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INTRODUCTION TO SOCIAL SCIENCES & HUMANITIES

An introductory course designed for first year Bachelor
students of English



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Répartition du volume horaire de l'UE et de ses matières	Cours : 00h00 TD : 1h30 TP: 00h00 Travail personnel : 3h00
Crédits et coefficients affectés à l'UE et à ses matières	UE : UED 1.1 crédits : 2 Matière: Sciences Sociales et Humaines 1 Crédits : 2 Coefficient : 1
Mode d'évaluation	Examen.
Description des matières	Sciences Sociales et Humaines 1 <u>Initiation</u> aux disciplines des sciences sociales et humaines : sociologie, anthropologie, Histoire, philosophie, etc., suivie d'une introduction à l'anthropologie linguistique et culturelle (Ces cours se feront normalement dans la langue d'étude).

Preface

Introduction to social sciences and humanities is an introductory course designed for first year Bachelor students of English. This course, scheduled in a weekly session, introduces students to both social and human sciences' main disciplinary perspectives and makes students aware of the interdependence and interdisciplinary nature of these sciences. Our concern in this course is twofold. The main concern is to introduce central concepts in both social sciences and humanities and describe the individual social sciences and humanities and the particular ways in which they contribute to our knowledge.

The course's first part is therefore devoted to introducing some of the most basic elements of the social sciences. It introduces students to central concepts in anthropology, psychology, sociology, political science, economics, and history. Hence, students are made aware of the interdependence of the social sciences. It also presents an overview on how the world's first civilizations came into existence by highlighting the influence of geography on the development of these unique river valley civilizations in Mesopotamia, Egypt, India and China.

The second part is concerned with the human sciences which are the disciplines that help us understand and define culture and human experience, including history, anthropology, literature, arts, ethics, philosophy, language and communication. It gives students an overview of artistic and ethical continuities that have evolved from ancient civilizations to the present.

This course aims at:

- Establishing that the study of social sciences includes interconnected disciplines like history, geography, economics, political science and sociology and discusses the different stages and civilizations through which human societies evolved.
- Giving students an overview of some of the greatest cultural achievements of man and an understanding of how societies express ideas through art, literature, philosophy or architecture and more. The student will be able to offer insight into the relationship between humanities and culture.

Introduction to social sciences and humanities also aims to facilitate students' critical thinking and integrate self-assessment into the text. In the beginning of each

lecture, key questions have been added to frame that lecture's area of study, helping students navigate each lecture by providing a critical thinking guideline. Each lecture ends with a Review Quiz, which enables students to test their own level of comprehension of key concepts within that lecture.

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Saliha Beleulmi

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Part One:

Introduction to the Social Sciences



Social studies is the integrated study of the Social Sciences and the Humanities. A vast amount of information has been accumulated concerning the social life of human beings. This information has been used in building a system of knowledge about the nature, growth, and functioning of human societies. “Social sciences” is the name given to that system of knowledge.

All knowledge is (1) knowledge of human beings, including their culture and products, and (2) knowledge of natural environment. Scientific knowledge is knowledge that has been systematically gathered, classified, related, and interpreted. It is concerned with learning the concepts and applying those concepts to particulars, rather than just learning a vast amount of information.

Unit I- The study of human society

Preview

- What is meant by human society?
- What are the components of human society?
- Describe the basic characteristics of a society.

1.1.1. Definition of human society

The term society is derived from a Latin word *socius*. The term directly means *association, togetherness, gregariousness*, or simply *group life*. Human society is made up of a group or aggregation of people. The concept of society refers to a relatively large grouping or collectivity of people who share more or less common and distinct culture, occupying a certain geographical locality, with the feeling of identity or belongingness, having all the necessary social arrangements or insinuations to sustain itself.

Society generally refers to the social world with all its structures, institutions, organizations, etc around us, and specifically to a group of people who live within some type of bounded territory and who share a common way of life. This common way of life shared by a group of people is termed as culture (Stockard, 1997). We may add a more revealing definition of society by Calhoun et al (1996: 27): "A society is an autonomous grouping of people who inhabit a common territory, have a common culture (shared set of values, beliefs, customs and so forth) and are linked to one another through routinized social interactions and interdependent statuses and roles."

Great founders of sociology had also focused on the dynamic aspect of society. Such early sociologists as Comte, Marx and Spencer grasped the concept of society as a dynamic system evolving historically and inevitably towards complex industrial structures (Swingwood, 1991: 313). However, in recent years such an approach has been criticized. Contemporary sociologists now frequently use the network conception of society. This approach views society as overlapping, dynamic and fluid *network* of economic, political, cultural and other relations at various levels. Such a conception is analytically more powerful and reflects the reality especially in the context of modern, globalizing world.

1.1.2. Basic features of human Society

Society is a complex web of social relationships that involves individuals, families, communities and organizations interacting with each other in various ways. For example, as family members, neighbours, work or school mates. They may also be members of cultural, business, religious or political groups. Human societies are characterized by their **diversity, adaptability, and capacity for change**. They have evolved over time, shaped by historical, economic, political, and cultural factors, and continue to undergo transformations in response to new challenges and opportunities. Human society is also characterized by **social stratification**, where individuals are grouped into different social classes based on factors such as wealth, occupation, education, and social status.

The family is one of society most basic institutions. It is traditionally defined as a residential kin group. Typically, a family consists of an adult female and an adult male, sometimes joined through marriage, as well as dependent children. Though this is typical, there are numerous variations including families with only one adult or families not related by blood. The family as an institution though universally found in many societies has been found its own structure in different cultures. Sociologists have divided families into two types.

The two basic types of family are **the extended family** and **the nuclear family**. The extended family is made up of more than two generations, like grandparents, their children and the grandchildren. An extended family may also consist of other kin members like uncles and aunts. The nuclear family is based on marriage ties, when a couple decides to get married and they may want to move out of their respective parents' house and setup house on their own and raise a family. A nuclear family is made up of husband and wife and their dependent children. Although in many societies extended families are common, the most common family types found in many societies is the nuclear family, especially in modern societies

The family is the principal agent of socialization into society. It is the most intimate and important of all social groups. Of course, the family can assume different shapes in different cultures, and it can perform a variety of functions and meet a variety of needs. But in all societies, the family relationship centers on procreative and child-rearing functions. A cross-cultural comparison reveals that in all societies, most families possess these common characteristics:

- Sexual mating
- Childbearing and child rearing
- A system of names and a method of determining kinship
- A common habitation (at some point)
- Socialization and education of the young
- A system of roles and expectations based on family membership.

These common characteristics indicate why the family is so important in human societies. It replenishes the population and rears each new generation. Within the family, the individual personality is formed. The family transmits and carries forward the culture of the society. It is important to note that the above features of a society are by no means exhaustive and they may not apply to all societies. The level of a society's economic and technological development, the type of economic or livelihood system a society is engaged in may create some variations among societies in terms of these basic features.

1.1.3. Types of Human Society

Societies change drastically over time; with each major change comes a different type of society. Sociologist Gerhard Lenski (1924-2015) defined societies in terms of their technological sophistication. With each advance in technology the relationship between humans and nature is altered. Societies with rudimentary technology are at the mercy of the fluctuations of their environment, while societies with industrial technology have more control over their environment, and thus develop different cultural and social features. On the other hand, societies with rudimentary technology make relatively little impact on their environment, while industrial societies transform it radically.

Lenski ranked societies in accordance with how industrialized they were starting with **preindustrial society**, then **industrial society**, and ending with **postindustrial society**. Sociologists now consider that most of the world lives in a postindustrial society. With the rise of technology, however, some believe we have moved even further than that, into an age of technology.

A. Preindustrial Society

According to Lenski, there are five stages to preindustrial society:

1. The **hunter-gatherer** stage emerged at the very beginning of human life. People were nomadic and relied mostly on foraging to survive. Hunter-gatherer societies are the most reliant on their environment out of the various types of preindustrial societies. Up

until about 10,000–12,000 years ago, human society was based on kinship or tribes. Hunters-gatherers hunted wild animals and foraged for uncultivated plants for food based on their surroundings. Whenever resources became scarce, the group moved to a new area to find sustenance, making them nomadic. There were many of these societies until several hundred years ago, but today only a few hundred remain, like indigenous Australian tribes sometimes known as “aborigines” or the Bambuti, a group of pygmy hunters and gatherers in Congo.



Hunting and gathering society

2. The **pastoral** stage had a focus on domesticated animals, including breeding and farming them for resources. Around 7,500 years ago, human societies began to realize that they could tame and breed animals and grow and cultivate their own plants. As a resource for survival, pastoral societies rely on the domestication of animals. As opposed to hunter-gatherer groups that relied entirely on existing resources to stay alive, pastoral groups were able to breed livestock for food, clothing, and transportation, creating an abundance of goods. Due to the fact that they were forced to move their animals to fresh feeding grounds, herding, or pastoral, societies remained nomadic time, specialized occupations were developing and societies began trading with local groups.



Pastrol society

3. The next stage is **horticultural**. This stage is more settled, as humans learned to plant crops rather than relying on what they found in the wild. People in horticultural societies were much less nomadic than hunter-gatherer societies as they had some tools and objects to help them. Pastoral societies were forced to relocate in search of food sources for their livestock when their crops or water supply ran out. There were horticultural societies in areas that grew stable crops due to rain and other circumstances. As a result, the first revolution in human survival was fueled by greater stability and more material goods.



Horticultural society

4. The next preindustrial stage is **agricultural** or **agrarian**. This stage hosts larger agricultural settlements and advancements in technologies. Agricultural societies relied on permanent tools for survival, unlike pastoral and horticultural societies that used small, temporary tools like digging sticks and hoes. A new technology explosion known as the Agricultural Revolution made farming possible around 3000 B.C.E. Farmers learned how to rotate the types of crops they grew on their fields and to reuse waste products such as fertilizer, resulting in better harvests and higher food surpluses. People in these societies focus most of their efforts on food production but new technology, like the plow, helps them to farm more efficiently. Settlements grew into towns and cities, and especially bountiful regions developed as centers of trade and commerce. A lot of people refer to this period as the “*dawn of civilization*” due to the development of leisure and the humanities.



Agrarian Society

5. The final preindustrial stage is **feudal**. Feudal societies have strict structures of hierarchy of power which was based on land ownership and protection. Those at the top of the system have a lot of power and land compared to those at the bottom.



Feudal society

Vassals were put in charge of pieces of land by the nobility, known as lords. Vassals promised to fight for their lords in exchange for the resources provided by the land. Fiefdoms were individual plots of land cultivated by the lower classes. Peasants were guaranteed a place to live in return for maintaining the land and protection from outside enemies. Power was passed down through family lines, with generations of peasants serving lords. The feudal economic and social system would eventually fail and be replaced by capitalism and the technological advances of the industrial age.

B. Industrial Society

The Industrial society was famously named after the **Industrial Revolution** that began in 1760. The Industrial Revolution was a period of time in which there were

significant developments in manufacturing. This revolution was resulted in heavy-duty machinery to aid with labor production and farm work.



Industrial Society

The Industrial Revolution began in England but quickly spread to the US, where technology started to be used to produce goods and services. The Industrial Revolution was a significant societal shift. It interlinked society and science, and showed the importance of sharing scientific information between individuals to develop society.

C. Postindustrial Society

Postindustrial societies are a more recent development based on producing information and services. American sociologist Daniel Bell first coined the term *postindustrial* in 1973 in his book *The Coming of Post-Industrial Society: A Venture in Social Forecasting*, which describes several features of a postindustrial society. The members of a postindustrial society are likely to sell services as a job, like a digital adviser, rather than producing goods as they did in an industrial society. It is also marked by a transition from the production of goods to the production of services, with very few firms directly manufacturing any goods.



Postindustrial Society

Moreover, other sociologists classify societies into various categories depending on certain criteria. One such criterion is level of economic and technological development attained by countries. Thus, the countries of the world are classified as First World, Second World, and Third World; First World Countries are those which are highly industrially advanced and economically rich, such as the USA, Japan, Britain, France, Italy, Germany, and Canada and so on. The Second World Countries are also industrially advanced but not as much as the first category. The Third World societies are those which are least developed, or in the process of developing. Some writers add a fourth category, namely, Fourth World countries. These countries may be regarded as the "poorest of the poor" (Giddens, 1996).

1.1.4. The place of society in the social sciences

Society is one of the primary subjects of study within the social sciences, along with the natural sciences, along with politics, economics, anthropology, psychology, sociology, and other related fields. The social sciences aim to understand human behavior, relationships, and societal structures, including how they develop, change, and impact one another.

Society is often seen as a complex web of social, cultural, economic, and political systems that shape individuals' lives and experiences. Social scientists study society from various perspectives, including historical, anthropological, sociological, and psychological lenses. They explore topics such as social inequality, culture, politics, institutions, and social change.

Socialization is the process through which people are taught to be proficient members of a society. It describes the ways that people come to understand societal norms

and expectations, to accept society's beliefs, and to be aware of societal values. Socialization is not the same as socializing (interacting with others, like family, friends, and coworkers); to be precise, it is a sociological process that occurs through socializing. The social sciences aim to provide a better understanding of how societies function, how they impact individuals, and how individuals shape them. They also aim to identify social problems and provide solutions that can improve people's lives. Understanding society is essential for addressing issues such as poverty, inequality, discrimination, and social injustice.

Sociologists all recognize the importance of socialization for healthy individual and societal development. According to *Structural functionalists*, socialization is essential to society, both because it trains members to operate successfully within it and because it perpetuates culture by transmitting it to new generations. Without socialization, a society's culture would perish as members died off. A *conflict theorist*, on the other hand, might argue that socialization reproduces inequality from generation to generation by conveying different expectations and norms to those with different social characteristics. For example, individuals are socialized differently by gender, social class, and race. However, an *interactionist* studying socialization is concerned with face-to-face exchanges and symbolic communication. For example, dressing baby boys in blue and baby girls in pink is one small way that messages are conveyed about differences in gender roles (Harrison, 2011).

Collective behavior and social movements are just two of the forces driving **social change**, which is the change in society created through social movements as well as external factors like environmental shifts or technological innovations. Essentially, any disruptive shift in the status quo, be it intentional or random, human-caused or natural, can lead to social change.

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Review quiz

1. Questions for discussion:

- What do you believe is the most important part of any society?
- Why is the family the most important social group?
- Mention the criteria for classifying societies into different categories. Where would you put Algeria as a society? Why?
- Is Gerhard Lenski right in classifying societies based on technological advances? What other criteria might be appropriate, based on what you have read?
- Why were hunter-gatherer societies nomadic?
- What things do you believe cause a society to change? Why

2. Multiple choice questions:

1. People related to one another by blood are called
 - a. family.
 - b. a band.
 - c. a kinship group.
 - d. all of the above.
2. A small group of related families who occupy the same territory and interact within the group is called
 - a. a tribe.
 - b. a band.
 - c. a chiefdom.
 - d. a state.
3. A society that sees itself as one people with a common culture, history, and institutions is called
 - a. a tribe.
 - b. a band.
 - c. a nation.
 - d. a state.
4. Which of the following societies were the first to have permanent residents?
 - a. industrial
 - b. hunter-gatherer
 - c. horticultural
 - d. feudal

Unit II- Social Sciences and its methods

Preview

- What is meant by social sciences?
- What are the reasons to study social sciences?
- What are the methods used in social Sciences?

1.2.1. Historical roots of the Social Sciences

No field of study is more important to human beings than the social sciences. To understand society is to learn not only the conditions that limit our lives but also the opportunities open to us for improving the human condition. Because all expressions of human culture are related and interdependent, to gain a real understanding of human society we must have some knowledge of all its major aspects. Social science today is such a vast complex area. Actually, there are several social sciences, each specializing in a particular aspect of human behaviour and each using different concepts, methods, and data in its studies. Anthropology, sociology, economics, psychology, political science, and history have developed into separate “disciplines,” but all share an interest in human behaviour.

Social sciences is the study of human behaviour. Thus, it is the scientific study of social, cultural, psychological, economic, and political forces that guide individuals in their actions. The origins of social science can be traced back to the ancient Greeks. Most of the history of the social sciences consists of variations on themes developed in the sixth and fifth centuries B.C. According to McDonald (1993, p.19):

The sixth century B.C. has left only rough, fragmented hints, but they are enough to indicate that the basic notions of social convention, causal relations, and hypothetical knowledge had already been formulated. By the fifth century B.C. there was a fairly sophisticated understanding of many methodological issues.

It did not emerge as a distinct form of research until the eighteenth century (**the Age of Enlightenment**), when social philosophy bearing a “philosophical attitude” gave way to a new scientific emphasis, and also by the age of revolutions mainly the **Industrial and French revolution**. This shift from social philosophy to social sciences was given impetus by the emergence of **positivism** as a widely accepted mode of knowledge

(knowledge based on actual positive sense of experience). First articulated by **August Comte** and best described in his 1848 work *A General View of Positivism*, positivism moved almost entirely away from metaphysical speculation and instead focused on the scientific method's ability to produce facts and falsifiable statements about the empirical world.

Burrell and Morgan (1979), in their seminal book *Sociological Paradigms and Organizational Analysis*, suggested that the way social science researchers view and study social phenomena is shaped by two fundamental sets of philosophical assumptions: **ontology** and **epistemology**. Ontology refers to our assumptions about how we see the world, e.g., does the world consist mostly of social order or constant change. Epistemology refers to our assumptions about the best way to study the world, e.g., should we use an objective or subjective approach to study social reality.

1.2.2. Social research

Social science is a system of knowledge about the nature, growth, and functioning of human societies. Scientific knowledge is knowledge that has been systematically gathered, classified, related, and interpreted. So this knowledge is divided into a number of fields, and every science represents the systematic collection and study of data in one of these fields, which can be grouped into two major fields: social science and natural science.

As was the case with the natural sciences, much of the early social science literature relied heavily on human observation in deriving its conclusions. Not until the publication of Émile Durkheim's *Suicide* in 1897 was statistical analysis incorporated into social scientific writings. The natural sciences are different from the social sciences in several respects. The natural sciences are very precise, accurate, deterministic, and independent of the person making the scientific observations. However, the same cannot be said for the social sciences, which tend to be less accurate, deterministic, or unambiguous.

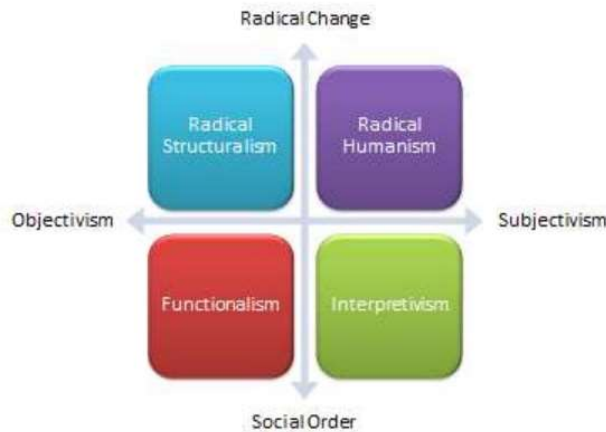
1.2.3. Social research paradigms

The word "paradigm" was popularized by Thomas Kuhn (1962) in his book *The Structure of Scientific Revolutions*, where he examined the history of the natural sciences to identify patterns of activities that shape the progress of science. Similar ideas are applicable to social sciences as well, where a social reality can be viewed by different

people in different ways, which may constrain their thinking and reasoning about the observed phenomenon.

Two popular paradigms today among social science researchers are **positivism** and **post-positivism**. Positivism, based on the works of French philosopher Auguste Comte (1798- 1857), was the dominant scientific paradigm until the mid-20th century. It holds that science or knowledge creation should be restricted to what can be observed and measured. Positivism tends to rely exclusively on theories that can be directly tested. Though positivism was originally an attempt to separate scientific inquiry from religion (where the precepts could not be objectively observed), positivism led to empiricism or a blind faith in observed data and a rejection of any attempt to extend or reason beyond observable facts. Since human thoughts and emotions could not be directly measured, there were not considered to be legitimate topics for scientific research. Frustrations with the strictly empirical nature of positivist philosophy led to the development of post-positivism (or postmodernism) during the mid-late 20th century. Post-positivism argues that one can make reasonable inferences about a phenomenon by combining *empirical observations* with *logical reasoning*. Post-positivists view science as not certain but probabilistic (i.e., based on many contingencies), and often seek to explore these contingencies to understand social reality better.

If researchers view the world as consisting mostly of social order (ontology) and hence seek to study patterns of ordered events or behaviors, and believe that the best way to study such a world is using objective approach (epistemology) that is independent of the person conducting the observation or interpretation, such as by using standardized data collection tools like surveys, then they are adopting a paradigm of **functionalism**. However, if they believe that the best way to study social order is through the subjective interpretation of participants involved, such as by interviewing different participants and reconciling differences among their responses using their own subjective perspectives, then they are employing an **interpretivism** paradigm. If researchers believe that the world consists of radical change and seek to understand or enact change using an objectivist approach, then they are employing a **radical structuralism** paradigm. If they wish to understand social change using the subjective perspectives of the participants involved, then they are following a **radical humanism** paradigm.



Four paradigms of social science research (adapted from Burrell and Morgan, 1979, p. 22)

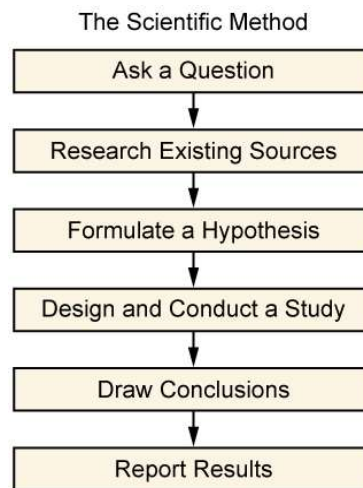
1.2.4. The Scientific Method

The scientific method refers to a standardized set of techniques for building scientific knowledge, such as how to make valid observations, how to interpret results, and how to generalize those results. The scientific method allows researchers to independently and impartially test pre-existing theories and prior findings, and subject them to open debate, modifications, or enhancements. The scientific method, as applied to social sciences, includes a variety of research methods, tools, and techniques, such as qualitative and quantitative data, statistical analysis, experiments, field surveys, case research, and so forth. Successful scientific research requires from the researcher certain mental attitudes such as curiosity, scepticism, and objectivity.

Social Research is a method used by social scientists and researchers to learn about people and societies so that they can design products/services that supply to various needs of the people. Various aspects of human behaviour need to be addressed to understand their thoughts and feedback about the social world, which can be done using Social Research. Social problems including racism, sexism, poverty, crime, violence, urban decay, increasing globalization, and international conflict, according to Harrison (2011, p. 13-14), do not confine themselves to one or another of the disciplines of social science. “They spill over the boundaries of anthropology, economics, sociology, political science, psychology, and history—they are **interdisciplinary** in character. Each of these problems has its *historical* antecedents, its *social* and *psychological* roots, its *cultural* manifestations, its *economic* consequences, and its impact on government and public policy.”

Social scientists must observe carefully, classify and analyse their facts, make generalisations, and attempt to develop and test **hypotheses**, a tentative statement about a relationship between observable facts or events, to explain their generalisations. Their problem is often more difficult than that of physical scientists. The facts gathered by the social scientist, for example, those concerning the cultures of different peoples, have similarities, but each fact may also be unique in significant respects. Facts of this kind are difficult to classify and interpret.

The differences between physical science and social science lead to slightly different structures of research (Hunt & Colander, 2011). Although there is no ideal structure, a reasonable approach to a problem in social science is the following:



Stages of the scientific method

- Observing: social science is about the real world, and the best way to know about the real world is to observe it.
- Defining the problem: if you don't know what you're doing, no matter how well you do it, you're not going to end up with much. The topic might be chosen for a variety of reasons, perhaps because it raises issues of fundamental social science importance, perhaps because it has suddenly become a focus of controversy, etc.
- Reviewing the literature: knowledge of the relevant literature is essential because it provides background, suggests approaches, and indicates what has already been covered and what hasn't.
- Observing some more: after you have defined your problem and reviewed the literature, your observation will be sharper. You will know more precisely what you are looking for and how to look for it.

