

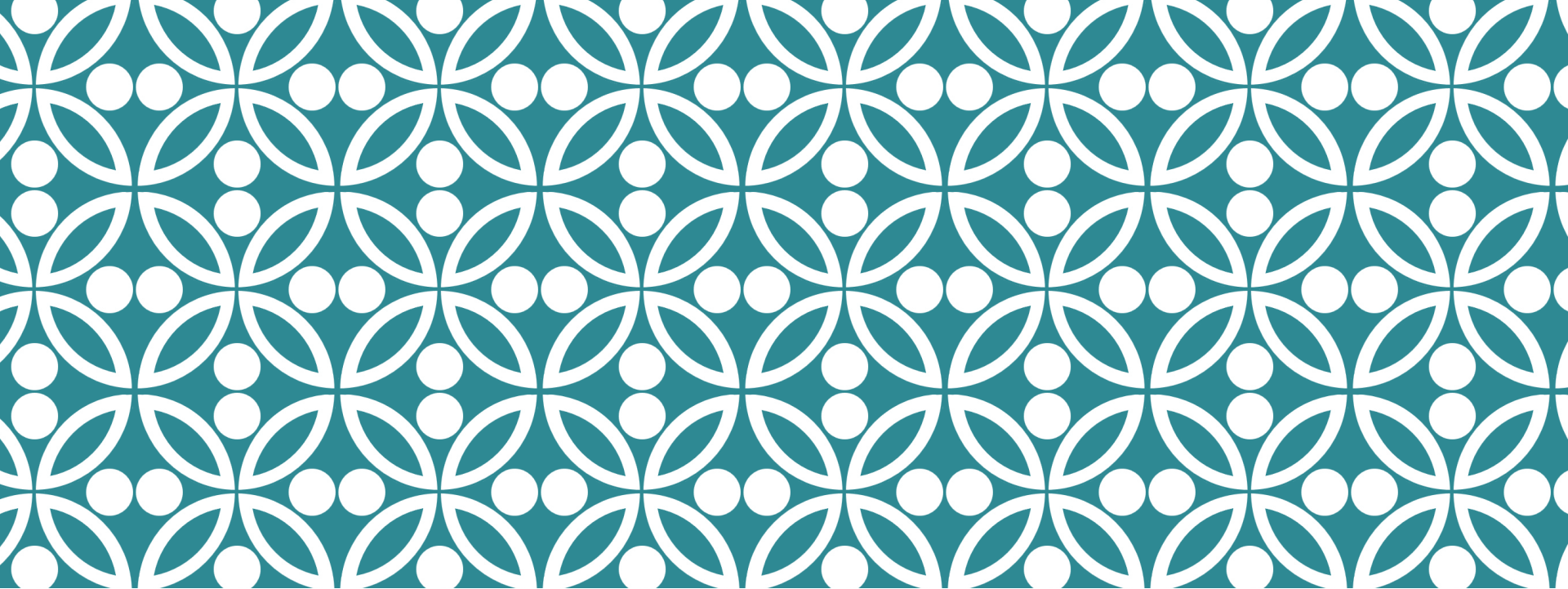
SOCIAL CONTROL — PINK TEAM

ANTH 1006

Introduction to Anthropology

Professor Longcore

Summer 2020



DEFINING SOCIAL CONTROL





WHAT IS SOCIAL CONTROL?

Social Control is the mechanisms by which a society maintains order and cohesion. These can vary widely across different cultures and societies.

