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#### Introduction

**ON THE WAY TO PRETORIA**

Fig. 1.1 Mohandas Karamchand Gandhi

“The train reached Maritzburg, the capital of Natal, at about 9 p.m. Beddings used to be provided at this station. A railway servant came and asked me if I wanted one. ‘No’, said I, ‘I have one with me’. He went away. But a passenger came next, and looked me up and down. He saw that I was a ‘coloured’ man. This disturbed him. Out he went and came in again with one or two officials. They all kept quiet, when another official came to me and said, ‘Come along, you must go to the van compartment’.
‘But I have a first class ticket’, said I.

‘That doesn’t matter’, rejoined the other. ‘I tell you, you must go to the van compartment’.

‘I tell you, I was permitted to travel in this compartment at Durban, and I insist on going on in it’.

‘No, you won’t’, said the official. ‘You must leave this compartment, or else I shall have to call a police constable to push you out’.

‘Yes, you may. I refuse to get out voluntarily’.

The constable came. He took me by the hand and pushed me out. My luggage was also taken out. I refused to go to the other compartment and the train steamed away. I went and sat in the waiting room, keeping my hand-bag with me, and leaving the other luggage where it was. The railway authorities had taken charge of it.

It was winter, and winter in the higher regions of South Africa is severely cold. Maritzburg being at a high altitude, the cold was extremely bitter. My over-coat was in my luggage, but I did not dare to ask for it lest I should be insulted again, so I sat and shivered. There was no light in the room. A passenger came in at about midnight and possibly wanted to talk to me. But I was in no mood to talk.

I began to think of my duty. Should I fight for my rights, or go back to India, or should I go on to Pretoria without minding the insults and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was superficial—only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice.

So I decided to take the next available train to Pretoria’.

(From Gandhiji’s Autobiography)

This was one of the bitter experiences that Mahatma Gandhi had in South Africa. In this case, he explains the gravity of colour difference that led to discrimination. In the Indian context, the practice of untouchability was the worst form of discrimination that was
prevailing for centuries. In both these cases, the basis of discrimination is the difference between two categories of people, one on the basis of colour and the other on the basis of caste. In human life, there could be a number of differences in various spheres of life, some deep rooted and others merely out of habitual formation. Not all differences may lead to such behavioural responses and reactions. It is the differences that bring about diversity in human society. We all encounter a number of differences in our day-to-day life. Most often, people are not ready to accept and appreciate human diversity. We experience diversity in every sphere of human life. There are significant variations in various aspects of human life across nations and cultures.

Have you experienced or encountered any kind of difference or variation at any time in your life?

How did you react or respond to such variations?

Beals and Hoijer (1971) cite a few examples of such variations in their book ‘Introduction to Anthropology’.

- Eskimos of the Arctic live almost exclusively upon meat and fish.
- Mexican Indians depend on cereals and vegetables.
- Milk and its products is a luxury among the Bayganda of East Africa but for the people of West Africa it is least regarded.
- Fish is the main food of many Amerindian tribes but the Navajo and Apaches of New Mexico and Arizona consider it unfit for human consumption.
- Meat of dog is considered to be very delicious for Mexican Indians.

There are variations even in the combination of food.

- Orthodox Jews do not combine meat and dairy products.
- Eskimos do not combine sea food and meat obtained from land.
- Variations are there in the process of eating – table manners or etiquette.
Similarly, variations could be observed in dress and ornaments.

- Some Australian and Andaman Tribes go about naked.
- Others like the Bayanda of East Asia are fully clothed from neck to ankle.

It is evident that diversity exists among humans in terms of physical appearances, cultural practices, languages and life styles. In fact, such diversity adds to the beauty to our society and culture. **Anthropology as a discipline upholds human diversity, as it is a reality which need to be appreciated and accepted.** Anthropology enquires into the diversities with a curious mind. It underlines the fact that diversity is cultural, while biologically, we belongs to one species.

Anthropology, as a distinct discipline with bio-social nature provides one with an opportunity to explore human nature and culture from a holistic and integrated perspective. In this unit, we will examine the nature and feature of anthropology by understanding its meaning, definition, scope and relevance along with its origin and development.
I. Meaning and Nature of Anthropology

You may have studied about the different aspects of human life in your earlier classes. The biological origin, evolution and variations were studied in Biology. Cultural variations in terms of food habits, belief systems, dress patterns, political systems, etc. were discussed in different Social Science subjects. But a meaningful understanding of human beings requires an analysis of both biological and social peculiarities in an integrated way. Anthropology looks at these aspects with a unique and holistic perspective. Knowledge of the meaning and definition of anthropology will help you to identify how anthropology differs from other related subjects and disciplines.

Etymology and Definitions of Anthropology

Etymological meaning of different subjects is given in the box. It shows that all these subjects derive their names by combining two Greek words. Each of these words has a particular meaning and the combination of these words renders appropriate meaning to the subject. Etymologically, the word ‘Anthropology’ is derived from two Greek words ‘anthropos’ means ‘human’ and ‘logos’ means ‘study’ or ‘science’. Thus, anthropology can be understood as the study of human beings.

Examine some of the popular definitions given by the renowned anthropologists:

“Anthropology is the study of man and his works” - Melville J Herskovits

“Out of all the sciences which study various aspects of man, anthropology is the one which comes nearest to the total study of man” – Clyde Kluckhohn

Also examine the following definition:

“Anthropology is the scientific study of the physical, social and cultural development and behaviour of human being since their appearance on earth” - M Jacob and B T Stern
Anthropology is different from other subjects in many respects. Understanding the following features of anthropology will help you to realise its uniqueness.

**Bio-Social Nature of Anthropology**

In the definition given by Herskovits, the term ‘man’ implies human as a ‘biological organism’ and ‘works’ stands for ‘culture’. Anthropology studies organic or biological factors as well as social/cultural factors of human beings. Both the factors are equally important and relevant since anthropology studies the biological factors like human origin, evolution and variation as well as social-cultural factors like society, culture etc. As it accepts and uses the general principles of Biological and Social Science, it is considered as a bio-social science. It is said that anthropology is the most humanistic among the sciences and the most scientific among the humanities.

**Comparative, Integrative and Holistic Nature:** Anthropology is more than a bio-social science. It has many other peculiarities. Examining the contents of shown in the box, it becomes clear that different subjects deal with any one particular aspect of human being. But, anthropology, on the other hand considers human life in totality.