- Developing a theoretical framework and formulating a hypothesis: make a statement predicting your results and then clarify what each of the terms in the statement means within the framework of your research.
- Choosing a research design: pick a means of gathering data- a survey, an experiment, an observational study, use of existing sources, or a combination. Weigh this choice carefully because your plan is the crux of the research process.
- Collecting the necessary data: data are what one collects and records from careful observation. Thus, your conclusions will be only as good as your data.
- Analysing the results: when all the data are in, classify facts, identify trends, recognise relationships, and tabulate the information so that it can be accurately analysed and interpreted. After this step has been taken, your hypothesis can then be confirmed, rejected, or modified.
- Drawing conclusions: now you can prepare a report, summarising the steps you've followed and discussing what you've found.

Social scientists use different methods as they study social problems like the historical method, the case method and the comparative and cross-cultural methods.

- **The historical method:** tracing the principal past developments that seem to have been directly significant in bringing about a social situation, e.g. collecting birth and marriage certificates.
- **The case method:** making a detailed examination and analysis of a particular issue or problem situation, e.g. a single person/area (the study of psychologists), town (the study of sociologists), or a whole country (the study of economists).
- **The comparative and cross-cultural methods:** making detailed studies of the culture patterns of a number of societies for the purpose of comparing the different ways in which their people meet similar needs.

There are four main types of Social Research: Qualitative and Quantitative Research, Primary and Secondary Research.

- **Qualitative Research**

Qualitative Research is defined as a method to collect data via open-ended and conversational discussions. There are five main qualitative research methods- ethnographic research, focus groups, one-on-one online interview, content analysis and case study

research. Usually, participants are not taken out of their ecosystem for qualitative data collection to gather information in real-time which helps in building trust. Researchers depend on multiple methods to gather qualitative data for complex issues.

- **Quantitative Research**

Quantitative Research is an extremely informative source of data collection conducted via mediums such as surveys, polls, and questionnaires. The gathered data can be analyzed to conclude numerical or statistical results. There are four distinct quantitative research methods: survey research, correlational research, causal-comparative research and experimental research. This research is carried out on a sample that is representative of the target market usually using close-ended questions and data is presented in tables, charts, graphs etc.

- **Primary Research**

Primary Research is conducted by the researchers themselves. There is a list of questions that a researcher intends to ask which need to be customized according to the target market. These questions are sent to the respondents via surveys, polls or questionnaires so that analyzing them becomes convenient for the researcher. Since data is collected first-hand, it's highly accurate according to the requirement of research.

- **Secondary Research**

Secondary Research is a method where information has already been collected by research organizations or marketers. Newspapers, online communities, reports, audio-visual evidence etc. fall under the category of secondary data. After identifying the topic of research and research sources, a researcher can collect existing information available from the noted sources. They can then combine all the information to compare and analyze it to derive conclusions.

1.2.5. Challenges of social research

Social scientists observe carefully, classify and analyze their facts, make generalizations, and attempt to develop and test hypotheses to explain their generalizations. The problem with the social research is often difficult than that of physical one because of the following:

- **Facts:** the facts gathered by social scientists (e.g. concerning the cultures of different people) have similarities, but each fact maybe unique in significant

respects. So this kind of fact is difficult to classify and interpret and laws or generalizations are less definite and certain.

- **Laws:** are not really measurable, e.g., satisfaction, social progress, democracy, etc. it is difficult to discover relatively exact laws that govern social life because: (a) laws are not measurable; (b) society is extremely complex; (c) impossible to find and evaluate all the many causes of a given situation; and (d) in any social situation there is the human element (reactions and behaviors).
- **Control:** investigators seldom employ controlled experiments to test their hypotheses, but only use careful observation and mental process of abstractions.
- **Competence in providing theories:** there is more need for competence than in the physical sciences in which theories are either true or wrong proved by experiment.
- **Objectivity:** because they deal with human beings and are human themselves, social scientists find it hard to put aside their likes, dislikes, prejudices, sympathies and fall in the trap of trying to justify their own hopes, beliefs or biases.

Social scientists must always be on guard against such traps and be as clear and objective as possible.

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Review quiz

1. Questions for discussion:

- Which skills for studying social science do you believe are most useful? Why?
- What things do you expect to learn from studying the social sciences?
- Why is it often impossible to study social problems by means of the experimental method?
- Why is it difficult to formulate precise laws in the field of social science?

2. Are these statements true or false? If false, say why.

1. Social science might study one person or an entire community.
2. Biology, chemistry and physics are examples of social science.
3. Natural science can establish facts about the physical world.
4. Social scientists always get the same results when they study the same thing.

3. In scenarios i-ix, below, decide if each sentence describes:

- a. data collection;
 - b. thinking critically;
 - c. analysis;
 - d. presenting conclusions from research.
- Some sentences might describe more than one skill. Explain your answers.
- i. A new road is being built through your town. You want to find out more about its effects on people, the economy and the environment.
 - ii. You collect and read newspaper articles about the planned road.
 - iii. You read one article carefully and notice it only talks about how the road will be good for the town and not any problems that it might cause.
 - iv. You look online to find out about the person who wrote the article and see they are working for the road building company.
 - v. You then search online for information about the results of an environmental impact assessment for the planned road the company had submitted to the Ministry of Conservation.
 - vi. You conduct interviews with people living near where the road will go.

- vii. You read each interview and place concerns people mentioned about the road into three categories – livelihoods, economy and environment – to see which of those concerns occur the most.
- viii. For each of the three main effects, you break them down into concerns held by men and concerns held by women, to see if they are the same or different.
- ix. You write a report about what you found from your analysis of the interviews and distribute it to the people affected by the road and to the company building it.

Salihah Beleulmi

Unit III- Social Sciences and its disciplines

Preview

- **What are the subjects studied in the Social Sciences?**
- **What are the disciplines within the Social Sciences?**
- **What do people learn from studying social sciences?**

Because all expressions of human culture are related and interdependent, to gain a real understanding of human society we must have some knowledge of all its major aspects. Social science today is such a vast complex field. Thus, it has been broken up into anthropology, history, sociology, geography, economics, political science, and psychology. The list of social science disciplines is both too broad and too narrow. It is too broad because parts of history and geography, and psychology should not be included as social sciences. For instance, parts of history and geography belong in the humanities, and parts of psychology belong in the natural sciences. The list is too narrow because new social sciences are emerging, such as cognitive science and sociobiology that incorporate new findings and new ways of looking at reality.

Social science looks at a wide range of things that affect or are affected by people and society. Some examples of things that social science might study are:

- How economic change affects people differently. For example, a company might want to build a new factory. Some people might sell their land to the company to become rich. Other people would have to work at the factory instead of being farmers.
- How decisions about development affect the environment and people. For example, a plan to build a new factory in a town might bring jobs but it might also pollute the local river. The pollution will damage the livelihoods of local fishing communities.
- How religion or culture affects politics. For example, some people might not allow people from other religions or cultures to be involved in politics or become political leaders in the community.

1.3.1. Anthropology

The term anthropology is a combination of two words derived from Greek language: *anthropos* and *logos*. The term *anthropos* is equivalent to the word mankind or human being, while *logos* means study or science. So, anthropology is the study of humanity. 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. (Zerihun, 2005) Anthropology is the study of people and their ways of life. In a more specific term, 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; and
- Analyzes the products of social groups: material objects (tools, cloths, houses, etc) and nonmaterial creations (beliefs, values, practices, institutions, etc). (World Book Encyclopedia, pp. 545-548)

Anthropology has a strong affinity with natural sciences as well. In fact, anthropology is well known by that aspect of it which is mainly concerned with the biological/ physical dimensions of mankind as a biological being in group context. Hence, it may be inappropriate to say that anthropology is only a social science. It is also a natural science, not in the sense that it deals with the natural phenomenon or man as an individual entity per se, but in the sense that one of its main interests is to study man and man's behaviour as a product of the natural processes, and in the context of the animal kingdom (Scupin and DeCorse, 1995).

The interests and subject- matter of anthropology are wide-ranging. This broad discipline is usually divided in four main sub-fields. These are: **physical anthropology**, **sociocultural anthropology**, **linguistic anthropology** and **archaeological anthropology**. Sometimes, **applied anthropology** is added as a fifth sub-field. It is the most holistic of the social sciences in that it studies all aspects of a society_ a group of people who depend on one another for their well-being and who share a common culture. Some anthropologists are concerned primarily with the development of human biological and physical characteristics; this field is called *physical anthropology*. It seeks to explain how

and why people are both similar and different through examination of our biological and cultural past and comparative study of contemporary human societies (Howard and Dunaif-Hattis, 1992).

Other anthropologists are interested primarily in the ways of life of both ancient and modern peoples; this field is called *cultural anthropology*. Culture is all the common patterns and ways of living that characterize a society. *Cultural anthropologists* describe and compare societies and cultures. They grapple with explaining why **cultural universals** exist. Are these cultural similarities results of diffusion (i.e., a certain material culture or non-material culture created in a certain society diffuses to other societies through contact, war, trade, etc)? They also describe and explain a great many things: child rearing and education, family arrangements, language and communication, technology, ways of making a living, the distribution of work, religious beliefs and values, social life, leadership patterns, and power structures.

Archaeological anthropology uses the study of both the physical and cultural characteristics of peoples and societies that existed in the distant past. It is similar to history but reaches further back in time, into **prehistory**, the time before written records. It endeavors to reconstruct the history of a society from the remains of its culture. Archeologists study **artifacts**, the material remains of human societies; and **ecofacts**, the footprints on the ecology by the past societies. This helps reveal the way human societies interacted with their local ecosystems. Some of these remains are as impressive as the pyramids of Egypt and the Mayan temples of Mexico; some are as mundane as bits of broken pottery, stone tools, and garbage.

Moreover, the terms *linguistic anthropology*, anthropological linguistics, and ethnolinguistics are often used interchangeably in the linguistic anthropology literature. However, the more preferred term is linguistic anthropology. It is defined as “the study of speech and language within the context of anthropology.... It is the study of language as a cultural resource and speaking as a cultural practice.” (Duranti, 1997:1) Linguistic anthropology usually focuses on unwritten languages (i.e., those languages which have no form of writing, languages used by indigenous peoples of the non-western societies). It is especially concerned with relations between language and other aspects of human behavior and thought. Linguistic anthropologists might describe and analyze a language so far unknown to linguistic science.

Applied anthropology is the application of anthropological knowledge, methods and approaches to the solving of human problems, is often now seen as a fifth major branch of anthropology, although it is not well-established as the traditionally known four fields. Applied anthropology involves the use of data gathered in other subfields of anthropology in an endeavor to tackle contemporary societal problems. The problems may include: environmental, technological, economic, social, political or cultural. Applied anthropologists now work in quite many areas of relevance such as education, mass medical, medicine, development, business, agriculture, crime and urban poverty, etc (Scupin and DeCorse, 1995).

There are a number of misconceptions associated with anthropology due to lack of appropriate awareness of its nature. The following are some of the misconceptions:

- Anthropology is limited to the study of "primitive" societies.
- Anthropologists only study the rural people and rural areas.
- Anthropologists are only interested in the study of far away, remote exotic communities living isolated from the influences of modernization.
- Anthropology wants to keep and preserve primitive, defunct cultural practices in museums and anthropologists are advocates of defunct, obsolete culture.

Anthropology is interested in some of the following questions and issues about humans:

- Where did human species come from (i.e. what are the origins of mankind)?
- Were human beings created in the image and likeness of God, or were they just the products of millions of years of the natural, evolutionary process?
- How did mankind arrive at the present stage of biological, intellectual, and cultural development?

In what ways do humans who live in various times and places differ?

- How can we explain why cultures vary?

Many other related questions are the concerns of anthropology.

Anthropology is similar with other social sciences as to its subject matter. All the social sciences such as sociology, psychology, political sciences, economics, history, etc, study, in one way or another, the human society and its ways of lives. Anthropology greatly overlaps with other disciplines that study human society. Anthropology thus cuts across many disciplines, encompassing many of the subjects that other scholars consider their special province: law, religion, politics, literature, art, and so on.

1.3.2. History

The origin of the word History is the Greek word *Historic*, which means careful enquiry or investigation. The word *Historic* was the title of the book written by the famous Greek historian Herodotus. That's why, he is called *The Father of History*. History is the study of past events. It is a social science in the sense that it is a systematic attempt to learn about and verify past events and to relate them to one another and to the present. Every event has a historical context within which we commonly say the event must be studied. The subject matter of history is everything that has already happened. **Historiography** is the writing of history, especially the writing of history based on the critical examination of sources, the selection of particular details from the authentic materials in those sources. Ibn Khaldun's historiographical methods have been adopted by historians throughout the centuries to the current day, earning him the title as **the father of historiography**.

History is the discipline that studies the chronological record of events (as affecting a nation or people), based on a critical examination of source materials and usually presenting an explanation of their causes. The study of history involves: identifying, classifying, arranging, and patterning. The fruits of the study of history are:

- Imposition of order
- Appreciation of variety
- Possibilities of prediction
- Realization of limitation

History tries to illustrate the contribution of people in different fields; social, political, cultural, economical, religious, scientific etc. Various events such as war, revolutionary changes, Rise and fall of Empire, those are the common contents of history. There are many categories in history, for example, History of Literature, History of Culture, History of Science, History of Religion etc. Actually history becomes a matter of almost unlimited boundaries for such a variety of diversified circuits.

1.3.3. Archaeology

The word comes from the Greek (arkhaiologia, 'discourse about ancient things'), but today it has come to mean the study of the human past through the material traces of it that have survived. It is the study of the ancient times with respect to society and culture. Archaeology starts, really, at the point when the first recognizable 'artefacts' (tools) appear

– on current evidence, that was in East Africa about 2.5 million years ago – and stretches right up to the present day (Gamble, 2004). The traces of those events can be found in material remains i.e. the artifacts, burials, ruined buildings, monuments, etc. and are studied by archaeologists. They interpret them to provide knowledge about the times to which these artifacts belong. The study of Archaeology also includes the written records that are very ancient and cannot be easily deciphered or understood. These sources give more reliable and authentic information.

Most of the time, such traces are found buried underground and have to be dug out. This is called **archaeological excavation**. Mohenjo-daro, Harappa and Nalanda in India, for example, are some well-known sites where excavations have been undertaken and valuable materials have been found. Such excavations are often carried out and reported in the newspapers. Archaeological sources also include inscriptions, pillars, metal plates, coins, seals, monuments, tools, pottery, toys, pictures etc. Works of art like paintings, sculptures, architecture, etc. tell us about the culture of particular periods. Archaeologists help reconstruct the past in other ways besides simply excavating sites belonging to a particular culture. Ethno-archaeologists study people living today and record how they organize and use objects.



Archaeological excavation

There are many branches of archaeology, some of which overlap. Prehistoric archaeologists deal with time periods before the invention of writing. Historical archaeologists have the luxury of examining both physical remains and texts (when they survive). Industrial archaeologists study buildings and remains that date to the period after the Industrial Revolution. Archaeologists generally choose to focus on a particular culture that often is associated with a chronological period: classical archaeology covers the civilizations affected by the Greeks and Romans, Egyptian archaeology deals with Egypt; Mesoamerican archaeology focuses on cultures in Central America and Mexico, and so on.

The focus of archaeology has changed over the years. Archaeologists today study everything from ancient pots to DNA to theories of cognitive processes. This expanded scope of archaeology has necessitated the creation of many new interpretive approaches and recovery techniques. Most archaeologists are actively involved in the conservation and preservation of cultural heritage.

1.3.4. Geography

Geography is the study of the natural environment and how it influences social and cultural development. The modern academic discipline of geography is rooted in ancient practice, concerned with the characteristics of places, in particular their natural environments and peoples, as well as the interrelations between the two. Its separate identity was first formulated and named some 2,000 years ago by the Greeks, whose “geo” and “graphein” were combined to mean “earth writing” or “earth description.” Geography differs from the discipline of geology because geology focuses mainly on the physical Earth and the processes that formed and continue to shape it. On the other hand, geography involves a much broader approach to examining the Earth, as it involves the study of humans as well (Dorrell et al., 2019).

The early Greeks were the first civilization to practice a form of geography that was more than just **map-making** or **cartography**. Greek philosophers and scientist were also interested in learning about spatial nature of human and physical features found on the Earth. One of the first Greek geographers was Herodotus (circa 484 – 425 BC). Herodotus wrote some volumes that described the human and physical geography of the various regions of the Persian Empire.

Discussion of an area’s geography usually refers to its **topography**– its relief and drainage patterns and predominant vegetation, along with climate and weather patterns– together with human responses to that environment, as in agricultural, industrial, and other land uses and in settlement and urbanization patterns (Matthews & Herbert, 2008). Geography provides insights into major contemporary issues, such as globalization and environmental change. Some of the concerns of geography are: ecology, climate, resources, accessibility, and demography. Geography has also practical applications manifest in:

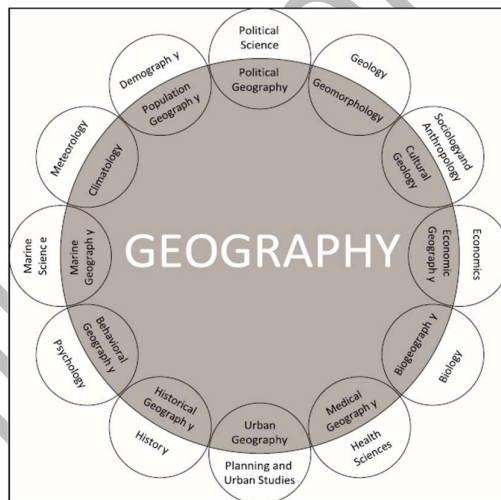
- Maps
- Trade patterns

- Industrial and agricultural decisions
- Settlement of population
- Aggression and acquisition

Generally, there are two main divisions of geography:

- **Physical geography** is the study of physical features of the earth. It describes distribution and processes leading to their formation of natural features
- **Human geography** is the study of human landscape. It describes and explains the nature and patterns of various human features and activities. It also examines the relationships between humans and their environment.

Geography is a diverse discipline that has some sort of connection to most every other academic discipline. This connection is the spatial perspective, which essentially means if a phenomenon can be mapped, it has some kind of relationship to geography. The latter is related to a broad range of academic disciplines:



Geography and its relation with other subjects

1.3.5. Political science

The word “Political” comes from the Greek word “polis” meaning (city or sovereign state). To the Greeks, the polis was the most meaningful community above the family level. It was argued that any community larger than the family contains element of politics. In the third century BCE, the Greek philosopher Aristotle was perhaps the first scholar to think systematically about how different forms of government led to different

political outcomes: such as stability or rebellion in the city states in Ancient Greece. Aristotle was probably the first ‘political scientist’ who viewed Man as a “political animal” naturally because of his innate inclination to take part in the affairs of the city or “polis” (city) and become a human being. Since Aristotle, many political philosophers have sought to understand and explain how politics works and think about how societies should be governed, such as Plato, Cicero, Machiavelli, Hobbes, Locke, Montesquieu and Madison.

Political science is the study of government and politics. The **government** is the most important institution in any discussion of politics because it is the only one with legal, legitimate authority to use coercive power to compel behaviour within a defined geographic area. Governments possess **authority**, a particular form of power– that is, power that may include the **legitimate** use of physical force. By legitimate, we mean that people believe the exercise of power is “right” or “proper.” In legitimate governments, the people generally consent to the government’s use of this power.

Political scientists try to uncover the universal principles of how humans and their institutions aim to prevail in **political conflicts**. Of course, other individuals and organizations in society– for example, muggers, street gangs, terrorists, violent revolutionaries– use force. But only government can legitimately threaten people with the loss of freedom and well-being as a means of modifying their behaviour. Moreover, governments exercise power over all individuals and institutions in society–corporations, families, schools, and so forth.

Political science is a broad discipline with many subfields. These subfields are:

- Political theory or philosophy
- Comparative politics
- International relations
- Political economy
- Political sociology
- Public administration
- Environmental politics

Political science has evolved from the early description of **political institutions** at the end of the nineteenth century, to a focus in the mid-twentieth century on **political behaviour**, to the modern study of the relationship between actors, institutions and political outcomes. Obviously the power of government in modern society is very great,

extending to nearly every aspect of modern life “from womb to tomb.” Political scientists from Aristotle to the present have been concerned with the dangers of unlimited and unchecked governmental power. The study of politics is generally regarded as science because political scientist employs scientific procedures in their analysis in order to explain and predict social realities. Political science examines the theory of systems of government, but it also studies actual practices by which government: taxes, prohibits, regulates, protects, and provides services.

1.3.6. Economics

Economics is one of the most exciting disciplines in social sciences. The word economy comes from the Greek words *oikos* and *nemein* meaning, “one who manages a household”. What was the study of household management to Greek philosophers like Aristotle (384-322 BC) was the “study of wealth” to **the mercantilists** in Europe between the sixteenth and eighteenth centuries. This predominating school of thought was challenged by writers such as Smith, commonly known as the **father of modern economics**. Smith’s ideas, along with those of Rousseau and John Locke, promoted the idea of a self-regulating economy and introduced the concept of what is known today as **classical economics**. Smith’s book *The Wealth of Nations* is still studied today and admired by many politicians.

Another important economist who has shaped the way we think of the subject today is Karl Marx. He famously challenged **capitalism** as an appropriate economic model by placing an emphasis on the **labor theory of value**. However, the last decade of the nineteenth century saw a scathing attack on the Smithian definition and in its place another school of thought emerged under the leadership of an English economist, Alfred Marshall (1842-1924). He argued that economics, on one side, is a study of wealth and, on the other, is a study of man.

Economics is the study of the production and distribution of scarce goods and services. There are never enough goods and services to satisfy everyone’s demands, and because of this, choices must be made. Economists study how individuals, businesses, and nations make these choices about goods and services. Economic power is the power to decide what will be produced, how much it will cost, how many people will be employed to produce it, what their wages will be, what the price of the good or service will be, what

profits will be made, how these profits will be distributed, and how fast the economy will grow.

In view of this, it is said that economics is fundamentally a study of **scarcity** and of the problems to which scarcity gives rise. Thus, the central focus of economics is on opportunity cost and optimisation. This scarcity definition of economics has widened the scope of the subject. The subject matter of economics has been divided into two parts- **Microeconomics** and **Macroeconomics**. The former is considered to be the basic economics. It is that branch of economic analysis which studies the economic behaviour of the individual unit, may be a person, a particular household, or a particular firm. It is a study of one particular unit rather than all the units combined together. Microeconomics is also described as price and value theory, the theory of the household, the firm and the industry. Most production and welfare theories are of the microeconomics variety. Macroeconomics may be defined as that branch of economic analysis which studies behaviour of not one particular unit, but of all the units combined together. Macroeconomics is a study in cumulative. Hence it is often called Aggregative Economics.

The following comparison further clarifies the distinction (Case & Ray, 20015):

Microeconomics	Macroeconomics
1. It deals with the study of individual economic units.	1. It deals with the study of economy as a whole and its aggregates.
2. It deals with the individual income, individual prices , individual output, etc	2. It deals with national income, price level, national output, etc.
3. The central problem is price determination of commodities and factors of production.	3. The central problem is the determination of level of income and employment.
4. Its main tools are demand and supply of particular commodity/factor.	4. Its main tools are aggregate demand and aggregate supply of the economy as a whole.
5.It deals with partial equilibrium Analysis	5.It deals with the general equilibrium analysis

As social scientists, economists seek to be unbiased and objective in their study of the world. They have developed two terms to separate factual statements from value judgments, or opinions (Barkley, 2019):

- **Positive Economics** = Statements that include only factual information, with no value judgments. “What is?” It is concerned with analysis of facts and attempts to describe the world as it is. E.g. Poverty and unemployment are the biggest problems in Africa. The life expectancy at birth in Somali is rising.
- **Normative Economics** = Statements that include value judgments, or opinions. “What ought to be?” It evaluates the desirability of alternative outcomes based on

one's value judgments about what is good or what is bad. Normative analysis is a matter of opinion (subjective in nature) which cannot be proved or rejected with reference to facts. E.g. The poor should pay no taxes and females ought to be given job opportunities.