TYPES OF SOCIAL CONTROL

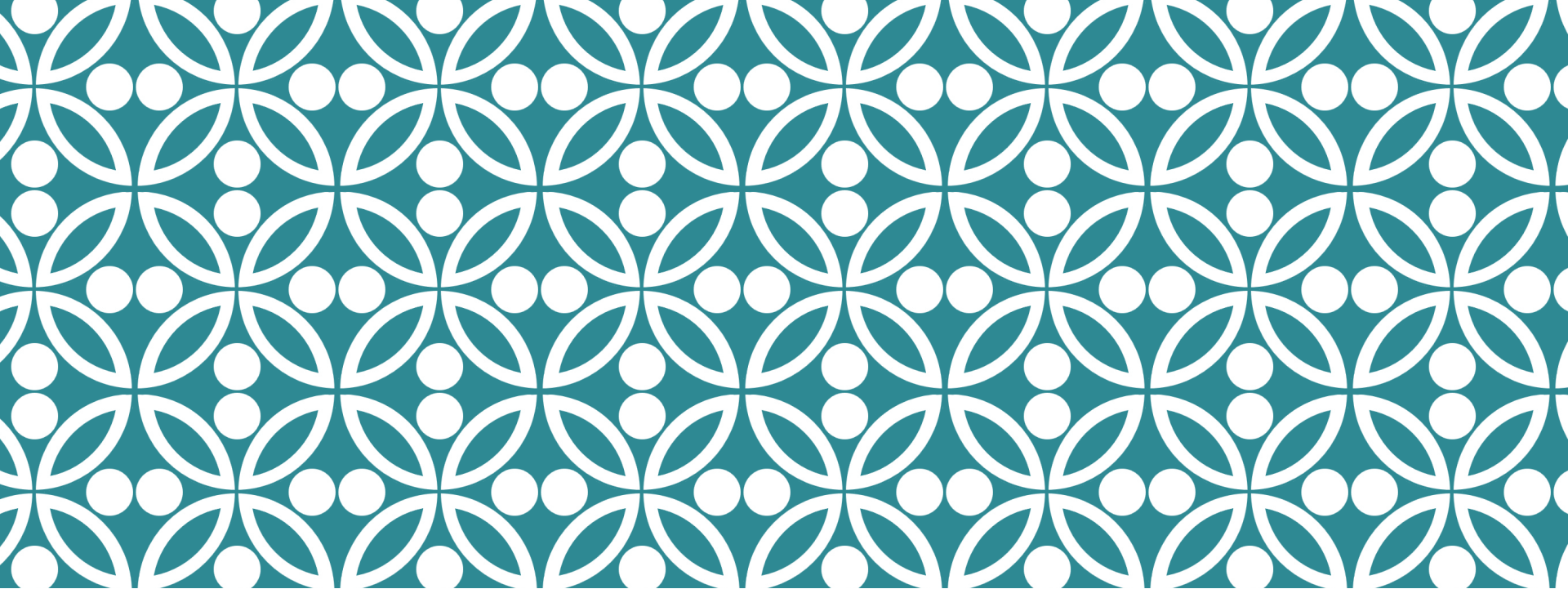
Examples of how social controls may be established:

- Laws and Courts
- Police /Military
- Religion / Church
- Education / Schools
- Public Opinion

FORMAL vs INFORMAL

Formal social control is when a government imposes laws and punishments, enforced by a police force or military to maintain order.

Informal social control is a shared belief system that is used to maintain order. This can include religion, but also can be as simple as gossip or public opinion being used to regulate order.



**UNDERSTANDING
SOCIAL CONTROL
CROSS CULTURALLY**



The Kanuri (MS14)

Cohen, Ronald. 1967. "The Kanuri of Bornu." In Case Studies in Cultural Anthropology, x, 115. New York: Holt, Rinehart and Winston, Inc.

<https://ehrafworldcultures.yale.edu/document?id=ms14-001>.

The Ojibwa (NG06)

Hallowell, A. Irving, and Jennifer S. H. Brown. 1991. "The Ojibwa of Berens River, Manitoba: Ethnography into History." In Case Studies in Cultural Anthropology, xx, 128. Fort Worth: Harcourt Brace Jovanovich College Publishers.

<https://ehrafworldcultures.yale.edu/document?id=ng06-058>.

The Ganda (FK07)

Mair, Lucy Philip. 1934. An African People in the Twentieth Century. London:

Routledge & Sons. <https://ehrafworldcultures.yale.edu/document?id=fk07-001>.

The Mbuti (FO04)

Turnbull, Colin M. 1962. The Forest People. New York, N.Y.: Simon and Schuster.

<https://ehrafworldcultures.yale.edu/document?id=fo04-003>.

