

Anth202 Final Exam: Short essay question review

Section 1: Two short essay questions worth 25% each.

Please prepare answers to **two (2)** of the following questions.

§ On the day of the exam, you will write up your answers to these 2 questions in the exam booklet without notes, in an essay format.

§ As I am giving you the essay questions in advance, I expect high quality work.

§ In all instances, make sure to link your answers to the material and concepts you have seen in this course.

§ Failure to do so will make you lose marks.

*Instructions :Choose 2 questions among the 4 questions listed below and write your answer to each question **in an essay format** in the exam booklet.*

- a. *Identify clearly each of the questions you are answering.*
- b. *Write a detailed outline of your essay at the top of your answer.*
- c. *Do not forget to make reference to class material (class notes, readings, etc.) and to cite properly (page numbers, or slide numbers are not necessary).*
- d. *Maximum length: 2 pages single space of the exam booklet (or 4 pages double space). The outline is not included in these 2 pages.*
- e. *Please write legibly.*

Questions:

2. ***What would make it possible for Big-men to become chiefs?***
4. ***What general conclusions do you draw about the differences between marriages in your society and in nonindustrial societies?***

2. What would make it possible for Big-men to become chiefs?

Outline:

1. *Chiefdoms and Chiefs*
2. *Big-man/ Big-woman Systems*
3. *Responsibilities of Big-man vs. Chiefs*
4. *Moka Strategy (Tribes of Mount Hagen)*
5. *Strategies of power in Chiefdoms*
6. *Local Conditions: Developing from Big-man to Chief*

How does one attain power in a nonindustrial society? Well, in terms of political organization, **chiefdoms** are situated in between horticulturalists and pastoralists. The political structure known as, chiefdom is a political grouping of permanently allied tribes and villages under one recognized leader (Miller, Esterik & Esterik, 2010). Compared to most tribes, chiefdoms have larger populations, often numbering in the thousands, and are more centralized and socially complex. Hereditary systems of social ranking and economic stratification are found in chiefdoms (Earle 1991), with social divisions existing between the chiefly lineage or lineages and nonchiefly groups. **Chiefs** and their descendants are considered to be superior to commoners, and intermarriage between the two strata is forbidden. However, Chiefs are expected to be generous, but they may have a more luxurious lifestyle than the rest of the people.

In between tribal and chiefdom organizations is the **big-man system** or **big-woman system**, in which key individuals devote efforts to developing a political following through a system of redistribution based on personal ties and grand feasts (Miller, Esterik & Esterik, 2010). Anthropological research in Melanesia, a large region in the South Pacific, established the bigman type of politics, and most references to it are from this region (Sahlins 1963; A. Strathern 1971). Personalistic, favour-based political groupings are, however, also found elsewhere. The political ties of a successful big-man or bigwoman includes people in several villages. A big-man tends to have greater wealth than his followers, although people continue to expect him to be generous. The core supporters of a big-man tend to be kin, with extended networks including nonkin.

A big-man has heavy **responsibilities**. He is responsible for regulating internal affairs, such as the timing of crop planting, and external affairs, such as intergroup feasts, trade, and war. In some instances, a big-man is assisted in carrying out his responsibilities by a group of other respected men. These councils include people from the big-man's different constituencies. However, a chief has more responsibilities than a band or tribal leader. He or she regulates production and redistribution, solves internal conflicts, and plans and leads raids and warring expeditions. Criteria for becoming a chief are more

clearly defined. Besides ascribed criteria (birth in a chiefly lineage, or being the first son or daughter of the chief), achievement is still important. Achievement is measured in terms of personal leadership skills, charisma, and accumulated wealth.

In several tribes in the Mount Hagen area of the Papua New Guinea highlands (see Map 1.4 on page 18) (Miller, Esterik & Esterik, 2010), we see the development from big-man to chief. An aspiring big-man develops a leadership position through a process called **moka**, mentioned in Chapter 4 (Strathern 1971) (Miller, Esterik & Esterik, 2010). Moka is a strategy for developing political leadership that involves exchanging favours and gifts, such as pigs, and sponsoring large feasts where further gift giving occurs. A crucial factor in big-manship in the Mount Hagen area is having at least one wife. An aspiring big-man urges his wives to work harder than ordinary women in order to grow more food to feed more pigs and in turn sponsor larger feasts.

There are different ways to develop the authority and skills of a chief. Several political **strategies** support the expansion **of power in chiefdoms**: controlling more internal and external wealth and distributing feasting and gift exchanges that create debt ties; improving local production systems; applying force internally; forging stronger and wider external ties; and controlling ideological legitimacy.

Overall, the possibility of developing from big-man to chief strongly depends on **local conditions**. Different strategies can be employed, although the local conditions seem to play the largest role. Internal control of irrigation systems was the most important factor in the emergence of chiefdoms in prehistoric southeastern Spain, while control of external trade was more important in the prehistoric Aegean region (Gilman 1991). Both of these examples demonstrate knowledge of the area. In general, the concept makes sense. A tribe would not want a chief who is unfamiliar with the area around them. For this reason developing from big-man to chief requires much experience and great knowledge of local conditions.