Economics seeks to explain, guide, and predict social arrangements by which we satisfy economic wants. It is closely related to other social sciences especially History, Political science, Law, Psychology and Sociology.

1.3.7. Psychology

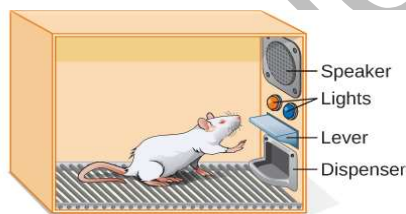
Psychology is a relatively young science with its experimental roots in the 19th century, compared, for example, to human physiology, which dates much earlier. Wilhelm Wundt and William James are credited as the founders of psychology. Wundt viewed psychology as a scientific study of conscious experience, and he believed that the goal of psychology was to identify components of consciousness and how those components combined to result in our conscious experience. This attempt to understand the structure or characteristics of the mind was known as **structuralism**. As James saw it, psychology's purpose was to study the function of behaviour in the world, and as such, his perspective was known as **functionalism**. Perhaps one of the most influential and well-known figures in psychology's history was Sigmund Freud. His **psychoanalytic** theory focuses on the role of a person's unconscious, as well as early childhood experiences, and this particular perspective dominated clinical psychology for several decades (Thorne & Henley, 2005).

Max Wertheimer (1880–1943), Kurt Koffka (1886–1941), and Wolfgang Köhler (1887–1967) were three German psychologists who immigrated to the United States in the early 20th century to escape Nazi Germany. These men are credited with introducing psychologists in the United States to various Gestalt principles. The word Gestalt roughly translates to “whole”. **Gestalt psychology** deals with the fact that although a sensory experience can be broken down into individual parts, how those parts relate to each other as a whole is often what the individual responds to in perception.

Psychology also deals with the study of the behavior of people and animals. Behaviour, we know, is the product of both “nature and nurture”—that is, a product of both our biological makeup and our environmental conditioning. There is great richness and diversity in psychological inquiry. Biological psychology examines the extent to which electrical and chemical events in the brain and nervous system determine behaviour.

Behavioural psychologists study the learning process– the way in which people and animals learn to respond to stimuli. A major object of study in **behaviorism** was learned behaviour and its interaction with inborn qualities of the organism. Behavioural psychologists frequently study in experimental laboratory situations, with the assumption that what was learned using animal models could, to some degree, be applied to human behaviour, and with the hope that the knowledge gained can be useful in understanding more complex human behaviour outside the laboratory.

B. F. Skinner (1904–1990) was a behaviourist, and he concentrated on how behavior was affected by its consequences. Therefore, Skinner spoke of **reinforcement** and **punishment** as major factors in driving behavior. As a part of his research, Skinner developed a chamber that allowed the careful study of the principles of modifying behavior through reinforcement and punishment. This device, known as an **operant conditioning** chamber, has remained a crucial resource for researchers studying behaviour (Thorne & Henley, 2005).



The Skinner box

Social psychologists, on the other hand, study interpersonal behavior– the ways in which social interactions shape an individual’s beliefs, perceptions, motivations, attitudes, and behaviour. Social psychologists generally study the whole person in relation to the total environment. *Psychoanalytic (Freudian) psychologists* study the impact of subconscious feelings and emotions and of early childhood experiences on the behavior of adults. *Humanistic psychologists* are concerned with the human being’s innate potential for growth and development. Two of the most well-known proponents of humanistic psychology are Abraham Maslow and Carl Rogers. Maslow asserted that so long as **basic needs** necessary for survival were met (e.g., food, water, shelter), higher-level needs (e.g., social needs) would begin to motivate behaviour. *Cognitive psychologists* emphasize how people learn about themselves and their environment. This particular perspective has come to be known as the cognitive revolution (Miller, 2003). Although no one person is entirely responsible for starting the cognitive revolution, Noam Chomsky was very influential in

the early days of this movement. Many other psychologists combine theories and methods in different ways in their attempts to achieve a better understanding of behaviour.

1.3.8. Sociology

The term *sociology* was coined by Auguste Comte (1798-1857) in 1838 from the Latin word *socius* meaning **companion** and the Greek word *logos* meaning **the study of**. Comte hoped to unify all the sciences under sociology; he believed sociology held the potential to improve society and direct human activity, including the other sciences. Other classical theorists of sociology from the late 19th and early 20th centuries include Karl Marx, Herbert Spencer, Emile Durkheim, and Max Weber. As pioneers in Sociology, most of the early sociological thinkers were trained in other academic disciplines, including history, philosophy and economics. The diversity of their trainings is reflected in the topics they researched, including religion, education, economics, psychology, ethics, philosophy, and theology. Perhaps with the exception of Marx, their most enduring influence has been on sociology, and it is in this field that their theories are still considered most applicable.

The first book with the term *Sociology* in its title was written in the mid-19th century by the English philosopher Herbert Spencer. In the United States, the first Sociology course was taught at the University of Kansas in 1890 under the title Elements of Sociology. The first European department of sociology was founded in 1895 at the University of Bordeaux by Emile Durkheim (1896). In 1919 a sociology department was established in Germany by Max Weber, and in 1920 in Poland by Florian Znaniecki. The first sociology departments in the United Kingdom were founded after the World War II.

Sociology is the study of companionship or relationships among individuals and groups. Sociologists describe the structure of formal and informal groups, their functions and purposes, and how they change over time. They study social institutions (such as families, schools, and administrations), social processes (for example, conflict, competition, assimilation, and change), and social problems (crime, race relations, poverty, and so forth). Sociologists also study social classes.

Sociologists study all aspects and levels of society. Sociologists working from the **micro-level** study small groups and individual interactions, while those using **macro-level** analysis look at trends among and between large groups and societies. For example, a micro-level study might look at the accepted rules of conversation in various groups such

as among teenagers or business professionals. In contrast, a macro-level analysis might research the ways that language use has changed over time or in social media outlets.

Further, they try to identify **Cultural patterns** by examining the behavior of large groups of people living in the same society and experiencing the same societal pressures. Some sociologists study **social facts** –the laws, morals, values, religious beliefs, customs, fashions, rituals, and cultural rules that govern social life—that may contribute to these changes in the family.

All societies have some system of classifying and ranking their members—a system of stratification. In modern industrial societies, social status is associated with the various roles that individuals play in the economic system. Individuals are ranked according to how they make their living and the power they exercise over others. Stratification into social classes is determined largely on the basis of occupation and control of economic resources. Power derives from social status, prestige, and respect, as well as from control of economic resources. Thus, the stratification system involves the unequal distribution of power.

Today, sociologists study a broad range of topics. For instance, some sociologists research macro-structures that organize society, such as race or ethnicity, social class, gender roles, and institutions such as the family. Other sociologists study social processes that represent the breakdown of macro-structures, including deviance, crime and divorce. Additionally, some sociologists study micro-processes such as interpersonal interactions and the socialization of individuals. It should also be noted that recent sociologists, taking cues from anthropologists, have realized the Western emphasis of the discipline. In response, many sociology departments around the world are now encouraging multicultural research.

To recap, the social sciences comprise the application of scientific methods to the study of the human aspects of the world. Psychology studies the human mind and micro-level (or individual) behaviour; sociology examines human society; political science studies the governing of groups and countries; communication studies the flow of discourse via various media; economics concerns itself with the production and allocation of wealth in society; and social work is the application of social scientific knowledge in society. Social sciences diverge from the humanities in that many in the social sciences

emphasize the scientific method or other rigorous standards of evidence in the study of humanity.

Salihah Bebeulmi

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Review quiz

1. Questions for discussion:

- Define the area of study of each of the social sciences, as well as their common focus.
- Which social science subjects do you think would be the most interesting to study? Why?
- What common characteristics does anthropology share with the other sciences?
- How is sociology related to other social sciences?
- Scarcity lies at the root of every economy. Explain.
- What do you understand by positive economics and normative economics?
- Why are people in some countries more supportive of democratic institutions than people in other countries?

2. Multiple choice questions:

1. The study of people and their ways of life is
 - a. social science.
 - b. political science.
 - c. economics.
 - d. anthropology.
2. The study of the physical and cultural characteristics of peoples and societies that existed prior to recorded history is known as
 - a. prehistory.
 - b. archaeology.
 - c. cultural anthropology.
 - d. physical anthropology.
3. The study of the behavior of people and animals is called
 - a. anthropology.
 - b. economics.
 - c. sociology.
 - d. psychology.
4. An approach to psychology that emphasizes how people learn about themselves and their environment is called
 - a. social psychology.
 - b. psychoanalytic (Freudian) psychology.
 - c. humanistic psychology.
 - d. cognitive psychology.
5. The study of government and politics is called
 - a. anthropology.
 - b. economics.
 - c. political science.
 - d. psychology.

6. Which of the following best describes sociology as a subject?
- The study of individual behavior
 - The study of cultures
 - The study of society and social interaction
 - The study of economics
7. _____ is most well-known for proposing his hierarchy of needs.
- Noam Chomsky
 - Carl Rogers
 - Abraham Maslow
 - Sigmund Freud
8. Which of the following is the subject matter of macroeconomics?
- Wage rate
 - monopoly
 - inflation
 - market price.
9. In politics, rational actors _____.
- carefully consider all possible options
 - act strategically to obtain their goals
 - vote their sincere preferences
 - identify cross-cutting issues
10. Which one of the following scholars coined the term 'Geography'?
- Herodotus
 - Galileo
 - Erathostenese
 - Aristotle

Unit IV- Human Evolution

Preview

- How does evolutionary theory differ from origin myths?
- What is natural selection?

Over millions of years, early people learned many new things. Making stone tools was one of the earliest and most valuable skills that they developed. Scientists who study early humans learn a lot about them from the tools and other objects that they made. Although humans have lived on the earth for more than a million years, writing was not invented until about 5,000 years ago. Historians call the time before there was writing **prehistory**. To study prehistory, historians rely on the work of archaeologists and anthropologists.

1.4.1 Theories of evolution

The most profound human questions are the ones that perplex us the most: Who are we? Why are we here? What is our place in the universe? What is the purpose of our lives? What happens after death? Universally, all peoples have posed these questions throughout time. Most cultures have developed sophisticated beliefs and myths to provide answers to these fundamentally important questions. **Cosmologies** are conceptual frameworks that present the universe (the cosmos) as an orderly system and include answers to those basic questions about the place of humankind in the universe.

Traditionally, the questions posed above have been the basis for **origin myths**, usually considered the most sacred of all cosmological conceptions. Origin myths account for the ways in which supernatural beings or forces formed the Earth and people. They are transmitted from generation to generation through ritual, education, laws, art, and cultural performances such as dance and music. They are highly symbolic and are expressed in a language rich with various levels of meaning. These supernatural explanations are accepted on the basis of faith and have provided partially satisfying answers to these profound questions.

The most important cosmological tradition that influenced Western views of creation is found in the **Book of Genesis in the Bible**. This Judaic tradition describes how God created the cosmos. It begins with “In the beginning God created the heaven and the earth,” emphasizing that the Creation took six days, during which light, heaven, Earth, vegetation, Sun, Moon, stars, birds, fish, animals, and humans were formed. In Genesis, the creator is given a name, Yahweh, and is responsible for creating man, Adam, from “dust” and placing him in the Garden of Eden. Adam names the animals and birds. Woman, Eve, is created from Adam’s rib. Eventually, according to this ancient Hebrew tradition, Yahweh discovers that his two human creations have disobeyed his laws and have eaten fruit from the forbidden tree of knowledge of good and evil. Yahweh expels Adam and Eve from the Garden of Eden.

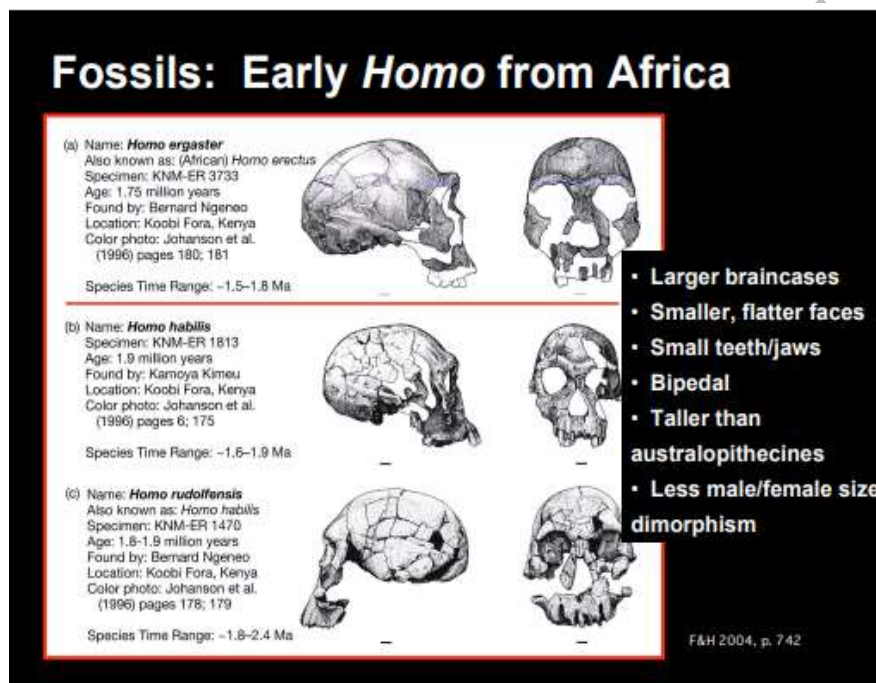
Following the scientific revolution in the West, various developments in the natural sciences led to what is known as **the Darwinian revolution**. Charles Darwin (1809–1882) and Alfred Wallace (1823–1913) developed separately the model of **natural selection**, which can be defined as genetic change in a population resulting from differential reproductive success, to explain the origins and development of life.

Variation within species and reproductive success are the basis of natural selection. Darwin and Wallace reasoned that certain individuals in a species may be born with particular characteristics or traits that make them better able to survive. With these advantageous characteristics, certain species are more likely to reproduce and, subsequently, pass on these traits to their offspring. Darwin called this process natural selection because nature, or the demands of the environment, actually determines which individuals (or which traits) survive. This process, repeated countless times over millions of years, is the means by which species change or evolve over time.

Modern scientific findings indicate that the universe as we know it began to develop between 10 billion and 20 billion years ago. A significant collection of some of 110 fossils for a **hominid** in Ethiopia and dated at 4.4 million years ago presents new understandings for early hominid evolution. In 1959 archaeologists found bones in East Africa, mainly in Kenya, Ethiopia, and Chad that were more than 1.5 million years old belonging to an early **hominid**, an early ancestor of humans. They were at first named **Homo habilis**, or "handy man." This latter had a gracile morphology similar to the

australopithecines, and a brain size only slightly larger, leading to some arguing it should not be classified as *Homo* [(Maslin, 2015).

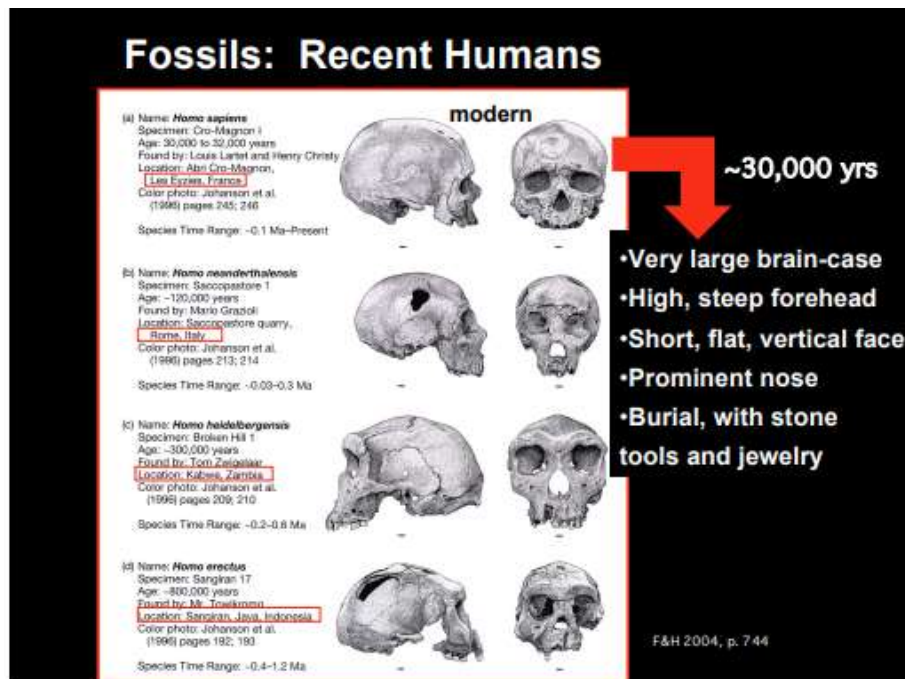
Another group of hominids appeared in Africa were called **Homo erectus**, or "upright man." Anatomically, *H. erectus* fossils represent a major new stage of hominid evolution, especially with respect to brain size. The cranial capacity of *H. erectus* ranges between 895 and 1,040 cc, making the skull size of some of these individuals not much smaller than that of modern humans.



The populations of *H. erectus* differed from modern humans in that they had a low, sloping forehead and thick, massive jaws with large teeth. From the neck down, their skeletal features are similar to those of modern humans, but their bones are much heavier, indicating a very powerful musculature (Andrews & Stringer, 2012).

Eventually hominids developed characteristics of modern humans. Scientists are not sure exactly when or where the first modern humans lived. Many think that they first appeared in Africa. The fossil evidence for the next major period of hominid evolution is dated from about 300,000 to 24,000 years ago. Scientists call these people **Homo sapiens**, or "wise man." Physically, all archaic *H. sapiens* populations shared some general characteristics, although distinctive variations existed from region to region. The skeletal evidence suggests that they were short, about 5 feet tall, but powerfully built. The hands

and feet were wider and thicker than those of modern humans. The skull and face were broad, with a larger jaw, larger teeth, and extremely prominent brow ridges. From the cold climates of northern Asia to the deserts of Africa, groups of *H. sapiens* shared similar characteristics as part of one species. However, like populations today, these early groups developed different physical traits, such as body size and facial features, as a result of local environmental conditions and selective pressures.



1.4.2 Stages of human evolution

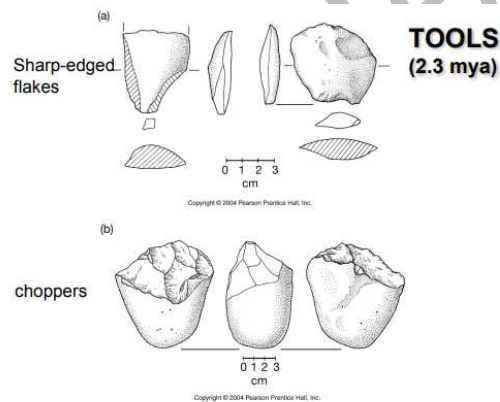
The first humans and their ancestors lived during a long period of time called **the Stone Age**. To help in their studies, archaeologists divide the Stone Age into three periods based on the kinds of tools used at the time. To archaeologists, a tool is any handheld object that has been modified to help a person accomplish a task.

The first part of the Stone Age is called the Paleolithic Era, or Old Stone Age. It lasted until about 10,000 years ago. During this time people lived in the foothills of the mountains near rivers and used stone tools:

- **The First Tools**

Scientists have found the oldest tools in Tanzania, a country in East Africa. These sharpened stones, about the size of an adult's fist, are about 2.6 million years old. Each

stone had been struck with another rock to create a sharp, jagged edge along one side. This process left one unsharpened side that could be used as a handle. Scientists think that these first tools were mostly used to process food. The sharp edge could be used to cut, chop, or scrape roots, bones, or meat. Tools like these, called choppers, were used for about 2 million years (Stringer & Andrews, 2012).



Stone flint weapons

- **Later Tools**

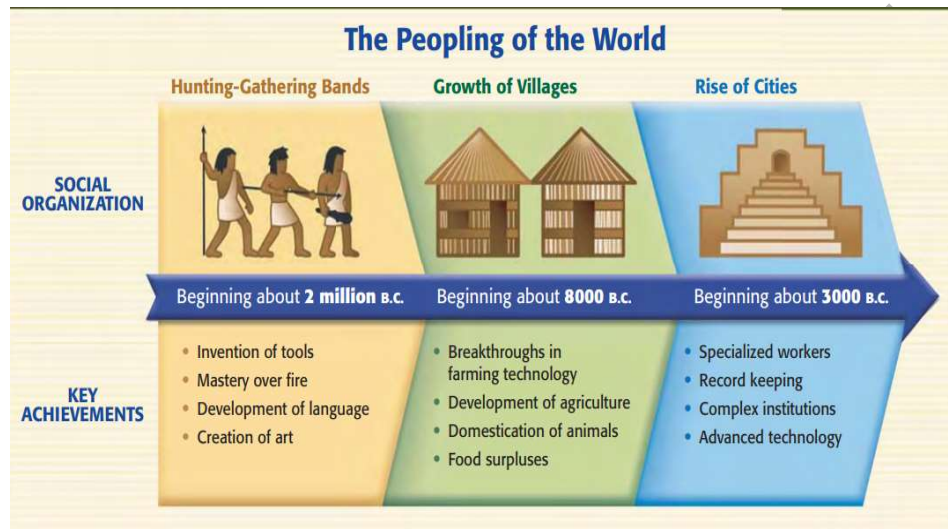
Over time people learned to make better tools. For example, they developed the hand ax. They often made this tool out of a mineral called flint. Flint is easy to shape, and tools made from it can be very sharp. People used hand axes to break tree limbs, to dig, and to cut animal hides.

People also learned to attach wooden handles to tools. By attaching a wooden shaft to a stone point, for example, they invented the spear. Because a spear could be thrown, hunters no longer had to stand close to animals they were hunting. As a result, people

could hunt larger animals. Among the animals hunted by Stone Age people were deer, horses, bison, and elephant like creatures called mammoths.

1. Hunter-gatherer Societies

As early humans developed tools and new hunting techniques, they formed societies. A society is a community of people who share a common culture. These societies developed cultures with languages, religions, and art.



- **Society**

Anthropologists believe that early humans lived in small groups. In bad weather, they might have taken shelter in a cave if there was one nearby. When food or water became hard to find, groups of people would have to move to new areas.

The early humans of the Stone Age were **hunter-gatherers** people who hunt animals and gather wild plants, seeds, fruits, and nuts to survive. Anthropologists believe that most Stone Age hunters were men. They hunted in groups, sometimes chasing entire herds of animals over cliffs. This method was both more productive and safer than hunting alone. Women in hunter-gatherer societies probably took responsibility for collecting plants to eat. They likely stayed near camps and took care of children.

- **Language, Art, and Religion**

The most important development of early Stone Age culture was language. Scientists have many theories about why language first developed. Some think it was to make hunting in groups easier. Others think it developed as a way for people to form

relationships. Still others think language made it easier for people to resolve issues like how to distribute food.

Language wasn't the only way early people expressed themselves. They also created art. People carved figures out of stone, ivory, and bone. They painted and carved images of people and animals on cave walls. Scientists still aren't sure why people made art. Perhaps the cave paintings were used to teach people how to hunt, or maybe they had religious meanings.



Cave paintings

Scholars know little about the religious beliefs of early people. Archaeologists have found graves that included food and artifacts (Trigger, 2003). Many scientists think these discoveries are proof that the first human religions developed during the Stone Age.

From their beginnings in East Africa, early humans moved in many directions. Eventually, they lived on almost every continent in the world. People probably had many reasons for moving. One reason was a change in the climate.

2. People Move Out of Africa

During the Old Stone Age (**Paleolithic Age**), climate patterns around the world changed, transforming the earth's geography. In response to these changes, people began to migrate, or move, to new places.

- **The Ice Ages**

Most scientists believe that about 1.6 million years ago, many places around the world began to experience long periods of freezing weather. These freezing times are called the ice ages. The ice ages ended about 10,000 years ago. During the ice ages huge sheets of ice

covered much of the earth's land. These ice sheets were formed from ocean water, leaving ocean levels lower than they are now. Many areas that are now underwater were dry land then. For example, a narrow body of water now separates Asia and North America. But scientists think that during the ice ages, the ocean level dropped and exposed a land bridge, a strip of land connecting two continents. Land bridges allowed Stone Age peoples to migrate around the world.