THE KANURI (MS14)

The Kanuri people are an African ethnic group living largely in the lands of the former Kanem and Bornu Empires in Niger, Nigeria and Cameroon. Prior to the 19th century, the Kanuri of Bornu had a head of state known as Mai. The office of the Mai would give title nobles' fiefs as a way of administering the kingdom. The fiefs were fragmented and dispersed to limit the control over large portions of the state. Fief-holders would serve as an appeal court system for the local people when they wished for adjudication at a higher than local level. The Kanuri would also divide the kingdom into quadrants based on the four cardinal directions. Each quadrant was ruled by a highly trusted follower of the Mai who would oversee the administration of his own quadrant. This was acted as the system's check of power on fief-holders, as the Mai could take away and redistribute fiefs if the need arose.



THE OJIBWA (NG06)



Social control in the Native American Ojibwa sociocultural system is achieved through psychological mechanisms. The Ojibwa treat illness (sickness) as a moral punishment for some transgression. Confession of the transgression, usually to a “medicine man”, is believed to be part of the healing process and these confessions are shared among the tribe. Making your transgressions right is what is believed to cure you. In this way the Ojibwa govern themselves individually. Irving Hallowell writes:

“Motivations that reinforced normative conduct were closely linked with ego and superego functioning, which compelled individuals to assume responsibility for their own moral conduct through inner control, rather than by responding to organized sanctions imposed from without.”

THE GANDA (FK07)

The Ganda is a culture found in Africa. Like the last two it does not use formal controls but rather public opinion to determine what is just. Something unique to the culture is the use of sorcery as a legal redress.



When found to be justified by the community a person may hire a magician to use sorcery to take revenge on a person who has wronged them. The fear of this use of magic is what typically keeps people in order. Lucy Philip Mair writes:

“An old man announced in my house at Kisimula that he was “going to the doctors” for medicine against a youth whom we all knew quite well, who had stolen a hammer from him and would not admit it. The company generally approved the course, and agreed that the youth was shameless.”

THE MBUTI (FO04)

The Mbuti of Central Africa do not have any formal mechanisms of social control. They are a hunting community that survives by working together to ensure everyone is fed. They use informal mechanisms such as public opinion and open discussion to determine how food is divided up after a hunt. Based on Colin M. Turnbull's *The Forest People* when a person acts and hunts only for themselves they are temporarily ostracized from the group as punishment.



“Cephu had committed what is probably one of the most heinous crimes in Pygmy eyes, and one that rarely occurs. Yet the case was settled simply and effectively, without any evident legal system being brought into force. It cannot be said that Cephu went unpunished, because for those few hours when nobody would speak to him he must have suffered the equivalent of as many days solitary confinement for anyone else.”



RESEARCH ON OTHER EXAMPLES OF SOCIAL CONTROL



BASIC Search

ADVANCED Search

Browse CULTURES

Browse SUBJECTS

Browse

ADVANCED SEARCH TIPS

Advanced Search

Advanced Search

Add Cultures

Add CULTURES

Add All



Add cultures:
Imperial Romans (EI09)
Highland Scots (ES10)

Add Subjects

And Or

Social control (626)

Judicial authority (692)

2 Subjects Selected

Select All | Clear All

Add SUBJECTS

Add All



Add subjects:
Social Control (626)
Judicial Authority (692)

Add Keywords

And

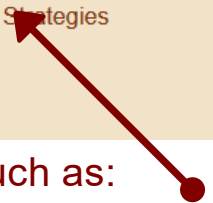
Or

Not

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Enter Keyword(s)

[Text Examples](#) | [Search Strategies](#)



Add keywords such as:
"rule" "law" and "order"

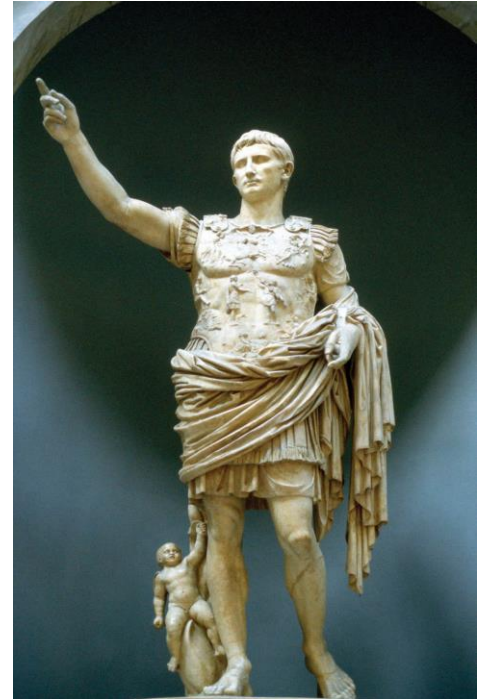
Click "search"

IMPERIAL ROMANS (EI09)

The Imperial Romans followed a very formal form of social control, much like we see today in many modern societies. There were both written and unwritten laws and order was maintained by the courts and armies. A unique facet of Roman law was the principle of personality.

