize ourselves into families that are based on biology. No matter where you choose to travel and explore, you'll find a family system.

1. **Generality:**

Generalities are cultural traits that occur in many societies but not all of them. Societies can share same beliefs and customs because of borrowing, domination (colonial rule) when customs and procedures are imposed on one culture, or Independent innovation of same cultural trait e.g., farming and nuclear family.

1. **Particularity:**

Trait of a culture that is not widespread. Cultural particulars include the specific practices that distinguish cultures form one another. For example, all people become hungry but the potential food sources defined as edible vary across cultures, i.e. what is appealing to eat in one society may be considered repulsive or simply unbelievable in another (for example donkey meat in Ethiopia). Particularities are becoming rarer in some ways but also becoming more obvious. Borrowed cultural traits are modified. E.g. marriage, parenthood, death, puberty, birth all celebrated differently.

**Remember**

* Culture has material and non-material aspects.
* All human made objects are called material culture
* Values, beliefs and norms are non-material culture
* Norms are divided in to folkways and mores
* Anthropologists are interested in the study of universality, generality and particularity nature of cultures.

**3.5. Cultural Differences**

**Ethnocentrism**

The common response in all societies to other cultures is to judge them in terms of the values and customs of their own familiar culture. Ethnocentrism refers to the tendency to see the behaviors, beliefs, values, and norms of one's own group as the only right way of living and to judge others by those standards.

Being fond of your own way of life and condescending or even being hostile toward other cultures is normal for all people. Because of ethnocentrism, we often operate on the premise that our own society’s ways are the correct, normal and better ways for acting, thinking, feeling and behaving. Our own group is the centre or axis of everything, and we scale and rate all others with reference to it. Ethnocentrism is not characteristic only of complex modern societies. People in small, relatively isolated societies are also ethnocentric in their views about outsiders. It is a cultural universal. Alien cultural traits are often viewed as being not just different but inferior, less sensible, and even "unnatural”.

Ethnocentrism results in prejudices about people from other cultures and the rejection of their "alien ways." Our ethnocentrism can prevent us from understanding and appreciating another culture. When there is contact with people from other cultures, ethnocentrism can prevent open communication and result in misunderstanding and mistrust. This would be highly counterproductive for businessmen trying to negotiate a trade deal, professionals who work in areas other than their own or even just neighbors trying to get along with each other. The positive aspect of ethnocentrism has to do with the protection that it can provide for a culture. By causing a rejection of the foods, customs, and perceptions of people in other cultures, it acts as a conservative force in preserving traditions of one's own culture. It can help maintain the separation and uniqueness of cultures.

1. **Cultural relativism:**

We cannot grasp the behavior of other people if we interpret what they say and do in the light of our values, beliefs, and motives. Instead, we need to examine their behavior as insiders, seeing it within the framework of their values, beliefs and motives. The concept of cultural relativism states that cultures differ, so that a cultural trait, act, or idea has no meaning but its meaning only within its cultural setting.

Cultural relativism suspends judgment and views about the behavior of people from the perspective of their own culture. Every society has its own culture, which is more or less unique. Every culture contains its own unique pattern of behavior which may seem alien to people from other cultural backgrounds. We cannot understand the practices and beliefs separately from the wider culture of which they are part. A culture has to be studied in terms of its own meanings and values. Cultural relativism describes a situation where there is an attitude of respect for cultural differences rather than condemning other people's culture as uncivilized or backward.

Respect for cultural differences involves:

* Appreciating cultural diversity;
* Accepting and respecting other cultures;
* Trying to understand every culture and its elements in terms of its own context and logic;
* Accepting that each body of custom has inherent dignity and meaning as the way of life of one group which has worked out to its environment, to the biological needs of its members, and to the group relationships;
* Knowing that a person's own culture is only one among many; and
* Recognizing that what is immoral, ethical, and acceptable in one culture may not be so in another culture.

1. **Human rights:**

In today's world, human rights advocates challenge many of the tenets of cultural relativism. Many anthropologists are uncomfortable with the strong form of cultural relativism that suggests that all patterns of culture are equally valid. What if the people practice slavery, violence against women, torture, or genocide?

Human rights: rights based on justice and morality beyond and superior to particular countries, cultures, and religions. The idea of **human rights** challenges cultural relativism by invoking a realm of justice and morality beyond and superior to the laws and customs of particular countries, cultures, and religions.

Human rights include the right to speak freely, to hold religious beliefs without persecution, and to not be murdered, injured, or enslaved or imprisoned without charge. Such rights are seen as *inalienable* (nations cannot abridge or terminate them) and international (larger than and superior to individual nations and cultures). A doctrine of **universal human rights**, which emphasizes the rights of the individual over those of the community, would condemn such killings.

Anthropologists respect human diversity. Most ethnographers try to be **objective**, **accurate**, and **sensitive** in their accounts of other cultures**.** However**,** their **objectivity, sensitivity** and a **cross-cultural perspective** got nothing to do with ignoring international standards of justice and morality.

* **Ethnocentrism** is the tendency of individuals to elevate their own culture as the standard against which they judge others, and to see their own as superior to others.
* **Xenocentrism** is the opposite of ethnocentrism. It is the tendency of looking one’s own culture as inferior to others.
* **Cultural relativism** suggested that all forms of culture are equally important and valid. However, this rigid perception of cultural relativists sometimes contradicts with the concept of human rights. For example, if we see from the light of cultural relativists, the practice of slavery, genocide, torture and violence against women are equally important and valid. But in the light of human right advocators or activists all these practices are completely considered as violation of basic human rights.

**3.6 Culture Change**

When you examine the history of a society, it is obvious that its culture has changed over time. Some of the shared behaviors and ideas that were common at one time are modified or replaced at another time. That is why, any anthropological account of the culture of any society is a type of snapshot view of one particular time. The anthropologists return several years after completing a cultural study, he or she would not find exactly the same situation, for there are no cultures that remain completely static year after year.

Culture change can occur as a result of the following Mechanisms:

**i. Diffusion** The source of new cultural elements in a society may also be another society. The process by which cultural elements are borrowed from another society and incorporated into the culture of the recipient group is called **diffusion.**

* Diffusion is ***direct*** when two cultures trade with, intermarry among, or wage war on one another.
* Diffusion is ***forced***when one culture subjugates another and imposes its customs on the dominated group.
* Diffusion is ***indirect***when items or traits move from group A to group C via group B without any firsthand contact between A and C. In this case, group B might consist of traders or merchants who take products from a variety of places to new markets. Or group B might be geographically situated between A and C, so that what it gets from A eventually winds up in C, and vice versa. In today's world, much international diffusion is indirect-culture spread by the mass media and advanced information technology.

**ii. Acculturation** is the exchange of cultural features that results when groups have continuous firsthand contact.

The cultures of either or both groups may be changed by this contact. This usually happens in situations of trade or colonialism. In situations of continuous contact, cultures have also exchanged and blended foods, recipes, music, dances, clothing, tools, and technologies.

**iii. Invention**-the process by which humans innovate, creatively finding solutions to problems is a third mechanism of cultural change. Faced with comparable problems and challenges, people in different societies have innovated and changed in similar ways, which is one reason why cultural generalities exist. One example is the independent invention of agriculture in the Middle East and Mexico. Over the course of human history, major innovations have spread at the expense of earlier ones. Often a major invention, such as agriculture, triggers a series of subsequent interrelated changes. Thus in both Mexico and the Middle East, agriculture led to many social, political, and legal changes, including notions of property and distinctions in wealth, class, and power.

**vi. Globalization** The term globalization encompasses a series of processes, including diffusion and acculturation, working to promote change in a world in which nations and people are increasingly interlinked and mutually dependent. Promoting such linkages are economic and political forces, as well as modem systems of transportation and communication. Due to globalization, long-distance communication is easier, faster, and cheaper than ever, and extends to remote areas. The mass media help propel a globally spreading culture of consumption. Within nations and across their borders, the media spread information about products, services, rights, institutions, lifestyles, and the perceived costs and benefits of globalization. Emigrants transmit information and resources transnationally, as they maintain their ties with home (phoning, faxing, e-mailing, making visits, and sending money). In a sense such people live multi-locally-in different places and cultures at once. They learn to play various social roles and to change behavior and identity depending on the situation.

**Remember**

* Culture change can occur through:
* Diffusion
* Acculturation
* Invention and
* Globalization

**3.7 Marriage, Family and Kinship**

**3.7.1 Marriage:**

Almost all known societies recognize marriage. The ritual of marriage marks a change in status for a man and a woman and the acceptance by society of the new family that is formed. The term marriage is not an easy term to define. For years, anthropologists have attempted to define these terms in such a way to cover all known societies**.** Frequently, anthropologists have debated whether or not families and the institutions of marriage are universals. One interesting case is that the *Nayar of* Southern India, did not have marriage in the conventional sense of the term. Although teenage Nayar girls took a ritual husband in a public ceremony, the husband took no responsibility for the woman after the ceremony, and frequently he never saw her again. Thus the Nayar do not have marriage according to our definition in that there is no economic cooperation, regulation of sexual activity, cohabitation, or expectation of permanency.

**3.7.1.1 Rules of Marriage**

Societies also have rules that state whom one can and cannot marry. Every society knows to anthropology has established for itself some type of rules regulating mating (sexual intercourse). The most common form of prohibition is mating with certain type of kin that are defined by the society as being inappropriate sexual partners. These prohibitions on mating with certain categories of relatives is known as **incest taboo**. The most **universal form of incest taboo** involves mating between members of the immediate (nuclear) family: mother-sons, father-daughters, and brother-sisters.

There are a few striking examples of marriage between members of the immediate family that violate the universality of the incest taboo. For political, religious, or economic reasons, members of the royal families among the ancient Egyptians, Incas and Hawaiians were permitted to mate with and marry their siblings, although this practice did not extend to the ordinary members of those societies.

Marriage is, therefore, a permanent legal union between a man and a woman. It is an important institution without which the society could never be sustained.

**3.7.1.2 Mate Selection: Whom Should You Marry?**

In a society one cannot marry anyone whom he or she likes. There are certain strict rules and regulations.

1. **Exogamy:**

This is the rule by which a man is not allowed to marry someone from his own social group.

Such prohibited union is designated as incest. Incest is often considered as sin. Different scholars had tried to find out the explanation behind this prohibition, i.e., how incest taboo came into operation.

In fact, there are some definite reasons for which practice of exogamy got approval. They are:

* A conception of blood relation prevails among the members of a group. Therefore, marriage within the group-members is considered a marriage between a brother and sister
* Attraction between a male and female gets lost due to close relationship in a small group.
* There is a popular idea that a great increase of energy and vigor is possible in the progeny if marriage binds two extremely distant persons who possess no kin relation among them.
* Kottak claimed also that exogamy has ***adaptive value***, because it links people into a wider social network that nurtures, helps, and protects them in times of need pushing social organization outward, establishing and preserving alliances among groups.

1. **Endogamy:**

A rule of endogamy requires individuals to marry within their own group and forbids them to marry outside it. Religious groups such as the Amish, Mormons, Catholics, and Jews have rules of endogamy, though these are often violated when marriage takes place outside the group. Castes in India and Nepal are also endogamous. “Indeed, most cultures are endogamous units, although they usually do not need a formal rule requiring people to marry someone from their own society” (Kottak, 2017: 150).

1. **Preferential Cousin Marriage:**

A common form of preferred marriage is called preferential cousin marriage and is practiced in one form or another in most of the major regions of the world. Kinship systems based on lineages distinguish between two different types of first cousins, these are:

**Cross Cousins**: are children of siblings of the opposite sex- that is one’s mother’s brothers’ children and one’s father’s sisters’ children.

The most common form of preferential cousin marriage is between cross cousins because it functions to strengthen and maintain ties between kin groups established by the marriages that took place in the preceding generation.

**Parallel Cousins**: When marriage takes place between the children of the siblings of the same sex, it is called **parallel cousin marriage**. Children of siblings of the same sex, namely the children of one’s mother’s sister and one’s father brother. The mate may come either from one’s father’s brother’s children or mother's sister’s children.

A much less common form of cousin marriage is between parallel cousins, the child of one’s mother’s sister or father’s brother. Found among some Arabic societies in North Africa, it involves the marriage of a man to his father’s brother’s daughter. Since parallel cousins belong to the same family, such a practice can serve to prevent the fragmentation of family property.

1. **The Levirate and Sororate**

Another form of mate selection that tends to limit individual choice are those that require a person to marry the husband or widow of a deceased kin.

