1. Discuss the role of anthropology in World War I and II and its growth as an applied science during these periods.

Ans: Anthropology developed as an applied science and in this how it followed various paths to build itself as applied anthropology and later on as both applied and practicing anthropology, finally blurring the differences in ideology and technique by coming out of trivial beliefs of applied being part of academics and practicing being part of everyday pragmatic life and issues. Both today, complement each other and exist as one with only the difference being in the use of nomenclature. This unit shows how applied anthropology was initially about collecting information about societies to know more about them and if possible to offer them assistance. Gradually it became a way to study societies to help administrators or colonisers manage their colonies conscientiously. This kind of collection of data, as time went by, led people with background in anthropology being of fered jobs, like for example, after the Great Depression and the World Wars to understand the situation of affected people and offer them assistance by governments concerned. In this entire process, debates and arguments started arising between academics and practitioners where academics considered themselves to be superior in the dissemination of knowledge. However with changing scenarios and the need for tackling varied global concerns in present times has made the separation between applied and practice indistinct. Applied anthropology in its formative years as a distinct discipline started with anthropologists as research experts of fering their knowledge of findings to government or private funded administrative initiatives. This was done for the establishment of administration of power in colonies. But the same design of working was used later for development programmes. Anthropologists provided information to the government in policy making and solving of issues. Therefore it is not surprising that it was the British, during their colonial regime, who formally employed anthropologists for practical purposes (Forster 1969). At the same time it was the anthropologists who also realised that in the absence of funds, they can approach the administration/government for money. In this way they were able to conduct their research in the field and also provide the rulers with the data they needed (Kuper 1983). However in the process of training administrators in anthropological and ethnographical knowledge, the department of anthropology at Oxford University was started. It was only in 1908, under the rule of the British, that anthropologists were fancially supported for proper academic research. This research was done under Northcote Thomas in Nigeria, and was called a government anthropologist (ibid). Even anthropologists like A.R. Radcliffe Brown and Bronislav Malinowski, in the 1920s and 1930s gathered monetary donations from the government with a view to advertise how pragmatic anthropological and ethnographical representation of colonies studied can tackle issues that the colonisers encountered. But Kuper (1983) is of the view that this was a garb really and the main intention of the anthropologists was to assure themselves a good research funding. Nevertheless it worked on both fronts. As far as the United States of America was concerned, it was only in 1934 that anthropologists got involved in actual ficial administrative applied work with the Indian Reorganisation Act of the New Deal and the Bureau of Indian Af fairs (BIA). Anthropologists at that time of fered their service on how the government should work on reservations for the Indians and also gave suggestions on the creation of tribal charters and constitutions (Foster 1969). John Collier, the then commissioner of the BIA, can be said to be the man behind involving the anthropologists’ proiciencies in the public sector. In the 1920s when the government got interested in projects related to the public, applied work in archaeology began (Fiske and Chambers 1997). So from the above deliberations, we can clearly state that applied anthropology acts as the basis for the growth of the discipline’s scope. The term applied anthropology was used for the first time as an explanation of an agenda in Oxford University. During this period the approach used by the anthropologists was “value-free”. This can also be seen as the application of the first professional code of ethics in anthropology (Mead, Chapple and Brown, 1949).

Before World War II the debate that anthropologists put forward was that they could not put themselves in any role other than acting as consultants for administration. It meant compromising with the “value free” stance that they advocated. Colonial service training like the kind introduced in the Netherlands in the late nineteenth century by the British was also started in the then Union of South Africa in 1905 (Forde 1953), Anglo-Egyptian Sudan in 1908 (Myres 1953), Belgian territories in 1920 (Nicaise 1960) and Australian- mandated New Guinea in 1925. The British employed anthropologists as consultants and they were found in the military, foreign of fice, colonial of fice and India of fice, thus increasing interest in ethnological learning. So we find considerable growth of applied anthropology in the ethnological period. The literature too which were published during this time were the result of applied research. We can cite ethnographies written by British anthropologists on Africa and the Pacifi c and American anthropologists on North and South America.

2. What do you understand by the term development? Discuss the involvement of anthropologists in the process of development.

Ans: Development is a process that ensures good quality of life to all the people in terms of happiness, harmony and satisfaction of essential needs. It is related to improvement, progress and aspirations of people. This definition of development would benei t all the sections of society as it shows the basic need approach, it allows more people to make meaningful choices and the pre-condition for this is the fulfillment of basic needs like food, education, health and shelter.

The anthropology of development is a term applied to a body of anthropological work which views development from a critical perspective. The kind of issues addressed, and implications for the approach typically adopted can be gleaned from a list questions posed by Gow (1996). These questions involve anthropologists asking why, if a key development goal is to alleviate poverty, is poverty increasing? Why is there such a gap between plans and outcomes? Why are those working in development so willing to disregard history and the lessons it might offer? Why is development so externally driven rather than having an internal basis? In short why does so much planned development fail?

This anthropology of development has been distinguished from development anthropology. Development anthropology refers to the application of anthropological perspectives to the multidisciplinary branch of development studies. It takes international development and international aid as primary objects. In this branch of anthropology, the term development refers to the social action made by...