FIGURE 10.1 Modes of Political Organization

Foraging	Horticulture	Pastoralism	Agriculture	Industrialism/Informatics
Political Organization				Political Organization
Band	Tribe	Chiefdom	Confederacy	State
Leadership				Leadership
Band leader	Headman/Headwoman Big-man Big-woman	Chief Paramount chief		King/queen/president prime minister/emperor
Social Conflict				Social Conflict
Face-to-face Small-scale Rarely lethal		Armed conflict Revenge killing	War	International war Technological weapons Massively lethal Ethnic conflict Standing armies
Social Control				Social Control
Norms Social pressure Ostracism				Laws Formal judiciary Permanent police Imprisonment
Social Control				
Increased population density and residential centralization →				
More surpluses of resources and wealth →				
More social inequality/ranking →				
Less reliance on kinship relations as the basis of political structures →				
Increased internal and external social conflict →				
Increased power and responsibility of leaders →				
Increased burdens on the population to support political organization →				

4. What general conclusions do you draw about the differences between marriages in your society and in nonindustrial societies?

Outline:

1. **Marriage in general**
2. **Selecting a spouse**
3. **Marriage gifts**
4. **Forms of marriage**
5. **Conclusion**

1. Marriage in General:

In the past the definition of marriage has been fairly simply, along the lines of, “the union of a man and a woman”. However, over the years this definition has become obsolete because of the numerous known alternatives of marriage in different cultural societies. Linda Stone uses a more cross-cultural definition of marriage because many factions make the **definition of marriage** a contentious issue; anthropologist Linda Stone defines it as, “an intimate relation between spouses that creates culturally recognized in-law kin relations” (Miller, Esterik & Esterik, 2010). In this regard, we see an obvious difference between even the concept and idea of marriage between our society and other, nonindustrial societies. However, the differences are much more recognizable between the two when we take a closer look at the aspects of marriage itself.

2. Selecting a spouse: Rules of exclusion, Preference rules

All cultures have preferences about whom one should and should not marry or with whom one should or should not have sexual intercourse. Sometimes, these preferences are informal and implicit; other times, they are formal and explicit. We must understand the **rules of exclusion** of specific cultures; such as incest taboo's that are rules prohibiting marriage or sexual intercourse between certain kinship relations (Miller, Esterik & Esterik, 2010). Our culture doesn't accept brother-sister marriages. In contrast, the most well known example of the allowance of brother-sister marriage comes from Egypt at the time of the Roman Empire (Barnard and Good 1984:92). Census data from that era show that between 15 and 20 percent of marriages were between full brothers and sisters (Miller, Esterik & Esterik, 2010). In addition, there are **preference rules** such as; endogamy – marriage within a particular group or locality, parallel cousins – offspring of either ones father's brother or mother's sister, and cross cousins – offspring of either ones father's sister or mother's brother (Miller, Esterik & Esterik, 2010). Our North-American culture would see this as foreign and radical, although, parallel-cousin marriage is favoured by many Muslim groups in the Middle East and northern Africa (Miller, Esterik & Esterik, 2010). In addition, a survey of 3527 couples in the city of Chennai (formerly called Madras; see Map 8.5) in South India showed that three-fourths of all marriages involved unrelated people, while one-fourth were between first cross-cousins (Miller, Esterik & Esterik, 2010). Preference rules also come into account when dealing with status issues, often time's families in India decide whether the bride or groom marries up or down depending on status. This is not seen much in North-American culture; we assume most people marry based on personal connection as apposed to status.

3. Marriage Gifts

Most marriages are accompanied by gift giving of goods or services between the partners, the major forms of marital exchanges cross-culturally are dowry and bridewealth. However, there are several forms of **marriage gifts**, which are radically different from our culture such as; groomprice – goods and money given from the brides family to the married couple and to the parents of the groom, and brideservice – actual labour given by the groom to the parents of the bride, this is still practiced in some horticultural societies, especially in the Amazon (Miller, Esterik & Esterik, 2010). In contrast, a typical pattern in Canada is for the groom's side to be responsible for the rehearsal dinner the night before the wedding, while the bride's side is responsible for everything else. This raises the question, what was the purpose of bridewealth? It is a gift presented by the family of the groom to the family of the bride. In patrilineal societies, Bridewealth is understood to play four essential roles:

1. It ensures that the rights over the bride's fertility will be transferred to the lineage of the groom, i.e. all children born in the marriage will belong to the father's lineage.

2. It is seen as compensation to the bride's kin group for the loss of her work, service, presence and fertility.
3. It is an acknowledgement of the girl's personal value and distinction.
4. It seals an alliance between the two families

4. Forms of Marriage

Another noticeable difference between our culture and nonindustrial societies is the **form of marriage**. In Canadian culture we are so used to being exposed to monogamous marriages between two people. However, variations exist such as polygamy. There are two forms of polygamy; polygyny – marriage of one husband with more than one wife and polyandry – marriage of one wife with more than one husband (Miller, Esterik & Esterik, 2010).

5. Conclusion

Overall, there are many differences between marriage in our society and nonindustrial societies. Noticeable differences include; the general definition of marriage, the process of finding a spouse, which includes rules of exclusion and preference rules, the different variations of marriage gifts and concept of status, and finally the forms of marriage (Miller, Esterik & Esterik, 2010).

Hypergyny	The bride marries a groom of higher status.	The groom may be wealthier, more educated, older, taller.
Hypogyny	The bride marries a groom of lower status.	The bride may be wealthier, more educated, older, taller.
Isogamy	The bride and groom are status equals.	The bride and groom have similar wealth, education, age, height.

Dowry	Goods and money given by the bride's family to the married couple	European and Asian cultures; agriculturalists and industrialists
Groomprice	Goods and money given by the bride's family to the married couple and to the parents of the groom	South Asia, especially northern India
Brideprice	Goods and money given by the groom's family to the parents of the bride	Asian, African, and Central and South American cultures; horticulturalists and pastoralists
Brideservice	Labour given by the groom to the parents of the bride	Southeast Asian, Pacific, and Amazonian cultures; horticulturalists