**The levirate-** is the custom whereby a widow is expected to marry the brother (or some close male relative) of her dead husband. Usually any children fathered by the woman’s new husband are considered to belong legally to the dead brother rather than to the actual genitor. Such a custom both serves as a form of social security for the widow and her children and preserved the rights of her husband’s family to her sexuality and future children.

**The sororate**, which comes into play when a wife dies, is the practice of a widower’s marrying the sister (or some close female relative) of his deceased wife. In the event that the deceased spouse has no sibling, the family of the deceased is under a general obligation to supply some equivalent relative as a substitute. For example, in a society that practice sororate, a widower may be given as a substitute wife the daughter of his deceased wife’s brother.

**3.7.1.3. Number of spouses**

Societies have rules regulating whom one may/may not marry; they have rules specifying how many mates a person may/should have.

* ***Monogamy***: the marriage of one man to one woman at a time.
* **Polygamy**, i.e., marriage of a man or woman with two or more mates. Polygamy can be of two types:
* ***Polygyny***: the marriage of a man to two or more women at a time.
* ***Polyandy:*** the marraige of a woman to two or more men at a time
* Marriage of a man with two or more sisters at a time is called **sororal polygyny**. When the co-wives are not sisters, the marriage is termed as non-sororal polygyny.

**Advantages and Disadvantages of Polygamous marrige**

* Having two/more wives is often seen as a sign of pristige.
* Having multiple wives means wealth, power, and status both for the polygnous husband, wives and children.
* It produces more children, who are considered valuable for future economic and poltical assets.
* Economic advantage: It encourages to work hard (more cows, goats..) for more wives
* The Drawbacks of Polygyny:Jealousy among the co-wives who fequently compete for the husband’s attenttion.

**Remember**

* The concept of **marriage** is not easy to define.
* **Incest taboo** involves mating between members within nuclear family.
* Mating between certain type of kin is incest taboo because societies defined it as inappropriate sex partner.
* Having sexual intercourse between mother-sons, father-daughters, brother- sisters is therefore prohibited.
* However, this may not be applied across all regions in the world. There are exceptional cases in which marriage between relatives is allowed for political, economic or some other reasons.
* Endogamy and Exogamy are the two rules of marriage.

**3.7.1.4 Economic Consideration of Marriage**

Most societies view as a binding contract between at least the husband and wife and, in many cases, between their respective families as well. Such a contract includes the transfer of certain rights between the parties involved: rights of sexual access, legal rights to children, and rights of the spouses to each other’s economic goods and services. Often the transfer of rights is accompanied by the transfer of some type of economic consideration. These transactions, which may take place either before or after the marriage can be divided into three categories: 1) Bride Price/wealth, 2) Bride Service and 3) Dowry

**1. Bride Price**: It is also known as **bride wealth**, is the compensation given upon marriage by the family of the groom to the family of the bride. According to Murdock, in Africa it was estimated that 82% of the societies require the payment of bride price/wealth.

Anthropologists identified a number of important functions that the institutions of bride price/wealth performed for the well-being of the society. For example, bride price/wealth has been seen:-as security or insurance for the good treatment of the wife: as mechanism to stabilize marriage by reducing the possibility of divorce: as a form of compensation to the bride’s lineage for the loss of her economic potential and childbearing capacity: and as a symbol of the union between two large groups of kin.

**2. Bride Service:** When the groom works for his wife’s family, this is known as **bride service**. It may be recalled that in the Old Testament, Jacob labored for seven years in order to marry Leah, and then another seven years to marry Rachel; Leah’s younger sister, thus performed fourteen years of bride service for his father-in-law. Bride service was also practiced by the Yanomamo, a people living in the low- lands of Venezuela. During this time, the groom lives with the bride’s parents and hunts for them.

**3. Dowry:** A dowry involves a transfer of goods or money in the opposite direction, from the bride's family to the groom’s family.

**3.7.1.5 Post-Marital Residence**

Where the newly married couple lives after the marriage ritual is governed by cultural rules, which are referred to as **post-marital residence rule.**

* **Patrilocal Residence**: the married couple lives with or near the relatives of the husband’s father.
* **Matrilocal Residence**: the married couple lives with or near the relatives of the wife.
* **Avunculocal Residence**: The married couple lives with or near the husband’s mother’s brother.
* **Ambilocal/Bilocal** Residence: The married couple has a choice of living with relatives of the wife or relatives of the husband
* **Neolocal Residence**: The Married couple forms an independent place of residence away from the relatives of either spouse.

**Remember**

* **Bride price** is called bride wealth.
* **Bride service**: When the groom works for his wife’s family.
* **Dowry** is the transfer of goods or money from the bride’s family to the groom’s family.
* **Post- marital** means after marriage.

**Key words:**  Patrilocal, Matrilocal, Avunculocal, Ambilocal, Neolocal

**\**

**3.7.2 Family**

Family is the basis of human society. It is the most important primary group in society. The family, as an institution, is universal. It is the most permanent and most pervasive of all social institutions. The interpersonal relationships within the family make the family an endurable social unit.

Cultural anthropologists have identified two fundamentally different types of family structure-the nuclear family and the extended family.

**1. The Nuclear Family:** Consisting of husband and wife and their children, the nuclear family is a two-generation family formed around the conjugal or marital union. Even though the unclear family, to some degree, is part of a larger family structure, it remains relatively autonomous and independent unit. That is, the everyday needs of economic support, childcare, and social interaction are met within the nuclear family itself rather than by a wider set of relatives.

In those societies based on the nuclear family, it is customary for married couple to live apart from either set of parents (neolocal residence), nor is there any particular obligation or expectation for the married couple to care for their aging parents in their own homes. Generally, parents are not actively involved in mate selection for their children, in no way legitimize the marriages of their children, and have no control over whether or not their children remain married.

**2. The Extended Family**

In societies based on extended families, blood ties are more important than ties of marriage. Extended families consist of two or more families that are linked by blood ties.

Most commonly, this takes the form of a married couple living with one or more of their married children in a single household or homestead and under the authority of a family head.

In the case of a patrilineal extended family, the young couple takes up residence in the homestead of the husband’s father, and the husband continues to work for his father, who also runs the household. Moreover, most of the personal property in the household is not owned by the newlyweds, but is controlled by the husbands’ father.

It is important to point out that in extended family systems, marriage is viewed more as bringing a daughter into the family than acquiring a wife. In other words, a man’s obligations of obedience to his father and loyalty to his brothers are far more important than his relationship to his wife. When a woman marries into an extended family, she most often comes under the control of her mother-in-law, who allocates chores and supervises her domestic activities. As geographical mobility is more likely associated with nuclear family than with extended family, there is a rough correlation found between extended family system and an agricultural way of life.

**3.7.2.1 Functions of Marriage and Family**

Family performs certain specific functions which can be summarized as follows:

1. **Biological Function**: The institution of marriage and family serves biological (sexual and reproductive) function. The institution of marriage regulates and socially validates long term, sexual relations between males and females. Thus, husband-wife relationship come into existence and become a socially approved means to control sexual relation and a socially approved basis of the family. Sexual cohabitation between spouses automatically leads to the birth of off-springs. The task of perpetuating the population of a society is an important function of a family. Society reproduces itself through family.
2. **Economic Function**: Marriage brings economic co-operation between men and women and ensures survival of individuals in a society. With the birth of off-springs, the division of labor based on sex and generation come into play. In small scale societies, family is a self-contained economic unit of production, consumption and distribution.
3. **Social Function**: Marriage is based on the desire to perpetuate one’s family line. In marriage, one adds not only a spouse but most of the spouse’s relatives to one’s own group of kin. This means the institution of marriage brings with it the creation and perpetuation of the family, the form of person to person relations and linking one’s kin group to another kin group.
4. **Educational and Socialization Function**: The burden of socialization (via processes of enculturation and education) of new born infants fall primarily upon the family. In addition, children learn an immense amount of knowledge, culture, values prescribed by society, before they assume their place as adult members of a society. The task of educating and enculturating children is distributed among parents. Moreover, family behaves as an effective agent in the transmission of social heritage.

**Remember**

* Family is one of social institutions. It is the most primary group of society.
* Family is also permanent, universal and most pervasive of all social institutions.
* Anthropologists identified basically two types of family structure.
* Family, Economy, Education, Politics and Law are the five types of social institutions.
* Family has biological, economic, social & educational and socialization function.

**3.7.3 Kinship**

A significant concept in Anthropology –kinship is vitally important, because kinship and family constitute the focal points in anthropological studies.

Kinship is the method of reckoning relationship. In any society every adult individual belongs to two different nuclear families. The family in which he was born and reared is called **‘family of orientation**’. The other family to which he establishes relation through marriage is called **‘family of procreation’**. A kinship system is neither a social group nor does it correspond to organized aggregation of individuals. It is a structured system of relationships where individuals are bound together by complex interlocking and ramifying ties.

The relationship based on blood ties is called **“consanguineous kinship**”, and the relatives of this kind are called ‘consanguineous kin’. The desire for reproduction gives rise to another kind of binding relationship. “This kind of bond, which arises out of a socially or legally defined marital relationship, is called affinal relationship”, and the relatives so related are called **‘affinal kin’**.

**3.7.4 Descent**

Descent refers to the social recognition of the biological relationship that exists between the individuals. The **rule of descent** refers to a set of principles by which an individual traces his descent. In almost all societies kinship connections are very significant. An individual always possesses certain obligations towards his kinsmen and he also expects the same from his kinsmen. Succession and inheritance are related to this rule of descent. There are three important rules of decent:

1. **Patrilineal descent**

When descent is traced solely through the male line, it is called **patrilineal descent**. A man’s sons and daughters all belong to the same descent group by birth, but it is only the sons who continue the affiliation. Succession and inheritance pass through the male line.

**2. Matrilineal descent**

When the descent is traced solely through the female line. It is called **matrilineal descent**. At birth, children of both sexes belong to mother’s descent group, but later only females acquire the succession and inheritance. Therefore, daughters carry the tradition, generation after generation.

**3. Cognatic Descent**

In some societies individuals are free to show their genealogical links either through men or women. Some people of such a society are therefore connected with the kin-group of father and others with the kin group of mothers. There is no fixed rule to trace the succession and inheritance; any combination of lineal link is possible in such societies.

# 3.8 Culture areas and culture contact

Culture areas refer to a cluster of related cultures occupying a certain geographical region. In anthropology the concept of culture area has been used beginning from the 1920s where Alfred Kroeber and his contemporaries were interested in examining the concentration of cultural trains in a given geographic area.

In the context of Ethiopia, we may come up with different culture area in relation to subsistence. These are plough culture, *Enset* culture area, and pastoral societies’ culture area.

1. **Plough culture area**

Plough culture area represents those parts of the country where agriculture is predominantly the means by which subsistence is eked out. Most of highland and central parts of the country serves as the backbone of the economy is considered a plough culture. The area often called plough culture has been a subject of anthropological inquires over the past seven decades starting from the 1950s. Some of the ethnographers who studied the area that we call plough culture are Donald Levine, Allen Hobben, Fredrick Gamst and Jack Bauer.

1. **Enset culture area**

*Enset* culture area, on the other hand, covers a vast region in the southern part of country. *Enset* cultivating regions of the present day SNNPRS such as the Guraghe, Sidama and Gedeo areas constitute *enset* culture area. In this region, *enset* serves as a staple diet to the people who make use the plant in a wide variety of forms for a living.

1. **Pastoral culture area**

Pastoral culture area is found in the low land areas covering a large section of the Afar in the northwest, Somali in the southeast and Borena of southern of Ethiopia. As opposed to the above the cases, inhabitants of the pastoral culture area rely significantly on their herds and cattle for a living. Mobility of people and herds is a major characteristic feature of the people occupying the pastoral culture area.

**Remember**

* **Core points:** Decent, kinship, Matrilineal, Patrilineal, cognatic, consanguine, affinal kin, family of orientation and procreation, plough culture area, Enset culture area and pastoral culture area.
* Dear students, identify the major differences between the above core points and study them in detail.

# Unit Four

# Marginalized, Minorities, and Vulnerable Groups

# 4.1 Definition of concepts

**Marginalization** is defined as a treatment of a person or social group as minor, insignificant or peripheral. Marginalization involves exclusion of certain groups from social interactions, marriage relations, sharing food and drinks, and working and living together.

There are marginalized social groups in every society and culture. Women, children, older people, and people with disabilities are among marginalized groups across the world. The nature and level of marginalization varies from society to society as a result of cultural diversity. Religious, ethnic, and racial minorities are also among social groups marginalized in different societies and cultures. Crafts workers such as tanners, potters, and ironsmiths are marginalized in Ethiopia and other parts of the world.