According to www.britanica.com “Roman law, like other ancient systems, originally adopted the principle of personality—that is, that the law of the state applied only to its citizens. Foreigners had no rights and, unless protected by some treaty between their state and Rome, they could be seized like ownerless pieces of property by any Roman.”

In this way, the absence of rights allowed citizens to enforce order over non citizens in the form of slavery, regardless of moral or social beliefs.

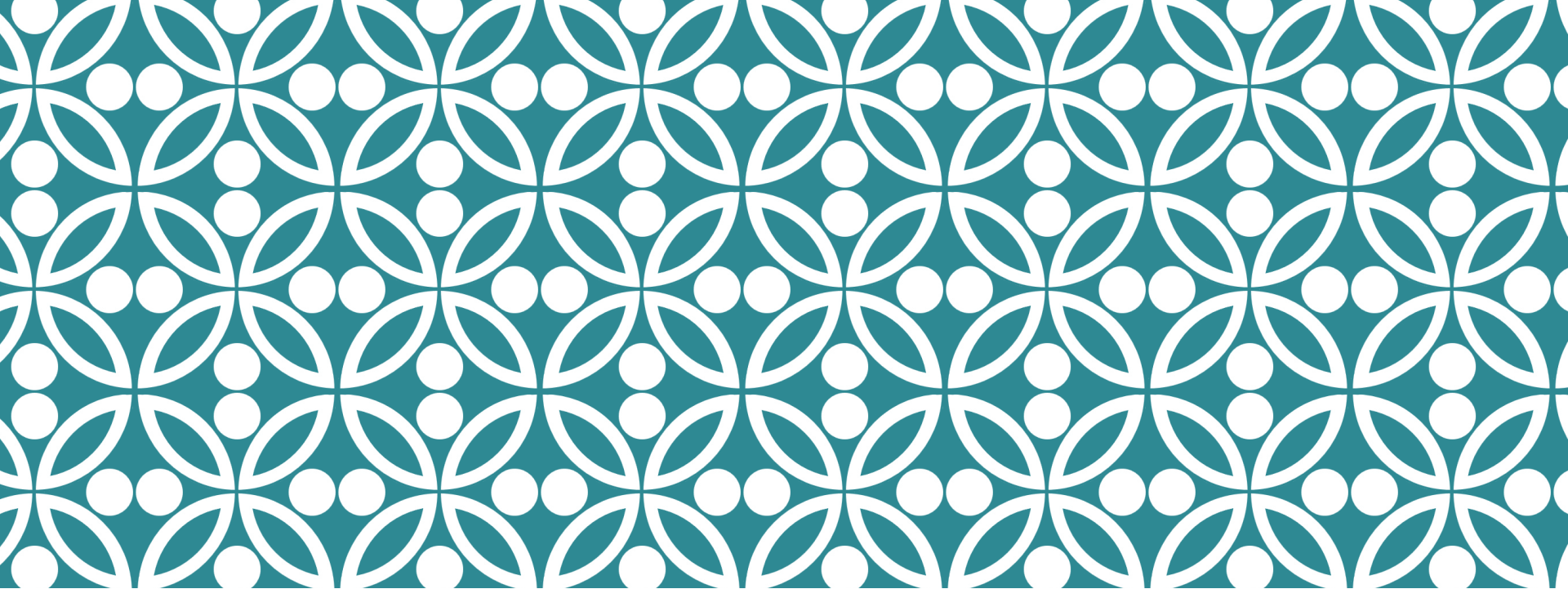


HIGHLAND SCOTS (ES10)

When researching we found a piece about the Highland Scots written by Susan Parman.