- **Biology** focuses on the genetics, anatomical and physiological aspects of organisms.
- **Psychology** focuses primarily on mental (cognitive) behaviour of humans.
- **Economics** examines the production, distribution and management of material resources.
- **History** presents a description of past events.
- **Political Science** deals with political life of human beings.
Most often, people think that anthropologists study fossils, and non-industrial and non-western cultures alone which is a misconception. As a matter of fact, anthropology is a comparative and integrated discipline that examines all societies, ancient and modern as well as simple and complex. It is also considered as a holistic science as it studies the whole of human conditions: past, present and future as well as biology, society, languages and culture.

In order to understand humans in their totality, anthropologists resort to a unique method of ethnographic investigation by conducting long term intensive field work.

**Anthropology a Field Science**

There are differences between a tourist and an anthropological researcher. A tourist is a passer by who watches things without any specific academic motive. But an anthropologist visits a place for research with an intention to collect reliable and valid data from the source. You can list many other differences. As anthropologists deal with human social life and culture, they give prime importance to field work method.

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**An extract from the diary of Margaret Mead, renowned anthropologist and field worker**

At dawn on March 8th, a boat arrived from Ofu and lured by thoughts of ethnological gain, I decided to go back with the boat – a 15 foot (4.5 metre) row boat...I decided it would be expensive but pleasant. So we set out in the broiling sun with a crew of some nine Samoans. The girls were desperately sea-sick but I rested my head on a burlap bag of canned goods, and... enjoyed the three-hour pull in the open sea. The swell is impressive when viewed from such a cockle-shell of a boat. The Samoans chanted and shouted...

The whole conduct of the Malaga (ceremonial visiting party) was charming. My two companions were my talking chiefs, functionally speaking. They made all the speeches, accepted and dispersed gifts, prepared my meals. And these were merry companions. Even when they went to wash my clothes, one carried the clothes, but the other carried the ukulele.... There were some slight difficulties. Once I killed 35 mosquitoes inside my net in the morning, and all had dined liberally.

(Mead 1977: 55-57)
Fieldwork is the backbone of anthropological research. Anthropologists use participant observation as one of the important techniques to collect data. Physical and biological scientists need a laboratory for conducting experiments. But for anthropologists, field is the laboratory which includes any place where peoples and cultures are found. Fieldwork is the heart and soul of anthropology as it is a field science. It is a condition where the physical presence of the anthropologists is considered mandatory. It helps to observe phenomena through one’s own senses. During fieldwork, an anthropologist goes to the field, stays with the people with whom he wants to interact, learns their native language, observes the phenomena under study, and records them systematically. It is true that all events in the society cannot be observed and studied at once. The researcher has to wait until they occur. The researcher can also utilise other techniques such as interview, case study, genealogy…etc for collecting the information during fieldwork.

Check your progress

1. Fill the blank areas suitably.
   a. Psycho + logos : Psychology - Study of human mind
      (mind) + (study)
   b. ............... + ............... : Anthropology - ............... 
      (............) + (study)

2. The following chart indicates the nature and feature of anthropology. Complete the blank area.

<table>
<thead>
<tr>
<th>Features</th>
<th>Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anthropology studies the biological origin, evolution, variation and social cultural features of human beings</td>
<td>........... Science</td>
</tr>
<tr>
<td>........................................................................................................</td>
<td>Holistic Science</td>
</tr>
<tr>
<td>Anthropologists collect data through direct interaction with the people by observation and other methods</td>
<td>........... Science</td>
</tr>
</tbody>
</table>

3. Considering the nature and features, construct your own definition of Anthropology.
II. Major branches of anthropology

We have already examined the nature and meaning of Anthropology. From this, it is evident that Anthropology is a holistic science. In order to understand its holistic nature, it is important to know the major fields/branches of Anthropology. The branch of Anthropology that examines human biological features, is called biological anthropology. Social cultural Anthropology examines the social and cultural peculiarities of human life. Another area of Anthropological interest is the study of prehistoric culture of human being which come under archaeological Anthropology. Linguistic Anthropology focuses on the study of language, symbols and the features of human communication. Thus the scope of Anthropology includes all the four major branches as given below:

1. Biological Anthropology
2. Social Cultural Anthropology
3. Archaeological Anthropology
4. Linguistic Anthropology

1. Biological Anthropology

Can you answer the following questions?

- Why do people differ in skin colour?
- Why do offsprings look similar to their parents?
- How are humans evolved?

In order to answer these questions, one should study human evolution and variation. Biological Anthropology gives an opportunity to understand the physical differences and changes among humans. Biological Anthropology is the branch of Anthropology that considers humans as a biological organism. As the name indicates, it studies the biological and physical characteristics of humans. Biological Anthropology starts with the study of origin and evolution of humans and analyses their diversity. It also examines the bio-social adaptation of different human populations living in different geographical and ecological settings. The knowledge of different branches of Biological Anthropology will help us to examine how it deals with human evolution and variation.

*Paul Broca defines Biological Anthropology as “the science whose objective is the study of humanity considered as a whole in its parts and in relationship to the rest of the nature”.*

Any study of human evolution requires an understanding of the members of primates. Primatology is the study of living and extinct primates. Primates include human, apes,
monkeys and prosimians. Different stages of human evolution can be understood by analysing the fossil evidence of the primates. Human paleontology helps us in this regard.

**Human Paleontology or Paleoanthropology:** Human Paleontology studies the fossil evidences of human skeletons of different stages and thereby reconstructs the evolutionary history of humans. This helps in the classification and comparison of the fossils of different stages to determine the link between the modern humans and their ancestors.

**Human Genetics:** To understand how evolution works, it is important to know the mechanisms of heredity. Human genetics is the branch of biological anthropology that deals with inheritance and variation.

**Forensic Anthropology:** Morphological and genetic variations among humans help biological anthropologists to identify individuals, criminals, victims of mishapes and natural calamities etc. The branch of anthropology specialised in such area is called Forensic Anthropology. The knowledge of Forensic Anthropology is applied to solve the issues related to criminal and legal matters. Forensic anthropologists are called upon by police and other authorities to identify the remains of murder victims, missing cases or people who die in disasters. From the analysis of DNA, hair with root, blood stains, drops of semen, body fluids, skin cells, cells of bone- marrow, finger prints, skeletal remains etc., forensic anthropologists are able to identify such persons. With some specialised techniques they can also identify age, sex and other morphological features of the victims.