Humans began to migrate from East Africa to southern Africa and south western Asia around 100,000 years ago. From there, people moved east across southern Asia. They could then migrate to Australia. Scientists are not sure exactly how the first people reached Australia. Even though ocean levels were lower then, there was always open sea between Asia and Australia.

From northern Asia, people moved into North America. Scientists disagree on when and how the first people arrived in North America. Most scholars think people must have crossed a land bridge from Asia to North America. Once in North America, these people moved south, following herds of animals and settling South America. By 9000 BC, humans lived on all continents of the world except Antarctica.

3. People Adapt to New Environments

As early people moved to new lands, they found environments that differed greatly from those in East Africa. Many places were much colder and had strange plants and animals. Early people had to learn to adapt to their new environments.

- **Clothing and Shelter**

Although fire helped keep people warm in very cold areas, people needed more protection. To keep warm, they learned to sew animal skins together to make clothing. In addition to clothing, people needed shelter to survive. At first they took shelter in caves. When they moved to areas with no caves, they built their own shelters. The first human-made shelters were called pit houses. They were pits in the ground with roofs of branches and leaves.

Later, people began to build homes above the ground. Some lived in tents made of animal skins. Others built more permanent structures of wood, stone, or clay or other materials. Even bones from large animals such as mammoths were used in building shelters.

- **New Tools and Technologies**

People also adapted to new environments with new types of tools. These tools were smaller and more complex than tools from the Old Stone Age. They defined **the Mesolithic Era**, or the Middle Stone Age. This period began more than 10,000 years ago and lasted to about 5,000 years ago in some places.

During the Middle Stone Age, people found new uses for bone and stone tools. People who lived near water invented hooks and fishing spears. Other groups invented the bow and arrow. In addition to tools, people developed new technologies to improve their lives. For example, some learned to make canoes by hollowing out logs. They used the canoes to travel on rivers and lakes.

They also began to make pottery. The first pets may also have appeared at this time. People kept dogs to help them hunt and for protection. Developments like these, in addition to clothing and shelter, allowed people to adapt to new environments.



Neolithic Age Pottery

4. The First Farmers

After the Middle Stone Age came a period of time that scientists call the **Neolithic Era**, or New Stone Age. It began as early as 10,000 years ago in Southwest Asia. In other places, this era began much later and lasted much longer than it did there. During the New Stone Age people learned to polish stones to make tools like saws and drills. People also learned how to make fire. Before, they could only use fire that had been started by natural causes such as lightning.

The New Stone Age ended in Egypt and Southwest Asia about 5,000 years ago, when toolmakers began to make tools out of metal.

- **Use of Metals: Chalcolithic Age**

Humans had come a long way from their food gathering and stone implement days. Yet, they were not satisfied. Soon they discovered a metal called copper. This period now came to be called the Chalcolithic Age. In this age people began to use copper for making implements. It is used till today in the form of furnaces. Copper was the first metal to be melted by heat in order to make implements (Maisels, 2001).



Chalcolithic Age Metal Weapons

As the early humans started discovering new materials they started experimenting with them. Copper was mixed with other metals like zinc, tin and lead to produce bronze. The age in which people started using bronze came to be called **the Bronze Age**. Archaeologists coined the term Bronze Age to refer to the period 3100–1200 B.C.E. in the Near East and eastern Mediterranean.

The tools made of metal proved to be much more effective than the earlier stone implements. Metallic knives and axes were helpful in cutting down trees and more land was cleared for agriculture. The period when humans used both metals and small pieces of stone, is called the **Chalcolithic age**. But tools weren't the only major change that occurred during the Neolithic Era. In fact, the biggest changes came in how people produced food.

The attributes of urbanism; technological, industrial, and social change; long-distance trade; and new methods of symbolic communication—are defining characteristics of the form of human culture called civilization. At about the time the earliest civilizations were emerging, someone discovered how to combine tin and copper to make a stronger and more useful material—bronze.

- **Plants**

After a warming trend brought an end to the ice ages, new plants began to grow in some areas. For example, wild barley and wheat plants started to spread throughout South west Asia. Over time, people came to depend on these wild plants for food. They began to settle where grains grew. People soon learned that they could plant seeds themselves to grow their own crops. Historians call the shift from food gathering to food producing the Neolithic Revolution. Most experts believe that this revolution, or change, first occurred in the societies of Southwest Asia.

Eventually, people learned to change plants to make them more useful. They planted only the largest grains or the sweetest fruits. The process of changing plants or animals to make them more useful to humans is called domestication. The domestication of plants led to the development of agriculture, or farming. For the first time, people could produce their own food. This development changed human society forever.

- **Animals**

Learning to produce food was a major accomplishment for early people. But learning how to use animals for their own purposes was almost equally important. Hunters didn't have to follow wild herds anymore. Instead, farmers could keep sheep or goats for milk, food, and wool. Farmers could also use large animals like cattle to carry loads or to pull large tools used in farming. Using animals to help with farming improved greatly people's chances of surviving.

- **Farming Changes Societies**

The Neolithic Revolution brought huge changes to people's lives. With survival more certain, people could focus on activities other than finding food. Domestication of plants and animals enabled people to use plant fibers to make cloth. The domestication of animals made it possible to use wool from goats and sheep and skins from horses for clothes.

People also began to build permanent settlements. As they started raising crops and animals, they needed to stay in one place. Then, once people were able to control their own food production, the world's population grew. In some areas farming communities developed into towns. As populations grew, groups of people gathered to perform religious

ceremonies. Some put up **megaliths**. Megaliths are huge stones used as monuments or as the sites for religious gatherings.

Early people probably believed in gods and goddesses associated with the four elements—air, water, fire, and earth— or with animals. For example, one European group honored a thunder god, while another group worshipped bulls. Some scholars also believe that prehistoric peoples also prayed to their ancestors. People in some societies today still hold many of these same beliefs.

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Salihah Berk

Review quiz

1. Questions for discussion:

- How was Homo erectus different from Homo habilis?
- Why were the early humans called nomads?
- Write two differences between the tools of Old Stone Age and New Stone Age.
- In what ways did Neolithic peoples dramatically improve their lives?
- Why do you think the development of agriculture occurred around the same time in several different places?

2. Sequencing: Read the sentences carefully and think about order of events.

Scientists Study Remains

One archaeologist who made important discoveries about prehistory was Mary Leakey. In 1959 she found bones in East Africa that were more than 1.5 million years old. She and her husband, Louis Leakey, believed that the bones belonged to a hominid, an early ancestor of humans ... In 1974 anthropologist Donald Johanson found bones from another early ancestor ... Johanson named his find Lucy. Tests showed that she lived more than 3 million years ago.... In 1994 anthropologist Tim White found even older remains. He believes that the hominid he found may have lived as long as 4.4 million years ago.

After you read the sentences, answer the following questions.

1. Draw a three-part sequence chain on your own paper.
 - a. What are the three dates that tell you the chronological order of the three discoveries?
 - b. Where do the discoveries go in your sequence chain?
2. Create another sequence chain. Sequence the discoveries in the order of the age of the bones, oldest to youngest.

3. Comprehension:

Apply the guidelines to identify the central issue in the following passage. Then answer the questions.

“What distinguished the Neolithic Era from earlier ages was people's ability to shape stone tools by polishing and grinding. This allowed people to make more specialized tools. Even more important changes took place also. The development of agriculture changed the basic

way people lived. Earlier people had been wanderers, who moved from place to place in search of food. Some people began settling in permanent villages. Exactly how they learned that seeds could be planted and made to grow year after year remains a mystery. However, the shift from food gathering to food producing was possibly the most important change ever in history.”

1. What is the general subject of this passage?
2. What changes distinguished the Neolithic Era from earlier periods?
3. According to this writer, what is the central issue to understand about the Neolithic Era?
4. What statements in the passage help you to determine the central issue?

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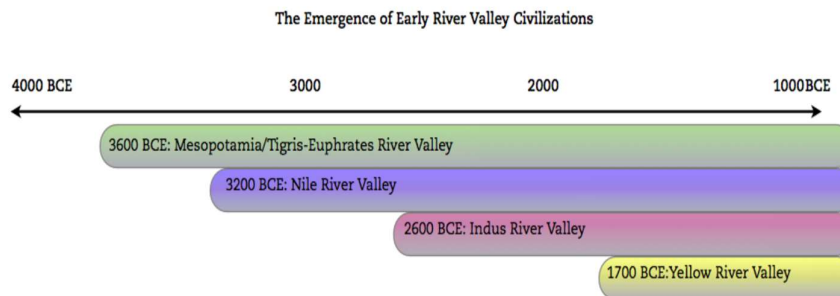
Unit V- Ancient Civilisations

Preview

- What was one effect of the switch to farming?
- What factors besides rivers seemed important in the development of civilizations?

The eight features of ancient civilizations include cities, organized central governments, complex religions, job specialization, social classes, arts and architecture, public works and writing. Early peoples developed unique civilizations. Several civilizations established empires with legacies influencing later peoples.

Early civilizations in India, Egypt, China and Mesopotamia had unique governments, economic systems, social structures, religions, technologies and agriculture. These civilizations grew because of good geographic features. River valleys provided sources of water, habitats for plants and animals, ways of transportation, protection from invasions, and access to natural resources. The cultural practices and products of these early civilizations can be used to help understand the Eastern Hemisphere today.

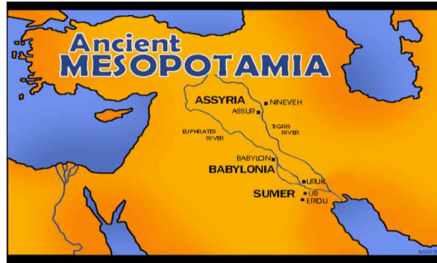


1.5.1. Ancient Mesopotamia

Historians often refer to the ancient Near East as the **cradle of civilization**. Many great civilizations rose and fell here. The religions of Judaism, Christianity, and Islam began in this area.

The Fertile Crescent is the region in which humans first began farming and herding around 8,000 B.C.E. This change from hunting and gathering allowed early humans to settle into permanent villages and to produce a surplus of food.

The area of Mesopotamia (modern day Iraq) within the Fertile Crescent gave rise to the region's most powerful empires and greatest cities. Mesopotamia was the land between the Tigris and Euphrates Rivers (Maisels, 2001).



With a surplus of food, people could focus on developing the skills needed for civilization. Some people became priests, scribes, merchants, artists, teachers, and government officials. They began to build cities and establish empires.

1.5.1.1. Sumerian City-States (4,000 B.C.E. – 2,000 B.C.E)

- **Geography and Agriculture**

The Sumerians settled in Mesopotamia around 4000 B.C.E. They lived in independent, walled **city-states**. The climate was very dry. There was very little natural vegetation, and palm trees were the only trees that grew there. The rivers flooded in the spring, and deposited a rich layer of silt on the surrounding floodplain. This silt provided fertilizer for growing crops. Sumerians farmers build large irrigation systems of canals and dams. Before long, the desert was blooming with a surplus of barley, dates, and other crops. They were also the first people to use the plow to lift the silt-rich soil of their crop fields.

- **Economy**

This surplus allowed many people to specialize in jobs other than farming. People became artisans, merchants, and craftspeople. They helped build cities and increase the wealth of the city-states through trade with neighboring societies.

The land of Mesopotamia did not have a lot of natural resources, so they had to trade to get the items they needed. Docks were built along the sides of the rivers so that ships could unload their trade goods. The merchants traded food, clothing, jewelry, wine and other goods between the cities.

To buy or trade these goods, Sumerians used a **system of barter**. They used barley for local trade. Because barley was heavy, they used lead, copper, bronze, tin, silver and gold to buy things away from their local area.

- **Government**

The Sumerians built the first cities and established the first monarchies. The city was ruled by the gods through the king, who exercised divine authority. Under the king were priests who surveyed land, ran the irrigation system, and distributed the harvest.

- **Technology**

Sumerians learned to build with clay bricks made from the mud and were skilled metalworkers. They also invented the wheel (around 3500 B.C.E.), and the sailboat, and created the first lunar calendar.

Because of the surplus grain, the government could grow in size to support many officials and priests. It could also pay thousands of workers with barley while they were building canals, city walls, and ziggurats or while they were fighting to defend their city-state.

- **Religion**

Sumerians were polytheistic, which means belief in many gods. They believed in as many as 3,000 – 4,000 gods. Ziggurats were believed to be dwelling places for the gods. Each city had its own god. Only priests were allowed inside the ziggurat. It was their responsibility to care for needs of the gods.

- **Writing**

As the government and economy grew, officials and merchants needed writing system to record information. Developed between 3500 B.C.E. and 3000 B.C.E., the writing system, called **cuneiform**, consisted of wedged-shaped characters. Sumerians wrote on clay tablets, using a reed pen called a stylus. The world's oldest book is **The Epic of Gilgamesh**, a collection of stories about a Sumerian hero.



1.5.1.2. Babylonian Empire (1792 B.C.E. – 1595 B.C.E.)

As many Sumerian city-states grew weak from outside invasions and military conflict, the city-state of Babylon took over and established an empire in Mesopotamia. Babylonian rulers constructed temples, roads, and an extensive canal system. They also organized laws.

- **Technology**

Nebuchadnezzar built **the Hanging Gardens of Babylon**, one of the Seven Wonders of the World. Babylon received little rain, and there were few stone slabs needed to hold terraces in place in the region. Engineers devised a chain pump that brought water from the Euphrates River to irrigate the gardens. The gardens were a lush mountain of vegetation in the middle of a flat, dry desert.

Government and Law – Hammurabi came to power in 1792 B.C.E., and is the best known of all Mesopotamian kings. As he conquered city-states and his empire grew, he wanted one set of laws for all of the diverse peoples he conquered. He sent legal experts throughout his kingdom to gather existing laws. Some were changed or removed before compiling the final list of 282 laws, known as **the Code of Hammurabi**.

The phrase "an eye for an eye" represents what many people view as a harsh sense of justice based on revenge. The entire code, however, is much more complex than that one phrase. The code outlines rules for witnesses and those making accusations of crimes. It details how theft or destruction of property should be handled and gives guidelines for dealing with trade and business problems.

The code also gives rules for family matters, such as marriage, divorce, and adoption. Payment amounts for the work of doctors and other professionals are outlined. The Code covers all types of issues related to farming and herding animals, and it also lays out rules on the ownership and sale of slaves.

Babylonians did not believe all people were equal. The code treated slaves, commoners, and nobles differently. Women had some rights, including the ability to buy and sell property and to obtain a divorce.

1.5.1.3. Assyrian Empire (1365 B.C.E. – 609 B.C.E.)

Assyria was located in the middle and northern part of Mesopotamia. While Babylonia is best remembered for its contributions in literature, architecture, and the law, Assyria is remembered for its military strength, advances in weapons, and conquests. In its time, the Assyrian Empire was the greatest the world had ever seen. Their armies were highly trained and professional. And their troops had a great deal of experience in battle.

Assyrian armies used movable towers and iron-headed battering rams for sieges on walled towns. Soldiers used iron weapons, which were much stronger than the bronze weapons of some of their foes. The Assyrians also built roads for quick and easy movement of troops, so that conquered rebelling kingdoms could easily be brought back under control.

With the wealth they obtained, the Assyrian kings built well-fortified and beautiful cities. In these cities they placed their grand palaces, some of which spanned several acres. The first glassmaking, the invention of backgammon, the early version of the lock and key, even the massage, are believed to be Assyrian inventions.

1.5.2. Ancient Egypt

The sands of the Nile River Valley hold many clues about one of the most mysterious, and artistic ancient civilizations. A great deal of evidence survives about how the ancient Egyptians lived, but questions remain.

- **Geography**

In 3,000 B.C.E., Egypt's geography looked similar to the way it looks today. The country was mostly covered by desert. But along the Nile River was a fertile land that was (and remains today) a life source for many people. None of the achievements of ancient Egypt would have been possible without the Nile River. There is always a connection between land and how a civilization develops.

The Nile is the longest river in the world. It flows north for nearly 4,200 miles. In ancient times, crops could be grown only along a narrow, 12-mile stretch of land that borders the river. Along the river were fruit trees, and fish swam in the Nile in great numbers.

- **Agriculture**

At the same time each year, the Nile flooded for about six months. This flooding left a rich layer of silt that was fit for growing wheat, beans, barley, or even cotton. Farmers learned to dig short canals leading to fields near the Nile. This provided fresh water for irrigation all year. By planting right after a flood, the Egyptians could have harvests before the next year's flood.

Egyptians needed to track days so they would know when to plant. They developed an accurate calendar based on the flooding of the Nile. It contained a year of 365 days divided into 12 months of 30 days each. The five extra days fell at the end of the year.

- **Economy and Technology**

Farmers began producing surplus crops that allowed people to have other jobs, such as trade or skilled craftwork. Egyptian artisans created copper tools such as chisels and needles that allowed them to make jewelry. Artisans also discovered how to make bronze by mixing copper and tin, which marked the beginning of the Bronze Age.

Evidence suggests that ancient Egyptians invented the potter's wheel. This tool made it easier to create pots and jars for storage, cooking, religious needs, and decoration. Writing also set the Egyptians apart from some of their neighbors. Egyptians used **hieroglyphics** or pictures to represent words or sounds.

Large reeds called papyrus grew wild along the Nile. Egyptians turned these reeds into material that could be written on (also called papyrus). The English word paper comes from the word **papyrus**. Calendars were one of the first things written on papyrus. Papyrus had many other uses. Boats were made by binding the reeds together in bundles. Baskets, mats, rope, and sandals were also created from papyrus.

- **Religion and Social Structure**

Egyptian society was organized like a pyramid. The gods were at the top. Egyptians believed that the gods controlled the universe. Therefore, it was important to keep them happy. They could make the Nile overflow, cause famine, or even bring death. Egyptian rulers, pharaohs, were believed to be gods in human form. They had total power over people. The pharaoh was responsible for protection and directed the army in case of a foreign threat or conflict. All laws were passed at the will of the pharaoh.

- Nobles and Priests were right below the pharaoh in status. Only nobles could hold government posts. They grew wealthy from tributes paid to the pharaoh. Priests were responsible for pleasing the gods.
- Soldiers fought in wars or put down uprisings within Egypt. During long periods of peace, soldiers also supervised peasants, farmers, and slaves who built pyramids and palaces.
- Skilled workers such as physicians and crafts persons made up the middle class. Merchants and storekeepers sold goods to the public.
- Slaves and farmers were at the bottom of the social structure pyramid. Slaves were captured as prisoners of war. They were forced to work on building projects. Farmers paid taxes in the form of grain that could be as much as 60 percent of their yearly harvest.

A small number of peasants and farmers moved up the social pyramid. Families saved money to send their sons to village schools to learn trades.

- **Government**

There were more than 30 dynasties in Egyptian history. Dynasties were powerful groups or families that ruled Egypt for a number of years. Dynasties helped keep Egypt united. This was a difficult task. Leaders faced periods of turmoil, rivals within Egypt, and foreign groups who wanted to conquer the region.

Most of the pharaohs who ruled Egypt for about 3,000 years were considered strong military leaders, successful traders, and overseers of great building projects. Pharaohs could not manage all these duties without assistance. The pharaoh appointed a chief minister called a vizier as a supervisor. The vizier ensured that taxes were collected.

Working with the vizier were scribes who kept government records. Scribes had mastered a rare skill in ancient Egypt — they could read and write.

After pharaohs died, huge stone pyramids were built as their tombs. Pharaohs were buried in chambers within the pyramids. For centuries, they were the tallest structures in the world. Pyramids are one of the Seven Wonders of the World. Pyramids were built for religious purposes.

Egyptians believed that when the physical body expired, the ka(soul) enjoyed eternal life. Those who passed the test of Osiris wanted to be comfortable in their lives beyond earth. The Great Pyramids were simply grand tombs of powerful pharaohs.

Ancient Egyptian civilization lasted for several thousand years. Many of its discoveries and practices have survived an even greater test of time.

1.5.3. Ancient India

In the 1920s, archaeologists discovered the remains of a 4,600 year-old city in the Indus River valley (in modern-day Pakistan and western India). A successful civilization with large cities had existed at the same time as Egyptian and Mesopotamian civilizations — in an area twice as large as each. The early civilization in India is also called the **Harappan civilization** because Harappa was one of the largest cities.

The remains of the Indus Valley cities continue to be discovered and interpreted today. With each new artifact, we learn more about the history and enduring influence of ancient India.



- **Geography and Agriculture**

Many rivers flowed through ancient India, making the land fertile. The Indus River flows from the Himalayan Mountains southward into the Arabian Sea. Monsoon rains and winter run-off from the mountains feed the Indus River. It was on the banks of the Indus River that early civilization flourished for nearly one thousand years.

Indus Valley farmers grew large amounts of food. They worked large fields using wooden ploughs pulled by oxen. Farmers made good use of water from the rivers. They sowed seeds after the rivers had flooded the fields, as floodwater made the soil rich. They planted different crops for winter (which was mild and wet) and summer (which was hot and dry). They were probably the first farmers to take water from underground wells. They

may have used river water to irrigate their fields. Farmers mainly grew wheat, barley, rice, dates, and peas.

At Harappa, evidence shows that about half the animal bones came from cattle. Farmers kept cows for milk and meat, and also used their skins for making leather. They also had sheep, goats, pigs, chickens and possibly donkeys and camels.

- **Culture**

Ancient India was unique. The people of ancient India did not build large monuments, or bury riches among their dead in golden tombs. They did believe in an afterlife and they had a system of social classes.

The remains of civilization in India provide us with clues about culture. Clay figurines of goddesses, for example, indicate that religion was important. Stone seals with different animal symbols and writings have been found throughout Harappa. The evidence suggests these seals were part of the same language system.

The blending of ideas and beliefs from various groups created the religion of Hinduism in ancient India. Hinduism believes in many gods and goddesses. However, they believe in one spiritual power called Brahman. The Upanishads are one of the sacred religious texts of Hinduism. The belief in reincarnation (rebirth of the soul) is an important idea in the Upanishads. Hinduism teaches that when a person dies, the soul is reborn in the body of another living thing. The actions of a person in this life affect this or her position in the next life.

- **Social Structure**

By 500 B.C.E., there was a strict social class system in India. A person's social class was determined by birth. Historians refer to this as **the caste system**. Caste members lived, ate, married, and worked with their own group. A person born into one caste rarely changed castes or mixed with members of other castes.

Classes ranked by job were referred to as **varnas**. Four varna categories were created to organize society along economic lines. Spiritual leaders and teachers were called **Brahmins**. Warriors and nobility were called **Kshatriyas**. Merchants and producers were called **Vaishyas**. Laborers were called **Sudras**.

Outcasts were called **untouchables** because they carried out the miserable tasks associated with disease and pollution, such as cleaning up after funerals, dealing with

sewage, and working with animal skin. The caste system was part of the enduring influence of ancient India, remaining strong until the second half of the twentieth century. In 1949, the Constitution of India created a legal basis for the emancipation of untouchables and for the equality of all citizens.

- **Government**

Little is known about the government of ancient India. There were no emperors and each city was likely governed by separate leaders. Ancient Indian civilization appears to have been a peaceful one. Very few weapons have been found and no evidence of an army has been discovered. Unearthed human bones show no signs of violence, and building remains show no sign of battle.

- **Technology and Economics**

Archaeologists have uncovered evidence that cities were well organized and sanitary. For protection from floods and polluted waters, the settlements were built on giant platforms and higher grounds. Streets were laid out in neat patterns of straight lines and right angles. The buildings along the roads were all made of bricks that were identical in size.

The brick houses of all city residents had bathing areas supplied with water from neighborhood wells. Complex drainage systems throughout the city carried dirty water and sewage outside of living spaces.



Ruins of Indus Civilization

Indus Valley smiths worked with copper and bronze to make ornaments, fishhooks, and spears. Merchants and farmers transported goods in wheeled carts drawn by bullocks. Pottery, textiles, and beads are evidence of skilled craftsmanship and successful trade. Their excellent craftsmanship and trade allowed the Harappan culture to spread widely and

prosper. Each time goods were traded or neighbors entered the gates of the cities to barter, Indian culture was spread.



