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1. Etymologically culture can be defined as taking its roots from the latin word ‘colere’ which means to cultivate or constant exhibition of a certain pattern over time.
2. According to Tylor (1871) culture can be defined as that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of the society.
3. Highlight the views of John Bodley (1951) on culture: He used the term ‘culture’ to refer collectively to society and its way of life or in reference to a human culture as a whole.
4. Culture cannot be meaningful outside of a group. Yes/No.
5. Nguigi wa Thiongo, a Kenyan novelist, defines culture as a community’s structure of values, the basis of their world outlook and how they see themselves and their place in the universe and in relation to other communities.
6. Identify two differences between UNESCO 1982 and UNESCO 2002 definitions of culture: (a) The underscore of stability as an essential attribute of culture. (b) The underscore of change as an essential attribute of culture.
7. List three examples of non-material culture: Food items, raw materials, houses.
8. Archaeological artifacts are examples of material aspects of culture.
9. What can we gain by studying material or dug-up materials of a group of people like Nigerians: We gain insights into things that are not fully articulated or into cultures that have not left written records.
10. Proverbs are not examples of non-material culture. False
11. In the pre-colonial era, bloom was used in making iron tools. True/False.
12. Discuss the elements that define the nature of cultures. (a) Language: abstract system of words, meanings and symbols for all aspects of culture. It includes speech, written characters, numerals, symbols and gestures. (b) Norms: described as established standards of behaviour maintained by a society. (c) Sanctions: penalties and rewards for conduct concerning societal norms. (d) Values: collective conceptions of what is considered good or bad in a culture.
13. According to Vegragts (2006), ‘technology’ has three essential features, namely Tools and instruments, Knowledge and Culture.
14. List and discuss the characteristics that are peculiar to all cultures. (a) Culture is adaptive: guarantees the survival of a group as it affords them the opportunity to adjust to the needs and changes in their environment. (b) Culture is integrated: stresses that culture is receptive to new ideas to effect the needed cultural trait. (c) Culture is learned: this emphasizes the fact that culture is socially inherited. It is not gotten from the void or the womb but learnt during the grow-up process. (d) Culture is symbolic: makes us understand that a group will experience cultural crisis if there are no symbols which could enable them develop complex thoughts and to exchange those thoughts with others. (e) Culture is dynamic: culture changes to accommodate the adapted changes without necessarily losing any of its unique features.
15. Explain ‘Personhood’ in most traditional African societies (as defined by Olugbemi-Gabriel) The various societies found in traditional Africa routinely accept the fact that personhood is the sort of thing which has to be attained and it is attained in direct proportion as one participates in communal life through the discharge of the various obligations defined by one’s stations.
16. What is Acculturation? This refers to the replacement of the traits of one’s culture with those of another which usually happens during the process of colonization.
17. List ten values and norms that early Africans hold dearly. (a) The idea of the existence of one Great God. (b) The belief in the perpetual existence of life. (c) The belief in sanctity of man as opposed to women in the society. (d) The idea that man is born fee from sin and the idea that he remains so until he gets involved in some polluting circumstances in life. (e) The ability to produce a child as a necessary factor for the continuance of marriage. (f) The importance of marriage as a criterion of social status. (g) The principle of age as vital criterion of wisdom. (h) Appreciation of works of arts. (i) Spontaneity of self-expression. (j) The peculiar conception that it is improper and obscene to refuse food offered.
18. What is anachronism? According to Wiredu, is the failure to perceive anachronistic things (things which have outlasted its suitability) for what they are and to discard or modify them as the case may require.
19. Discuss the important phases of technological initiatives in Africa (as identified by Fadahunsi, 1995). (a) Recognition of the genius who makes important theoretical discoveries in physics, energy, genetic e.t.c. (b) Those with practical motivation to put the theory or theories to work. (c) The ability to welcome and inculcate such into the receiving culture.
20. Discuss the reconstruction process and how it could be used in redefining our identity. The reconstruction process involves the inculcation of values and ideas that are considered beneficial into existing and deconstructed culture. The identification of these deficient values and a close examination as to whether their repair will have any dire effect on the cultural identity of the people.