2. **Social Cultural Anthropology**

   Social Cultural anthropology is the study of human society and culture. It describes, analyses, interprets and explains the social and cultural similarities and differences. Social cultural anthropology concerns with the study of social institutions such as family, marriage, kinship,
religion, economic organisation, political organisation, law and the relations between such institutions. Social cultural anthropology is the study of relations and patterns of life among different types of people. The study is based on the facts, collected through direct investigation from the field using anthropological techniques.

Radcliffe Brown defines “Social Anthropology as the natural science of society”. Social cultural anthropology attempts to understand culture as a major mechanism by which human beings adapt to their environment. They study its origin, development and diversity as it changes through time and manifests among people.

Different sub-fields have emerged in social cultural anthropology to contribute to the total understanding of culture in all its dimensions. Some such sub-fields are the following:

a) Familial Anthropology: It makes a comparative study of families of different cultures and societies. It studies the origin of family, its forms and functions in different societies. Marriage is the basis of family and hence Familial Anthropology also studies different forms of marriage, ways of acquiring mates and marriage payments in different societies.

b) Economic Anthropology: All aspects of culture are closely related. Economic activities play an important role in social organisation. Sometimes sudden change in economic sector leads to radical change in the structure and function of other sectors also. Economic Anthropology studies the economic organisation of human societies ranging from pre-literate food collecting economy to modern industrial economy.

c) Political Anthropology: The administrative set up prevailing in a society also plays shaping the ways important role in shaping the ways of life of the people. The branch of social cultural anthropology that deals with the types and forms of government, state as well as stateless political organisations, regulations including mores and norms as well as customs and laws, nature of sanctions including punishment and rewards, etc. is known as political anthropology.

d) Anthropology of Religion: Beliefs and practices related to supernatural powers and forces play an important role in shaping the culture of a group. Beliefs and practices associated with supernatural elements, and rituals and performances, etc., come under the purview of this specialised area of anthropological study.

e) Ecological Anthropology: Ecological Anthropology studies the inter-relationship between humans, environment and culture. Environment plays an important role in shaping the culture of the people. Relationship of culture and environment, natives’
attitude of their relationship with environment etc., are studied in Ecological Anthropology.

f) **Medical Anthropology:** Medical Anthropology is concerned with the bio-cultural understanding of humans and their works in relationship to health and disease. Local beliefs regarding health and disease, treatment and preventive measures are some of the aspects studied in Medical Anthropology.

g) **Development Anthropology:** This sub-field addresses some of the basic concerns of human society in terms of welfare, progress and development, with the ultimate aim to ensure security, and decent livelihood for human beings. Hence, the questions of poverty, inequality, human welfare, social justice, human development and environmental sustainability become the core concerns under this specialisation.

3. **Archaeological anthropology**

Archaeological anthropology is a branch of anthropology which deals with past cultures in relation to environment. It examines the origin and development of human culture. This subject has been derived from the broad field of archaeology. The word Archaeology is derived from two Greek words- “arkhaios” means ancient and “logos” means study. So archaeology is the study of human activity in the past. In USA, it is considered as a branch of anthropology while in Europe it has developed as an independent discipline-Archaeology. Archaeological anthropology deals with pre-history. Pre-historic cultures did not make use of writing. Pre-historic period constitute over 99% of the human history and form the base for the study of archaeological anthropology.

Archaeologists examine the tools, pottery, other material remains left by humans as well as the remains of humans, plants and animals. The skeletal remains and their materials help archaeological anthropology to reconstruct human past. Historians mainly depend upon the written records of the past for its reconstruction. But the period before the invention of writing is considered pre-historic times. Archaeological anthropologists are interested in documents and material remains of this period. Archaeological anthropologists undertake site excavations to find out the cultural and biological remains. Different methods are adopted to date the relative and absolute age of these remains.

Knowledge without any practical ends has no justification. Every scientific discipline has applied wings. Society is the soul from which anthropologists collect materials to

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**Prepare a chart/collage/poster showing the bio social naure of anthropology.**
flourish their discipline. They put back their knowledge in the same field for social use. Anthropologists learn and teach at the same time. This learning-teaching is not limited to the classroom. It may take place anywhere people live and work. In fact, anthropology is a part of life.

4. Linguistic Anthropology

Most distinctive feature of humanity is its ability to speak. Humans are not alone in the use of symbolic communication. Studies have shown that the sounds and gesture made by some other animals, especially the apes, may serve functions comparable to those of human speech; yet no other animal has developed a system of symbolic communication as complex as that of humans. The branch of anthropology that studies human languages is called Linguistic Anthropology.

Language allows people to preserve and transmit their culture from one generation to another. Through the study of language in its setting, anthropologist can understand how people perceive themselves and the world around them.

Anthropological linguistics may also make a significant contribution to our understanding of human facts. Linguistic anthropology seeks to discover the ways in which languages are similar or different from one another. Linguistic anthropologists study the origin, nature, meaning and development of languages in relation to culture and patterns of speech, patterns of acting, behaving and communicating as found in different cultures. The areas of linguistic anthropology include structural linguistics, social linguistics and historical linguistics.
III. Relevance of Anthropology

Anthropology, as we found earlier, embraces all the areas of human life. Moreover, the anthropological understandings can be applied at various levels of human life. In anthropology we study about human beings of all times, places and types. Hence anthropologists are keen to examine the life of even the most isolated, simple tribal communities, who are otherwise not considered properly. Let us examine the importance of anthropology in detail.

Learning of anthropology enables students to have a holistic approach. It shares different areas of natural and social sciences. The geographical field of anthropology is global. But in terms of time, it extends to millions of years in the past. It examines the evolutionary and historical changes and shares the concern of our shared future. The study of anthropology helps the students to develop intellectually, personally and professionally. Anthropological studies being a part of the study of cultures and life style of unfamiliar societies cultivate critical thinking and skills in students. Anthropology promotes a cross cultural perspective. It allows to see ourselves as part of one human family.

Anthropology students are keen in understanding the cultural, biological, environmental, and historical bases of humanity. The self-reflection that results from applying the holistic approach and comparative method provides a broadened world view. It helps to avoid ethnocentrism (Outlook that one’s own culture is superior to that of others) and is more open to acceptance of other ways of living. Students develop as global citizens, with an awareness of the world around them – their similarities, differences, and inequalities with other peoples or groups. Thus Anthropological studies help the students in personal enlightenment and self awareness, which are the fundamental goals of education.