**Vulnerability** refers to the state of being exposed to physical or emotional injuries. Vulnerable groups are people exposed to possibilities of attack, harms or mistreatment. As a result, vulnerable persons/groups need special attention, protection and support. For example, children and people with disabilities need special support and protection as they are exposed to risks and neglect because of their age and disabilities. Universities have introduced special needs education for students with disabilities to give them special support.

***Minority groups****:* The phrase ‘minority group’ refers to a small group of people within a community, region, or country. In most cases, minority groups are different from the majority population in terms of race, religion, ethnicity, and language. For example, black Americans are minorities in the United States of America. Christians would be minorities in a Muslim majority country. Muslims would be minorities in a predominantly Hindu society. Hence, minority groups can be ethnic minorities, religious minorities, or racial minorities in a given community, region or country. There are different forms of marginalization. In this unit we will discuss issues related to occupational, age and gender-based marginalization.

# 4.2 Gender-based marginalization

Gender-based marginalization is closely related to gender inequality. Gender inequality involves discrimination on a group of people based on their gender. Gender inequality mainly arises from socio-cultural norms. The manifestations of gender inequality varies from culture to culture. Girls and women face negative discrimination in societies across the world. Women are exposed to social and economic inequalities involving unfair distribution of wealth, income and job opportunities.

Gender-based marginalization is a global problem. It involves exclusion of girls and women from a wide range of opportunities and social services. Gender disparities in education is a good example. Girls in developing countries, especially those who live in remote and rural areas, are excluded from formal education. The enrollment of girls in higher education is much lower than that of boys. Women do not enjoy equal employment opportunities. They do not have equal rights in terms of property ownership and inheritance in many cultures in Ethiopia and other parts of Africa. Women and girls are also vulnerable to gender-based violence such as rape, child marriage, abduction/forced marriage, domestic violence and female genital cutting/mutilation.

**Remember**

* Marginalization is defined as a treatment of a person or social group as minor, insignificant or peripheral. It involves exclusion of certain groups from social cirvcumstances or events
* Women, children, older people, and people with disabilities are among marginalized groups across the world.
* Vulnerability refers the state of being exposed to physical or emotional injuries.
* ***Minority groups****:* Minority group’ refers to a small group of people within a community, region, or country.

There are some customary practices that affect the health and wellbeing of girls and women. These practices collectively are called harmful traditional practices (HTPs). We will discuss two examples: female genital mutilation/cutting (FGM/C) and child marriage. Child marriage will be discussed under another section in this Unit. Now, let us begin with female genital cutting, which is widely practiced in most regions of Ethiopia.

# 4.3 Marginalized occupational groups

According to anthropological findings, there are occupational marginalized groups in many parts of Ethiopia. The most marginalized occupational groups are tanners, potters, weavers and ironsmiths. These craft-workers have different names in different parts of the country.

Craft-workers such as potters and tanners are considered as impure and excluded from social interactions, ownership of economic resources (e.g., land), and participation in associations and celebrations.

As noted above, marginalized occupational groups are people engaged in craftworks such as pottery, tannery, and iron works. Craft-workers in Ethiopia produce several articles such as traditional hand-woven clothes, household utensils, and farm tools. Crafts workers lead a life of paradoxes. They have important contributions to their communities; however, they are marginalized by the dominant and majority groups. For examples, weavers produce cultural clothes highly demanded by thousands and millions of people. Many people use cultural clothes during annual celebrations, religious holidays, weddings, culture days, and mourning. The demand of cultural dresses has been increasing in the last three decades. People dress cultural clothes in different occasions such as cultural festivals, days of nations and nationalities, and religious celebrations. Despite their contributions, weavers are marginalized from the wider society.

Ironsmiths are among occupational groups marginalized in many cultural setting in Ethiopia. Ironsmiths make and repair iron articles without using machines. They contribute a lot especially in rural areas. Ironsmiths serve rural communities by producing farming tools such as plough shares, sickles, and hoes. Ethiopia families widely use household utensils (e.g., knives and axes) made by ironsmiths. Tanners make leather products that serve community members. Potters produce pottery articles essential for food processing and serving and fetching water. Despite their contributions, these craft-workers are considered inferior and marginalized from wide areas of social interactions.

Marginalization of despised occupational groups is manifested in many ways in different parts of Ethiopia. Dena Freeman and Alula Pankhurst (2001), well-known anthropologists, identified different forms of marginalization targeting minority occupational groups. Some of them are summarized in the following table.

Types and manifestations of marginalization of craft-workers

|  |  |
| --- | --- |
| **Type of marginalization** | **Manifestations of marginalization** |
| **Spatial marginalization** | * Craft-workers settle/live on the outskirts of villages, near to forests, on poor land, around steep slopes. * They are segregated at market places (they sell their goods at the outskirts of markets). * When they walk along the road, they are expected to give way for others and walk on the lower side of the road. |
| **Economic marginalization** | * Craft-workers are excluded from certain economic activities including production and exchanges. In some cultures, they are not allowed to cultivate crops. * They have a limited access to land and land ownership. |
| **Social marginalization** | * Craft-workers are excluded from intermarriage, they do not share burial places with others; they are excluded from membership of associations such as *iddirs*. * When marginalized groups are allowed to participate in social events, they must sit on the floor separately-sometimes outside the house or near the door. |
| **Cultural marginalization** | Cultural marginalization is manifested in negative stereotyping such as the following:   * Occupational minorities are labelled as impure and polluting; they are accused of eating animals that have died without being slaughtered; * Occupational minorities are also considered unreliable, lacking morality, respect and shame. |

*Source: Dena Freeman and Alula Pankhurst (2001)*

The above table summarizes forms of marginalization targeting occupational minorities such as potters, tanners, and ironsmiths. Manifestations of marginalization outlined above illustrate the level of discrimination against craft-workers. These are examples. You may find other forms of marginalization when you read the literature on this issue. There are different arguments related to this issue. Discuss the following issues.

# 

# 4.4 Age-based vulnerability

What is age-based vulnerability? Age-based vulnerability is susceptibility of people, especially children and older people, to different forms of attack, physical injuries and emotional harms. For example, children and older people (people aged 60 and above) are exposed to possibilities of attack, harm and mistreatment because of their age. As a result, vulnerable persons/groups need special attention, protection and support. In this section, we discuss some example related to children and older people.

**4.4.1 Children: Discrimination and vulnerability**

Children are among vulnerable groups exposed to harm because of their age. Both boys and girls are exposed to some harm and abuse in the hands of older people. However, younger girls are exposed to double marginalization and discrimination because of the gender. Child girls are exposed to various kinds of harm before they reach at the age of maturity. As discussed earlier in this unit, girls are exposed to harmful traditional practices (HTPs) such as female genital mutilation/cutting. Minor girls are also exposed to early/child marriage in many parts of Ethiopia.

*Child marriage:* Child marriage refers tomarriage which involves girls below the age of 18. The prevalence of child marriage is declining in Ethiopia and other African countries. However, it is still widely practiced in different regions of Ethiopia. According to international human rights conventions, child marriage is regarded as violation of the rights of the child. Child marriage has the following major harmful consequences:

* Young girls enter into marital relation when they are too young to give their consent to get married.
* Child marriage inhibits girls' personal development; it hinders girls’ chance to education and future professional development.
* Child marriage exposes young girls to sexual abuse by their older husbands.
* Child marriage leads to early pregnancies, which increases risks of diseases and complications during delivery, fistula, and death of the mother or child.

Child marriage is an illegal practice according to the Criminal Code of Ethiopia. Despite this legal restrictions, however, child marriage is still practiced in different regions of the country.

**Factors encouraging child marriage:** According to study findings, there are various factors that drive child marriage. Social norms and economic factors are the two major drivers of the practice.

***Social norms:*** Social norms contribute a lot for the continuation of child marriage in many parts of the world. **C**hastity of girls is one of the social norms that influence parents and relatives to protecting girls from pre-marital sex. Premarital sex and pregnancy would expose the girl and her family to social exclusion in many parts of Ethiopia. The value attached to virginity is another driver of child marriage. Girl’s reputation and family social status are associated with sexual purity of girls. Parents incline to marry off their daughter before the girl reach at the stage of puberty to avoid the possibility of pre-marital sex and pregnancy. Community members influence unmarried teen-age girls to get married as early as possible. They do this through social pressure including insulting unmarried young girls. *Komoker,* an Amharic term*,* is the widely used insult to ridicule girls considered to be late to get married.

*Economic issues* are among the major factors that drive child marriage. In many areas of Ethiopia marriage provides economic security for young girls. Hence, parents, in some cases girls, support child marriage for economic benefits such as access to land and other resources. Parents’ desire to get a good husband for their daughter is also another reason.

**4.4.2 Marginalization of older persons**

We have discussed age-based marginalization considering the vulnerability of children. Age-based marginalization also affects older people. The phrase ‘older persons’ refers to adults with the age of 60 and above. The number of older people is increasing globally. According to the estimation of the United Nations (2009), the number of older people will increase to 2 billion by 2050. Eighty percent of the 2 billion older persons would live in low and middle-income countries. This means Africa would have a large number of older adults after 30 years. Ethiopia, the second populous country in Africa, would also have millions of older persons after three decades.

People’s attitude towards older persons is changing over time in Ethiopia and all over the world. Older men and women have been respected across Ethiopian cultures. Older persons have been considered as custodians of tradition, culture, and history. The role of older persons has been crucial in mentoring younger people, resolving disputes, and restoring peace across Ethiopian cultures. Situations are changing as family structures and living patterns are changing over time. Rural-urban migration, changes in values and life style, education and new employment opportunities lead to so many changes. Care and support for older men and women tend to decline as younger people migrate to urban areas and exposed to economic pressure and new life styles.

Ageism is a widely observed social problem in the world. Ageism refer to stereotyping, prejudice, and discrimination against people based on their age. Older women and men enjoyed a certain level of support and respected in the past. This was true in many cultures of Ethiopia in the past. Things have been changing in recent times. Older people are facing various problems as a result of modernization, globalization, and urbanization. Older people are exposed to social exclusion because of their lower social and economic status. In most cases, older people are excluded from social, cultural, political and economic interactions in their communities. Older persons are marginalized because they are considered as social burden rather than social assets. Communities do not provide older persons with opportunities to contribute to their communities.

# 4.5. Religious and ethnic minorities

We have discussed the marginalization of different social and occupational groups in different socio-cultural contexts. Religious and ethnic minorities groups also face different forms of marginalization. There are several examples of marginalization and discrimination targeting religious and ethnic minorities in the world. Let us mention two widely known examples.

* The Jewish people suffered from discrimination and persecution in different parts of the world. They were targets of extermination in Germany and other Western European countries because of their identity.
* Muslim Rohingyas are among the most marginalized and persecuted people in the world. According to Abdu Hasnat Milton et al (2017), the Rohingya are ‘one of the most ill-treated and persecuted refugee groups in the world’. In recent years, more than half-a-million Rohingyas fled from their homes in Nyanmar to neighboring countries such as Bangladesh. As people living in refugee camps, the Rohingyas are vulnerable to problems such as malnutrition and physical and sexual abuse.

These are among the widely known examples of discrimination against religious and ethnic minorities. The problem is not limited to specific areas, regions or countries. Although the level of the problem varies in different contexts, religious and ethnic minorities face different forms of discrimination in many parts of the world.

# 4.6. Human right approaches and inclusiveness: Anthropological perspectives

All forms of marginalization and discrimination against vulnerable and minority groups contradict the principles of human rights. The major human rights conventions denounce discrimination against women, children, people with disability, older people and other minority and vulnerable groups. People with disabilities have the right to inclusive services and equal opportunities. The human rights of women and girls include right to be free from harmful traditional practices such as forced marriage, child marriage, and female genital mutilation/cutting. Any form of discrimination, exclusion, and gender-based violence also violate the human rights girls and women.

Anthropology appreciates cultural diversity and commonality. Do you remember the meaning of cultural relativism? It is one of the guiding principles in social anthropology. It is about the importance of understanding the values, norms, customs and practices of a particular culture in its own context. This requires appreciating the life styles of others including their dressing styles, food habits, beliefs, rituals and celebrations. It also requires avoiding value judgments such as saying ‘this custom is backward or primitive’. This does not mean that we need to appreciate every custom and practice. Anthropologists do not support/appreciate customary practices that violate the rights and wellbeing of individuals and groups. For example, anthropologists do not support the following harmful practices in the name of cultural relativism:

* Female genital mutilation/cutting (FGM/C): Anthropologists do not support FGM/C for practical reasons: FGM/C violates the rights of girls to physical integrity. It has short and long term consequences for the health of girls and women.
* Early/child marriage: Anthropologists do not support child marriage for similar reasons: Child marriage violates the rights of young girls to make decision about their future. It destroys their chance to education, and personal and professional development. Child marriage negatively affects their physical and psychological wellbeing.

