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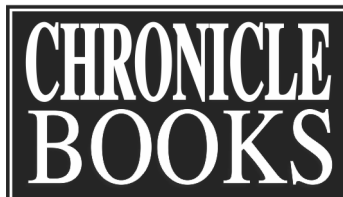
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Anthropology

IAS Mains Q&A

Book Code: 392

Edition – 2021

Price: ₹ 395/-

Publisher

CHRONICLE BOOKS

(A Division of Chronicle Publications (P) Ltd.)

Corporate Office

A-27D, Sector 16, Noida-201301 (U.P.)

Tel. : 0120-2514610/12, E-mail : info@chronicleindia.in

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Online Sales : Mob. 9582219047, onlinesale@chronicleindia.in

Print Edition Sales : Mob. 9953007630, circulation@chronicleindia.in

Technical Support : Mob. 9953007634, Email Id: it@chronicleindia.in

Advertisement: Mob. 9953007627, advt@chronicleindia.in

Subscription : Mob. 9953007629, Subscription@chronicleindia.in

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UNIT 1

PAPER-I

- Meaning, scope and development of Anthropology
- Relationship with other disciplines
- Main branches of Anthropology, their scope and relevance
- Human evolution and emergence of Man, The Biological Basis of Life
- Characteristics of Primates
- Phylogenetic status, characteristics and geographical distribution
- Principles of prehistoric

1.1 Meaning, Scope and Development of Anthropology

Q. Define Anthropology. Describe the major branches of Anthropology elaborating on any one branch. (CSE 2017)

Ans: "Man wonders over the restless sea, the flowing waters, the sight of the sky, and forgets that of all wonders, man himself is the most wonderful." - Augustine. The study of this wonderful creature and his varied aspects is comparatively a recent endeavour and has been known as Anthropology.

Anthropology is defined as the study of humanity, our physical characteristics as animals, and our unique non-biological characteristics which we call culture. The term "Anthropology" is derived from two Greek words, 'anthropos' meaning human and 'logos' meaning study. So, in the simplest terms, Anthropology is the study of human beings. An anthropologist tries to study and understand everything that can be related to humans and not limited by time and space.

Kluckhohn points out that out of all other scientific disciplines that deal with various aspects of man, Anthropology is the science which comes nearest

to the total study of man. It may be called a holistic or synthesizing discipline or a science of "man in its totality".

Kroeber: "Anthropology is the science of groups of men and their behaviour and production."

Herskovits: "Anthropology may be defined as the measurement of human beings."

Jacobs and Stern: "Anthropology is the scientific study of the physical, social and cultural development and behaviour of human beings since their appearance on this earth."

Divisions of Anthropology and their Relationships

Anthropology has been divided into two main branches: Physical anthropology and cultural anthropology. These two main branches have been again, sub-divided into several other branches which have been given in the following chart:

Classification of Anthropological Sciences

Physical Anthropology

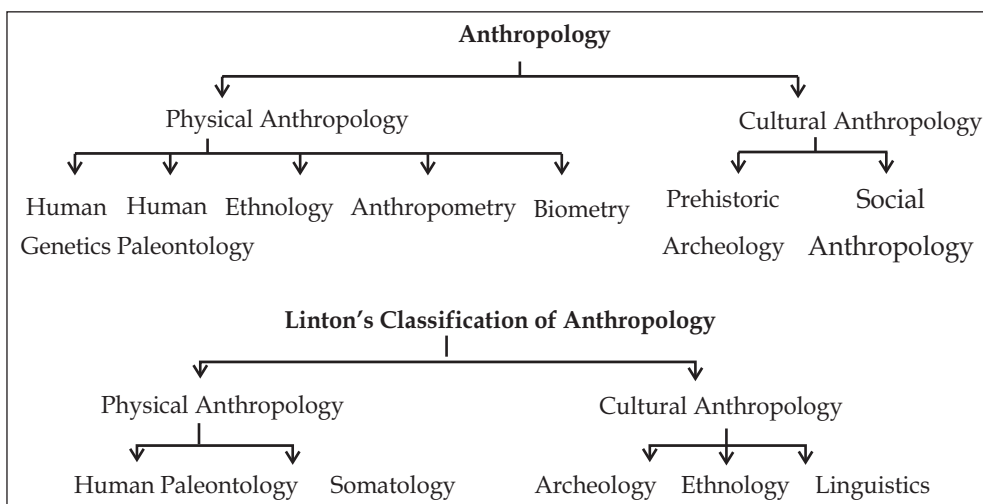
Physical anthropology studies human body, genetics and the status of man among living beings. Some of its definitions are as follows:

1. **J.E. Manchip White:** "Physical anthropology is the study of bodily appearance of man."

2. **Hoebel:** "Physical anthropology is therefore the study of the physical characteristics of the human race as such".

3. **M.H. Herskovits:** "Physical anthropology is, in essence, human biology."

4. **Piddington:** "Physical anthropology is concerned with the bodily characteristics of man." Physical anthropology has now been divided into the following branches according to the specialization of study.



Physical Anthropology deals mainly with:

(i) Human biology; (ii) Human evolution; (iii) Human variation; and (iv) Human genetics.

Human Biology: The physical anthropologist studies human biology as he is interested in *Homo sapiens* alone. He studies man out of the vast range of creatures that claim the attention of the general biologists. Therefore, there is close relationship between Physical Anthropology and the study of other living beings. The physical anthropologist tells about man's place in the animal kingdom by making a comparative study of the different groups of man and his near relations like apes, monkey, etc. whom we call primates.