Anthropology students are trained in oral and written communication, interpersonal skills, problem-solving, research, and critical thinking, which are needed for success in a variety of careers. These skills provide flexibility in career mobility and form a foundation for life-long learning as employment possibilities are continuously transformed. Anthropology also helps in 'knowing more about the world'. It provides global literacy, sensitivity to other

- Margaret Mead-1967
cultures, and the opportunity to ‘think outside the box’. In short anthropology is one of the important disciplines that help to grow oneself according to the needs of the society. As anthropology equips an individual for different social responsibilities, it provides a wide range of career opportunities as well. Some of the openings for an anthropology student is given below.

**Career Opportunities in Anthropology**

Career according to the Oxford dictionary refers to: 1) the course or progress through life or history 2) The way of making a livelihood and advancing oneself and 3) personal advancement and success in life. Chambers Twentieth Century Dictionary also refers to the advancement in profession or occupation as its meaning. Before one can become an engineer, an administrator or a statesman, or even a poet, one must become holistic in one’s perspective and approach. To such a person, nothing in the world is alien and no path is blocked or closed. It is rightly observed that, anthropology is the best suited discipline to meet this need. Anthropology, as we know, is a discipline of the whole. It also approaches worldly ideas in cultural relativistic perspective. According to Margaret Mead the fundamental values of anthropology are essential for wisdom. It is fundamental for survival. With a foundation of anthropology, the career options of a student are wide and open.

- Community Development Projects of governmental and non-governmental organisations and human development departments and agencies of different world organisations (UNESCO, UNICEF, WHO, World Bank, and ILO) are some of the career areas of anthropology students.

Anthropological Survey of India (AnSI) has now grown as the world’s biggest anthropological organisation with large number of professional anthropologists and scholars. Many Anthropologists find career options among NGOs, who are working for the welfare and development of all sections of Indian Society. Anthropologists also act as part of the government in the implementation of welfare programmes.

Anthropologists are, posted at the Office of the Commissioner for Scheduled Castes and Scheduled Tribes, Social Welfare Departments of the Government of India and State governments, the Office of the Registrar General of India, the Gazetteer Division of the state information departments, Indira Gandhi National Centre for the Arts and the Ministry
of Tribal Affairs. There are anthropologists associated with the country’s major museums also. There are career opportunities for Anthropology students in the Indira Gandhi Rashtriya Manav Sangrahalay (IGRMS) at Bhopal. It had been separated from the Anthropological Survey of India in 1978. IGRMS is now under the Ministry of Culture and is internationally known as the ‘National Museum of Mankind’, having direct affiliation to Anthropology. It acts as a facilitator for forging interrelation between Community and Museums. Anthropologists were deputed in The Indian Museum at Kolkata and the National Museum in New Delhi. The Government Museum at Chennai, the Prince of Wales Museum at Mumbai, Gujarat Vidyapith Museum in Ahmedabad all employ anthropologists and The Gurukul Kangri Vishwavidyalaya Museum near Haridwar also has a section on anthropology. The Central Bureau of Investigation also appoints forensic anthropologists to assist the officials in crime detection.

Anthropologists are also engaged in the better-financed, semi-autonomous, inter-disciplinary Institutes. Further anthropology has been a part at the Indian Science Congress Association, the Indian National Science Academy, the Council of Scientific and Industrial Research (CSIR) etc. Anthropologists were also employed by the Indian Institutes of Technology (IIT), the Indian Institute of Management (IIM), at Kolkata as well as the Administrative Staff College at Hyderabad, Udaipur and other similar institutes. Research institutes like Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS), Kozhikode, Kerala Institute for Local Administration (KILA) also appoint anthropologists in various positions. Anthropologists also find placements in more than 20 research institutes under Indian Council for Social Science Research (ICSSR), located in different parts of India.

In spite of lack of facilities and the slow growth rate, India is the second only to the United States of America in the number of professionally trained anthropologists working in different institutions. Anthropologists conduct academic and applied research as a means to understand individual human lives within larger socio-political contexts and to ameliorate human problems. Anthropologists, both academic and applied, are engaged in many

Anthropology is a distinctive subject with vast career opportunities

Anthropology is more than a career. It is a way of life. In everything I do, I am an anthropologist - Sherlotte Neely, Professor of Anthropology
contemporary issues that have global, national and community implications for policy-making and advocacy for individuals and groups.

Some of the other areas of Anthropological interest, in the context of the contemporary world include environmental change, Ecological Sustainability, Global Warming, Water and Land Resources, Biodiversity, Anthropogenic Landscapes, Health and Nutrition, Infectious Disease (e. g. HIV/AIDS), Health Care Policy, Resource Depletion and Famine, Bio-medicine, Alternative Medical Practices, Impediments (age, gender, race, class) to Health Care Access, Globalisation, Global Economies, Sovereignty, Transnationalism, Migration and Diaspora, Sustainable Development, etc.

There are more than forty universities in India with full fledged Anthropological Departments. Anthropology is also being taught at the undergraduate and Higher Secondary level in many states of India.

**Applied Anthropology**

The term applied is not a recent origin. It was used by D G Brinton in his speech as early as 1875. But it is used mainly since late 1920s and early 1930s. Applied anthropology simply refers to the practical uses of anthropology findings. The systematic use of such a study for an effective administration in India was realised as early as 1807. The court of directors of British East India Company made a formal decision that such knowledge would be of great use in the future administration of the country (Roy 1921). As per this idea, Francis Buchanon was appointed to undertake ethnographic survey.

Applied anthropology refers to the application of anthropological knowledge, data, perspective, theory and methods to identify, assesses and solve contemporary social problems. All sub-fields of this discipline have applied scope. They serve the humankind with a specialised anthropological knowledge.

*Applied anthropology uses anthropological perspectives to identify and solve contemporary problems that affect humans. Deforestation is one such problem.*
Let us examine the applied scope of the four sub-fields of anthropology.

The **Biological anthropologists** cover a large number of spheres in applying the knowledge of biological anthropology. They use the knowledge of anthropometry in designing clothes, footwear and furniture and designing machinery, artificial limbs etc. Data on human osteology, serology and genetics have medical application. They also contribute to disease research, diet and nutrition, health planning, reconstructive surgery, genetic counseling and eugenics. Inputs of biological anthropology also help in forensic tests to identify criminals and crime.

The **Socio cultural anthropologists** undertake studies concerning human social problems. They can contribute to the understanding of labour disputes, minority problems, community development projects, economic development schemes, friction in industry to minimise tension, etc. It has become a therapeutic science of human relations. They understand the psychological attributes of people along with the values of culture and can suggest contextual solutions. There are large numbers of external agents which continuously threaten to modify a customary way of life. An anthropologist with profound expertise studies and tries to restore the equilibrium of a social system. At the beginning, the major potentiality of cultural anthropology was in the application of anthropological knowledge in the administration of native people. The anthropologists could make themselves useful by undertaking studies like hereditary factors in crime, the significance of race, the role of education in human society etc.