Harappan Inscriptions

To ensure fair trade practices, artisans and merchants developed a uniform system of weights and measures. They determined the weight of goods using balance scales with weights of various sizes. They measured each with a ruler marked at exactly .66 centimeters (.264 inches).

1.5.4. Ancient China

- **Geography and Agriculture**

China is separated from the rest of Asia and the world by natural barriers. The Pacific Ocean is the eastern border. The Himalayan Mountains create a boundary to the south. The Gobi and Taklimakan deserts form the northern and western borders.



The Huang He (Yellow) and Yangtze Rivers flow through China. China's first farming villages developed along these rivers. The rivers overflowed their banks each spring, which brought fertile soil. Civilization began along the Huang He River and spread south to wetter land along the Yangtze River. The flooding of the Huang He River has created a fertile area in the North China Plain. The thick layer of fertile soil allowed farmers to grow a grain called millet, which has been an important food source in China for thousands of years. Other crops grown in ancient China included wheat, rice, and barley. Hunting was also common. Domesticated animals raised included pigs, dogs,

sheep, oxen, and even silkworms. To control the flooding, ancient Chinese civilization created dikes (protective walls) to hold back flood waters.

- **Government**

In the earliest years of civilization, China was not unified into a single country. There were small villages, each run by a chieftain. China had organized into dynasties by the time the Shang Dynasty began (around 1600 B.C.E to 1046 B.C.E). A dynasty is a line of rulers from the same family. Each ruler is a direct descendent from the last ruler. During Qin Dynasty (221B.C.E to 206 B.C.E), the title rulers of the dynasty began using the title “emperor.”

Kings (or emperors) defended their right to rule by claiming to be appointed by the gods. This appointment was called **the Mandate of Heaven**. If the emperor was ineffective, the gods could take away the Mandate of Heaven and give it to a different family. Once a new family gained power, all the nobles in the old dynasty agreed to stop fighting, because the new family had received the Mandate of Heaven and had the right to rule. This was part of the dynastic cycle.

- **Technology**

Recorded history in China begins with the **Shang dynasty**. The Shang were skilled workers in bone, jade, ceramics, stone, wood, shells, and bronze. The people of the Shang dynasty lived off of the land, and settled permanently on farms instead of wandering as nomads. It was during the Shang dynasty that bronze working became common. Bronze vessels for drinking were used in ceremonies. Bronze chariots and axes were used in battle. The tombs of Shang kings contained hundreds of small bronze objects.

The enduring influence of China is evident in the many Chinese inventions that are used by people today. These include paper, silk, gunpowder, the compass, the crossbow, printing, matches, wheelbarrows, the decimal system, the sundial, astronomy, porcelain, lacquer, pottery wheel, fireworks, paper money, seismograph, medicines, dominoes, jump ropes, kites, umbrellas, ink, calligraphy, animal harness, the abacus, and more.

- **Religion, Culture, and Social Structure**

Like most ancient civilizations, the Chinese saw natural events as the work of the gods. They also practiced ancestor worship. The ancient Chinese believed that after someone died, his or her spirit lived on in the afterworld. The spirits of family members,

who had died, watched over you. These spirits of your ancestors had magical powers. They could help you or hurt you. Family spirits included all of your ancestors, going back hundreds of years, any of one of whom could help or hinder.

The most important place in each ancient Chinese home was a shrine they used to honor their ancestors. They also brought gifts of food and wine to their temples, to honor the spirits of their ancestors. Celebrations were held to honor their ancestors. Ancestor worship was the Chinese way of keeping their ancestors happy.

Examples of the early Chinese writing system can be found on oracle bones, another artifact common to the Shang dynasty. Ancient Chinese priests commonly used tortoise shells and cattle bones to answer questions about the future. They interpreted the cracks formed by holes punched in the bones. Oracle bones also served as a way for the priests to write down the history of the dynasty and the timeline of kings. Today, over 150,000 oracle bones have been recovered.

Like many other ancient cultures, the Chinese created a social pyramid, with the king at the top, followed by the military nobility, priests, merchants, and farmers. Burials were one way in which the social classes were distinguished. The elite were buried in elaborate pit tombs with various objects of wealth for a possible use in the afterlife. The lesser classes were buried in pits of varying size based on status.

- **Trade Along the Silk Road**

The Silk Road was a trade route that went from China to Eastern Europe. It went along the northern borders of China, India, and Persia and ended up in Eastern Europe. This trade route grew significantly during the Han Dynasty (206 B.C.E to 220C.E.). It was called the Silk Road because one of the major products traded was silk cloth from China. The Chinese sold silk for thousands of years.



Besides silk, the Chinese also exported tea, salt, sugar, porcelain, and spices. Most of what was traded was expensive luxury goods. They imported, or bought, goods like cotton, ivory, wool, gold, and silver. The Silk Road also contributed to the spread of ideas and cultural practices throughout the Eastern Hemisphere.

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Review quiz

1. Questions for discussion:

- What role did irrigation systems play in the development of civilizations?
- What are the key traits of a civilization?
- How were humans living before civilizations?
- Describe two features of the economy in Sumerian city-states.

2. Multiple choice questions:

- (1) The early Indian civilization is also called Harappan civilization to refer to:
 - a. The name of the first Emperor.
 - b. The river crossing India.
 - c. The largest city.
 - d. The discoverer of the Indus Valley.
- (2) It was under Babylonian rule that the most famous early code of law was introduced by:
 - a. King Zhou.
 - b. King Hammurabi.
 - c. King Shang.
 - d. King Menes.
- (3) Egyptian civilization differed from Mesopotamian civilization by stressing:
 - a. The use of slave labor.
 - b. The use of river water to nourish the crops.
 - c. Intense religious practice.
 - d. More centralized government.
- (4) What was one reason for the development of an early civilization in the Tigris-Euphrates river valleys?
 - a. It created a written set of laws for all to see.
 - b. The rivers provided a direct trade route.
 - c. Flooding left rich soil ideal for farming.
 - d. The rivers flowed into the Mediterranean

Part Two:

Introduction to the Humanities



The humanities are concerned with understanding and exploring human society, culture, values, beliefs, and traditions. They seek to answer fundamental questions about human nature, history, and the world around us. The humanities also explore the ways in which humans express themselves, through language, art, music, and literature.

Unit I- Overview on the Humanities

Preview

- **What is the definition of humanities and how has it evolved over time?**
- **What are the key disciplines that make up the humanities, and how do they relate to one another?**

2.1.1. Meaning of the Humanities

a. Humanus – Humanitas – Human, Humanity – it refers to the quality of being a human; “huma” (civilized, cultured).

b. Branch of Learning – it refers to the study of the arts. As a study, its material object is “artwork” and its formal object is “creativity and appreciation.”

c. Misconceptions on the term Humanities: It should not be confused with the terms:

- **Humanism** – specific philosophical belief.
- **Humanitarianism** – concern for charitable works.

2.1.2. Defining the Humanities

The Heart of the Matter (Report of the American Academy of Arts & Science’s Commission on the Humanities and Social Sciences to the U. S. Congress in June 2013): “Since the nineteenth century the humanities have generally been defined as the disciplines that investigate the expressions of the human mind. Such expressions include language, music, art, literature, theatre, and poetry. Thus, philology, linguistics, musicology, art history, literary studies, and theatre studies all belong to the realm of the humanities.”

According to the British Academy for Humanities & Social Sciences, “The humanities are academic disciplines that study human culture. The humanities use methods that are primarily critical, or speculative, and have a significant historical element—as distinguished from the mainly empirical approaches of the natural sciences. The humanities include ancient and modern languages, literature, philosophy, religion, and visual and performing arts such as music and theatre. Areas that are sometimes regarded as social sciences and sometimes as humanities include history, archaeology, anthropology,

area studies, communication studies, classical studies, law and linguistics.... The humanities and social sciences teach us how people have created their world, and how they in turn are created by it.”

2.1.3. History of the Humanities

The English word “humanities” derives from an educational program introduced in ancient Rome under the heading of *humanitas*. The ancient Greeks did not speak of humanities per se, but devices for dealing with the accomplishments of humans were developed in the dialogues of Plato; Aristotle’s treatises on logic, rhetoric, and poetics; and other writers’ pronouncements on grammar, music, and higher learning. The Romans gave us the Latin root of the word, the subject as a distinct object and body of content, and a framework of terms and distinctions for discussing related issues. Italian humanists, who were the first to actually be called humanists, aligned the subject with works of classical antiquity in the curriculum of the *studia humanitatis*. During the sixteenth and seventeenth centuries, the discovery of new civilizations and rise of modern empirical science added to the general body of knowledge and, by the eighteenth and nineteenth centuries, the scope of humanities was expanding with scholarly interest in English and other languages, the new fields of comparative philosophy and folklore, and recovery of the vernacular literatures of the Middle Ages.

As a result of this history, the word humanities carries many connotations. It stands for a tradition of knowledge and aesthetic expression that is vested in a canon of works and ideas. It invokes values of wisdom and normative qualities required for humane conduct, ethical decision-making, and civic responsibility. It designates skills of inquiry, communication, and reflection. It distinguishes particular objects, such as novels, paintings, musical compositions, philosophical and religious treatises, and historical documents. It labels specific subjects, especially literature, languages, the arts, music, philosophy, history, and religion. And, over the course of the twentieth century, it took on new meanings as disciplinary practices changed, new interdisciplinary fields arose, and the boundaries of humanities and social sciences were crossed.

2.1.4. Why Study Humanities?

1. Through Humanities, we can be connected to places we have not visited, understand the past or history which has significance to the present. It makes us encounter great minds and hearts of human history.
2. Through Humanities, we will be studying what humans have found valuable or good throughout the time.
3. Through Humanities, we experience connection between culture and community through different art exposures – museum visits, concerts, theatre performance, and support of local artists.
4. Through Humanities, we increase our respect for cultural and individual differences through knowledge of achievements and of world civilization.
5. Through Humanities, we gain a global perspective through the knowledge of world cultures.

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Review quiz

1. Questions for discussion:

- How do the humanities differ from other fields of study, such as the social sciences and natural sciences?
- What are some of the major themes and ideas that are explored within the humanities, and how have these changed over time?
- How do the humanities help us understand and engage with the world around us, and what is their role in society?
- How do different cultures and societies approach the study of humanities, and what are some of the key differences and similarities?

2. Multiple choice questions:

1. Which of the following best describes the humanities?
 - A. The study of living organisms and their interactions
 - B. The study of human society and social relationships
 - C. The study of language and communication
 - D. The study of human culture and expression
2. Which of the following is NOT a discipline typically included in the humanities?
 - A. History
 - B. Physics
 - C. Literature
 - D. Philosophy
3. Which of the following is a central goal of the humanities?
 - A. To advance scientific knowledge and understanding
 - B. To promote economic growth and development
 - C. To explore and understand human experience and expression
 - D. To develop technological innovations

Unit II- Overview on Arts

Preview

- **How do we define arts?**
- **What is the role of art in society, and how can art be used to promote social change?**

Arts have been an essential part of the humanities for centuries, playing a crucial role in human expression, creativity, and communication. Art plays a unique and significant role as it provides a means for people to express themselves, their culture, and their experiences in ways that are powerful and meaningful.

The arts have been a fundamental part of human history, with cave paintings, sculptures, and other artefacts dating back thousands of years. These early works of art were created for a variety of reasons, such as religious, political, and social purposes, and they often serve as a means of communication and expression for ancient peoples. Arts also contribute to shape cultural identity and to be a powerful tool for celebrating cultural heritage and promoting cultural awareness.

2.2.1. Defining Arts

Arts refer to a broad range of creative activities that involve the use of imagination, skill, and creativity to produce works that are intended to be appreciated for their beauty, emotional power, and expressive qualities.

The arts can include **visual arts**, such as painting, sculpture, and photography, as well as **performing arts**, such as theatre, dance, and film. Other forms of art include literature, poetry, architecture, and design.

Artists use various materials, techniques, and mediums to create their works, and their pieces can be both representational or abstract. The arts have been an integral part of human culture for thousands of years, and they continue to play a significant role in society today, providing a means of expression, entertainment, and cultural identity.

- **Art Concept or Fact?**

- Art is either a concept or a fact. As a concept, it is subject to be understood and be grasped by any perceiver. Furthermore, it cannot be defined because it springs from the ideas and emotions of man concretized by means of any sensuous material.
- But, art as a fact is observable; is that which is known through the senses. It refers then to any creative work of an artist that can easily be described upon noticing the different mediums being used and the context in which it is produced.

- **Art and Experience**

All art demands experience. There can be no appreciation of art without experience. An experience is something that affects your life. Persons affected by art experience are: the person of the artist and the person of the percipient. The main characteristics of experience are as follows:

- It must be personal and individual. It must not exactly be the same as that of any other person.
- Experience is accompanied by emotion or emotional reaction. You like it or you do not like it.

- **Artist vs. Craftsman**

The word art originally meant skill, ability, or craft (corresponding to the Greek *techne* from which we derive the words like technical and technique). In the ancient world, a "work of art" was simply any object that required skill or craft in its production. Only gradually, beginning about the middle of the 17th century, did work of art mean a work of fine or high art.

The artisan or the craftsman is not expected to be original and he is good at his job to the extent that he can successfully follow the relevant rules. A work of a craft is good if it matches the appropriate template and performs the desired function.

The artist must be creative and original. Good art cannot be produced by slavish-rule following and imitation. Great artists are genius whose works transcend the rules and conventions of their time.

2.2.2. Characteristics of Art Works

The various characteristics of an art work are as follows:

- They are man-made;
- They are universal;
- They are united;
- They are diversified;
- They are expressive;
- They are creative; and
- They are beautiful

2.2.3. Diversity in Arts

The arts are remarkable in their diversity, not only in the subject matter but also in the materials and in the forms. No rules can govern either in creation or in the appreciation. The artist is influenced by the world around him, so that his work reflects the time and the place in which he lives. If artists or critics do set up rules to follow, other artists and critics will prove the rules false. Arts change as life changes. Authorities in arts state that the work of an artist must be judged against the background of the time in which he lived.

2.2.4. Functions of the Art

❖ **The personal functions** of art (art and the individual) are the most difficult to explain in any great detail. There are many of them, and they vary from person to person. We will limit to the following:

- **Order** – it gives order to a messy and disorderly personal world.
- **Chaotic** – it gives chaos or disorder when the artist feels life is too boring, staid and ordinary.
- **Therapeutic** – for both the artist and the viewer. For example, the choice of music for hospitals, mentally disturbed patients, massage parlors.
- **Religious and Spiritual.**
- **Biological** – ways to adorn and decorate ourselves in order to be attractive enough to others.

❖ Art has social functions (art and society) when it addresses aspects of (collective) life, as opposed to one person's point of view or experience. Art performs social function when:

- **Influencing Social Behavior** (Collective Behavior). Many works of art influence the way we think, feel or act. It may cause us to laugh, arouse indignation, or as a source in changing, correcting, improving the human condition or shaping the society (social change).

- **Display and Celebration**

- Sculpture and painting are commemoration of personages in society: the statues of national heroes that grace our parks and plazas.

- Rituals have played an important role in people's lives and have influenced the growth of certain arts as well.

- Festivals – involve rituals of some kind, and these in turn, employ arts.

- **Social Description** - Artwork reveals how people thought, felt, and lived in certain historical period. For example, the painting that portrays the many people one in planting or harvesting rice, describes the value of unity, camaraderie spirit among Filipinos.

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Review quiz

1. Questions for discussion

- What are some of the most influential artists of the 20th century, and what impact have they had on the art world?
- How has technology influenced the world of art, and what are some examples of how artists are using technology to create new forms of expression?
- What are some of the key elements of visual design, and how do designers use them to create effective visual communication?

Salihah Belemmi

Unit III- Introduction to Culture

Preview

- **How is culture transmitted from one generation to the next?**
- **What is cultural diversity?**

Culture is the ways of life that are common to a society. The culture of any society represents generalizations about the behavior of many members of that society. Culture does not describe the personal habits of any one individual. Common ways of behaving in different societies vary enormously. For example, in some societies arranged marriages are the norm, but such practices are frowned upon in other societies. From language to religion, music to fashion, and cuisine to art, culture is fundamental aspect of human experience that shapes our perceptions, values and identities. In some cultures, like those in New Guinea, people paint their entire bodies with intricate designs whereas in others, like the United States, only the faces of the female are painted.

2.3.1. Defining culture

The concept of culture is basic to what anthropology is all about. Anthropologist Clyde Kluckhohn once defined culture as all the “historically created designs for living, explicit and implicit, rational, irrational, and non-rational that may exist at any given time as potential guides for the behavior of man.” In contrast with psychologists, who are interested primarily in describing and explaining individual behavior, anthropologists tend to make **cultural generalizations**. These cultural generalizations focus on aggregate behaviors within a society or values and beliefs that are commonly shared. Each culture has its own patterns of thought, action, and expression dominated by a certain theme that is expressed in social relations, art, and religion. People can live in competitive as well as cooperative societies, in peaceful as well as **aggressive** societies, in trusting as well as suspicious societies.

In virtually every society, there are distinct variations in ways of life among groups of people. These variations often are referred to as **subcultures**. They are frequently observed in such things as distinctive language, music, dress, and dance. Subcultures may center on race or ethnicity, or they may focus on age (the “youth culture”) or class.

Subcultures also may evolve out of opposition to the beliefs, values, or norms of the dominant culture of society—for example, a “drug culture,” a “gang culture,” or a “hip-hop culture.”

Multiculturalism generally refers to acknowledging and promoting multiple cultures and subcultures. It seeks to protect and celebrate cultural diversity—for example, Spanish-language usage, African American history, and Native American heritage. Multiculturalism tends to resist cultural unification—for example, English-only education, an emphasis on the study of Western civilization, and the designation of “classic” books, music, and art. Multiculturalism invites students to formally explore the ways of life of their own subculture—Hispanic, African American, Native American, or Asian history, for example. Multiculturalism also enables students to learn about societies other than their own—for example, non-Western cultures of Asia or Africa or traditional cultures of the Mayas or Aztecs.

2.3.2. Components of culture

Anthropologists often subdivide a culture into various components in order to simplify thinking about it. These components of culture—symbols, beliefs, values, norms, sanctions, and artifacts—are closely related in any society (Harrison, 2011).

- **Symbols**

Symbols are culturally created and play a key role in the development and maintenance of cultures. A heavy reliance on symbols—including words, pictures, and writing—distinguish human beings from other animals. A **symbol** is anything that has meaning bestowed on it by those who use it. Words are symbols and language is symbolic communication. Objects or artifacts can also be used as symbols: The symbol of a cross is a visual representation of Christianity; a burning cross is a symbol of hate. The color red may stand for danger, or it may be a symbol of revolution. The creation and use of such symbols enable human beings to transmit their learned ways of behaving to each new generation.

- **Beliefs**

Beliefs are generally shared ideas about what is true. Every culture includes a system of beliefs that are widely shared, even though there may be some disagreement

with these beliefs. Culture includes beliefs about marriage and family, religion and the purpose of life, and economic and political organization. For example, in Saudi Arabia, cultural beliefs are strongly linked to Islam, that country's predominant religion. There, because Friday is the holy day, many businesses are closed on Thursday and Friday, rather than on Saturday and Sunday. The difference in this culture's "weekend" is reflective of how beliefs influence a society's culture.

- **Values**

Values are shared ideas about what is good and desirable. Values tell us that some things are better than others. They provide us with standards for judging ways of life. Values may be related to beliefs as beliefs can justify our values. One case in point: In the United States, the idea of nepotism—showing favoritism to one's relatives for employment, for example—is often frowned upon. But in Saudi Arabia, nepotism is viewed positively because it means that you are surrounding yourself with known and trusted individuals. This value reflects the belief in Saudi Arabia that family is extremely important, which emphasizes reliance on family as a support structure.

- **Norms**

Norms are shared rules and expectations about behavior. Norms are related to values in that values justify norms. If, for example, we value freedom of speech, we allow people to speak their minds even if we do not agree with them. The norm of tolerance derives from the value that we place on individual freedom. Fairly trivial norms, like lining up at ticket windows instead of pushing to the front, or like "sticking to the right" in a crowded corridor, are called **folkways**. Folkways may determine our style of clothing, our diet, or our manners. **Mores** (pronounced "morays") are more important norms. These are rules of conduct that carry moral authority; violating these rules directly challenges society's values. For example, a young Indian couple might challenge an important norm, like arranged marriage, by opting to marry for romantic love.

- **Sanctions**

Sanctions are the rewards and punishments for conforming to or violating cultural norms. Rewards—for example, praise, affection, status, wealth, and reputation—reinforce cultural norms. Punishments—for example, criticism, ridicule, ostracism, penalties, fines, jail, and executions—discourage violations of cultural norms. But conformity to cultural

norms does not depend exclusively on sanctions. Most of us conform to our society's norms of behavior even when no sanctions are pending and even when we are alone. For example, most people stop for a red light even at a deserted traffic intersection, making it less likely that an accident will occur. Because we have been taught to do so, because we do not envision any alternatives, because we share the values on which the norms are based, or because we view ourselves as part of society.

- **Artifacts**

An artifact is a physical product of a culture. An artifact can be anything from a piece of pottery or a religious object from an ancient society to a musical composition, or a high-rise condominium. But usually we think of an artifact as a physical trace of an earlier culture about which we have little written record. Anthropologists and archaeologists try to understand what these early cultures were like from the study of the artifacts they left behind.

2.3.3. The nature of culture

Cultural anthropologists rely on four key approaches when examining culture: functionalism, the materialist perspective, idealism, and cultural relativism (Zerihun, 2005).

- **Functionalism**

Many anthropologists approach the study of culture by asking what functions a particular institution or practice performs for a society. Functionalism assumes that there are certain minimum biological needs, as well as social and psychological needs, that must be satisfied if individuals and society are to survive. For example, biological needs might include food, shelter, bodily comfort, sexual needs, reproduction, health maintenance, physical movement, and defense.

- **Materialism**

Another approach to the study of culture emphasizes the importance of the ways in which humans relate to their social and natural environments. These anthropologists believe that acquiring the materials essential for survival shape the relations that people have with one another and with their environment. Securing their material well-being means that people will attempt to maximize the natural resources at their disposal. Thus,

humans form groups to organize the acquisition of material goods, whether through bands of hunters, farming communities, or modern stockbrokers.

Some materialist anthropologists emphasize the role of technology, defined as both the tools and the knowledge humans use to overcome their environment and meet their material needs (Stockard, 1997). Technology and the environment impact culture. Thus, technology and the effort to use the environment to fulfill one's material needs influence a wide variety of practices and social institutions including marriage practices, family structure, religious practices, economic structures, and political system.

- Idealism

While the materialist approach is important for modern anthropologists, another important perspective in anthropology is idealism. Idealism focuses on the importance of ideas in determining culture. Proponents of idealism believe that the inherent uniqueness of humans and their desire for meaning beyond material well-being is defining and essential to what shapes culture (Kottak, 2002). Indeed, idealists assert that the components of needs and the resources to meet them all are socially constructed (by a culture of ideas). Think of the idea of hunger. In an affluent society, you might ask someone, "Are you hungry for a slice of pizza?" The individual might accept or reject the offer of pizza, depending on absolute hunger or on craving. In other cultures, hunger is hunger and food (whatever is available) satisfies that hunger. Many cultures reject a wide variety of food for religious or cultural reasons: Americans typically reject horsemeat, reptiles, dog and cat meat, insects, and many plants. Both Muslims and Jews reject pork, and Hindus reject beef.

Culture is an essential aspect of the human experience, shaping our perceptions, values, and identities. From art to religion, language to food, every aspect of culture provides a unique perspective on the world and offers a way for individuals to express themselves creatively. As our world becomes increasingly globalized, it is crucial to recognize and appreciate the diversity of cultures that exist and to celebrate the unique contributions that each one makes to the human experience.

