

The
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UNDERGRADUATE UNIVERSITY EXAMINATIONS
SCHOOL OF MANAGEMENT AND LEADERSHIP
DEGREE OF BACHELOR OF ARTS IN DEVELOPMENT STUDIES

BDS 103: ANTHROPOLOGY FOR DEVELOPMENT

DATE: 15TH APRIL 2026

DURATION: 2 HOURS

MAXIMUM MARKS: 70

INSTRUCTIONS:

1. Write your registration number on the answer booklet.
2. **DO NOT** write on this question paper.
3. This paper contains **SIX (6)** questions.
4. Question **ONE** is compulsory.
5. Answer any other **THREE** questions.
6. Question **ONE** carries **25 MARKS** and the rest carry **15 MARKS** each.
7. **Write all your answers in the Examination answer booklet provided.**

QUESTION ONE

Read the Case Study below carefully and answer the questions that follow:

CONTINUITY AND CHANGE: PERFORMING GENDER

Butler (1988) writes that gender is not an essential, biologically determined quality or an inherent identity. 'Gender is not a fact, the various acts of gender create the idea of gender, and without those acts, there would be no gender at all' (Butler, 1988, p. 522). Rather than being something one is, gender is something one does, or performs. Gender identity is not an inner truth but is rather a product of repeated gender performance [our emphasis] (Morgenroth & Ryan, 2018). The constant repetition of gendered performance possibly involves some degree of conscious artifice (Meyerhoff, 2015). However, continual reproduction of gender also means that it becomes performative. In other words, repeated performance creates the very idea of gender itself and the illusion of two natural, essential selves. 'Individuals act as women and men. This creates the categories of women and men (Morgenroth & Ryan, 2018). In this way gender becomes naturalised. '(Gender) is woven so tightly into the social fabric that it seems like a necessary part of reality rather than a contingent production of history' (Jones, 2018).

The authors of this article interpret these ideas as meaning that the interaction between repeatedly performing gender, and gender as performative, leads to a continual co-creation of each other. This makes gender exceptionally robust. These interactions create norms, which provide 'scripts' for gendered behaviours, that are endlessly renewed. According to Butler (1988), when a person acts a specific gender, this is an act that began before they arrived on the scene. It is like a script, which 'survives the particular actors who make use of it, but which requires individual actors in order to be actualized and reproduced as reality once again' (Butler, 1988, p. 526).

Butler argues that although gender is necessarily acted and is not something real, gender is forced to comply with a model of truth and falsity. This model serves social policies of gender regulation and control. Performing one's gender 'wrong' triggers direct and indirect punishments. Performing it 'right' provides reassurance that there is an essentialism of gender identity after all (Butler, 1988). This leads us

straight back to the opening of our paper, where we presented data that suggests, that far from moving towards gender equality, current Tanzanian policy is moving towards promoting an essentialist understanding of gender, whereby different behaviours for women and men are expected – and policed. Consequently, different life outcomes are countenanced even though there are terrible costs to the nation, for men as much as for women, as the price it is necessary to pay to maintain gender difference and male superiority.

Morgenroth and Ryan (2018) explain that sanctions do not exist by chance. Rather, they argue, sanctions are the tools of a system, which is trying to reproduce and sustain itself. This is a patriarchal system of compulsory heterosexuality, which is proscriptive – it represses deviating gender performance, and prescriptive – it demands hetero-normative gender performance (Morgenroth & Ryan, 2018). In all this, Butler does not deny people agency. Since gender is constructed, it is neither completely arbitrary and free, nor completely determined. This leaves room for restructuring, subversion, and for disrupting the status quo (Morgenroth & Ryan, 2018).

Required:

- a) From the case study, expound on the writings of Morgenroth & Ryan that continual reproduction of gender also means that it becomes performative.

(9 Marks)

- b) In relation to the case study elaborate butler ideology on gender.

(6 Marks)

- c) Examine Butler model of truth and falsity as discussed in the case study.

(10 Marks)

QUESTION TWO

- a) Discuss how anthropologists have been describing society. **(9 Marks)**

- b) Discuss what is that anthropologist want to understand on economies of the world.

(6 Marks)

QUESTION THREE

- a) Explain the effect of social change in the society. **(9 Marks)**
- b) Expound on the following, cultural anthropology and forensics anthropology. **(6 Marks)**

QUESTION FOUR

- a) Examine the four focuses of anthropology **(8 Marks)**
- b) Discuss the misconceptions about Anthropology. **(7 Marks)**

QUESTION FIVE

- a) Examine the differences between sociology and anthropology. **(6 Marks)**
- b) Analyse the effect of culture on diet. **(9 Mark)**

QUESTION SIX

- a) Emergency management has its foundation in the protection of life, property and the environment and consists of four overlapping phases Explain the cycle of disaster. **(8 Marks)**
- b) Describe any seven of Yokohama Strategy and Plan of Action for a Safer World. **(7 Marks)**