The **Archaeological Anthropologists** offer general information and education to the people through museums where the reconstruction of human culture found through excavated materials are kept open for public view. It enhances the knowledge about the past on which our existence depends.

The **Linguistic Anthropologists** serve many practical purposes related with ‘exotic’ languages. Linguistic Anthropologists improve the methods and materials for intensive study.
instruction in a large number of foreign languages. Some linguistic anthropologists work with government agencies and indigenous people to document the disappearing languages.

**Action Anthropology**

Sol Tax, an American anthropologist was the first to use the concept ‘action anthropology’. The action anthropologists involve themselves ultimately with social problems and perceive the study in a context of action. Anthropologists accept a problem as their own and proceed through trial and error method.

The method of Action Anthropology is wholly clinical or experimental. Action anthropologists seldom keep themselves as mere observers. They recognise their own responsibilities in solving human problems. Therefore they stick on to the problems until they are solved. In the way of problem solving, action anthropologists may generate new theories and findings acceptable to general anthropology.

**Check your progress**

1. Complete the chart below

   ![Anthropology Chart]

2. Prepare a seminar paper on the holistic nature of anthropology

3. Examine the important areas where the knowledge of anthropology can be applied.

   The above listed areas clearly indicate that anthropologists are required to involve in almost all areas of human life. It is also clearly evident that anthropology is related to most other subjects dealing with human beings. The following area examines how anthropology relates with other subjects.
IV. Relationship between anthropology and other disciplines

Whether anthropology should be included within natural science or social science is the debate on which anthropologists differ. In the beginning, it was considered as natural science under the influence of evolutionism. It has not been clear to many anthropologists whether they regard anthropology as a natural science or social science. Malinowski, a Polish born British anthropologist, states that culture is a means to satisfy bio-psychological needs of human. In this way, according to him, anthropology stands in between natural science and social science.

Anthropology and Biological sciences

Anthropology is the science of human. But biology examines all living organisms including human. Both the subjects analyse origin, evolution, heredity, variation and anatomical and physiological features of human being. Charles Darwin is considered the father of both the subjects.

But these subjects differ in many respects. While biology is considered a biological science, anthropology is considered a bio-social science. Biology views human as a biological entity but anthropology considers the biological and social peculiarities of human. When biology gives importance to experiments anthropology gives importance to fieldwork.

We know that the subject matter of anthropology is human diversity. In this, biological diversity is very much significant from the point of view of human evolution and development. The focus of biological variation unites five special interests within biological anthropology.

- Human Paleoanthropology (evolution as revealed by the fossil records)
- Human Genetics
- Human growth and development
- Human biological adaptability
- The evolution, behaviour and social life of monkeys, apes and other non-human primates.

These interests link anthropology/biological anthropology to other fields: biology, zoology, geology, anatomy, physiology, medicine and public health. Osteology - the study of bones - helps paleoanthropologists, who examine skulls, teeth and bones to identify human ancestors and to chart changes in anatomy overtime. A paleoanthropologist studies
the fossil record of human evolution. They often collaborate with archaeologists, who study artifacts, in reconstructing biological and cultural aspects of human evolution. Different types of tools provide information about the habits, customs, and life styles of the ancestral humans who used them.

Genetics, one of the fields of anthropology/biological anthropology enlightens the causes and transmission of variations. During the life time of any individual, the environment works along with heredity to determine biological features. For example, people with a genetic tendency to be tall will be shorter if they are poorly nourished during childhood. The area of human growth and development investigates the influence of environment on the body and how it grows and matures. Anthropology, along with zoology shares the areas of primatology.

The primates include our closest relatives - apes and monkeys. Primatologists study their anatomy and physiology, evolution, behaviour and social life, often in their natural environments. Primatology can assist paleoanthropology, as primate behaviour may shed light on early human behaviour and human nature. For much of the 20th century, the concept of popular medicine or folk medicine, has been familiar to both medical practitioners and anthropologists. The term was also used to describe the health practices of aborigines in different parts of the world with particular emphasis on their ethno - botanical knowledge. The concept of folk medicine was taken up by professional anthropologists in the first half of the 20th century to demarcate between magical practices, medicine and religion to explore the role and the significance of popular healers and their self medicating practices.

**Anthropology and Social Sciences.**

Different social sciences study the different aspects of human being and society in different ways. Anthropology is the science of humans. Anthropology studies human life of all time, place and types. Hence, historical, comparative and inter-disciplinary analysis is indispensible for anthropological study. It is clear that the anthropologists gain significant knowledge input from history, sociology, psychology, political science, economics and many other social sciences.

**Anthropology and History**

History studies about the social life of the past. It resorts to written documents to analyse the past culture and society. It examines how humans lived and how their life differed in different societies. Anthropology also deals with the social life of humans.
It examines how they lived, how their life changed over time and how they gave birth to different social institutions, like family, political systems, etc. Thus, both anthropology and history share a great deal in common.

However, as independent disciplines, history and anthropology differ in many respects. Anthropology is a bio-social science while history is a social science. When history deals with the past, anthropology deals with human beings of all times. Likewise, when history examines the cause and effects of events, anthropology analyses the social cultural aspects of that event. Moreover, when history uses secondary data, anthropology gives importance to primary data collected through participant observation.

**Anthropology and Sociology**

Sociology is a science of human society. It studies human behaviour in social surroundings. Thus, it is clear that the subject matter of sociology and anthropology is common to a great extent. Sociology and anthropology are highly influenced by each other. For example, the views of Durkheim, a sociologist had greatly influenced the doctrines of anthropologists like Malinowski and Radcliffe Brown. Hoebel has stated that “Sociology and Social Anthropology, in their broadest sense, are one and the same”. A.L. Kroeber, an American anthropologist considered sociology and anthropology as twin sisters. In Great Britain, social anthropology was regarded as a branch of Sociology.

However, in its traditional sense, there are several differences between Sociology and Anthropology, in terms of the field of study, approaches, perspectives and orientations between the two subjects. Anthropology studies culture directly with intensive field work over a long period. But, sociology studies societies mostly through secondary sources. Anthropological studies are largely qualitative, while sociological studies, on the other hand, are quantitative. Anthropological studies are also holistic in nature as it studies both the social and biological aspects, while sociology examines the social aspect of human beings. Today, however, particularly in the Indian context, Sociology has absorbed many of the elements of social cultural anthropology.