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Review quiz

1. Statements for discussion:

- Explain each component of culture.
- Discuss anthropological approaches to the study of culture.
- What is cultural relativism?
- How does culture influence individual and social behavior?

2. Multiple choice questions:

1. What is the term used to describe the process by which an individual or group adopts the customs and practices of another culture?
 - a) Assimilation
 - b) Enculturation
 - c) Acculturation
 - d) Multiculturalism
2. What is the term for the set of shared beliefs, values, customs, behaviors, and artifacts that characterize a group or society?
 - a) Culture
 - b) Ethnicity
 - c) Tradition
 - d) Religion
3. Which type of culture refers to the tangible artifacts produced by a society?
 - a) Material culture
 - b) Non-material culture
 - c) High culture
 - d) Popular culture
4. Which term refers to the belief that one's own culture or group is superior to others?
 - a) Cultural relativism
 - b) Cultural pluralism
 - c) Cultural imperialism
 - d) Ethnocentrism
5. Which term refers to the process by which a culture becomes dominant over other cultures?
 - a) Cultural relativism
 - b) Cultural pluralism
 - c) Cultural imperialism
 - d) Ethnocentrism
6. What is the term used to describe the blending of elements from different cultures to form a new cultural entity?
 - a) Multiculturalism
 - b) Hybridization
 - c) Acculturation
 - d) Assimilation

Unit IV- Introduction to Philosophy

Preview

- **What is philosophy and what are its main branches?**
- **What is the difference between deductive and inductive reasoning?**

2.4.1. Meaning of Philosophy

The word philosophy is derived from the Greek words *philia* (love) and *sophia* (wisdom) and it means “the love of wisdom.” Pythagoras was said to have been the first man to call himself a philosopher; in fact, the world is indebted to him for the word philosopher. It is said that when Leon, the tyrant of Philius, asked him of who he was, he said, “a Philosopher” and he likened the Philosopher to spectators at ancient games. Before that time, the wise men had called themselves a sage, which was interpreted to mean those who know. Pythagoras was more modest. He coined the word philosopher, which he defined as the one who is attempting to find out. According to him, men and women of the world could be classified into 3 groups: 1. those that love pleasure; 2. those that love activity and 3. those that love wisdom.

In more explicit terms, Philosophy is the study of general and fundamental problems, such as those connected with existence, knowledge, values, reason, mind, and language. Philosophy is the rational attempt to formulate, understand, and answer fundamental questions.

2.4.2. Nature of Philosophy

1. Philosophy is a set of views or beliefs about life and the universe, which are often held uncritically. We refer to this meaning as the informal sense of philosophy or “having” a philosophy. Usually when a person says “my philosophy is,” he or she is referring to an informal personal attitude to whatever topic is being discussed.

2. Philosophy is a process of reflecting on and criticizing our most deeply held conceptions and beliefs. These two senses of philosophy— “having” and “doing”— cannot be treated entirely independent of each other, for if we did not have a philosophy in the formal, personal sense, then we could not do a philosophy in the critical, reflective sense.

Having a philosophy, however, is not sufficient for doing philosophy. A genuine philosophical attitude is searching and critical; it is open-minded and tolerant—willing to look at all sides of an issue without prejudice. To philosophize is not merely to read and know philosophy; there are skills of argumentation to be mastered, techniques of analysis to be employed, and a body of material to be appropriated such that we become able to think philosophically. Philosophers are reflective and critical.

3. Philosophy is a rational attempt to look at the world as a whole. It seeks to combine the conclusions of the various sciences and human experience into some kind of consistent world view. Philosophers wish to see life, not with the specialized slant of the scientist or the businessperson or the artist, but with the overall view of someone cognizant of life as a totality.

4. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts. Certainly this is one function of philosophy. In fact, nearly all philosophers have used methods of analysis and have sought to clarify the meaning of terms and the use of language. Some philosophers see this as the main task of philosophy, and a few claim this is the only legitimate function of philosophy.

5. Philosophy is a group of perennial problems that interest people and for which philosophers always have sought answers. Philosophy presses its inquiry into the deepest problems of human existence. Some of the philosophical questions raised in the past have been answered in a manner satisfactory to the majority of philosophers. Many questions, however, have been answered only tentatively, and many problems remain unsolved. “What is truth?”/“What is the distinction between right and wrong?”/“What is life and why am I here?”/“Why is there anything at all?”

2.4.3. Importance of Philosophy

- a. The study of Philosophy enables us to think carefully and clearly about important issues.
- b. In studying Philosophy, we learn to take a step back from our everyday thinking and to explore the deeper, bigger question which underpins our thought.
- c. The focus in the study of Philosophy is to learn not what to believe, but how to think.
- d. Studying philosophy sharpens your analytical abilities, enabling you to identify and evaluate the strengths and weaknesses in any position.

- e. It hones your ability to construct and articulate cogent arguments of your own.
- f. It prompts you to work across disciplinary boundaries and to think flexibly and creatively about problems which do not present immediate solutions.
- g. Because philosophy is an activity as much a body of knowledge, it also develops your ability to think and work independently.

2.4.4. Branches of Philosophy

Historically, philosophical concerns have been treated under these broad categories:

(a) Logic, (b) Metaphysics, (c) Epistemology, and (d) Value theory.

a. **Logic** is the systematic study of the rules for the correct use of these supporting reasons, rules we can use to distinguish good arguments from bad ones. Most of the great philosophers from Aristotle to the present have been convinced that logic permeates all other branches of philosophy. The ability to test arguments for logical consistency, understand the logical consequences of certain assumptions, and distinguish the kind of evidence a philosopher is using are essential for “doing” philosophy.

b. **Metaphysics** is another branch of Philosophy. For Aristotle, the term metaphysics meant “first philosophy,” discussion of the most universal principles; later the term came to mean “comprehensive thinking about the nature of things.” It means, usually, the study or theory of reality. The questions of metaphysics are: what is reality? What is real? Is reality some kind of “thing”? Is it one or is it many? If it is one, then how is it related to many things around us? Can ultimate reality be grasped by five senses, or is it supernatural or transcendent? Metaphysics undoubtedly is the branch of philosophy that the modern student finds most difficult to grasp. Metaphysics attempts to offer a comprehensive view of all that exists. It is concerned with such problems as the relation of mind to matter, the nature of change, the meaning of “freedom,” the existence of God, and the belief in personal immortality.

c. **Epistemology** is the technical term for the theory of knowledge; it comes from the Greek word episteme, meaning “knowledge.” In general, epistemology is the branch of philosophy that studies the sources, nature, and validity of knowledge. There are three central questions in this field:

-What are the sources of knowledge? Where does genuine knowledge come from or how do we know? This is the question of origins.

-What is the nature of knowledge? Is there a real world outside the mind, and if so can we know it? This is the question of appearance versus reality.

-Is our knowledge valid? How do we distinguish truth from error? This is the question of the tests of truth, of verification.

-Traditionally, most of those who have offered answers to these questions can be placed in one of two schools of thought—rationalism or empiricism. The rationalists hold that human reason alone can discover the basic principles of the universe. The empiricists claim that all knowledge is ultimately derived from sense experience and, thus, that our knowledge is limited to what can be experienced. It should be clear that there is a necessary relation between metaphysics and epistemology. Our conception of reality depends on our understanding of what can be known. Conversely, our theory of knowledge depends on our understanding of ourselves in relation to the whole of reality.

d. **Value Theory** is the branch of philosophy that studies values. It can be subdivided into ethics, aesthetics, and social and political philosophy. In broad terms ethics concerns itself with the question of morality. What is right and what is wrong in human relations? Within morality and ethics there are three major areas: descriptive ethics, normative ethics, and metaethics. Descriptive ethics seeks to identify moral experience in a descriptive way. We seek to identify, within the range of human conduct, the motives, desires, and intentions as well as overt acts themselves.

- **Ethics**
- Descriptive ethics consider the conduct of individuals, or personal morality; the conduct of groups, or social morality; and the culture patterns of national and racial groups.
- A second level of inquiry is normative ethics (what ought to be). Here philosophers try to work out acceptable judgments regarding what ought to be in choice and value. “We ought to keep our promises” and “you ought to be honorable” are examples of normative judgments— of the moral ought, the subject matter of ethics.
- Third, there is the area of critical or metaethics. Here interest is centered on the analysis and meaning of the terms and language used in ethical discourse and the kind of

reasoning used to justify ethical statements. Metaethics does not propound any moral principle or goal (except by implication), but rather consists entirely of philosophical analysis. “What is the meaning of ‘good’?” and “Can ethical judgments be justified?” are typical problems for metaethics.

- **Aesthetics**

It concerns the theory of art and beauty. Questions of art and beauty are considered to be part of the realm of values because many philosophical problems in aesthetics involve critical judgments. There are wide differences of opinion as to what objects call forth the aesthetic response, and what beauty really is. Our concepts of beauty may differ not because of the nature of beauty itself, but because of varying degrees of preparation in discerning beauty. Therefore, if we cannot perceive beauty in objects that others find beautiful, it may be wise to withhold judgment until we are capable ourselves of making a competent analysis of the aesthetic experience.

2.4.5. Social and Political Philosophy

Social and political philosophy investigates value judgments concerning society, the state, and the individual’s relation to these institutions. The following questions reflect the concerns of social and political philosophy:

- Why should individuals live in society?
- What social ideals of liberty, rights, justice, equality and responsibility are desirable?
- Why should anyone obey any government?
- Why should some individuals or groups have political power over others?
- What criteria are to be used in determining who should have political power?
- What criteria are to be used in determining the scope of political power, and what rights or freedoms should be immune from political or legal control?
- To what positive goals should political power be directed, and what are the criteria for determining this?

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Salihah Belemmi

Review quiz

1. Questions for discussion:

- Who were some of the most influential philosophers in history?
- What is the relationship between mind and body?
- What is the role of ethics in philosophy?
- What is the meaning of life and how can it be found?

2. Multiple choice questions:

1. Which philosopher argued that "I think, therefore I am"?

- a) Plato
- b) René Descartes
- c) Immanuel Kant
- d) John Locke

2. Which philosopher is known for his concept of the "social contract"?

- a) John Locke
- b) Adam Smith
- c) Karl Marx
- d) Jean-Jacques Rousseau

3. What is the philosophical theory that holds that knowledge is derived from sensory experience called?

- a) Empiricism
- b) Rationalism
- c) Idealism
- d) Pragmatism

4. Match questions a-c (below) to the three branches of philosophy.

- i. metaphysics
- ii. epistemology
- iii. ethics

- a. Is it ever acceptable to tell a lie?
- b. How can we be sure that we really know something?
- c. Is there a part of us that lives on after we die?

Unit V- Introduction to Religion

Preview

- What are the major religions of the world?
- What is the difference between monotheism, polytheism, and pantheism?

In the beginning, the most basic, primitive form of religious belief is found in animism. Some primitive societies in Africa and South America are animistic. Contact with the natural world is most important (respect for nature). Animism with a person who understands and guides access to these spirits is shamanism.

Through time, cultures developed concepts of gods as a way to understand the world around them. Theism was the belief in God or gods. The first true religions were established by creating sets of customs and practices that allowed people the means to better understand the gods or God. Egypt, Mesopotamia, Indus River Valley societies are the first civilizations in which religion existed.

2.5.1. Definitions of Religion

Sociologists study religion the same way they study other social institutions, like education or government. The aim is primarily to understand religions, but included in trying to understand religions is the aim of trying to predict what religions will eventually do (or what will become of religions). To do this, sociologists employ demographic techniques, survey analysis, ethnography, and various other methodological approaches. It is important to note that sociologists study religion not to prove, disprove or normatively evaluate religion; they are not interested in whether a religion is right or wrong.

- **Sacred vs. Profane**

Perhaps the most well-known definition of religion is that provided by Emile Durkheim who argued that the definition of religion hinged on the distinction between things that are sacred (set apart from daily life) and things that are profane (everyday, mundane elements of society). “A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into a single moral community called a Church, all those who adhere to them” (Durkheim 2001: 46). The sacred elements of social life are what make up religion.

- **Religion as Existential Questioning**

Another definition of religion among social scientists (particularly social psychologists) views religion as any attempt to answer existential questions (e.g., 'Is there life after death?'). This definition casts religion in a functional light as it is seen as serving a specific purpose in society. As is the case with the sacred/profane typology, this definition is also often critiqued for being broad and overly encompassing.

- **Religion as Supernature**

The third social scientific definition views religion as the collective beliefs and rituals of a group relating to supernature. This view of religion draws a kind of ambiguous line between beliefs and rituals relating to empirical, definable phenomena and those relating to indefinable or unobservable phenomena, such as spirits, god(s), and angels. Despite the problems with this last definition, it does most closely adhere to the traditional (and popular) view of what constitutes a religion.

- **Structural-Functional**

The Structural-Functional approach to religion has its roots in Emile Durkheim's work on religion. Durkheim argued that religion is, in a sense, the celebration and even (self-) worship of human society. Given this approach, Durkheim proposed that religion has three major functions in society: – social cohesion (religion helps maintain social solidarity through shared rituals and beliefs), social control (religious based morals and norms help maintain conformity and control in society; religion can also legitimize the political system, and providing meaning and purpose (religion can provide answers to existential questions). The primary criticism of the structural-functional approach to religion is that it overlooks religion's dysfunctions.

- **Social-Conflict**

The social-conflict approach is rooted in Marx's analysis of capitalism. According to Marx, religion plays a significant role in maintaining the status quo. Marx argued that religion was actually a tool of the bourgeoisie to keep the proletariat content. Marx argued that religion is able to do this by promising rewards in the after-life rather than in this life. For Marx, it would be necessary for the proletariat to throw off religion and its deceit about other-worldly rewards in order for the proletariat to rise up against the bourgeoisie and gain control over the means of production so they could realise this-worldly rewards. Thus,

the social-conflict approach to religion highlights how it functions to maintain social inequality by providing a worldview that justifies oppression.

- **Social Constructionist**

The social constructionist approach to religion presents a naturalistic explanation of the origins of religion. For the social constructionist, religion is not created by (or for) supernatural beings but rather is the result of societies delineating certain elements of society as sacred. In the social constructionist frame of mind, these elements of society are then objectified in society so they seem to take on an existence of their own. As a result, they can then act back on the individual (e.g., the influence of a religion on the individual).

- **Social-Psychological**

The primary social-psychological reason why religion continues to exist is because it answers existential questions that are difficult, if not impossible, to address scientifically. For instance, science may not be able to address the question of what happens when someone dies other than to provide a biological explanation (i.e., the body's cells eventually die due to lack of nutrition, the body then decomposes, etc.). Science is also unable to address the question of a higher purpose in life other than simply to reproduce or exist. Finally, science cannot disprove or prove the existence of a higher being. Combined, these three social-psychological components explain the continued high levels of religiosity in some parts of the world – People are afraid of things they do not understand (death), they feel they need a purpose in life to be happy, and they are socialized into religion and believing in God(s) by parents.

2.5.2. World's Main Religions

- **Islam**

- a. Beliefs

Muslims believe in one God – an omniscient, omnipotent and omnipresent entity which has always existed. This God rules over the universe with justice, mercy and compassion.

- b. Lifestyle

There is a great variation in the way that Muslims practice and interpret their faith. Shari'ah law is widely observed by Muslims and this covers issues such as marriage,

family rights and inheritance. Muslims should live according to God's command but they should also live by the **law of the land where they reside**.

- **Christianity**

- a. Beliefs

Christians believe in the holy Trinity: God the Father, God the Son and God the Holy Spirit. All Christians respect Mary, the mother of Jesus, but some aspects of Christianity (such as Catholics) do so to a greater degree. They believe in life after death, but the condition attained by the soul is dependent on the grace of God – and salvation cannot be earned during a human lifetime.

- b. Lifestyle

Christians follow the example set by Christ – i.e. doing what they think Jesus would have done in any particular situation – especially when faced with moral dilemmas. Some churches ban alcohol, drugs, gambling, meat eating and others do not. Christians try to live their lives with faith, hope and love.

- **Judaism**

- a. Beliefs

There is a great diversity between the beliefs and practices of Jews in different parts of the world. However, all of them believe in a God who created the universe and who continues to govern it.

- b. Lifestyle

Jewish people follow specific dietary regulations. Judaism focuses on how God's plan for all creation is expressed in relationships, be that between humans or between man and God.

- **Buddhism**

- a. Beliefs

Buddhists believe in an ultimate reality – not a 'God', and Buddha is not a prophet, rather a 'teacher of gods'. For Buddhists, being born human offers an opportunity for emancipation from the endless succession of life, death and rebirth. Buddhists believe in Karma – actions bring their consequences.

- b. Lifestyle

A peaceful life is the goal of Buddhists. The Five Precepts (Panchasila) are the moral guidelines that Buddhists try to live by and adapt to their personal circumstances. Some examples are: avoid taking life and harming living things, avoid contact with drugs and alcohol, live simply and show compassion at all times.

- **Hinduism**

- a. Beliefs

Brahman is the source from which everything proceeds and the goal to which everything returns. The goal of Hindu's is for their soul to gain reunion with Brahman through a cycle of birth, life, death and rebirth. Hindus also believe in the law of Karma (i.e. cause and effect).

- b. Lifestyle

Hindus have a great deal of flexibility in determining their own personal values and how best to put them into practice. Most Hindus are vegetarian and also avoid alcohol and drugs. Hindus tend to support charity and have a great sense of community.

- **Jainism**

- a. Beliefs

Jains do not believe in an all-powerful God; instead, they have Mahavira, who is the 'Great Hero', who is not a creator, as, according to Jains, the universe has always existed. Jains believe that endless cycles of time stretch into the infinite past and into an infinite future – and so if they live in a time of upheaval, then a stricter form of discipline is required in order to escape from it.

- b. Lifestyle

The Jain way of life, rooted in both ancient and traditional teachings, is still seen as being very relevant to the needs of the modern world – one example being that Jains are not encouraged to travel unnecessarily in order to conserve resources. Jains are vegetarians, tend to be very charitable towards others and avoid violence and lying.

- **Sikhism**

- a. Beliefs

Sikhs believe in a God and in the cycle of birth, death and rebirth, dictated by the law of Karma – meaning that they will receive the just rewards for any of their deeds (good

or bad). Being human gives Sikhs the chance to escape for the endless cycle by prayer and repentance which will earn God's grace and hence neutralise the effects of Karma. Sikhs also recognise that other religions also contain relevant truths.

b. Lifestyle

Sikhs believe in the importance of helping the others in order to help themselves. They are always encouraged to keep God in mind and in doing so and helping others, they have personal freedom to decide how they should act in the world. Sikhs are often vegetarians, and alcohol, drugs and tobacco are prohibited.

- **Baha'ism**

a. Beliefs

Bahá'is believe that knowledge of God has been revealed to humanity in stages by a succession of prophets, messengers and teachers. They believe in life after death and in the eternal progress of the soul towards God. They also believe in the unity of humankind and in harmony between the world's faiths.

b. Lifestyle

Anything that would compromise their rational faculties or personal dignity is against their beliefs. To this end, they should avoid alcohol and drugs. Bahá'is are not vegetarians and young Bahá'is are encouraged to be free and independent thinkers and world citizens. They even have the right to choose their own religion from the age of 15 onwards.

2.5.3. Religion and Gender

Women tend to be more religious than men (in Western cultures, at least). They tend to attend services more often, are more likely to believe in supernatural concepts, and are more likely to report a religious affiliation. One explanation for the greater involvement of women in religion is socialization. Counter-intuitively, even though women are more religious than men, many religions continue to disenfranchise women. Roughly, 50% of the major denominations in the world today do not allow women to be ordained or otherwise serve in ways that are equal to men. Even within the religions that do allow women equal rights and ordination, women experience discrimination. Those who pursue ordination in these religions find it harder to find a job pastoring a congregation, are more

likely to be assistant pastors than are men, and are more likely to find jobs in congregations that are smaller, rural, and/or pay less.

In sum, religions, being human social and cultural creations, are like languages in some respects and the study of religion resembles linguistics (the study of language). In spite of numerous vexing and unsolved questions in linguistics (as in the study of religion), all languages have some kinds of sounds, words, sentences, rules of grammar and syntax and conventions for humans communicating meaningfully. The same should hold for the study of religion: that there are kinds of “things” that can be compared. Durkheim expressed it the other way round: “Since all religions are comparable, all species of the same genus, they all share certain essential elements” (2001: 6).

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Review quiz

1. Questions for discussion:

- How do different religions view the afterlife?
- How do religious beliefs influence social and political issues?
- What is the role of religion in society?
- How has religion impacted art and literature throughout history?

2. Multiple choice questions:

1. Which of the following religions is monotheistic?

- a) Hinduism
- b) Buddhism
- c) Christianity
- d) Shintoism

2. Which of the following is not a major branch of Christianity?

- a) Protestantism
- b) Catholicism
- c) Eastern
- d) Orthodoxy d) Taoism

3. Which of the following religions has a caste system?

- a) Christianity
- b) Islam
- c) Buddhism
- d) Hinduism

Unit VI- Introduction to General Ethics

Preview

- **How do you know if something is right or wrong?**
- **What is the difference between ethics and morals?**

2.6.1. The Meaning of Ethics

Etymologically the term “ethics” correspond to the Greek word “ethos” which means character, habit, customs, ways of behaviour, etc. Ethics is also called “moral philosophy”. The word “moral” comes from Latin word “mores” which signifies customs, character, behaviour, etc. Thus ethics may be defined as the systematic study of human actions from the point of view of their rightfulness or wrongfulness, as means for the attainment of the ultimate happiness. In the Western Philosophy, the history of ethics can be traced back to the fifth century B.C with the appearance of Socrates. As a philosopher among the Greeks his mission was to awaken his fellow humans to the need for rational criticism of their beliefs and practices. It was the time when the philosophers began to search for reasons for established modes of conduct.

When narrowly defined according to its original use, ethics is a branch of philosophy that used to study ideal human behavior and ideal ways of being. The approaches to ethics and the meanings of related concepts varied over time among philosophers and ethicists. For example, Aristotle believed that ideal behaviors were practices that lead to the end goal of Eudaimonia, which is synonymous with a high level of happiness and well-being. On the other hand, Immanuel Kant, a 18th-century philosopher and ethicist, believed that ideal behavior was acting in accordance with one’s duty. For Kant, well-being meant having the freedom to exercise autonomy (self-determination), not being used as a means to an end, being treated with dignity, and having the capability to think rationally.

As a philosophical discipline of study, ethics is a systematic approach to understanding, analyzing, and distinguishing matters of right and wrong, good and bad, and admirable and deplorable as they relate to the well-being of and the relationships among sentient beings. Since ethics is an active process rather than a static condition, some

ethicists use the expression doing ethics. When people are doing ethics, they need to support their beliefs and assertions with sound reasoning (logically and theoretically based arguments). In addition to logic, feeling and emotions, which are a normal part of everyday life, can play a legitimate role in doing ethics. However, when emotions are allowed to overtake good reasoning, they will not make a good foundation for ethics-related decisions. Therefore, evaluations generated through the practice of ethics require a balance of reason and emotion.

In the light of these definitions, three broad areas of ethical study can be distinguished: descriptive ethics, normative ethics, and metaethics (Check Lecture 02: Introduction to Philosophy).

2.6.2. Ethics vs. Morality

Even though some philosophers do not really see it necessary to over-emphasise the distinction between ethics and morality and use those interchangeably to refer to ideas about how humans ought to act, some others see that these terms do not correspond with the exact same concept. For them, ethics is often used in connection with the activities of organizations and with professional codes of conduct such as medical and business ethics, which are often formalized in terms of exhaustive sets of rules or guidelines stating how employees are expected to behave in their workplaces (such as in respect of a duty of care or confidentiality that health-care workers owe to their patients). Morality, on the other hand, is more often used in connection with the ways in which individuals conduct their personal, private lives, often in relation to personal financial probity, lawful conduct and acceptable standards of interpersonal behavior (including truthfulness, honesty, and sexual propriety).

The reverse of morality is immorality, which means that a person's behavior is in opposition to accepted societal, religious, cultural, or professional ethical standards and principles; examples of immorality include dishonesty, fraud, murder, and sexually abusive acts. Amoral is a term used to refer to actions that can normally be judged as moral or immoral, but are done with a lack of concern for good behavior. For example, murder is immoral, but if a person commits a murder with absolutely no sense of remorse or maybe even a sense of pleasure, the person is acting in an amoral way.

