UNIVERSITY OF JOHANNESBURG

November 2020 EXAM

COURSE: Anthropology (2020)

DATE: 17-19 November 2020

DURATION: Take Home Exam

TIME: 48 hours

PAPER: 1

MARKS: 100 marks

SUBJECT CODE: ATL2B

EXAMINERS:
1. Dr Justin Bradfield 2. Prof. Catherine Burns 3. Dr Melinda Barnard

THIS QUESTION PAPER CONSISTS OF *3 PAGES AND CONSISTS OF 2 SECTIONS (SECTION A and SECTION B).

Section A

Question 1: (Total 15 Marks – 5 marks for each of three paragraphs)

*Write short paragraphs (±10 lines) on **three** of the following.*

1. Briefly describe how faunal remains can provide information about forager ecology.
2. Using examples describe how archaeologists use animal bones to learn about human/animal interactions in the past.
3. In your own words explain what use-trace analysis is and how it is used in functionalist studies of artefacts.

4. Describe the two main methods archaeologists use to study stone tools.

Question 2: (35 Marks) Select one of the following and write a short essay of about 1000 words (or 4 double spaced pages):

2. A

Consider the pioneering ethnographic work of Bronislaw Malinowski. Knowing something about where he came from, and weighing up his ethnocentric point of view – rooted in the hierarchical view of culture and power common to European thought at the time of his birth and upbringing – respond to this question:

Are there valuable aspects of the work of Malinowski that ethnographers based in South Africa should continue to draw on today?

In your response draw on at least 2 anthropologists we have read, as well as your own class work.

OR

2. B

Read this extract from the SAJR online newspaper, 9 September 2020, and respond to the question that follows:

> Despite the 'doom and gloom' of the past few months, an exciting phenomenon has emerged, with people around the world recording themselves dancing to the smash hit from South Africa called "Jerusalema". With its lyrics, expressing longing for "the holy city", it is performed by South African artist Master KG (Kgaogelo Moagi) and female vocalist Nomcebo Zikode. On 28 July, the pair was officially named as young ambassadors for the country. The song has had more than 53 million views on YouTube. In a time of fear and isolation, *Jerusalema* is bringing people together to celebrate some of the things that the virus can't take away – dance and music. While most people in the videos aren't wearing masks, the layout of the steps means they can keep at a distance. Some of the lyrics translated into English are, "Jerusalem, my home. Save me, and go with me; do not leave me here. I'm not perfect; I came from ruthless times. Save me; do not leave me here. Look into my eyes; see pain and sacrifice; what goes on my mind; struggling to survive. Save me; do not leave me here. My place is not here; My kingdom is not here. Jerusalem, my home."

Consider the meaning of this global phenomenon at this time of Covid-19. Then, drawing on the work of at least 2 anthropologists you have studied this term, and your own ethnographic tasks and essay, write an ethnographic analysis of the popularity of *Jerusalema*.

Total: 50 marks

Section B

QUESTION 1: **50 Marks**

Write an essay (2000 words) on any one of the following topics:

1. Habitus explains why social structures endure, not how they change. Discuss.

OR

2. Objects have agency. Discuss in relation to debates of materiality.

OR

3. How can mimicry be understood as a form of colonial power, and how does it apply within postcolonial contexts?

Total: 50 marks

Special instructions:

- Do NOT simply copy your work from previous assignments or use class discussions, and hand it in as your exam paper.
- You must make use of assigned articles pertinent to the question you chose.
- Please note, you may not plagiarize either from your own previous work or other's work. If you do, it will be treated as cheating under exam conditions and appropriate disciplinary action will be taken.