**Unit Five**

**Inter-Ethnic Relations, Identity and Multiculturalism in Ethiopia**

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**5.1 Ethnic Groups and Ethnic Identity**

**Ethnic Group**

Notably, the term ‘ethnic group’ is attached with various meanings. Scholars have been trying to conceptualize it from different perspectives and as a result, different definitions have been proposed to define ‘ethnic group’. In this regard, earlier conception of ethnic group once again associated with Max Weber. According to Weber, an ‘ethnic group’ is based on the belief in common descent shared by its members, extending beyond kinship, political solidarity vis-a-vis other groups, and common customs, language, religion, values, morality, and etiquette (Weber, 1978). Anderson (1983), in his part described ethnic groups as “*an imagined community*” that possesses a “*character and quality*” (Anderson, 1983). Schermerhorn (1996), on the other hand, conceptualize ethnic group as a unit of population having unique characteristics in relation with others, binding with common language, myth of origin, and history of ethnic allegiance (1996).

Scholars mainly use it to explain contact and inter-relationship between groups. Taking Bateson’s (1979) ideas, Eriksen states that since ethnic categories created out of the very contact between groups, dealing with ethnic groups in total isolation is as absurd as to speak of the sound from one hand clapping (Eriksen, 2002). In this regard, other scholars including F. Barth (1969), define ethnic groups as a self-defined group based on subjective factors and/or fundamental cultural values chosen by members from their past history or present existing conditions in which members are aware of-and-in contact with other ethnic groups. Barth (1969) further illustrated that, in a context of inter-ethnic interaction, group distinctiveness strongly depends on identification of self and ascription by others and members of a certain ethnic group will be evaluated in accordance with their ‘performance’ of the value standards and ‘possession’ of diacritical features designing the group against other. This entailed that, ethnic group are defined out of group interaction in which members of a group keep their social solidarity, identified themselves as belonging to specific group based on their subjective communalities (language, myth of origin, and shared cultural entities) that defined in reference with others ([Abbink, 2004](file:///C:\Users\teddy\AppData\Local\Microsoft\Windows\INetCache\IE\WPNQJLNZ\Unit_Five%5b1%5d.docx#_ENREF_1)).

Ethnic groups constitute an identity as defined by outsiders who do not belong to the group but identify it as different from their own groups and by “insiders” who belong to the same group. This generally becomes the basis of mobilizing group’s consciousness and solidarity and which in certain situation result in political activities (Kasfir, 1976).

**Ethnic Identity**

Definitions of ethnic identity vary according to the underlying theory embraced by researchers’ and scholars’ intent on resolving its conceptual meanings. The fact that there is no widely agreed upon definition of ethnic identity is indicative of the confusion surrounding the topic.

Typically, ethnic identity is an affiliative construct, where an individual is viewed by themselves and by others as belonging to a particular ethnic or cultural group. An individual can choose to associate with a group especially if other choices are available (i.e., the person is of mixed ethnic or racial heritage). Affiliation can be influenced by racial, natal, symbolic, and cultural factors (Cheung, 1993). Racial factors involve the use of physiognomic and physical characteristics, natal factors refer to "homeland" (ancestral home) or origins of individuals, their parents and kin, and symbolic factors include those factors that typify or exemplify an ethnic group (e.g., holidays, foods, clothing, artifacts, etc.). Symbolic ethnic identity usually implies that individuals choose their identity, however, to some extent the cultural elements of the ethnic or racial group have a modest influence on their behavior (Kivisto and Nefzger, 1993).

On the individual level, ethnicity is ***a social-psychological process***, which gives an individual a sense of belonging and identity. It is, of course, one of a number of social phenomena, which produce a sense of identity. Ethnic identity can be defined as a manner in which persons, on account of their ethnic origin, locate themselves psychologically in relation to one or more social systems, and in which they perceive others as locating them in relation to those systems. By ethnic origin is meant either that a person has been socialized in an ethnic group or that his or her ancestors, real or symbolic, have been members of the group. The social systems may be one's ethnic community or society at large, or other ethnic communities and other societies or groups, or a combination of all these (Isajiw, 1990).

Locating oneself in relation to a community and society is not only a psychological phenomenon, but also ***a social phenomenon*** in the sense that the internal psychological states express themselves objectively in external behavior patterns that come to be shared by others. Thus, individuals locate themselves in one or another community internally by states of mind and feelings, such as self-definitions or feelings of closeness, and externally by behavior appropriate to these states of mind and feelings. Behavior according to cultural patterns is thus, an expression of identity and can be studied as an indication of its character.

We can thus distinguish objective and subjective aspects of ethnic identity. Objective aspects refer to observable behavior, both cultural and social, such as (1), speaking an ethnic language, practicing ethnic traditions, (2), participation in ethnic personal networks, such as family and friendships, (3), participation in ethnic institutional organizations, such as belief systems, social organizations etc.

The subjective aspects of ethnic identity refer to images, ideas, attitudes, and feelings. These, of course, can also be interconnected with the objective aspects. But, it should not be assumed that, empirically, the two types are always dependent upon each other. There are many empirical cases in Ethiopia where the subjective aspects have become important factors, even when the objective markers are significantly weakened. A third-generation person may retain a higher degree of subjective aspect of identity than objectively visible markers. We can distinguish at least three types of subjective aspects of identity: (1) cognitive, (2) moral, and (3) affective.

**5.2. Ethnicity: *Identification and Social Categorization***

**Introduction**

Dear learners, welcome to this section. This section mainly deals with the social construction of identity, and process of group identification, categorization and its implication for people lives. It will shed some light on concrete issues of identity, ethnicity, and inter-ethnic relation and how they play out in nation building in multicultural societies like Ethiopia. In this way, the section will offer a set of conceptual tools, which go far beyond the immediate interpretation of day-to-day politics in their applicability.

All animals recognize differences between “self” and “other”. In human societies, these differences take on enormous significance, partly because humans are so individualistic - rather than being clone-like automatons, humans have individual personalities. Society validates that individualism by giving infants unique names. Those names also keep track of who’s related to whom, sometimes for generations back into the past. What’s the point of this obsession with who we are? Why am I named “X” rather than “Y,” and why do we go further, adding categorical identifiers such as “ethnic X” or “race Z” to our identifications?

To understand themselves as a species, humans have to also understand themselves as individuals within networks of other individuals. This unit explores identity, individual and collective; and how societies worldwide manage to define and categorically identify different kinds of identities, such as ethnic, racial and national identity. Brubaker (2004), inculcate that identity more generally is not real, either, in the sense that it is not a ‘thing’ that people can be said to have or to be. Instead, we should talk about ongoing and open-ended processes of identification. By this logic, identity does not impel people to do anything; it is, rather, people who engage in identification.

It is certainly true, for instance, that whatever reality can be attributed to groups depends on people thinking that groups exist and that they belong to them. It is also certainly true that identity depends on processes of identification and does not determine, in any mechanistic or causal sense, what individuals do (Jenkins, 2008).

Throughout the discussions that will come under the subsequent subtopics, this section will explore the ways in which ethnic categories and relations are being defined and perceived by people; how people talk and think about their own group as well as other groups, and how particular world-views are being maintained or contested. Moreover, by exploring both differences and similarities between ethnic phenomena, it thereby provides a nuanced and complex vision of ethnicity, process of ethnic and other identity constructions and group categorization in the contemporary world*.*

**5.2 .1. Ethnicity: *What’s in a name?***

**Introduction**

This section provides detail conceptual discussion and discourses on ethnicity and the derivate concepts of ethnic group and ethnic identity by contextualizing within the broader social process of identification and group categorization. Through contextual discussion of social life at the level of everyday interaction, which is the locus where ethnicity is created and re-created, it provides some insights on how ethnicity emerges and is made relevant through ongoing social situations and encounters, and through people's ways of coping with the demands and challenges of life.

After the end of the second world war, words like “ethnicity”, “ethnic groups” “ethnic conflict” and “nationalism” have become quite common terms in the English language, and they keep cropping up in the press, in TV news, in political programmes and in casual conversations. There has been a parallel development in the social sciences with a growing interest in such studies. During the 1980s and early 1990s, we have witnessed an explosion in the growth of scholarly publications on ethnicity, ethnic phenomenon and nationalism across different disciplines, within social sciences.

An important reason for the current academic interest in ethnicity and nationalism is the fact that such phenomena have become so visible in many societies that it has become impossible to ignore them. In the early twentieth century, many social theorists held that ethnicity and nationalism would decrease in importance and eventually vanish as a result of modernization, industrialization and individualism. This never came about. On the contrary, ethnicity and nationalism have grown in political importance in the world, particularly since the ***Second World War***.

Thirty-five of the thirty-seven major armed conflicts in the world in 1991 were internal conflicts, and most of them - from Sri Lanka to Northern Ireland - could plausibly be described as ethnic conflicts. In addition to violent ethnic movements, there are also many important non-violent ethnic movements, such as the *Québecois* independence movement in Canada. In many parts of the world, further, nation-building - the creation of political cohesion and national identity in former colonies - is high on the political agenda.

Ethnic and national identities also become strongly pertinent following the continuous influx of labour migrants and refugees to Europe and North America, which has led to the establishment of new, permanent ethnic minorities in these areas. During the same period, indigenous populations (such as Inuitsand Sami) have organized themselves politically, and demand that their ethnic identities and territorial entitlements should be recognized by the State. Finally, the political turbulence in Europe has moved issues of ethnic and national identities to the forefront of political life.

At one extreme of the continent, the erstwhile Soviet Union and Yugoslavia have split into over a dozen ethnically based states. With the disappearance of the strong Socialist state in the countries of Central and Eastern Europe, issues of nationhood and minority problems are emerging with unprecedented force. On the other extreme of the continent, the situation seems to be the opposite, as the nation-states of Western Europe are moving towards a closer economic, political and possibly cultural integration. But here, too, national and ethnic identities have become important issues in recent years. Many people fear the loss of their national or ethnic identity as a result of a tight European integration, whereas others consider the possibilities for a Pan-European identity to replace the ethnic and national ones. The process reveled how personal identities are intimately linked with political processes and that social identities, e.g. as Danes or Europeans, are not given once, and for all, but are negotiated over. Both of these insights are crucial to the study of ethnicity. The same is true for Ethiopia, where issue of ethnic and national identities is contested and ethnicity has become the official organizing principle of the state since 1991.

**5.2 .2. Ethnicity – A Short Historical Overview**

Dear learners, in this section, the history and meanings of ‘ethnicity’ will be explored. By making a short historical overview on the use of the term, it will show how the term ‘ethnicity’ have been used in various ways to refer to different human ‘groupings’ and how this is opened a door for the elasticity and ambiguity of its conceptual meaning. By exploring different scholarly works and arguments, it will also attempt to define and conceptualize the concept.

The study of ethnicity and ethnic relations has in recent years come to play a central role in the social sciences, to a large extent replacing *class structure* and *class conflict* as a central focus of attention. This has occurred on an interdisciplinary basis involving social anthropology, sociology, political theory, political philosophy and history (Erikson, 2002). In this regard, the academic and popular use of the term ‘ethnicity’ is fairly, modern. According to John Hutchinson and Anthony Smith (1996), the term “ethnicity” is relatively new, first appearing in the Oxford English Dictionary in 1953.

**5.2. .3. The term itself –Ethnicity**

The English origin of the term ‘ethnicity’ is connected to the term “ethnic,”–which is much older and has been in use since the Middle Ages. The word is derived from the Greek term ‘*ethnos’* (which in turn, derived from the Latin word ‘*ethnikos’*), which literally means “*a group of people bound together by the same manners, customs or other distinctive features*” (Vanderwerf et al., 2009). In the context of ancient Greek, the term refers to a collectivity of humans lived and acted together -which is typically translated today as ‘people’ or ‘nation’ (not political unit per say, but group of people with shared communality) (Jenkins, 1997). Contrary to its literal meaning however, ancient Greeks were using the term ‘*ethnos’* in practice to refer to *non*-*Hellenic*, people who are non-Greek and considered as second-class peoples. Likewise, in early England, it used to refer to someone who was *neither Christian* nor *Jewish* (to refer to heathen or pagan).