2.6.3. Features of Ethics and Morals

a. Probably the most important feature about ethics and morals is that no one can avoid making moral or ethical decisions because the social connection with others necessitates that people must consider moral and ethical actions.

b. Other people are always involved with one's moral and ethical decisions; private morality does not exist.

c. Moral decisions matter because every decision affects someone else's life, self-esteem, or happiness level.

d. Definite conclusions or resolutions will never be reached in ethical debates.

e. In the area of morals and ethics, people cannot exercise moral judgment without being given a choice; in other words, a necessity for making a sound moral judgment is being able to choose an option from among a number of choices.

f. People use moral reasoning to make moral judgments or to discover right actions.

2.6.4. Rationalisation

Studying ethics, then, involves attempting to find valid reasons for the moral arguments that we make. Most people already have general ideas – or what philosophers call ‘intuitions’ or ‘presumptions’ – about what they think is ‘right’ or ‘wrong’. But a philosophical approach to ethics requires people to think critically about the moral ideas that they hold, to support or refute those ideas with convincing arguments, and to be able to articulate and explain the reasons and assumptions on which those arguments are based. In moral philosophy, an argument is not simply about our beliefs or opinions; instead, it is about the reasons underlying those beliefs or opinions. This means that the real value of discussing and debating ethical questions is not to ‘win the argument’ or to ‘score points’ against the other person! It is more important to provide carefully considered arguments to support our ideas, and to allow for rational – and deeper – understanding of the reasons underlying our beliefs, ideas and attitudes. Crucially, this requires careful listening to, analysis of and learning from the arguments that others make.

One common fault with many arguments about what is ‘right’ or ‘wrong’ involves what is known as a rationalisation. A rationalisation occurs when we use what at first glance seem to be rational or credible motives to cover up our true (and perhaps

unconscious) motives. For example, if a landowner seeks to build a plastic recycling plant and states that this is driven by a desire to create local employment opportunities – whereas in fact their true motive is to make a profit – then this is a rationalisation. The landowner is not giving their true reasons for wanting to build the plant. If, however, they argue that they want to make a personal profit and create local jobs, then they may be giving two true reasons for their motives.

2.6.5. Types of Reasoning

We can uncover errors in our own and others' arguments by using what is called 'critical reasoning'. Three forms of critical reasoning that individuals can use to justify their arguments are outlined below.

a. **Reasoning by analogy** explains one thing by comparing it to something else that is similar, although also different. In a good analogy, the similarity outweighs the dissimilarity and is clarifying. For instance, animals are like and unlike humans, as humans are also animals. Is the similarity sufficiently strong to support the argument that we should ascribe rights to nonhuman animals as we do to humans?

b. **Deductive reasoning** applies a principle to a situation. For instance, if every person has human rights, and you are a person, then you have human rights like every person.

c. **Inductive reasoning** involves providing evidence to support a hypothesis. The greater the evidence for a hypothesis, the more we may rely on it. The fact that there is mounting evidence that the burning of fossil fuels is having a detrimental effect on global climate, for example, is used to substantiate the argument that we have a moral duty to reduce carbon emissions.

2.6.6. Ethics and Religious Faith

There is another important argument that people use when making ethical arguments: religious faith. For many people, morality and religious faith go hand in hand. Rather than relying on rational arguments, some people view actions as being right or wrong in terms of whether they are commanded by a god. Some moral philosophers do not view arguments based on religious faith as being rationally defensible. They believe that we can determine through rational reflection what is right and wrong. If a god commands only what is right then, logically, this makes divine commands unnecessary; we are able to

know what is right or wrong without relying on any divine commandments, as we can use rational reflection.

However, some ethicists, such as Traer, argue that a discussion of faith-based arguments is relevant to moral philosophy for several reasons. For a start, people do not always agree on what is right or wrong. It is not therefore clear that we can determine what is right and wrong simply through rational reflection. Additionally, given that so many people in the world do look to religion for moral guidance, we should not underestimate the ability of 'the moral teachings of a religious tradition to persuade the public to embrace a higher moral standard. While some ethicists may insist that moral principles and decisions should be justified by rational arguments, some others argue that consideration of religious arguments should not be excluded from the study of ethics. Whether or not one personally chooses to accept faith-based arguments as valid within ethical discussions is a decision that requires careful consideration.

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Review quiz

1. Questions for discussion:

- What is virtue ethics?
- What is the Golden Rule?
- What is the difference between ethical dilemmas and moral dilemmas?
- What is the role of ethics in professional life?
- What are the two main sources of ideas about ethics?

2. Multiple choice questions:

1. Which of the following ethical theories is based on the concept of duty?
 - a) Utilitarianism
 - b) Virtue ethics
 - c) Deontological ethics
 - d) Ethical egoism

Answer: c) Deontological ethics

2. Which of the following is an example of an ethical dilemma?
 - a) Choosing between two different job offers
 - b) Deciding whether to wear a mask during a pandemic
 - c) Deciding whether to lie to protect someone's feelings
 - d) All of the above

Answer: c) Deciding whether to lie to protect someone's feelings

3. Which of the following is an example of ethical relativism?
 - a) Believing that it is always wrong to steal
 - b) Believing that the morality of an action depends on the cultural context in which it occurs
 - c) Believing that there is a universal set of moral principles that apply to all human beings
 - d) Believing that ethical principles are determined solely by personal beliefs and values

Answer: b) Believing that the morality of an action depends on the cultural context in which it occurs

4. Which of the following is an example of a moral dilemma?
 - a) Deciding whether to cheat on a test
 - b) Choosing between two different ice cream flavors
 - c) Deciding whether to donate money to charity or keep it for oneself
 - d) Deciding whether to report a coworker for unethical behavior

Answer: d) Deciding whether to report a coworker for unethical behavior

5. The principle of the Golden Rule is an example of which type of ethical theory?

- a) Deontological ethics
- b) Virtue ethics
- c) Consequentialist ethics
- d) Ethical relativism

Answer: c) Consequentialist ethics

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Unit VII- Language and Communication

Preview

- **What is the role of culture in language and communication?**
- **How does language differ from communication?**

Language, spoken (speech) and written (writing—which has existed for less than 6,000 years), is our primary means of communication. Like culture in general, of which language is a part, language is transmitted through learning. Language is based on arbitrary, learned associations between words and the things they stand for. Unlike the communication systems of other animals, language allows us to discuss the past and future, share our experiences with others, and benefit from their experiences.

Anthropologists study language in its social and cultural context. Some linguistic anthropologists reconstruct ancient languages by comparing their contemporary descendants and in doing so make discoveries about history. Others study linguistic differences to discover the varied worldviews and patterns of thought in a multitude of cultures. Sociolinguists examine dialects and styles in a single language to show how speech reflects social differences. Linguistic anthropologists also explore the role of language in colonization and globalization.

2.7.1. Nonhuman Primate Communication

- **Call Systems**

Only humans speak. No other animal has anything approaching the complexity of language. The natural communication systems of other primates (monkeys and apes) are call systems. These vocal systems consist of a limited number of sounds—calls—that are produced only when particular environmental stimuli are encountered. Such calls may be varied in intensity and duration, but they are much less flexible than language because they are automatic and can't be combined. When primates encounter food and danger simultaneously, they can make only one call. They can't combine the calls for food and danger into a single utterance, indicating that both are present.

Although wild primates use call systems, the vocal tract of apes is not suitable for speech. Until the 1960s, attempts to teach spoken language to apes suggested that they lack

linguistic abilities. In the 1950s, a couple raised a chimpanzee, Viki, as a member of their family and systematically tried to teach her to speak. However, Viki learned only four words (“mama,” “papa,” “up,” and “cup”).

- **Sign Language**

More recent experiments have shown that apes can learn to use, if not speak, true language. Several apes have learned to converse with people through means other than speech. One such communication system is American Sign Language, or ASL, which is widely used by hearing-impaired Americans. ASL employs a limited number of basic gesture units that are analogous to sounds in spoken language. These units combine to form words and larger units of meaning.

Although the capacity to remember and combine linguistic symbols may be latent in the apes, human evolution was needed for this seed to flower into language. Language offered a tremendous adaptive advantage to *Homo sapiens*. Language permits the information stored by a human society to exceed by far that of any nonhuman group. Language is a uniquely effective vehicle for learning. Because we can speak of things we have never experienced, we can anticipate responses before we encounter the stimuli. Adaptation can occur more rapidly in *Homo* than in the other primates because our adaptive means are much more flexible.

2.7.2. Nonverbal Communication

Language is our principal means of communicating, but it isn't the only one we use. We communicate when we transmit information about ourselves to others and receive such information from them. Our expressions, stances, gestures, and movements, even if unconscious, convey information and are part of our communication styles. Kinesics is the study of communication through body movements, stances, gestures, and expressions.

Linguists pay attention not only to what is said but also to how it is said and to the features besides language itself that convey meaning. A speaker's enthusiasm is conveyed not only through words but also through facial expressions, gestures, and other signs of animation. We use gestures, such as a jab of the hand, for emphasis. We vary our intonation and the pitch or loudness of our voices. We communicate through strategic pauses, and even by being silent. An effective communication strategy may be to alter pitch, voice level, and grammatical forms, such as declaratives (“I am . . .”), imperatives

(“Go forth . . .”), and questions (“Are you . . . ?”). Culture teaches us that certain manners and styles should accompany certain kinds of speech. Our demeanour, verbal and nonverbal, when our favourite team is winning would be out of place at a funeral, or when a somber subject is being discussed.

Much of what we communicate is nonverbal and reflects our emotional states and intentions. This can create problems when we use contemporary means of communication such as texting and online messaging. People can use emoticons (☺ ; :~/ [confused], :-0 [“hah!” no way!]) and abbreviations (lol—laugh out loud; lmao—laugh my a** off; wtf—what the f** ; omg—oh my god) to fill in what would otherwise be communicated by tone of voice, laughter, and facial expression. Culture always plays a role in shaping the “natural.” Cross-culturally, nodding does not always mean affirmative, nor does head shaking from side to side always mean negative. Americans, for example, point with their fingers; the people of Madagascar point with their lips.

Body movements communicate social differences. In Japan, bowing is a regular part of social interaction, but different bows are used depending on the social status of the people who are interacting. Although our gestures, facial expressions, and body stances have roots in our primate heritage, and can be seen in the monkeys and the apes, they have not escaped cultural shaping. Language, which is so highly dependent on the use of symbols, is the domain of communication in which culture plays the strongest role.

2.7.3. The Structure of Language

The scientific study of a spoken language (descriptive linguistics) involves several interrelated areas of analysis: phonology, morphology, lexicon, and syntax. Phonology, the study of speech sounds, considers which sounds are present and meaningful in a given language. Morphology studies how sounds combine to form morphemes—words and their meaningful parts. Thus, the word cats would be analyzed as containing two morphemes—cat, the name for a kind of animal, and -s, a morpheme indicating plurality. A language’s lexicon is a dictionary containing all its morphemes and their meanings. Syntax refers to the arrangement and order of words in phrases and sentences. For example, do nouns usually come before or after verbs? Do adjectives normally precede or follow the nouns they modify?

2.7.4. Language, Thought, and Culture

The well-known linguist Noam Chomsky (1957) has argued that the human brain contains a limited set of rules for organizing language, so that all languages have a common structural basis. (Chomsky calls this set of rules universal grammar.) That people can learn foreign languages and that words and ideas translate from one language to another supports Chomsky's position that all humans have similar linguistic abilities and thought processes.

- **The Sapir-Whorf Hypothesis**

Other linguists and anthropologists take a different approach to the relation between language and thought. Rather than seeking universal linguistic structures and processes, they believe that different languages produce different ways of thinking. This position sometimes is known as the Sapir-Whorf hypothesis. Sapir and Whorf argued that the grammatical categories of particular languages lead their speakers to think about things in different ways. For example, English divides time into past, present, and future. Hopi, a language of the Pueblo region of the Native American Southwest, does not. The Hopi don't see the need to distinguish between present and past, both of which are real, while the future remains hypothetical. It seems, however, that language does not tightly restrict thought, because cultural changes can produce changes in thought and in language.

- **Focal Vocabulary**

A lexicon (vocabulary) is a language's dictionary, its set of names for things, events, and ideas. Lexicon influences perception. Thus, Eskimos (Inuit) have several distinct words for different types of snow that in English are all called snow. Most English speakers never notice the differences between these types of snow and might have trouble seeing them even if someone pointed them out. Such specialized sets of terms and distinctions that are particularly important to certain groups (those with particular foci of experience or activity) are known as focal vocabulary.

Vocabulary is the area of language that changes most readily. New words and distinctions, when needed, appear and spread. For example, who would have "texted" someone a generation ago? Names for items get simpler as they become common and important. A television has become a TV, an automobile a car, and an application for a smartphone an app. Thus, language, culture, and thought are interrelated.

No language is a uniform system in which everyone talks just like everyone else. The field of sociolinguistics investigates relationships between social and linguistic variation. How do different speakers use a given language? How do linguistic features correlate with social diversity and stratification, including class, ethnic, and gender differences? Sociolinguists focus on features that vary systematically with social position and situation. To study variation, sociolinguists must observe, define, and measure variable use of language in real-world situations.

As an illustration of the linguistic variation encountered in all nations, consider the contemporary United States. Ethnic diversity is revealed by the fact that millions of Americans learn first languages other than English. Spanish is the most common. Most of those people eventually become bilinguals, adding English as a second language. In many multilingual (including colonized) nations, people use two languages on different occasions—one in the home, for example, and the other on the job or in public.

Whether bilingual or not, we all vary our speech in different contexts; we engage in style shifts. In certain parts of Europe, people regularly switch dialects. This phenomenon, known as diglossia, applies to “high” and “low” variants of the same language, for example, in German and Flemish (spoken in Belgium). People employ the high variant at universities and in writing, professions, and the mass media. They use the low variant for ordinary conversation with family members and friends.

Sociolinguists study contemporary variation in speech, which is language change in progress whereas Historical linguistics deals with longer-term change. Historical linguists can reconstruct many features of past languages by studying contemporary daughter languages. These are languages that descend from the same parent language and that have been changing separately for hundreds or even thousands of years. We call the original language from which they diverge the protolanguage. Romance languages such as French and Spanish, for example, are daughter languages of Latin, their common protolanguage. German, English, Dutch, and the Scandinavian languages are daughter languages of proto-Germanic. The Romance languages and the Germanic languages all belong to the Indo-European language family. Their common protolanguage is called Proto-Indo-European, PIE. Historical linguists classify languages according to their degree of relationship. One aspect of linguistic history is language loss. The world’s linguistic diversity has been cut in half in the past 500 years, and half of the remaining 7,000 languages are predicted to disappear during this century.

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Review quiz

1. Questions for discussion:

- What are the different types of communication?
- How does technology impact communication?
- How do verbal and nonverbal communication differ?
- What are the different types of communication?

2. Multiple choice questions:

1. Which of the following is NOT a form of communication?
 - a) Verbal
 - b) Written
 - c) Visual
 - d) All of the above are forms of communication
1. Which of the following is NOT a component of language?
 - a) Syntax
 - b) Semantics
 - c) Pragmatics
 - d) Culture
3. What is the study of the sound system of a language called?
 - a) Syntax
 - b) Semantics
 - c) Phonology
 - d) Morphology
4. Which of the following is an example of nonverbal communication?
 - a) Speaking
 - b) Writing
 - c) Facial expressions
 - d) Texting
5. Which of the following is NOT a function of language?
 - a) Expressing emotions
 - b) Communicating information
 - c) Establishing social hierarchy
 - d) All of the above are functions of language
6. What is the process of combining words to form sentences called?
 - a) Syntax
 - b) Semantics
 - c) Morphology
 - d) Pragmatics

7. Which of the following is an example of a dialect?
- a) British English
 - b) American English
 - c) Both a and b
 - d) None of the above
8. Which of the following is an example of a communication barrier?
- a) Speaking the same language
 - b) Being in a quiet environment
 - c) Cultural differences
 - d) All of the above
9. Which of the following is an example of a communication channel?
- a) Telephone
 - b) Email
 - c) Face-to-face conversation
 - d) All of the above
10. Which of the following is an example of a language family?
- a) English
 - b) Spanish
 - c) Indo-European
 - d) Mandarin

Salihah Belemmi

Appendix

Exam Samples

Salihah Bebeulmi

Full Name:

Group:

First-Semester Examination

Part One (05 pts):

Circle the letter which best fits the statement or question given below:

- (1) Hunters and gatherers are also called by this name because they roam from place to place following their food.
 - a. Villagers
 - b. Domestics
 - c. Gatherers
 - d. Nomads
- (2) What was the code of laws that provided structure and order in ancient Babylon?
 - a. Ten Commandments
 - b. Babylonian Code
 - c. Hammurabi's Code
 - d. Confucianism
- (3) The "land between rivers" civilization evolved along the fertile land of the:
 - a. Euphrates and Tigris Rivers
 - b. Indus River
 - c. Nile River
 - d. Yellow River
- (4) It is the study of the physical and cultural characteristics of peoples and societies that existed prior to written history.
 - a. Prehistory
 - b. Archaeology
 - c. Cultural anthropology
 - d. Physical anthropology
- (5) Assyrian empire is best remembered for the following, except:
 - a. Military strength
 - b. Conquests
 - c. Strict laws
 - d. Advanced weapons
- (6) What was the form of writing developed by the Sumerians in Mesopotamia?
 - a. Hieroglyphics.
 - b. Sanskrit.
 - c. Cuneiform.
 - d. Calligraphy.
- (7) The system of weights and measures was created by :
 - a. The Chinese.
 - b. The Mesopotamians.
 - a. The Egyptians.
 - c. The Indians.
- (8) Archaeologists call the earliest period the Paleolithic age to point to:
 - a. Findings of stone tools.
 - b. Shifting from gathering to producing.
 - c. Growing plants & sowing seeds.
 - d. Using polished & sharpened tools.
- (9) One similarity found in both Egyptian and Sumerian civilizations is that each developed a:
 - a. Monotheistic religion.
 - b. Ziggurats.
 - c. Compass.
 - d. Written language.
- (10) What did the Nile and Indus River Valley depend on to grow crops in fertile soil?
 - a. Erosion.
 - b. Famine.
 - c. Flood.
 - d. Monsoon.

Part Two (05 pts):

Match the following concepts to their definitions:

- | | |
|----------------------|---------------------------------------------------------------------------------------------|
| Social research (1) | [1] a network of trade routes which linked the regions of the ancient world in commerce. |
| Silk Road (2) | [2] a method used by social scientists and researchers to learn about people and societies. |
| Ziggurat (3) | [3] the period that saw the introduction of items made from copper and tin. |
| Social structure (4) | [4] refers to how a society is organized into groups or classes. |
| Bronze Age (5) | [5] a tall pyramid-shaped structure with a temple at the top. |

Part Three (06pts):

State whether the following statements are true or false and correct the false ones:

- 1) Any social problem has its historical antecedents, its social and psychological roots, its cultural manifestations, its economic consequences, and its impact on government and public policy.
.....
- 2) History is devoted to the study of all aspects of society, whereas sociology restricted itself mainly to the study of power as embodied in formal organisation.
.....
- 3) Social scientists use different methods as they study social problems.
.....
- 4) Skilled workers such as physicians and craft persons were at the bottom of the social structure pyramid in Egypt.
.....
- 5) In the Yellow River civilization, the emperors claim to be appointed by the gods and possess the Mandate of Heaven.
.....
- 6) The Neolithic Revolution is considered a turning point in history because it encouraged a nomadic lifestyle.
.....

Part Four (04pts):

This document provides information about planned cities on the Indus River. Examine the document carefully and answer the questions that follow.

Archaeologists have found ruins of many cities along the Indus River. They date these cities back to about 2000 B.C.E. The largest cities were Mohenjo-Daro and Harappa. These cities were laid out along a precise grid with a fortified citadel and a separate section for residential housing. Engineers provided indoor plumbing and sewer systems so that most houses had private bathrooms and toilets.

Source: Beck, R. B. (1999). McDougal Littell world history: Patterns of interaction. Evanston, Ill: McDougal Littell.

- 1. What made the cities along the Indus unusual for their time?
.....
.....
- 2. What impact did this urban planning have on later civilizations?
.....
.....

First-Semester Marking Scheme Examination

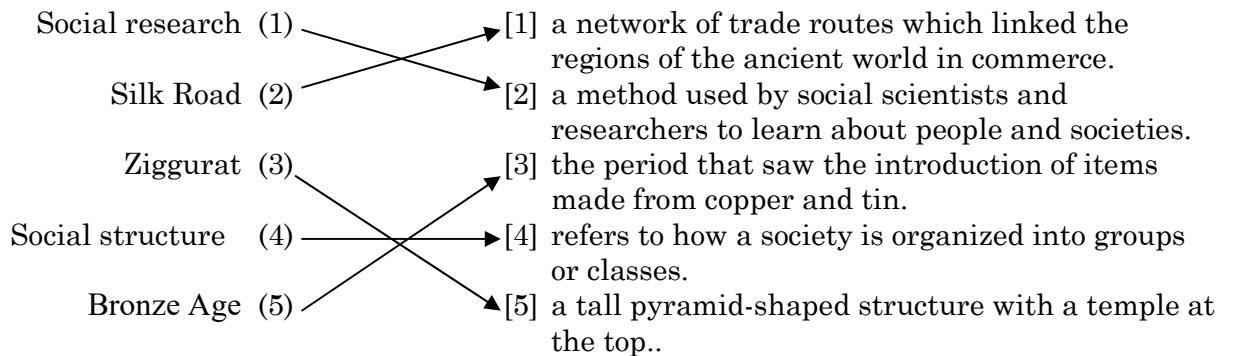
Part One (05 pts):

Circle the letter of the right answer from the four alternatives given below:

- (1) Hunters and gatherers are also called by this name because they roam from place to place following their food.
 - Nomads. (½)
- (2) What was the code of laws that provided structure and order in ancient Babylon?
 - Hammurabi's Code. (½)
- (3) The "Land between Rivers" civilization evolved along the fertile land of the:
 - Euphrates and Tigris Rivers. (½)
- (4) It is the study of the physical and cultural characteristics of peoples and societies that existed prior to written history.
 - Archaeology. (½)
- (5) Assyrian empire is best remembered for the following, except:
 - Strict laws. (½)
- (6) What was the form of writing developed by the Sumerians in Mesopotamia?
 - Cuneiform. (½)
- (7) The system of weights and measures was created by:
 - The Indians. (½)
- (8) Archaeologists call the earliest period the Paleolithic age to point to:
 - Findings of stone tools.(½)
- (9) One similarity found in both Egyptian and Sumerian civilizations is that each developed a:
 - Written language. (½)
- (10) What did the Nile and Indus River Valley depend on to grow crops in fertile soil?
 - Flood. (½)

Part Two (05 pts):

Match the following concepts to their definitions:



Part Three (6pts):

State whether the following statements are true or false and correct the false ones:

- 1) Any social problem has its historical antecedents, its social and psychological roots, its cultural manifestations, its economic consequences, and its impact on government and public policy.
 - True. (1)
- 2) History is devoted to the study of all aspects of society, whereas sociology restricted itself mainly to the study of power as embodied in formal organisation.
 - False. Sociology/Political Science. (1)
- 3) Social scientists use different methods as they study social problems.
 - True. (1)
- 4) Skilled workers such as physicians and craft persons were at the bottom of the social structure pyramid in Egypt.
 - False. Middle class. (1)
- 5) In the Yellow River civilization, the emperors claim to be appointed by the gods and possess the Mandate of Heaven.
 - True. (1)
- 6) The Neolithic Revolution is considered a turning point in history because it encouraged a nomadic lifestyle.
 - False. A stable/prosperous/ settled lifestyle. (1)

Part Four (04pts):

This document provides information about planned cities on the Indus River. Examine the document carefully and answer the questions that follow:

Archaeologists have found ruins of many cities along the Indus River. They date these cities back to about 2000 B.C.E. The largest cities were Mohenjo-Daro and Harappa. These cities were **laid out along a precise grid with a fortified citadel and a separate section for residential housing**. Engineers provided **indoor plumbing and sewer systems** so that most houses had private bathrooms and toilets.