**Anthropology and Psychology**

Social anthropology and psychology are concerned with human behaviour. Social anthropology deals with society and culture in which individuals are a part. We have Psychological anthropology as a branch of social anthropology. It examines the relationship between human culture and behaviour. Psychology focuses on individual behaviour.
It examines how people respond to specific motivations. Social psychologists study individual behaviour under social environment. Social anthropologists also study human society, social institutions and groups. Relationship between psychology and anthropology can also be seen in their main branches ie. social psychology and social cultural anthropology.

However, psychology is concerned with individual behaviour whereas anthropology focuses on group behaviour. It also analyses inter-relationship among the members of the society. When Psychologists give importance to clinical experiments, social anthropologists depend greatly on fieldwork. Psychologists devote particular attention to feelings, emotions, and motivations of individuals. Social anthropologists study social relationship of individuals to analyse social organisations.

**Anthropology and Political Science**

Both subjects have many common features. Both social anthropology and political science examine social life of human beings. Political science contributes to anthropology the facts regarding the organisation and activities of the state, while Social anthropology contributes to political science the knowledge of origin of the state from stateless society.

When anthropology studies the form of governments in state and stateless societies, political science studies the institutionalised forms of governments in state system alone. Moreover, when political science deals with the political life of society, anthropology concerns with the total social life.

**Anthropology and Economics**

Social anthropology and economics are closely related. Both the subjects consider humans as social being. The economic life of the individuals is examined in both the subjects. Any change in the economic system, in turn, causes changes in other aspects of society and culture. Hence, the study of culture requires an insight into the economic system as well. However, when economics deals only with the economic life of the people, anthropology is related to the whole of social cultural life. Economics gives importance to the economic life of modern complex societies, while anthropologists are interested in simple economies and its evolutionary link with modern economy.
Let us find many other similarities and differences between anthropology and social and biological sciences and prepare a comparative chart.

**Check your progress:**

1. Find the pair
   a. Psychology: Study of human behaviour, Psychological anthropology: ………
   b. History: Social science, Anthropology: ……………

2. Prepare charts showing the differences between anthropology and other social and natural science.

3. Examine the uniqueness of anthropology that makes it different from other subjects.

**V. Origin and development of Anthropology**

Anthropology even though a new subject, occupies an important position in the academic arena of the world. Today it is taught in almost all the famous universities of the world. Moreover anthropologists are employed in different levels of administration. It took long time for anthropology to develop as an independent discipline of teaching and research. Eventhough human was intrinsically curious to know about worldly phenomenon, a systematic analysis of human life originated very late. Here we shall examine how the subject anthropology achieved its present status in the world and in India.

**Human curiosity and Anthropological excavations**

The enquiry in to the human existence and the curiosity to know the secrets of human life, which forms the anthropological thought, has been as old as the humanity itself. However the systematic efforts to unravel the secrets of humanity can be seen since the time of the Greek philosophers in the western world and in Vedic literature of ancient India. In a sense we all ‘do’ anthropology because it is rooted in a universal human trait ‘curiosity’. We are curious about ourselves and about other people, the living as well as the dead, here and around the globe. Later on people began to enquire about other cultures with specific objectives like conversion, administration of isolated communities etc. Let us
examine how the subject anthropology evolved over different periods.

**Origin and Development of World Anthropology**

We have just been familiarised with the meaning and the different areas of anthropology. Its wide and varied scope is one of its unique peculiarities. But, do you think the scope of anthropology was so wide in the initial stage of its development? Anthropology is comparatively a new subject, and the origin and growth of the subject has taken place through centuries. Any attempt to understand human life can be considered an introduction to anthropological understanding. The growth of anthropology in the world and in India, in different stages is discussed below.

Different attempts have been made to recount the development of anthropology in the world. Among these, T. K. Penniman’s contribution is worth mentioning. He classifies the development of anthropology into four periods. He proposes these classifications in his book ‘Hundred Years of Anthropology’ (1935) as discussed below:

1. **Formulatory period (before 1835)**: This is the first and longest period in the history of Anthropology. It extends from the time of the Greek historians, philosophers and naturalists. Penniman considers Herodotus (484 - 425 BC) as the first anthropologist. He is also considered as the father of Greek Ethnography. He travelled throughout the world and researched about races and customs entirely alien to him. Herodotus asked some questions like the following:

   Is the father natural head of the family or the mother?

   How much time must be allowed for the development and diffusion of human varieties?

   Thus Herodotus collected a large number of facts about peoples in different cultural stages. He not only talked about the origin of culture, but also described the spoken language, physical types, material culture, marriage and divorce, social laws customs etc.

   **Protagoras (480-410 BC)**, is another Greek philosopher who has contributed to the knowledge about human beings and culture. In his opinion “man is the measure of all
things”. He was the first to propose the theory of relativism. He also introduced the evolutionary scheme, which explains how different social traits come into existence. Another Greek scholar of this period is Socrates (470-399 BC). He was of the opinion that every society is guided by certain universal values. He mainly put forward the philosophical aspect of social thinking. Plato (428 – 348 BC), another Greek thinker proposed the ideas about state, marriage, education, etc. According to him, humans outside social control, are but animals and it is really the society that makes the individual, a social being. Like Plato, Aristotle (384 – 322 BC) also proposed his view of the state and the humans. He had clearly understood the difference between functional and structural similarities. This is clear from the fact that he classified bats with the mammals and not with the birds and the whales with the mammals and not with the fishes. Aristotle believed that the state determines the behaviour of humans. Without law and justice, humans would be the worst of all animals and he also proposed that human being is a social animal.

In the medieval period, various travellers and explorers wrote details about the people they encountered. Among these, Marco-polo (1224-1313) and Vasco-Da-Gama (1397-1499) contributed a lot towards the enrichment of knowledge on Anthropology. During the 17th century, Francis Bacon and Thomas Hobbes formulated different theories for the study of society. John Lock provided the metaphysical foundation upon which the Anthropologist formulated their formal definition of culture. German philosopher Immanuel Kant (1724-1804) wrote the book Anthropology in 1789 suggesting the animal origin of man and concluded that human knowledge comes from pre-human condition.

There was a lot of curiosity to learn about the different races of human kind during the 16th century. Demonstration of blood circulation by William Harvey in 1628, and the discovery of microscope by Leeuwenhoek opened a new world of study. Vesalius had made an attempt to compare human being with ape. He also tried to dissect the human body. In 1735, Carl Linnaeus published his book ‘Systema Naturae’ where in he has clearly mentioned about the inclusion of human in the Zoological classification.