In its modern sense, it was only after the end of II World War that the term widely adopted and begins to use. Before World War II, while the term “tribe” was the term of choice for “pre-modern” societies and the term “race” was used to refer modern societies (Jenkins, 2001). Due to the close link between the term “race” and Nazi ideology, after the end of II WW, the term “ethnic” gradually replaced “race” within both the North American tradition and the European tradition. The North American tradition adopted ‘ethnic’ as a substitute for ***minority groups*** within a larger society of the nation-state (referring to the Jews, Italians, Irish and other people considered inferior to the dominant group of largely British descent). The European tradition regularly opted to use ‘ethnic group’ as a synonym for ***nationhood,*** defined historically by descent or territory (Vanderwerf et al., 2009:5). At the same time both traditions shared a joint aim to replace what had become a popular, but heavily compromised (due to the Nazi experiment), concept of ‘race’.

Nevertheless, popular discourses, in both Europe and North America, have ‘*racialized’* the concept of ethnicity, that is ‘race’ was largely preserved (in its quasi-biological sense) and has only now been used interchangeably with ‘ethnicity’.

Furthermore, the collapse of the colonial world in the 1950s and 1960s has brought even more confusion on questions of ‘*race’*, ‘*culture*’ and ‘*ethnicity’*. The homelands of former European colonizers have become populated with new, post-colonial immigrants, who are visibly different. Following the consolidation of North American popular and legislative discourse these groups have also become defined as ‘***ethnic’***, thus, simultaneously preserving old definitions of *historical ethnicity by descent or territory* (i.e., Welsh, Flamans, Walloons, etc.) while adding the new definition of ethnicity as an ***immigrant minority*** (i.e., Pakistani, West Indian, Sri Lankan, etc.). As Jack David Eller put it, “some of the most perplexing problems arise from the vagueness of the term and phenomenon called ethnicity and from its indefinite and ever-expanding domain…ethnicity is “vague, elusive and expansive” (Eller, 1999).

The fall of communism and the breakup of the Soviet-style federations along ‘ethnic’ lines and the emergence of ‘ethnic cleansing’ policies in the Balkans and the Caucasus have further complicated these definitional issues.

With the wars on former Yugoslav soil, extensive and influential mass media coverage of ‘*ethnic conflict*’ has seen the term ‘*ethnic’* degenerate into a synonym for *tribal, primitive, barbaric* and *backward*.

Finally, the ever-increasing influx of asylum seekers, refugees and economic migrants to Western Europe, North America and Australia, who do not necessarily express visible or significant physical, cultural or religious differences to their hosts, together with their uncertain legal status (i.e., waiting for a decision on asylum), has relegated the term ‘*ethnic’* to a quasi-legislative domain. In this context, the term ‘*ethnicity’* often refers again to *non*-*citizens* who inhabit ‘*our land’*, just as it did in the days of ancient Greece and Judea; that is, to *second-class* peoples.

What is obvious from this short history of the term is the fact that ‘ethnicity’ contains a multiplicity of meanings. Such a plasticity and ambiguity of the concept allows for deep misunderstandings as well as political misuses. As Jack David Eller put it, “some of the most perplexing problems arise from the vagueness of the term and phenomenon called ethnicity and from its indefinite and ever-expanding domain (Eller, 1999:8). In other words, ethnicity is “vague, elusive and expansive”. Hence, in the following section attempts will be made to conceptualize ethnicity and its related concepts of ethnic group and ethnic identity from different scholarly viewpoints.

**5.3 Conceptualizing Ethnicity**

Quite suddenly, with little comment or ceremony, ethnicity has achieved a present status. Even a brief glance through titles of books and monographs over the past few years indicates a steadily accelerating acceptance and application of the terms “ethnicity” and “ethnic” to refer to what was before often subsumed under ‘culture’, ‘cultural’, or ’tribal’. New journals have appeared using the terms in their titles, and special programs of ethnic studies are showing up in university catalogs. Almost any cultural-social unit, indeed any term describing particular structures of continuing social relations, or sets of regularized events now can be referred to as an "ethnic" this or that. This can be seen in the proliferation of titles dealing with *ethnic groups, ethnic identity, ethnic boundaries, ethnic conflict, ethnic cooperation or competition, ethnic politics, ethnic stratification, ethnic integration, ethnic consciousness*, and so on. Name it and there is in all likelihood, someone who has written on it using “ethnic” or “ethnicity” qualifiers to describe his or her special approach to the topic.

Nevertheless, most scholars who uses “ethnicity” find definition either unnecessary or they are reluctant to provide general framework for the concept. Isajiw (year) looked at 65 studies of ethnicity in anthropology, and sociology and found only 13 that defined the term. Writers generally take it for granted that the term refers to *a set of named groupings,* singled out by the researcher as ethnic units. Membership in such group is then shown to have an effect on, or correlation with, one or more dependent variable(s). In this sense, ethnicity is widely used as a significant structural phenome­non. But that is hardly a definition.

So it is important to be clear about what our subject – ethnicity - is and about what it is not. None of the founding fathers of anthropology and sociology - with the partial exception of Max Weber granted ethnicity much attention. Max Weber, in his work entitled “*Economy and Society*”, first published in 1922 (1978:385-98), provided the early and influential sociological conceptions of ethnicity and ethnic group. According to Weber, an “ethnic group” is based on the belief in common descent shared by its members, extending beyond kinship, political solidarity vis-a-vis other groups, and common customs, language, religion, values, morality, and etiquette. In other words, ethnic groups are those human groups that entertain a subjective belief in their common descent because of similarities or physical type or of customs or both, or because of memories of colonization and migration. It does not matter whether or not an objective blood relationship exists, but whether it is *believed* to exist.

Perhaps the most significant part of Weber’s argument is that: “*ethnic membership does not constitute a group; it only facilitates group formation of any kind, particularly in the political sphere. On the other hand, it is primarily the political community, no matter how artificially organized that inspires the belief in common ethnicity*” (1978: 389).

Weber seems to be suggesting that the belief in common ancestry is likely to be a consequence of collective political action rather than its cause; people come to see themselves as belonging together – coming from a common background – as a consequence of acting together. Collective interests thus, do not simply reflect or follow from similarities and differences between people; the pursuit of collective interests does, however, encourage ethnic identification. In terms of collective action, this form of ethnic communality is a form of monopolistic social closure: it defines membership, eligibility and access.

Any cultural trait in common can provide a basis for and resources for ethnic closure: language, ritual, economic way of life, lifestyle more generally, and the division of labour, are all likely possibilities in this respect. Shared language and ritual are particularly implicated in ethnicity: mutual intelligibility of the behavior of others is a fundamental pre-requisite for any group, as is the shared sense of what is ‘correct and proper’ which constitute individual ‘honor and dignity’. By this token, an ethnic group is a particular form of status group. Finally, Weber argues that since the possibilities for collective action rooted in ethnicity are ‘indefinite’, the ethnic group, and its close relative the nation, cannot easily be precisely defined for sociological purposes.

As Weber (1968) emphasized, it is the effectiveness of social action and, above all, a political aspect of group action that ‘inspires belief in common ethnicity’ and transforms group membership into a political community. For Max Weber, an ethnic group is based, on the belief in common descent shared by its members because of similarities or physical type or of customs or both, or because of memories of colonization and migration. And “it does not matter whether or not an objective blood relationship exists”, but believed to exist.

The next great contribution to our understanding of ethnicity comes from the influential works of the Norwegian anthropologist, named Frederik Barth (1969). Barth in an exceptionally brilliant *‘Introduction’* part of a collection of scholarly work entitled “*Ethnic Groups and Boundaries”* (1969), where he was the editor, provided nothing short of a Copernican revolution in the study of ethnicity –in and outside anthropology. Hence, current anthropological conventional wisdom about ethnicity for the larger part is stems from this influential work of Barth. In his introduction to the collection of “*Ethnic Groups and Boundaries”,* Barth (1969), outlined in detail a model of ethnicity.

Barth began with what actors believe or think: ***ascriptions and self-ascriptions***. A ***categorical ascription*** is an ethnic ascription when it classifies a person in terms of his basic, most general identity, presumptively determined by his origin and background. To the extent that ***actors use ethnic identities*** to categorize themselves and others for purposes of interaction, ***they form ethnic groups*** in this organizational sense.

Barth focused not upon the cultural characteristics of ethnic groups but upon relationships of cultural differentiation, and specifically upon contact between collectivities thus differentiated, 'us' and 'them' (Eriksen, 2002). Barth's emphasis was not so much upon the *substance* or *content* of ethnicity, what he called the 'cultural stuff', as upon the social processes, which produce and reproduce - which organize, if you like-boundaries of identification and differentiation between ethnic collectivities. As illustrated by Barth, it is important to recognize that although ethnic categories take cultural differences into account:

we can assume no simple one-to-one relationship between ethnic units and cultural similarities and differences. The features that are taken into account are not the sum of 'objective' differences, but only those which the actors themselves regard as significant…not only do ecological variations mark and exaggerate differences; some cultural features are used by the actors as signals and emblems of differences, others are ignored, and in some relationships radical differences are played down and denied (Barth, 1969: 14).

The cultural contents of ethnic dichotomies would seem analytically to be of two orders: (i) **overt signals or signs** - the diacritical features that people look for and exhibit to show identity, often such features as dress, language, house-form, or general style of life, and (ii) **basic value orientations**: the standards of morality and excellence by which performance is judged. Since belonging to an ethnic category implies being a certain kind of person, having that basic identity, it also implies a claim to be judged, and to judge oneself, by those standards that are relevant to that identity. Neither of these kinds of cultural 'contents' follows from a descriptive list of cultural features or cultural differences; one cannot predict from first principles which features will be emphasized and made organizationally relevant by the actors.

Indeed, ***ethnic categories provide an organizational vessel*** that may be given varying amounts and forms of content in different socio-cultural systems. They may be of great relevance to behavior, but they need not be; they may pervade all social life, or they may be relevant only in limited sectors of activity. There is thus an obvious scope for ethnographic and comparative descriptions of different forms of ethnic organization. In its most general notion, for Barth, ethnicity is seen as a ‘***social organization of culture difference’***. But, the concept of ‘culture’, in Barth’s model unless clearly explained found problematic one. This very ambiguity in the designation of ethnic groups in terms of cultural differences has been taken on as a challenge by anthropologists.

These are complicated questions, but need to be answered. Before Barth, cultural difference was traditionally explained from the ***inside out*** – social groups possess different cultural characteristics, which make them unique and distinct (common language, lifestyle, descent, religion, physical markers, history, eating habits, etc.). Culture was perceived as something relatively or firmly stable, persistent and intact. Cultural difference was understood in terms of a group’s property. According to Frederik Barth (1969), Cultural difference per se does not create ethnic collectivities. It is the social contact with others that leads to definition and categorization of an ‘us’ and a ‘them’; hence, cultural difference between two groups is not the decisive feature of ethnicity. Indeed, ethnicity is essentially an aspect of a relationship, not a property of a group.

Nonetheless, Barth turned the traditional understanding of cultural difference on its head. He defined and explained ethnicity from the ***outside in***: it is not the ‘*possession’* of cultural characteristics that makes social groups distinct but rather it is the *social interaction* with other groups that makes that difference possible, visible and socially meaningful. *Shared culture is, in this model, best understood as generated in and by processes of ethnic boundary maintenance, rather than the other way round*: the production and reproduction of difference *vis-a-vis* external others is what creates the image of similarity internally, *vis-a-vis* each other. Barth and his collaborators ushered in an increasing awareness on the part of many anthropologists that 'culture' is a changing, variable and contingent property of interpersonal transactions, rather than a reified entity, somehow 'above' the fray of daily life, which produces the behavior of individuals.

In Barth’s own words: ‘***the critical focus of investigation from this point of view becomes the ethnic boundary that defines the group, not the cultural stuff that it encloses***’ (1969: 15). The difference is created, developed and maintained only through interaction with others (i.e., Frenchness is created and becomes culturally and politically meaningful only through the encounter with Englishness, Germaness, Danishness, etc.). Hence, the focus in the study of ethnic difference has shifted from the study of its contents (i.e., the structure of the language, the form of the particular costumes, the nature of eating habits) to the study of cultural boundaries and social interaction. The boundaries to which we must give our attention are of course social boundaries, though they may have territorial counterparts. If a group maintains its identity when members interact with others, this entails criteria for determining membership and ways of signaling membership and exclusion. Ethnic groups are not merely or necessarily based on the occupation of exclusive territories; and the different ways in which they are maintained, not only by a once-and for-all recruitment but by continual expression and validation, need to be analyzed.