1. What made the cities along the Indus unusual for their time?
 - The cities along the Indus were made unusual for their time because they were well planned and sanitary. (Cities were **laid out along a precise grid with a fortified citadel and a separate section for residential housing with indoor plumbing and sewer systems**). (2)
 2. What impact did this urban planning have on later civilizations?
 - The impact that this urban planning had on later civilizations is that it made them **develop their settlements and cities in an organized pattern and to develop the drainage and sewer systems**. (2)
-

Full Name:

Group:

First-Semester Examination

Part One (05 pts):

Circle the letter of the right answer from the four alternatives given below:

- (1) It is the study of the physical and cultural characteristics of peoples and societies that existed prior to written history.
 - a. Archaeology.
 - b. Prehistory.
 - c. Cultural anthropology.
 - d. Physical anthropology.
- (2) The early Indian civilization is also called Harappan civilization to refer to:
 - a. The name of the first Emperor.
 - b. The river crossing India.
 - c. The largest city.
 - d. The discoverer of the Indus Valley.
- (3) Civilization is a form of human culture usually marked by the following except:
 - a. The ability to make and use stone tools.
 - b. The invention of writing.
 - c. The development of cities.
 - d. The development of agriculture.
- (4) It was under Babylonian rule that the most famous early code of law was introduced by:
 - a. King Zhou.
 - b. King Hammurabi.
 - c. King Shang.
 - d. King Menes.
- (5) Fossils of early human ancestors called “*handy man*” were found in East Africa belonging to:
 - a. Australopithecus.
 - b. Homo Habilis.
 - c. Homo Sapiens.
 - d. Homo Erectus.
- (6) The method that consists of collection of data through observation and experimentation, formulation and testing of hypothesis is called:
 - a. Empirical method.
 - b. Scientific method.
 - a. Social research.
 - c. Scientific knowledge.
- (7) Archaeologists call the earliest period the Paleolithic age to point to:
 - a. Findings of stone tools.
 - b. Shifting from gathering to producing.
 - c. Growing plants & sowing seeds.
 - d. Using polished & sharpened tools.
- (8) The Mesopotamians are responsible for the earliest form of writing, which is “wedge-shaped” writing called:
 - a. Hieroglyphics.
 - b. Cuneiform.
 - c. Sanskrit.
 - d. Calligraphy.
- (9) Egyptian civilization differed from Mesopotamian civilization by stressing:
 - a. The use of slave labor.
 - b. The use of river water to nourish the crops.
 - c. Intense religious practice.
 - d. More centralized government.
- (10) Which farming activity contributed most to the expansion of farmland along the Nile River?
 - a. Mining.
 - b. Harvesting.
 - c. Ploughing.
 - d. Irrigation.

Part Two (04 pts):

Match the following concepts to their definitions:

- | | |
|---------------------|----------------------------------------------------------------------------------------------|
| Bronze Age (1) | [1] the study of people and their ways of life. |
| Silk Road (2) | [2] a process used by social scientists and researchers to learn about people and societies. |
| Anthropology (3) | [3] the period that saw the introduction of items made from copper and tin. |
| Social research (4) | [4] a network of trade routes which linked the regions of the ancient world in commerce. |

Part Three (06pts):

State whether the following statements are true or false and correct the false ones:

- 1) Social scientists use different methods as they study social problems.
.....
- 2) Skilled workers such as physicians and craft persons were at the bottom of the social structure pyramid in Egypt.
.....
- 3) History is devoted to the study of all aspects of society, whereas sociology restricted itself mainly to the study of power as embodied in formal organisation.
.....
- 4) Craftwork was adopted by Sumerians to exchange grains, copper, bronze, tin and silver for goods and items they needed.
.....
- 5) The Neolithic people adapted to their environment and invented many tools to help them survive.
.....
- 6) The historical method is making a detailed examination and analysis of a particular issue or problem situation.
.....

Part Four (05pts):

Answer the following briefly:

- 1) What are the reasons for the development of ancient River Valley Civilizations?
.....
.....
.....
- 2) Explain why the Pyramids are significant in ancient Egypt?
.....
.....
.....
- 3) Define the following terms:
 - a) Varnas are
 - b) Mandate of heaven is
 - c) Social science is.....

First-Semester Examination Marking Scheme

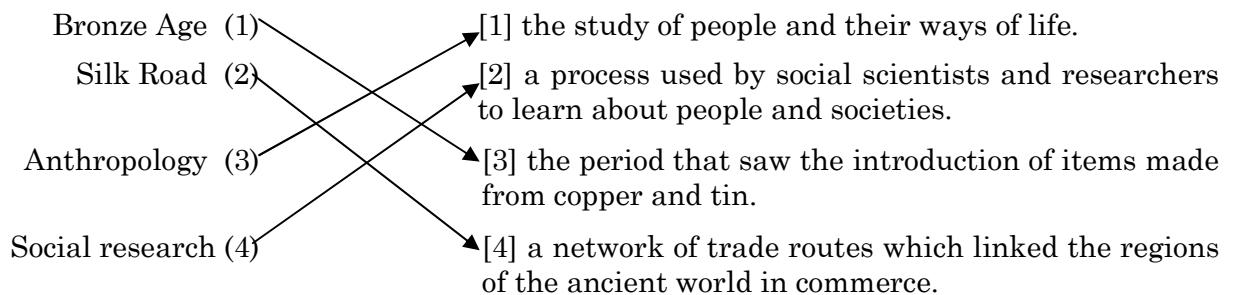
Part One (05 pts):

Circle the letter of the right answer from the four alternatives given below:

- (1) It is the study of the physical and cultural characteristics of peoples and societies that existed prior to written history.
 - Archaeology. (½)
- (2) The early Indian civilization is also called Harappan civilization to refer to:
 - The largest city. (½)
- (3) Civilization is a form of human culture usually marked by the following except:
 - The ability to make and use stone tools. (½)
- (4) It was under Babylonian rule that the most famous early code of law was introduced by:
 - King Hammurabi. (½)
- (5) Fossils of early human ancestors called “*handy man*” were found in East Africa belonging to:
 - Homo Habilis. (½)
- (6) The method that consists of collection of data through observation and experimentation, formulation and testing of hypothesis is called:
 - Scientific method. (½)
- (7) Archaeologists call the earliest period the Paleolithic age to point to:
 - Findings of stone tools. (½)
- (8) The Mesopotamians are responsible for the earliest form of writing, which is “wedge-shaped” writing called:
 - Cuneiform. (½)
- (9) Egyptian civilization differed from Mesopotamian civilization by stressing:
 - More centralized government. (½)
- (10) Which farming activity contributed most to the expansion of farmland along the Nile River?
 - Irrigation. (½)

Part Two (04 pts):

Match the following concepts to their definitions:



Part Three (06pts):

State whether the following statements are true or false and correct the false ones:

- 1) Social scientists use different methods as they study social problems.
 - True. (1)

- 2) Skilled workers such as physicians and craft persons were at the bottom of the social structure pyramid in Egypt.
 - False. Middle class. (1)
- 3) History is devoted to the study of all aspects of society, whereas sociology restricted itself mainly to the study of power as embodied in formal organisation.
 - False. Sociology/Political Science. (1)
- 4) Craftwork was adopted by Sumerians to exchange grains, copper, bronze, tin and silver for goods and items they needed.
 - False. Barter. (1)
- 5) The Neolithic people adapted to their environment and invented many tools to help them survive.
 - True. (1)
- 6) The historical method is making a detailed examination and analysis of a particular issue or problem situation.
 - False. The case method. (1)

Part Four (05pts):

Answer the following briefly:

- 1) What are the reasons for the development of ancient River Valley Civilizations?
 - These civilizations grew because of good geographic features. River valleys provided sources of water, habitats for plants and animals, ways of transportation, protection from invasions, and access to natural resources. The cultural practices and products of these early civilizations can be used to help understand the Eastern Hemisphere today. On the other side lay well planned cities and sanitary. Also, the development of skills needed for one specific kind of work. (1)
 - 2) Explain why the Pyramids are significant in ancient Egypt?
 - Pyramids were built for religious purposes.
 - Pharaohs would be buried in chambers within the pyramids when they died. The Great Pyramids were simply grand tombs of powerful pharaohs.
 - They displayed the pharaohs' power, wealth and promoted their religious beliefs. (1)
 - 3) Define the following terms:
 - a) Varnas are each of the four Hindu castes, Brahman, Kshatriya, Vaisya, and Sudra. (1)
 - b) Mandate of heaven is a political theory developed during the Zhou Dynasty of ancient China in which those in power were believed to have the right to rule from divine authority. The emperors claim to be appointed by the gods. (1)
 - c) Social science is the field of human knowledge that deals with all aspects of the group life of human beings. It is the scientific study of social, cultural, psychological, economic and political forces that guide individuals in their actions. (1)
-

Second-Semester Examination

Part One (05 pts):

Circle the right answer from the four alternatives given below:

- (1) The following are the different categories of art work that are considered to be great **except**:
 - a. Best selling
 - b. Ground breaking
 - c. Innovative/pioneering
 - d. Inherently beautiful
- (2) Philosophical concerns have been treated under these **broad** categories except:
 - a. Logic
 - b. Value Theory
 - a. Metaphysics
 - c. Applied ethics
- (3) Descriptive linguistics involves several interrelated areas of analysis except:
 - a. Phonology
 - b. Syntax
 - c. Semantics
 - d. Morphology
- (4) Which of the following is **not** a field in the humanities?
 - a. History
 - b. Visual and performing arts
 - c. Psychology
 - d. Literature
- (5) Epistemology stands for:
 - a. Theory of wisdom
 - b. Theory of knowledge
 - c. Theory of logic
 - d. Theory of reality
- (6) Which of the following is not a monotheistic religion?
 - a. Judaism
 - b. Islam
 - c. Christianity
 - d. Buddhism
- (7) is a systematic approach to understanding, analyzing, and distinguishing matters of right and wrong, good and bad as they relate to the well-being of and the relationships among individuals.
 - a. Religion
 - b. Moral judgment
 - c. Ethics
 - d. Philosophy
- (8) Among the personal functions of art are the following except:
 - a. Therapeutic
 - b. Social
 - c. Biological
 - d. Spiritual
- (9) According to Pythagoras, men and women are classified into the following groups **except**:
 - a. Those that love activity
 - b. Those that love pleasure
 - c. Those that love knowledge
 - d. Those that love wisdom
- (10) is said to be the origin of philosophy.
 - a. Greed
 - b. Wonder
 - c. Fear
 - d. None of them

Part Two (05 pts):

Match the following concepts to their definitions:

- | | |
|----------------|------------------------------------------------------------------------------------|
| Kinesics (1) | [1] The belief that natural objects possess a soul/spirit. |
| Art (2) | [2] A study of communication through body movements. |
| Animism (3) | [3] A rational attempt to look at the world as a whole. |
| Philosophy (4) | [4] A creative activity which involves skills or expertness in handling materials. |
| Morals (5) | [5] Values or standards that one holds to be right or good. |

Part Three (05pts):

State whether the following statements are true or false and correct the false ones:

- 1) Deductive reasoning involves providing evidence to support a hypothesis.
.....
- 2) When primates encounter food and danger simultaneously, they make only one call, indicating that both are present.
.....
- 3) The humanities are about what it is to be human- understanding others in the world through their languages, histories and cultures.
.....
- 4) Different languages, according to the Sapir-Whorf Hypothesis, seek universal linguistic structures and processes.
.....
- 5) Philosophy is the rational attempt to formulate, understand, and answer fundamental questions.
.....

Part Four (05pts):

Answer the following in about 30 words:

- 1) Define the following terms:
 - a) Theocracy is
 - b) Nonverbal communication is
- 2) Name three characteristics of an art work.
.....
.....
.....
- 3) List the three major functions of religion in society.
.....
.....
.....

GOOD LUCK

Marking Scheme for Second-Semester Examination

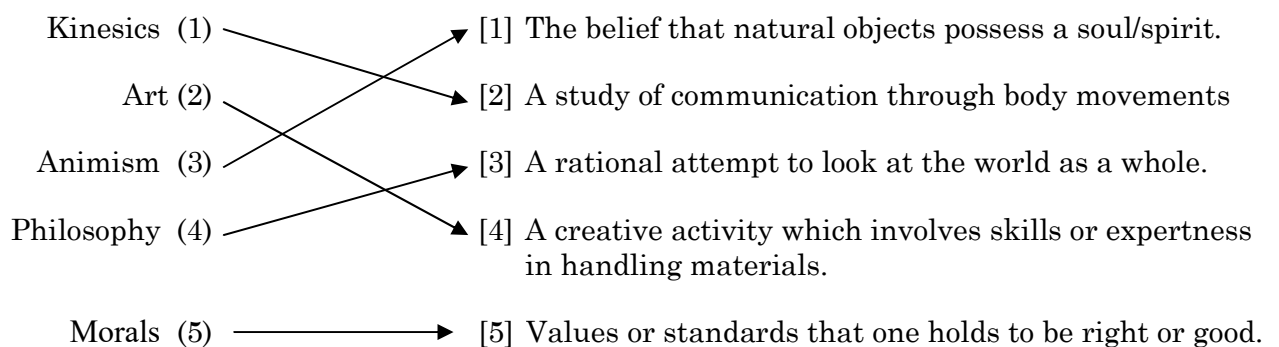
Part One (05pts):

- (1) The following are the different categories of art work that are considered to be great **except**:
Innovative/pioneering. (½)
- (2) Philosophical concerns have been treated under these **broad** categories except:
Applied ethics.(½)
- (3) Descriptive linguistics involves several interrelated areas of analysis except:
Semantics.(½)
- (4) Which of the following is **not** a field in the humanities?
Psychology. (½)
- (5) Epistemology stands for:
Theory of knowledge.(½)
- (6) Which of the following is not a monotheistic religion?
Buddhism. (½)
- (7) is a systematic approach to understanding, analyzing, and distinguishing matters of right and wrong, good and bad as they relate to the well-being of and the relationships among individuals.
Ethics.(½)
- (8) Among the personal functions of art are the following except:
Social.(½)
- (9) According to Pythagoras, men and women are classified into the following groups **except**:
Those that love knowledge.(½)
- (10) is said to be the origin of philosophy.
Wonder.(½)

- Each statement has only one option, award (½) for each correct answer.
- If the student chose more than one option, the mark should be divided, i.e., (¼) in case the correct answer is among the chosen options.

Part Two (05pts):

- Each correct pair is marked 1 point.



Part Three (05pts):

- 1) Deductive reasoning involves providing evidence to support a hypothesis
 - **False. Inductive reasoning.**
- 2) When primates encounter food and danger simultaneously, they make only one call, indicating that both are present.
 - **False. They cannot combine many calls in the same utterance.**
- 3) The humanities are about what it is to be human; understanding others in the world through their languages, histories and cultures.
 - **True.**
- 4) Different languages, according to the Sapir-Whorf Hypothesis, seek universal linguistic structures and processes.
 - **False. They produce different ways of thinking.**
- 5) Philosophy is the rational attempt to formulate, understand, and answer fundamental questions.
 - **True.**

Part Four (05pts):

- 1) Define the following terms:
 - a) Theocracy is a **system of ruling** where **the government is ruled** by or subject to **religious authority**. (1)
 - b) Nonverbal communication is a means of communicating through body **expressions, stances, gestures, and movements**. (1)
- 2) Name three characteristics of an art work.
 - It is **man-made**. (½)
 - It is **universal**. (½)
 - It is **united**. (½)
 - *Students may offer other characteristics based on the lecture.*
 - *Students' answers should focus on the bold elements.*
- 3) List the three major functions of religion in society.
 - **Social cohesion**. (½)
 - **Social control**. (½)
 - **Providing meaning and purpose**. (½)

Full Name: Group:

Second-Semester Resit Examination

Part One (06 pts):

Circle the letter which best fits the statement or question given below:

- (1) Among the personal functions of art are the following, **except**:
 - a. Therapeutic
 - b. Social
 - c. Biological
 - d. Spiritual
- (2) The word humanities carries many connotations, **except**:
 - a. Aesthetic expression
 - b. Interdisciplinary fields
 - c. Skills of reflection
 - d. Spiritual beliefs
- (3) refers to the arrangement and order of words in phrases and sentences:
 - a. Syntax
 - b. Morphology
 - c. Lexicon
 - d. None of them
- (4) The word 'Philosophy' involves two Greek words – *Philo* meaning love and *Sophia* meaning:
 - a. Wonder
 - b. Magic
 - c. Knowledge
 - d. Wisdom
- (5) Epistemology stands for:
 - a. Theory of wisdom
 - b. Theory of logic
 - c. Theory of reality
 - d. Theory of knowledge
- (6) Which among the following is the largest religion in the world?
 - a. Islam
 - b. Hinduism
 - c. Christianity
 - d. Judaism
- (7) Which of the following is not a form of non-verbal communication?
 - a. Tone voice
 - b. Body language
 - c. Written communication
 - d. Telepathy
- (8) Which of the following is not part of Hindus' beliefs?
 - a. Reunion with Brahman
 - b. Cycle of birth, life, death and rebirth
 - c. Ultimate reality
 - d. Law of Karma
- (9) How are the humanities integral to the development of human cultures?
 - a. They cultivate our facility with language
 - b. They nurture our capacity to think
 - c. They deepen our sense of the past
 - d. All of them
- (10) What word means the belief in many gods and goddesses?
 - a. Polytheism
 - b. Catechism
 - c. Pantheism
 - d. Monotheism
- (11) Moral philosophy is the study of:
 - a. Aesthetics
 - a. Ethics
 - b. Logic
 - c. Metaphysics
- (12) Facial expressions are a part of what?
 - a. Body language
 - a. Gestures
 - b. Verbal communication
 - c. Sign language

Part Two (06pts):

Match the following concepts to their definitions:

- | | |
|--------------------------|------------------------------------------------------------------------------------------------------|
| Jargon (1) | [1] the beliefs that can conflict with our ethical decisions. |
| Values (2) | [2] the collective beliefs and rituals of a group relating to
supernature. |
| Animism (3) | [3] the innate or learned ability to appreciate a work of
art. |
| Philosophy (4) | [4] specialized sets of terms and distinctions that are
particularly important to certain groups. |
| Religion (5) | [5] a process of reflecting on and criticizing our most deeply
held conceptions and beliefs. |
| Aesthetic perception (6) | [6] the belief that natural objects possess a soul/spirit. |

Part Three (08pts):

State whether the following statements are true or false and correct the false ones:

- 1) The humanities provide an insight into everything; they teach us to think critically and use reasoning.
.....
- 2) Sociolinguists examine dialects and styles in a single language to show how speech reflects cultural contexts.
.....
- 3) When primates encounter food and danger simultaneously, they make only one call, indicating that both are present.
.....
- 4) Philosophy is the rational attempt to formulate, understand, and answer fundamental questions.
.....
- 5) Emile Durkheim argued that the definition of religion hinged on the distinction between things that are sacred and things that are divine.
.....
- 6) Noam Chomsky argued that the human brain contains unlimited set of rules for organizing language, so that all languages have a different structural basis
.....
- 7) Social and political philosophy investigates critical arguments concerning society, the state, and the individual's relation to these institutions.
.....
- 8) Theocracy is a system of ruling where the government is ruled by or subject to religious authority.
.....

Marking Scheme for Second-Semester Resit Examination

Part One (06pts):

(1) The word humanities carries many connotations:

Both of them. (½)

(2) The following are the different characteristics of an artwork, **except**:

Realistic. (½)

(3) The three main categories of philosophy are metaphysics, epistemology, and
.....:

Logic . (½)

(4) From an anthropological standpoint, religion serves many functions in society:

All of them. (½)

(5) According to Pythagoras, men and women are classified into the following groups
except :

Those that love knowledge. (½)

(6) Which of the following is not a field in the humanities?

Psychology. (½)

(7) Facial expressions are a part of what?

Body language. (½)

(8) Which of the following is not part of Hindus' beliefs?

Ultimate reality. (½)

(9) Descriptive linguistics involves several interrelated areas of analysis, **except**:

Semantics. (½)

(10) Western religion is monotheistic meaning:

A belief in one God only. (½)

(11) Moral philosophy is the study of:

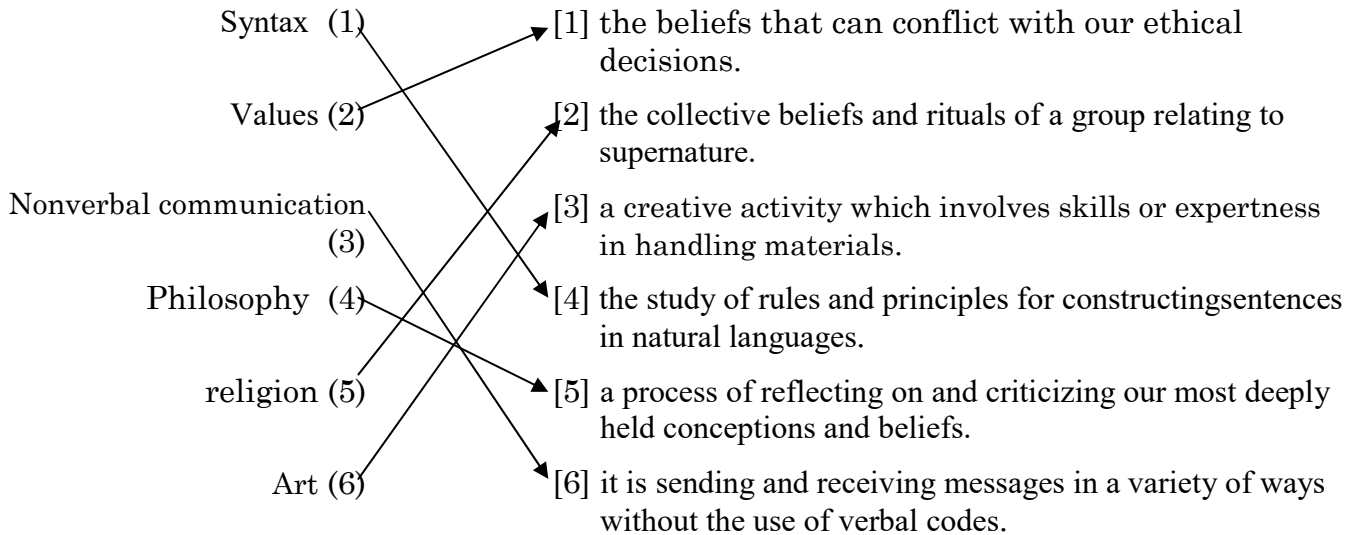
Ethics.(½)

(12) An effective communication strategy may be to alter:

All of them. (½)

- Each statement has only one option, award (½) for each correct answer.
- If the student chose more than one option, the mark should be divided, i.e., (¼) in case the correct answer is among the chosen options.

Part Two (06pts):



Part Three (08pts):

- 1) The humanities are about what it is to be creative- criticising others in the world through their languages, histories and cultures.
 - **False. It is about what is to be human- understanding others...**
- 2) Everyone's sense of personal space varies according to personal comfort as well as cultural norms.
 - **True.**
- 3) Deductive reasoning involves providing evidence to support a hypothesis.
 - **False. Inductive reasoning.**
- 4) Philosophy is the rational attempt to formulate, understand, and answer fundamental questions.
 - **True.**
- 5) Emile Durkheim argued that the definition of religion hinged on the distinction between things that are sacred and things that are divine.
 - **False. Things that are sacred and things that are profane.**
- 6) Different languages, according to the Sapir-Whorf Hypothesis, seek universal linguistic structures and processes.
 - **False. They produce different ways of thinking.**
- 7) Rationalisation occurs when we use what at first glance seem to be irrational or incredible motives to cover up our true (and perhaps unconscious) motives.
 - **False. Seem to be rational or credible.**
- 8) Anthropologists have suggested that religion was created out of a failure of magic to give a satisfying answer to the 'big questions' inherent across human civilization.
 - **True**