During 16th and 17th centuries, Christian missionaries travelled all around the world for the spread of Christian ideology and conversion of people into Christianity. They studied the culture of native people to make their attempt of conversion easy. During the period of colonisation British administrators conducted many studies on native people to make their administration easy. Edgar Thurston, (Castes and Tribes of India) William Crook (Tribes and Castes of the North Western Provinces) , Verrier Elwin, (Philosophy of NEFA) and John Russel made significant contributions in Anthropology by conducting various studies on the culture of different groups in India.
2. **Convergent Period (1835-1859)**: During this period, divergent views about the origin of biological and social aspects of human being were expressed by scholars of different countries. Among these, the contribution of Karl Marx (1818 – 1883), Charles Lyell (1797 – 1895), and of William Smith (1769 – 1839) are important. Marx accepted the dialectical process as the moving power of history. In the field of Archaeology, Boucher Deperthe’s discoveries of flint implements at Abbeville in 1838 and 1846, Dr. Rigollet’s discovery at Saint Acheul in 1854 are some of the new developments. Neanderthal’s discovery at Dusseldorf in 1857 gave a new outlook about human evolution. James Prichard classified and systematised the facts about races of humankind in his book *The Natural History of Man* in 1833 and *Physical History of Man* in 1836. He proposed the differences of colour, hair, stature and form and examined the criteria of racial classification. The convergence of all these ideas was completed with the publication of Charles Darwin’s book *The Origin of Species* (1859). In this book, he proposed his theory of organic evolution popularly known as ‘Darwinism’. With the publication of this book, physical evolution of human being based on scientific investigation was established. Thus, diversities of arguments expressed about origin of human being and society came to an end with the publication of *Origin of Species*.

3. **Constructive Period (1859–1900)**: During this period Anthropology started as an independent discipline in many universities. A Department of Anthropology was started in Oxford University in 1884 and Cambridge University in 1900. Scientific researches and publications by scholars like E B Tylor, James Frazer, Henry Maine, and L. H. Morgan, came out during this period. Different branches of anthropology like ethnology, pre-history, social anthropology and physical anthropology were also evolved.

    Apart from England, Germany and USA, anthropological researches had flourished in France and some other countries as well. Contributions of Emile Durkheim in France helped to popularise Anthropology in France. Some important journals like ‘American Journal of Folklore’, ‘Bulletin of the Royal Asiatic Society of Great Britain and Ireland’ (now known as ‘Man’) etc. were also started during this period. Large number of anthropological articles were published in these journals. Colonial administrators had also published their reports and papers in this journal. The researches done by British officers like Edgar Thurston, Russel, and others facilitated the growth of anthropological tradition in India.

4. **Critical Period (1900 onwards)**: Penniman used the term ‘critical’ to denote this period because of the crucial contribution made to the development of Anthropology during this period. Some significant developments had also marked this period. The first chair of
social anthropology was started in 1908 in the University of Liverpool in Britain. It was chaired by Sir James Frazer. The first Anthropology department in India was started in the University of Calcutta in 1920. In 1919, Social anthropology had been introduced as a subject in the Department of Sociology at the University of Bombay.

During this period, different schools of thought in anthropology were founded. Functional school of thought, structural school of thought, school of diffusion, and culture and personality school are prominent among them. Authors of this period specialised in theorising the concepts, definitions and different aspects of culture. For instance, B K Malinoswki, based on his field expedition among the Trobriand Islanders proposed his idea of Functionalism. Radcliffe Brown, based on his study of the Andaman Islanders established his theory of Social Structure during this period. Similarly, the American scholars such as A L Kroeber, Ruth Benedict, Margaret Mead, and Clark Wissler played their own role in shaping the destiny of world anthropology.

As in the world, anthropology flourished in India at a very slow pace. As a subject that shares infinite curiosity towards human being, anthropology flourished in India as well.

Growth and Development of Indian Anthropology

The course of development of anthropological thought and study in India was slow but steady. Basu Roy describes the following phases of development of Indian Anthropology, while some other anthropologists differ in their opinion regarding the time span of these periods.

1. **Formative phase (1774 - 1919)**

   During this period the emphasis of anthropological studies was on tribal life and the diversity of their customs in India. Many Encyclopedia on tribes and castes were published. In addition to the ethnographic reports, revenue reports of Dalton, Buchanon, and Lord Baden Powell also examined the social cultural situation of India during this period.

   The foundation of Asiatic Society of India by Sir William Jones in 1774 was an important landmark during this period. This became the Asiatic Society of Bengal in 1784. By this time, the society also started publishing its journal regularly.
By 1872, *The Indian Antiquary* was published. It contained many articles of anthropological interest. In 1886, the Anthropological Society of Bombay published its journal. It was the first journal, exclusively for anthropology.

Some other individual efforts were also initiated during this phase. H H Risley published his report on the Tribes and Castes of Bengal in 1891. Later he became the Head of Census operations in India. During this period, the project People of India was also started. Risley developed a separate wing in the census operations for ethnographic survey.

The publication of Journals helped to disseminate anthropological outlook in India. In 1912 S C Roy published the monograph *Munda and their country*. The Journal of Bihar and Orissa Research Society was started in 1915. As mentioned earlier, Anthropology had been introduced as subject in the Sociology Department of Bombay University in 1919. According to D N Majumdar, the formative phase ended in 1911. However, for L P Vidyarthi, this period extended up to 1920.

2. **The Constructive Phase (1920-1949)**

Anthropology came into the curriculum of Post-graduate studies in Calcutta University by 1920. L K Ananthakrishna Iyer and R Chanda, the pioneers of Indian anthropology, joined the department during this phase. Another remarkable step during this period was the publication of journal ‘Man in India’ in 1921, under the editorialship of S C Roy. The 25th Indian Science Congress was held at Calcutta in 1938 and the focal theme was ‘Anthropology in India’. A joint session of the Indian Science Congress Association and the British Association reviewed the progress of anthropology in India. This was the first review of the anthropological researches in India. In 1939, Verrier Elwin published his book ‘*The Baiga*’. In this book he had proposed that the tribes should be left alone and they should be allowed to develop in isolation, away from the mainstream. The need for a full-fledged anthropological research organisation was fulfilled by establishing *Anthropological Survey of India* in 1945. B S Guha was the first Director of this institution at Calcutta. In 1947, a Department of Anthropology was opened in the University of Delhi.