In other words, ethnic boundaries are explained first and foremost as a product of social action. Cultural difference *per se* does not create ethnic collectivities: it is the social contact with others that leads to definition and categorization of an ‘us’ and a ‘them’. At this point, we should note that contrary to a widespread commonsense view, cultural difference between two groups is not the decisive feature of ethnicity. ‘*Group identities must always be defined in relation to that which they are not – in other words, in relation to non-members of the group’* (Eriksen, 1993: 10). Thus, in emphasizing boundaries between groups, and their production and reproduction, Barth immediately shifted the analytical center of gravity away from this or that settled, bounded group - or 'society' - and towards complex universes of relationships between groups and their members. In doing so, Barth emphasized that ethnic identity is generated, confirmed or transformed in the course of interaction and transaction between decision-making, strategizing individuals. Barth’s work has transformed and shifted the study of ethnic difference from the study of ***cultural contents*** (language, religion, and customs) to the study of the ***interaction processes*** in which cultural characteristics are “picked up” as markers of differences in the interaction process. Cultural differences *per se* do not create ethnic collectivities: The social contact with others leads to the definition and categorization of an “us” and “them”.

For instance, two distinctive, endogamous groups, say, somewhere in Ethiopia, may well have widely different languages, religious beliefs and even technologies, but that does not entail that there is an ethnic sameness/difference between them. For ethnicity to come about, the groups must have a minimum of contact between them, and they must entertain ideas of each other as being culturally different from themselves. If these conditions are not fulfilled, there is no ethnicity, for ethnicity is essentially an aspect of a relationship, not a property of a group. Conversely, some groups may seem culturally similar, yet there can be a socially highly relevant (and even volatile) inter-ethnic relationship between them. This would be the case of the relationship between Serbs and Croats following the break-up of Yugoslavia, or of the tension between coastal Sami and Norwegians. There may also be considerable cultural variation within a group without ethnicity (Blom, 1969). Only in so far as cultural differences are perceived as being important, and are made socially relevant, do social relationships have an ethnic element. Ethnicity is an aspect of social relationship between agents who consider themselves as being culturally distinctive from members of other groups with whom they have a minimum of regular interaction.

Furthermore, Barth’s research established a foundation for understanding ethnicity in ***universalist*** rather than in ***particularist*** terms. Since culture and social groups emerge only through interaction with others, then ethnicity cannot be confined to minority groups only. As Jenkins (1997) and Isajiw (2000) rightly argue, we cannot study minority ethnic groups without at the same time studying the majority ethnicity.

Generally speaking, Barth understanding of ethnicity has been central to pretty much all subsequent anthropologizing about ethnicity. Nevertheless, although his was arguably the most systematic model in depth and detail, the most securely grounded in wider theoretical arguments about social forms and social processes (e.g. Barth 1959, 1966, 1981), and has certainly been the most influential, Barth was not alone in establishing the current anthropological understanding of ethnicity.

Reflecting, on the one hand, the practical ethnographic concern with the everyday lives of real people, i.e., their ‘actually existing’ social relationships (Radcliffe-Brown, 1952:190), and on the other, the pursuit of *verstehen* (‘understand­ing’), advocated by Weber and Simmel, Clifford Geertz has elegantly defined *ethnicity as the 'world of personal identity collectively ratified and publicly expressed' and 'socially ratified personal identity'* (1973:268, 309).

In spite of the difference in scholarly views of ethnicity among anthropologists, the 'basic social anthropological model of ethnicity' can be summarized as follows:

* *Ethnicity is a matter of cultural differentiation - although, to reiterate the main theme of social identity (Jenkins 2004), identification always involves a dialectical interplay between similarity and difference.*
* *Ethnicity is centrally a matter of shared meanings - what we conventionally call 'culture' - but is also produced and reproduced during interaction.*
* *Ethnicity, as an identification, is collective and individual, externalized in social interaction and the categorization of others, and internalized in personal self-identification.*

Culture is conceived here partially in the traditional anthropological sense as involving a total way of life. The total way of life, however, does not necessarily mean simply a set of distinct everyday customs, although it may include these. Rather, it refers to a unique historical group experience. Culture is in essence a system of encoding such experience into a set of symbolic patterns. It does not matter how different the elements of one culture are from another culture. ***A distinct culture is a manifestation of a group's distinct historical experience***. Its product is a sense of unique peoplehood. Ethnicity is not a single unified social phenomenon but a congeries, a “family,” of related but analytically distinct phenomena. The foundations of ethnicity, the “markers” of ethnicity, the history of ethnicity, the aims and goals of ethnicity—these vary from case to case” (Eller, 1999).

The emphasis on culture as the point of departure for our understanding of the nature of ethnicity is not intended to mean that members of an ethnic group must always share one and the same culture to the exclusion of any other. Rather, it is intended to mean that persons who include themselves in an ethnicity would have a relation to a group who either now or at some point in the past has shared a unique culture.

**5.4 Theories of Ethnicity: *Primordialism, Instrumentalism and Social Constructivism***

Since the middle of twentieth century, when ethnicity as an analytical concept entered the academic arena, a lot has been written and debated on its conceptual definitions, its manifestations in social or group interaction, the role it plays in group mobilization for ‘common ends’, and so forth. Over the years, this has turned into a perennial and argumentative debate about the nature of ethnicity/ethnic identity. This argument takes its place alongside a range of theoretical controversies about the capacity of humans to intervene in their own lives, to determine or to be determined. In general, *the Primordialist*, Instrumentalist and Constructivist are the dominant theoretical approaches in anthropology envisaged to understand the nature and characteristics of ethnicity, ethnic identity and ethnic interaction. Thus, this section will provide a brief theoretical debates and discussions on the fundamentals of ethnicity.

**Table 1 - Three Basic Anthropological Approaches for Understanding Ethnicity**

|  |  |
| --- | --- |
| **Perspective** | **Description** |
| **Primordialist Approach** | *Ethnicity is fixed at birth. Ethnic identification is based on deep, ‘primordial’ attachments to a group or culture* |
| **Instrumentalist Approach** | *Ethnicity, based on people’s “historical” and “symbolic” memory, is something created and used and exploited by leaders and others in the pragmatic pursuit of their own interests.* |
| **Constructivist Approach** | *Ethnic identity is not something people “possess” but something they “construct” in specific social and historical contexts to further their own interests.* |

These theories broadly reflect changes of approach in anthropology over the **past 20 years,** i.e. the shift from cultural evolution theories, to structural-functionalist theories, to conflict theories, and finally to postmodern theories. These changes are related to the twin forces of modernity and globalization. Globalization started as an economic phenomenon and end up as a phenomenon of identity. Traditional ways people defined who they were have been undermined. Modernity has, remade life in such a way that “*the past is stripped away, place loses its significance, community loses its hold, objective moral norms vanish, and what remains is simply the self.”* The result of this process has been a loss of identity resulting in fragmentation and rootlessness (anomie) at the personal level and the blurring of identities at the collective level.

Some scholars claim that there have been irreconcilable and unbreakable barriers between the above divergently contending, but dominant approaches of ethnicity. For instance, Banks (1996) portrayed the divergences between the leading theories of ethnicity as follows:

...the contents of ethnic identity versus its boundary, the primordial gut feeling of an identity versus its instrumental expression, the individuals versus the group, ethnicity as an all-inclusive general theory versus ethnicity as a limited approach to particular problems are the polar extremes central in theories of ethnicity…. (Banks, 1996: 47).

**5.4.1. The Primordial Model of Ethnicity**

The *Primordialist* approach is the oldest in anthropological literature. It was popular until the mid-1970s. The roots of *Primordialist* thinking can be traced back to the German Romantic philosophers, especially J.G. Herder. Johann Gottfried von Herder (1744–1803), proclaimed the primacy of emotions and language, and defined society a deep-seated, mythical community. Herder envisaged that every *Volk* (people) had its own values, customs, language and ‘spirit’ (*Volksgeist*) and argued for the “*atavistic power*” of the *blood* and *soil* (*Blut und Boden*) that bound one closely with one’s people (*das Volk*). Indeed, Primordialism is an “objectivist or essentialist theory” which argues, that “*ultimately there is some real, tangible, foundation for ethnic identification*.”

The anthropologist, Clifford Geertz (1973: 255-310), who systematized the primordial model articulated ethnicity as a natural phenomenon with its foundations in primordial ties - deriving mainly from kinship, locality and culture (Geertz 1963). Geertz explicitly recognizes not only the role of culture in defining the primordial *'givens'*, but also that strength of such primordial bonds, and the types of them that are important, differ from person to person, from society to society, and from time to time (Geertz 1973: 259). Further, Geertz is perfectly clear that what matters analytically is that ties of blood, language and culture are *seen* by actors to be ineffable and obligatory; that they are *seen* as natural. He is also concerned with the terms in which attachments are understood and mobilized locally; with what people *believe.* Geertz further argues that in some respects these putative 'primordial attachments' are actually likely to be stimulated and quickened by the political modernization of nation-building. In its general sense then, it can be said that ethnicity is something given, ascribed at birth, deriving from the kin-and-clan-structure of human society, and hence something more or less fixed and permanent (Geertz, 1963; Isaacs, 1975; Stack, 1986).

A model by Isaacs (1974) further illustrated the concept of primordial ties as a means of explaining the power and persistence of ethnic identity, which he called ‘***basic group identity***’ (Jones 1997:65–66). Isaacs’s basic group identity was linked to ethnic identity, which was argued to be assigned at birth and more fundamental and natural than other social links.

Primordialist theories view human society as ***a conglomeration of distinct social groups***. At birth a person “becomes” a member of a particular group. Ethnic identification is based on deep, ‘primordial’ attachments to that group, established by kinship and descent. One’s ethnicity is thus “fixed” and an unchangeable part of one’s identity.

Anthony D. Smith (1986), one of the articulators of this perspective, in his part, theorized the defining elements of ethnic identification as psychological and emotional, emerging from a person’s historical and cultural backgrounds. He illustrated that the ‘core’ of ethnicity resides in the myths, memories, values, symbols and the characteristic styles of particular historic configurations, i.e., what he calls *‘a myth-symbol complex’.* The durability of the *ethnie* (ethnic group) resides in the forms and content of the myth-symbol complex. Of pivotal importance for the survival of the *ethnie* is the diffusion and transmission of the myth-symbol complex to its unit of population and its future generations.

Smith emphasizes the “extraordinary persistence and resilience of ethnic ties and sentiments, once formed” and argues that they are essentially primordial since they are received through ethnic socialization into one’s *ethnie* and are more or less fixed. And, regards primordial ties as the basic organizing principles and bonds of human association throughout history.

To sum, Smith concluded that, ‘primordialism’ makes ***two distinct claims***. Firstly, ethnicity and ethnic attachment is “***natural and innate***”, which would never change over time, and secondly, it is “***ancient and perennial***” (Smith, 1986). By this, ethnicity is an ascribed status and ethnic membership is fixed, permanent and primarily ascribed through birth.

**5.4.2. Instrumentalist (Situational) Theory of Ethnicity**

The instrumentalist theorists view ethnicity as situationally defined, depending on rational calculations of advantage and stimulated by political mobilization under the leadership of actors whose primary motives are non-ethnic (Eidheim, 1971, Cohen, 1974a, and Esman, 1994). Given this, Banks (1996) explained the instrumentalist understandings of ethnicity as *an instrument of group mobilization for political and economic ends* (Banks, 1996: 40). By this, ethnicity is something that can be changed, constructed or even manipulated to gain specific political and/or economic ends.

Proponents of this perspective (e.g., Abner Cohen, Paul Brass and Ted Gurr) advocate that in the contexts of modern states, leaders (political elites) use and manipulate perceptions of ethnic identity to further their own ends and stay in power. In this regard, *ethnicity is created in the dynamics of elite competition within the boundaries determined by political and economic realities*” and *ethnic groups are to be seen as a product of political myths, created and manipulated by culture elites in their pursuit of advantages and power*.

Abner Cohen (1974), one of the leading advocator of this perspective, in contrast to Barth, “*placed [a] greater emphasis on the ethnic group as a collectively organized strategy for the protection of economic and political interests*” (Jones 1997:74). Ethnic groups share common interests, and in pursuit of these interests they develop “*basic organizational functions*: *such as distinctiveness or boundaries (ethnic identity); communication; authority structure; decision making procedure; ideology; and socialization*” (Cohen 1974: xvi–xvii).