“The police officer and the courts represent state-level symbols of law and order, but the immediate symbols of law and order in the community are fear of what others will think of you, the chastising, sin-oriented influence of the church, and the control of women as wives and mothers. Occasionally a few men might band together to apply a bit of “friendly persuasion” to someone who had broken township rules. If none of these work, the formal structure of the law may be called upon, but this step is taken with great reluctance, for an individual does not stand alone; his shame reflects on his family and community.”



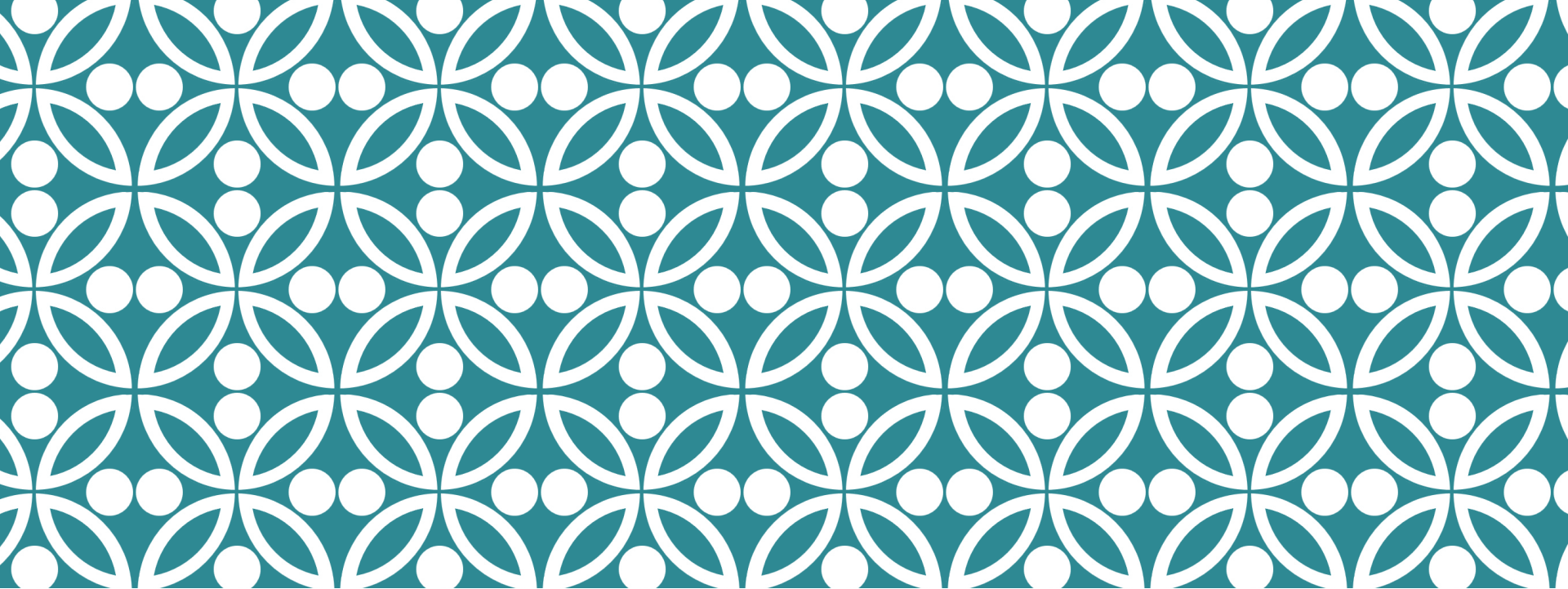


COMPARING AND CONTRASTING



DISCUSSION POINTS

- Do these cultures share any similarities?
- "The rules" are sometimes enforced in other ways. What are some examples ?
- What type of social controls do you think are most effective? Why?
- If we compare the mechanisms for social control in some of the cultures presented today against our own cultures, what differences stand out to you?



QUESTIONS?



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Turnbull, Colin M. *The Forest People*. Simon and Schuster, 1962,
<https://ehrafworldcultures-yale-edu.ezproxy.lib.uconn.edu/document?id=fo04-003>.

Hallowell, A. Irving (Alfred Irving), and Jennifer S. H. Brown. "The Ojibwa of Berens River, Manitoba: Ethnography into History." *Case Studies in Cultural Anthropology*, Harcourt Brace Jovanovich College Publishers, 1991, pp. xx, 128,
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<https://www.britannica.com/topic/Roman-law>