For D N Majumdar (1950), this phase began in 1938, and carried on to the present. The earlier anthropologists like Surajit Sinha, called this, the recent phase. By this time, Indian anthropologists started regularly interacting with foreign anthropologists. Many kinds of collaborative works were taken up. Moreover, during this period, there was a shift from the descriptive studies of preliterate societies to the analytical studies of complex societies.

Some anthropologists from abroad came to India to conduct research. Their works created a momentum to the anthropological researches in India. The villages they studied became famous. A large number of village study monographs were published in the 1960s through the Census of India 1961. The first of these was a study of Ghaghra by L P Vidyarthi. These studies helped to generate new concepts and ideas. The works of L P Vidyarthi, B K Roy Burman, R M Makhan Jha, P K Misra, K S Singh, and T N Madan are worth mentioning.

During this period, some anthropologists developed distinct research methodology to conduct their studies. These include T C Das (using genealogies to study the Parum society), N. K. Bose (spatial distribution technique used to date Indian temples, use of human geography in study of culture-historical issues as well as the use of family histories in studying social change in urban centres), Chattopadhyay and Mukherjee (use of statistics in studying social change), Iravati Karve (text analyses incorporated with kinship studies) and L. P. Vidyarthi (using the concepts of sacred centre, cluster and segment to study sacred complexes).

4. **Evaluative Phase (1990 to the Present)**

During recent times new areas of Anthropology and different sub-fields within these areas have been emerging. Interest in Medical Anthropology, Religion, Development studies and Psychological studies are more evident. Numerous papers have been published by Anthropologists in India concerning (a) change leading to tribal identity, integration, vanishing culture and planning, (b) emergence of industrial Anthropology, (c) increased emphasis on tribal demography, and (d) integrated study of tribal regions. Important contribution has been made to Action Research, Socio-Psychological Research, and Folklore researches, Studies of Power Structure and Leadership and Anthropology of Religion.
To conclude in the words of L. P. Vidyarthi, “The journey of Indian anthropology still continues”. It has gone much ahead under the influence of and in collaboration with the British and American anthropologists. Of course, in a broader perspective, they will continue to influence the Indian social science for some more time. Anthropology originated a little late. But today it has become an important discipline all over the world. This subject is taught in almost all renowned universities with greater importance. In some western countries, apart from anthropological institutions, anthropologists are appointed in various other areas as well. Thus, anthropology occupies a significant position and holds a great relevance in the modern world.

Let us prepare a seminar paper on the topic ‘Colonialism and the Development of Indian anthropology’. Along with the text book you may also resort to other sources like books, web resources etc.

Check your progress:

1. What are the different stages of development of World Anthropology as proposed by T K Penniman.
2. Arrange the following important years in time scale and write about its relevance in the development of Indian Anthropology.
   (1774, 1912, 1945, 1920, 1919, 1939, 1921)

Let us sum up

- As the very term implies, anthropology is the study of human being. But it is different in many respects from other subjects dealing with humans.

- While the social science subjects examine the social aspects and biological sciences deal with biological features of human being, Anthropology analyses both the biological and social peculiarities of human being. So Anthropology is considered a bio-social science. Moreover, it examines humans in a holistic perspective. Human beings of all places, all types and all the times come under the purview of anthropology. In its endeavour to examine human life and culture anthropologists resort to a field based methodology.

- The subject is divided into different branches. Social cultural anthropology studies the human society and culture. Biological anthropology examines the origin, evolution
and variation among human beings. It includes various areas like primatology dealing with primates, serology dealing with blood groups and forensic anthropology. Archaeological anthropology, another branch examines the prehistoric cultures of human being. Another branch, Linguistic anthropology examines the origin evolution and variation of languages as part of human culture.

- The distinguishing feature of anthropology is its holistic nature. It is concerned with humans in all places of the world and it traces human evolution and cultural development for millions of years in the past to the present day.

- Anthropologists are engaged in various teaching and research institutions, different Governmental and Non-Governmental Organisations, Museums and Social Welfare Departments.

- Since anthropology is a bio-social science, it is related to many biological and social sciences. Anthropology is very much related to biology. Both study the origin and evolution of human beings. Anthropology is also related to many social sciences like, Sociology, History, Economics and Political Sciences.

- The enquiry into the human existence and the curiosity about the secrets of human life, lead to the development of anthropological thought. T K Penniman classified the origin and development of anthropology into four periods namely Formulatory, Convergent, Constructive and Critical period.

- Various stages of anthropological development in India, were classified as formative phase, constructive phase, analytical phase and evaluative phase.

The learner demonstrate the ability to:
- Identify the meaning and definition of anthropology and specify its nature and scope.
- Distinguish the major branches of anthropology and demarcate their scope.
- Appreciate the importance of anthropology and identify areas of its application.
- Relate anthropology with other disciplines and establish its inter-disciplinary nature with illustrations.
- List out the instances of explorations as a result of human curiosity.
- Identify the major landmarks during different periods in the development of world anthropology as a discipline.
- Identify the major landmarks during the different periods in the development of Indian anthropology.
**Evaluation Items**

1. Find the odd item and justify.
   a. Serology, ethnography, osteology, palaeontology
   b. Economic Anthropology, Forensic Anthropology, Political Anthropology, Familial Anthropology

2. Draw a flowchart showing different branches of anthropology.

3. Find the pair.
   a. Osteology: bones, Serology: ..............
   b. Study of pre historic culture: Archaeology, Study of the relationship between language and culture: ..............

4. In a debate conducted in your classroom some students argued that since anthropology is included in the humanities combination it is a social science. Some others argued that Anthropology deals with human origin and evolution it is purely a biological science. What is your opinion? Substantiate.

5. The years given below are related to the development of anthropology in India. Arrange the years with its corresponding significance in a historical time line.
   (1921, 1945, 1784, 1920, 1912, 1919, 1938)

6. Examine the special features of anthropology that make it distinctive from other disciplines.

7. Examine the meaning, scope and subject matter of anthropology.

8. Match column A, B and C properly.

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<thead>
<tr>
<th>A</th>
<th>B</th>
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<tbody>
<tr>
<td>a. Formulatory Period</td>
<td>Charles Darwin</td>
<td>Trobriand Islanders</td>
</tr>
<tr>
<td>b. Convergent Period</td>
<td>Aristotle</td>
<td>British Anthropologist</td>
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<tr>
<td>c. Constructive Period</td>
<td>Malinowski</td>
<td>Greek Philosopher</td>
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<tr>
<td>d. Critical Period</td>
<td>E B Tylor</td>
<td>Origin of Species</td>
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