Accordingly, Daniel Bell (1975) and Jeffrey Ross (1982) emphasize the political advantage of ethnic membership choice. Hence, ethnicity is "*a group option in which resources are mobilized for the purpose of pressuring the political system to allocate public goods for the benefit of the members of a self-differentiating collectivity*" (Ross, 1982). In more general terms, it refers to the actor's pliant ascription of ethnic identity to organize the meaning of his social relationships within the requirements of variously structured social situations (Okamura, 1981). In his anthropological research on New York Chinatown, Enoch Wan has found that the “Chinese ethnicity” of this immigrant community is circumstantial, flexible, fluid and instrumental.

Taken to its extreme this would suggest that the ***ethnic group*** should be regarded *not as a community* at all but as *a rational and purposive association*. A more moderate view is that there is indeed a cultural content in an ethnic community, but that the boundaries of the group, which has that culture, depend upon the purpose in hand. The pursuit of political advantage and/or material self-interest is the calculus, which is typically, held to inform such behavior.

**5.4.3. Constructivist Theory of Ethnicity**

The basic notion in this approach is that ethnicity is something that is being negotiated and constructed in everyday living. However, construction does not take place out of the blue. It depends on historical, social and the presence of ethnic raw material to be utilized. It regards ethnicity as a process, which continues to unfold. It has much to do with the exigencies of everyday survival (*ethnicity is constructed in the process of feeding, clothing, sending to school and conversing with children and others*). Perhaps the most interesting aspect of this approach is its ***subjectivist stance*** and the role of individual agencies and circumstances in triggering the historical and social factors. However, this does not mean that all “subjectivists” reject all objective aspects of ethnicity. Some, in fact give them significant attention. But, they all tend to make it dependent on the socio-psychological experience.

F. Barth is the leading figure of this approach. Barth viewed ethnic identity as an “***individualistic strategy***” in which individuals move from one identity to another to “advance their personal economic and political interests, or to minimize their losses” (Jones 1997:74). Following Barth, ethnic identity forms through boundary maintenance and interaction between individuals. Depending on each social interaction, a person’s ethnic identity can be perceived or presented in various ways.

In fact, Barth himself took a rather extreme position. For practical purposes, he jettisoned culture from the concept of ethnicity. For him, ethnic boundaries were psychological boundaries; ethnic culture and its content were irrelevant. Overall, interaction between individuals does not lead to an assimilation or homogenization of culture. Instead, cultural diversity and ethnic identity are still maintained, but in a non-static form. Cultural traits and even individuals can cross over ethnic boundaries, which in turn can transform an ethnic group over time. Ethnic group is hence a result of group relations in which the boundaries are established through mutual perceptions and not by means of any objectively distinct culture.

Jenkins (1997) further noted that, as far as the flow of individuals from one ethnic group to another is possible, it is possible to argue that the boundaries of ethnicity are permeable and osmotic (Jenkins, 1997: 53). This provoked that ethnicity is dynamic that changes through time and space; and ethnic identities are constructed, deconstructed and reconstructed.

**5.5 Unit Summary**

In this Unit we have tried to explain the concepts of identity, ethnicity as identity categorization. Ethnicity has got a widespread mainstream use in end of 20th c. It is employed to describe an expanding range of social and political concerns. As we have seen as the term has gained popularity, so have its meanings shifted. Most social scientists from Weber to Barth agreed today that ethnicity is a constructed, artificial category the characteristics and boundaries of which have been renegotiated, redefined over the years to suit different contexts and objectives. There also seems a confusion between race and ethnicity. Most people seem to consider race as a biological construct fundamentally explained in terms of phenotypical expressions. However, as it has been already elucidated race itself is human construct. We have also seen the three prominent theories of ethnicity. Primordialism holds that ethnicity has existed at all times of human history and that modern ethnic groups have historical roots far into the past with an understanding of humanity as being divided into primordially existing groups rooted by kinship and biological heritage. Constructivism sees the Primordialist views as basically flawed, and holds that ethnic groups are only products of human social interaction, maintained only in so far as they are maintained as valid social constructs in societies. We have also seen that Instrumentalism is a perspective towards ethnicity that sees ethnic classification as a mechanism of social stratification or as the basis for a social hierarchy.

***Chapter Six***

# Customary and Local Governance Systems and PeaceMaking

**6.1 Indigenous and local governance**

* Indigenous systems of governance have widely been employed to maintain social order across Ethiopian regions. The role of indigenous governance was indispensable before the advent of the modern state system.
* Anthropologists have been studying indigenous systems of governance in Ethiopia and other parts of Africa. Some of the indigenous systems of governance have been well-studied while many others have got little attention by scholars.
* Understanding of indigenous systems of governance helps us know our cultures and will also help us enhance inter-cultural understanding. We do not have space to take examples from every region and culture. Hence, we have outlined some examples of indigenous systems of governance to start discussions. .

**The Oromo Gadaa**

* The Gadaa of the Oromo is one of the well-studied indigenous systems of governance. Various scholars have been studying the Oromo Gadaa since the 1950s. Paul Baxter, Eike Haberland and Asmerom Legesse are the scholars who studied the Oromo Gadaa.
* Asmerom, a famous anthropologist, is widely known for his ethnographic studies on the Oromo political system.
* He published a lot on the Gaada system, particularly focusing on the Borena Oromo. The following are two of his books: *Gadaa: Three Approaches to the Study of African Society,* published in 1973; and *Oromo Democracy: An Indigenous Political System*, printed in 2000.

**The *Gadaa* system** is: ‘an age grading institution of the Oromo that has a complex system of administration, law making and dispute settlement’ (Pankhurst and Getachew 2008, xiv).

* The *Gadaa* is a highly celebrated institution of governance and dispute settlement among the Oromo people.
* *Gadaa* is widely mentioned as an egalitarian (democratic) system of governance. In the Gadaa system, political power is transferred from one generation set (*Luuba*) to another every eight years.
* Gaada officials such as the *Abba Gaada* and *Abba Seera* (father of law) serve for eight years and leave their position to the new generation of *Gadaa* officials.
* The *Gaada* system involves a continuous process of law making and revision. The law making process has rooms for wider participation of the people.
* *Gumi gaayo*, a law making assembly of the Borana Oromo, is a good example. *Gumi gaayo* is held every eight years to revising, adapting, making and publicizing the customary law (*seera*) and custom (*aadaa*) of the Oromo.
* The Waliso Oromo have a law making assembly known as *yaa’iiharaa*, an equivalent of *gumigaayo*, held every eight years.
* The Gaada is an indigenous system of governance, conflict resolution, and peacemaking. The indigenous system of governance among the Oromo also include institutions of conflict resolution such as the *Jaarsa Biyyaa* (literally: elders of the soil/land) institution.

**The Gedeo Baalle**

* The Gedeo of southern Ethiopia have an indigenous system of governance called ***Baalle***.
* The ***Baalle*** and the ***Gaada*** system of the Oromo have some similarities. For example, both have grading system and exercise periodic transfer of power (i.e., every eight years).
* The role of religion is high in the two indigenous systems of governance. Moreover, the customary law of the Gedeo is called **Seera**. The Ya’a, the general assembly, is the highest body of the Gedeo indigenous system of governance.
* The Baalle is a complex system which has three administrative hierarchies: ***Abba Gada,*** ***Roga (traditional leader next the Abba Gada), and two levels of council of elders known as Hulla Hayyicha and Songo Hayyicha****.*
* The *Abba Gada* is the leader of the *Baalle*. The *Baalle* system has a body of laws called ***Seera*.** Conflicts are resolved by the *Songo hayyicha* at village level. In general, the Gedeo system of governance has the following major institutions:
* the *ya’a* (general assembly),
* the *Seera* (customary law),
* the Abba Gada, *and* council of elders (Getachew, 2014).

**Dere Woga of the Gamo**

* The Gamo are among Omotic peoples of southern Ethiopia. Unlike their neighboring people such as Wolayta and Dawro, the Gamo did not have a centralized political system.
* The Gamo people were organized into several local administrations locally known as *deres*. According to anthropological findings, most of *deres* were governed by a ***ka’o*** **(king)** and ***halaqa* (elected leader).**
* The Gamo indigenous system of governance embraces the *dere woga* (customary law) and the *dubusha* assemblies. The highest body of the indigenous governance is the *dere dubusha*, a general assembly that is responsible to make and revise customary laws, resolve major disputes that cannot be solved at the lower levels.
* Like the Oromo Gada and the Gedeo Baalle, the indigenous governance of the Gamo is embedded in the Gamo belief system. It is believed that telling a lie and hiding the truth, especially at *dubusha* assemblies, are considered as violation of taboo.

**6.2 Intra-ethnic conflict resolution institutions**

* Conflicts and disputes exist in every society and community. Conflicts may arise between individuals, groups and communities within the same ethnic group. In some cases, conflicts may involve groups from different ethnic background.
* Peoples across Ethiopian regions have indigenous institutions and mechanisms of conflict resolution and peacemaking. These institutions are parts of indigenous systems of governance.
* There are different indigenous institutions of conflict resolution and peacemaking across regions and cultures in Ethiopia.

Indigenous justice institutions and mechanisms share several common aspects including the following:

* High involvement of elders at different stages of conflict resolution and peacemaking process.
* Preference and respect for elders known for their qualities including experience in dispute resolution; knowledge of customary laws, procedures, norms and values of the society; impartiality, respect for rules and people; the ability of listening and speaking politely; honesty and tolerance.
* Indigenous dispute resolution practices focus on restoring social relationships, harmony, and peaceful coexistence.

* In some cultural settings, conflict resolution mechanisms involve several hierarchies and complicated procedures;
* The compositions and responsibilities of council of elders also vary from society to society. For example, different types of elders address different forms of disputes in some cultural settings; whereas the same body of elders deal with various types of disputes in other settings.
* Indigenous/customary justice institutions have been widely used across Ethiopian regions and cultures. With some exceptions, customary justice institutions include three major components. The three components are 1) customary laws, 2) council of elders, and 3) customary courts or assemblies.

***Customary law****: it* refers to a body of rules, norms, and a set of moral values that serve as a wider framework for human conduct and social interactions.

***Council of elders:*** *It* is the second important institution of customary justice systems. The council of elders embraces highly respected and well-experienced community members who have a detail knowledge of the customary laws. The institution of council of elders has different names in various ethnic groups: *Yehager Shimagile* (Amhara), *Jaarsaa Biyyaa* (Oromo), Baliqenet (Siltie), Hayyicha (Gedeo), Guurtii (Somali), *Dere Cima* (Gamo), *Deira Cimma* (Wolayita), and *Cimuma* (Burji).

***Customary courts*** are public assemblies that serve two major purposes:

(a) hearing, discussing and settling disputes, and

(b) revising, adapting, and making laws.

* The customary justice system of the Gamo people of Southern Ethiopia has the following branches: 1) *Dere Woga*, customary laws, 2) *Dere Cima*, council of elders, and 3) *Dubusha*, customary courts or assemblies.

**The three structures of Gamo customary justice system**

* *The Dere Woga:* It is a comprehensive body of rules and procedures that govern a wide range of issues including inheritance, property ownership, marriage and divorce, conflict resolution and gender division of labour.
* The *Dere Cima:* Literally, *dere cima* means elders of the land/country. It includes notable and respected elders experienced in resolving disputes.
* *Dubusha*: it is customary courts*. Dere dubusha,* the biggest customary court in a given Gamo community

***Strengths and limitations of customary justice systems/institutions***

1yStudy findings indicate that indigenous institutions of dispute resolution have strengths and limitations. Some of their strengths and limitations are outlined below.

*Strengths of customary justice institutions*

* Incur limited cost in terms of time and resources/money; elders do not request payment for their services; fines and compensation are relatively small;
* Conflict resolution process are held in public spaces in the community; different parties (victims, offenders and community members) participate in the process; decisions are communicated in public;
* Decisions are easily enforced through community-based sanctions including social exclusion; compliance ensured through blessings and the threat of curses;
* Customary systems aimed at restoring community cohesion, social relations, collective spirit and social solidarity
* Rely on respect for elders, the tradition of forgiveness, transferring compensations, embedded in indigenous beliefs

*Limitations of customary justice institutions*

* Limitations related to protecting and safeguarding women’s rights. Indigenous justice institutions are dominated by men. For example, the council of elders are not open to elderly women. Women are excluded from participation at customary courts and assemblies with a few exceptions.
* Indigenous institutions of dispute resoluteion and peacemaking are effective to resolve dispute and restore peace within the same ethnic group. Their potential in resolving inter-ethnic conflicts and restoring long-lasting peace is very limited.

**6.3 Inter-ethnic conflict resolution institutions**

**Abbo Gereb** is one of the indigenous institutions that address inter-ethnic conflicts. It is a dispute resolution institution in Rayya and Wajirat district, Southern Tigray. Abbo Gereb, literally means the father of the river Gerewo.

**Abbo Gereb** serves to settle disputes between individuals or groups from highland Tigray and lowland Afar. Conflict between the two groups often arise because of dispute over grazing land or water resources, particularly in dry season.

**6.4 Women’s role in conflict resolution and peacemaking**

* Ethiopian women participate in the process of dispute settlement in exceptional cases. For example, in some cultures, women participate in dispute settlement processes when cases are related to marriage and women’s issues.
* women are not completely excluded for indigenous systems of governance, conflict resolution, and peacemaking activities.

**Women’s peacemaking sticks[[1]](#footnote-1)**

* *Sidama women have two instruments of power: the Yakka and the Siqqo. The Yakka is women’s association or unity group.*
* *The Siqqo is a stick that symbolizes peace and women honor. The Siqqo and the Yakka are closely associated. Mobilizing the Yakka and holding the Siqqo, Sidama women stand for their customary rights.*

**6.5 Legal pluralism: interrelations between customary, religious and state legal systems**

* Legal pluralism is an important concept in disciplines that study legal issues. It refers to the existence of two or more legal or justice systems in a given society or country. Legal pluralism indicates the co-existence of multiple legal systems working side-by-side in the same society.
* Pluralism as a normative concept, also refers to a system that recognizes other norms emanating outside state institutions along with a state legal standards.
* Legal pluralism is evident in the Ethiopian context as well. The existence of multiple ethnic groups in Ethiopia has not only made the country home to diverse cultures but also, a place of diverse legal systems.
* Legal pluralism is a pervasive phenomenon in Ethiopia. This is because a single legal system does not have a capability to address all legal cases and maintaining peace and order.

**6.6 Unit Summary**

Dear students, this unit discusses issues related to institutions of indigenous/local governance, conflict resolution and peacemaking. We cannot completely avoid conflicts in the social world. Societies have devised different institutions and mechanisms to control, manage and resolve conflicts in order to maintain peace and social order. In this unit, you have also discussed the role of women and women’s institutions in calming quarrelling parties and making peace is also presented and discussed. You will have more discussion on indigenous knowledge systems in the next unit.

of traditional mechanisms of conflict resolution. Addis Ababa: Master Printing Press.

# Unit seven

# Indigenous Knowledge Systems and Practices

* 1. **Definition of concepts**.

## 7.1.1 Indigenous Knowledge Systems (IKS)

* IKS is defined as technical insight of wisdom gained and developed by people in a particular locality through years of careful observation and experimentation with the phenomena around them.
* IKS is not just a set of information that is in the minds of the people, which can be simply taped and applied. It is accessible by recall and practice (Mangetane, 2001).
* IKS is embodied in culture and is described as an integrated pattern of human knowledge, beliefs and behavior.
* It consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, artifacts, rituals, ceremonies, folklores and gender. This culture is passed down from one generation to the next generation and generally it provides a holistic view of how to use natural resources based on traditional ethical perspectives (Atteh,1991).
* Indigenous knowledge systems (IKS) refer to a body of empirical knowledge and beliefs handed down through generations of long-time inhabitants of a specific locale, by cultural transmission, about the relationship of living beings with each other and their environment (Warren 1991).
* In sum, IKS refers to “ a total of knowledge and practices, whether explicit or implicit, used in the management of socioeconomic, ecological and spiritual facets of life (Hoppers, 2005: 2), stored in the collective memory and communicated orally among members of the community and to the future generations [through, stories, myth, songs, etc].

## 7.1.2. Indigenous Knowledge

* According to Warren (1991), **Indigenous knowledge** is the local knowledge – knowledge that is unique to a given culture or society. Since every population is unique in terms of its environment, its resources, and its tools (both physical and conceptual), IK will also be unique.
* IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities.
* IK is a unique local knowledge to a given culture or society. IK exists in rural and urban societies as part of life that their livelihood depends on specific skills and knowledge for survival. Kwaku and morena(2010).
* IK as a large body of knowledge and skills which is developed outside the formal system including development planning, environmental assessment, resource management, local conservation of biological resources, and conflict resolution (World Bank, 1998).
* IK has different but closely related names such as 'folk knowledge', 'local knowledge or wisdom', 'non-formal knowledge', 'culture', 'indigenous technical knowledge', 'traditional ecological knowledge', 'traditional knowledge', and others. All these terms have similar concepts and refer to how members of a community perceive and understand their environment and resources, particularly the way they convert those resources through labor (Akabogu, 2002).
* In sum, indigenous knowledge is the knowledge that people in a given community have developed over time, and that continues to develop. It is based on experience, often tested over centuries of use, adapted to local culture and environment, dynamic and changing (International Institute of Rural Reconstruction, IIRR, 1996).

**7.1.3. Special Features of Indigenous Knowledge**

Ellen and Harris (1996) identified the following special features of indigenous knowledge that distinguish it broadly from other knowledge. As to them IK is**:**

a. L**ocal**, in that it is rooted in a particular community and situated within broader cultural traditions; it is a set of experiences generated by people living in those communities.

b. T**acit** knowledge and, therefore, not easily codifiable.

c. T**ransmitted orally**, or through imitation and demonstration. Codifying it may lead to the loss of some of its properties

d. E**xperiential rather than theoretical knowledge**. Experience and trial and error, tested in the rigorous laboratory of survival of local communities constantly reinforce IK.

e. L**earned through repetition**, which is a defining characteristic of tradition even when new knowledge is added. Repetition aids in the retention and reinforcement of IK.

f. Constantly **changing**, being produced as well as reproduced, discovered as well as lost; though it is often perceived by external observers as being somewhat static.

**7.2 Significance of indigenous knowledge**

* Until relatively recently, the development of a community’s conception of knowledge was influenced primarily by the philosophy and methods of western science. “Few, outside of some anthropologists and historians recognized that there are numerous sciences embedded in cultures of other peoples and civilizations throughout the world (Davies, S. and Ebbe, K., editors, 1995).
* Today, however, both scholars and public policy makers are recognizing the importance of various local or culture-based knowledge systems in addressing the pressing problems of development and the environment” (Ibid).
* Indigenous knowledge is important in that people in a community value whatever resource they get from the environment through sustainable production systems. These communities are conscious of the need to self-reliant in capital stocks and management skills (Mangetane et al, 2001).
* The knowledge of local people is an enabling component of development. In this regard; a large percentage of the earth's genetic diversity has been maintained and managed through farmer's IKS (Dewes, 1993).
* Indigenous knowledge system enable people to develop strategies for handling household and communal activities (Mangetane et al., 2001).
* For example in Ethiopia *Debo* and *Jige* are an important uniting forces in communal activities. Members of the community unite to provide essential inputs, including direct labor to operations. ''This deployment of manpower is strongly supported by IKS, which is composed of technologies, rules, information, approaches, and relationships that are vital to sustainable development'' (Kalawole, 2001).
* Over the years, IKS authorities (elders) make local rules to protect important resources such as useful plants, water bodies, stone terracing, agro-forestry, watersheds and rivers, food preservations, conflict management, calendar, fallowing as a soil regeneration practice, etc. According to Paula Puffer Paula (1995), indigenous / local knowledge can help find the best solution to a development challenges.
* For example, familiarity with local knowledge can help extensionists and researchers understand and communicate better with local people.

**In general, indigenous knowledge is an important part of the lives of the poor**.

* IK is a key element of the “social capital” of the poor; their main asset to invest in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives. Furthermore, one cannot overlook indigenous knowledge’s ability to provide effective alternatives to Western know-how. IK offers local people and their development workers further options in designing new projects or addressing specific problems and wider disasters. Instead of relying on imported Western technologies, people in the developing nations can choose from readily available indigenous knowledge or, where appropriate, combine indigenous and Western technology.
* However, it is important to note that not all indigenous practices are beneficial to the sustainable development of a local community; and not all IK can *a priori* provide the right solution for a given problem. Typical examples are slash and burn agriculture and female circumcision**.** Hence, before adopting IK, integrating it into development programs, or even disseminating it, practices need to be scrutinized for their appropriateness just as any other technology (A frame work for action, 1998).

**7.3. Indigenous knowledge and development**

* **Indigenous knowledge** refers to what local people know and do, and what they have known and done for generations – practices that evolved through trial and error and proved flexible enough to cope with change (Melchias, 2001).
* Indigenous knowledge passes from one generation to the next and enable indigenous people to survive, manage their natural resources and the ecosystems surrounding them like animals, plants, rivers, seas, natural environment, economic, cultural and political organization**.** Knowledge of these elements form a set of interacting units known as / indigenous coping systems. In other words,
* ''IK is relevant to development process such as agriculture, animal husbandry, traditional medicine, saving and credit, community development, poverty alleviation, and peaceful coexistence'' ( Boven and Morohashi, 2002).
* Indigenous knowledge may help identify cost-effective and sustainable mechanisms for poverty alleviation that are locally manageable and meaningful. It increases and enhances livelihood options, revitalize agriculture, increase food security, improve health and promote a sense of cultural pride within the community (Kudzayi et al, 2013).
* Utilizing IK helps to increase the sustainability of development efforts because the IK integration process provides for mutual learning and adaptation, which in turn contributes to the empowerment of local communities.
* In sum, indigenous knowledge is the knowledge that helps a society make decisions about activities, such as agriculture and education, that are acceptable to their life ways.
* Indigenous knowledge, along with western- based knowledge, helps create development solutions that are culturally acceptable by the community. In the past, such knowledge has been ignored and development solutions have been created that were not economically feasible or culturally acceptable by the local community.
* When western scientific ideas are paired with indigenous knowledge systems, researchers going overseas or working with local communities can prepare an initial development plan that has a complete picture (Puffer, 1995).

**7.4. Preservation, challenges and limitations of IK**

* Indigenous knowledge, which has generally been passed from generation to generation by word of mouth, is in danger of being lost unless it is formally documented and preserved (Amare, 2009).
* The future of IK, that reflects many generations of experience and problem solving by thousands of indigenous people across the globe, is uncertain (Warren, 2004).
* The loss of IK would impoverish society because, just as the world needs genetic diversity of species, it needs diversity of knowledge systems (Labelle, 1997).
* If IK is not recorded and preserved, it may be lost and remain inaccessible to local people as well as to development workers. Development projects cannot offer
* sustainable solutions to local problems without integrating local knowledge (Warren,

1991).

* Since IK is essential to development, it must be gathered, organized and disseminated, just like Western knowledge''(Agrawal, 1995 in Amare, 2009). As IK is the key to local-level development, ignoring people’s knowledge leads possibly to failure.

**Regarding the challenges and limitations of IK**, Amare (2009) states the following:

* Although the knowledge of indigenous communities has been found to be very useful, the, exploitation of natural resources, and increased competition for employment, has set off a problematic chain of events.
* The modernization has influenced indigenous traditional spread of industrialization threatens the preservation and continued development of IK systems (Sherpa, 2005). Industrialization, along with its attendant processes of urbanization African which generate IK and practices can break down.
* IK can also be eroded by wider economic and social forces.
* As with scientific knowledge, (Amare, 2009), IK has the following limitations and drawbacks and these must be recognized as well**:**
* IK is sometimes accepted uncritically because of naive notions that whatever indigenous people do is naturally in harmony with the environment.
* Thrupp (1989) argues that we should reject “romanticized and idealistic views of local knowledge and traditional societies”.
* There is historical and contemporary evidence that indigenous peoples have also committed environmental sins’ through over-grazing, over-hunting, or over-cultivation of the land. It is misleading to think of IK as always being ‘good’, ‘right or ‘sustainable’.
* Practices based on, for example, mistaken beliefs, faulty experimentation, or inaccurate information can be dangerous and may even be a barrier to improving the wellbeing of indigenous people.

**7.5. The Erosion of Indigenous Knowledge Systems**

Despite the fact that some IK is lost as techniques and tools. Currently rate of loss is accelerating because of rapid population growth, growth of global markets, expansion of modern education, environmental degradation, and development processes — pressures related to rapid modernization and cultural homogenization (Louise Grenier, 1998).

* In some countries, official propaganda depicts indigenous cultures and methodologies as backward or out of date and simultaneously promotes one national culture and one language at the expense of minority cultures.
* Some local people and communities have lost confidence in their ability to help themselves and have become dependent on external solutions to their local problems (ibid)
* In sum, indigenous peoples often have much in common with other neglected segments of societies, i.e. lack of political representation and participation, economic marginalization and poverty, lack of access to social services and discrimination. Despite their cultural differences, the diverse indigenous peoples share common problems also related to the protection of their rights.

1. [↑](#footnote-ref-1)