Human Evolution: Another objective of Physical Anthropology is to deal with human evolution. Like other creatures man is also a living organism. It is difficult to explain under what conditions life had appeared on earth. But from the geological and palaeontological evidences it has been known that the first living organism that had appeared on earth consisted of one cell only, which is known as a unicellular organism or amoeba. In course of time, this simple homogeneous organism through the process of changes attained the heterogeneous form at various stages. Ultimately, a complex form of animal called man had emerged. All living forms of humanity today belong to the single genus and species of *Homo sapiens*. Man is said to have emerged during the quaternary epoch of Cenozoic era. As time elapsed varieties of man had evolved from the date of his origin. In analysis of human evolution palaeontology plays an important role. Anatomy is essential for studying different human forms especially in the study of racial differences, and no one can specialize Physical Anthropology without prior training in anatomy. On the basis of geological evidences it has become possible to find out the age of the different forms preserved under the earth.

Human Variation: The physical anthropologist after having studied the origin, development and place of evolution of man focuses his attention on the study of the different varieties of man. Outwardly though they appear different, all men have some common characteristics and belong to the species - *Homo-sapiens*. However, it is generally found that the common heredity does not resemble those of other groups in various ways. Each of these groups is designated as race. So, in Physical Anthropology, the different aspects of race are studied. Somatology - Somatoscopic observation and anthropometry-is useful for this purpose.

Human Genetics: The methodology of Physical Anthropology has now been changed. The days of descriptive stage are gone and the analytical stage has taken its place. The classical Physical Anthropology was mainly interested in the classification and not in the interpretation. For example, a Negro has platyrrhine nose whereas the European has the leptorrhine nose. Previously it was not interpreted why these two groups

of people had different types of noses. Now, explanations are being put forward why they have different types of noses.

In recent times, the attention of physical anthropologists has been diverted to Genetics - a branch of biology which deals with descent, variation and heredity.

They now study the blood types, differences in musculature, etc. They also study the group differences in time of sexual maturation, in growth rates and various disease immunities. These studies have practical value and the results may be used in various ways.

The physical anthropologist studies also the influences of the natural environment on man and tries to find out whether the physical traits of man are affected by environment. Moreover, he studies the problems associated with physical changes, effects of food and mode of life on racial and physical characteristics.

- Human Genetics:** Human genetics is the branch of physical anthropology which studies the genesis of man. Human genetics is the study of human heredity. It studies the human physical characteristics that are transmitted through heredity from generation to generation.
- Human Palaeontology:** Human palaeontology studies the old human skeletons of different stages. It also studies the history of earth's evolution. According to Webster's New International Dictionary, "Human palaeontology is the science that deals with life of the past geographical periods. It is based on the study of the fossils remains of organisms."
- Ethnology:** Ethnology studies human races. Ethnology classifies human races and studies their physical characteristics. Ethnology is based upon anthropometry and biometrics, since both these measure racial characteristics.
- Anthropometry:** According to Hershkovits, anthropometry may be defined as the measurement of man. Anthropologists have decided certain definite traits by the measurement of which human races may be classified. Anthropometry, again, has been classified into two branches, study of the physical structures of living human beings and study of human fossils.
- Biometry:** In the words of Charles Winik, "Biometry is the statistical analysis of biological studies specially as applied to such areas as disease, birth, growth and death". Thus biometry is the statistical study of biological characteristics.

Other Studies of Physical Anthropology: Another aspect of study of Physical Anthropology is demography which is directly related to fertility and mortality. There are various factors including heredity and environment that influence fertility and mortality. These are studied by the physical anthropologists.

There is another subject called Pedagogical Anthropology which is directly concerned with education. In various educational fields pedagogical studies are utilised by many advanced countries. On the whole, Physical Anthropology is a highly specialised branch of Anthropology.

Q. Critically examine the role of anthropology in contemporary India. (CSE 2014)

Ans: India is a melting pot of a vast variety of cultures, people in a single geographical, social setting. An anthropologist is trained to study the intricate workings of this complex society and its people, putting him in a better position to offer practical, viable solutions to any conflict or issue.

There are several practical advantages of anthropology in India. It acts as the biggest remedy of issues related to ethnocentrism. Anthropology has this unique feature of fieldwork to study about the socio-cultural features of all societies from modern to most primitive ones. It has also studied many rural societies and with the increased focus on rural development by government in recent past, the prospects of utilizing its expertise can bring significant results.

Role of Anthropology

1. Care for Vulnerable Cultures and Rapidly Vanishing Heritage

Critique: Today, most of the primitive cultures are being wiped out. An anthropologist should thus gather all the valuable knowledge those cultures hold, lest they get wiped out forever. Also, our heritage is not being passed down to younger generations. Anthropology helps record it for further use.

2. Tribal Issues

Critique: The burning issue of development versus conservation is only going to get hotter in the future. The govt. will always be pro-development and the people will be pro-conservation.

Anthropologists can play a vital role in assessing impact of community projects on rural life, popularising planning. They are perhaps the only qualified people who can help Governments to frame a policy of tribal rehabilitation.

3. Tackle Complex and Sensitive Problems

Critique: Another main issue in our contemporary India is that of communal clashes, and fights in the name of religion. The perception that other culture or faith is inferior should be wiped out.

The role of anthropologist in rural development can be assessed from the functions performed by him in policy making and execution. Some of the major functions are:

1. As a Remedy for Ethnocentrism

According to Dr. M. N. Srinivas, Social Anthropology removes ethnocentrism through a comparative study of different civilised and primitive societies.

Ethnographic Study: Ethnography plays an important role to find out the socio-cultural features of a village. The success of anthropological knowledge in policy making depends on the quality of fieldwork carried out.

2. Scientific Viewpoint towards Social Problems

Anthropologists help in comparative study of social reactions in different societies and of different events in one and the same society. It removes partiality in social problems and other preconceptions and imparts scientific viewpoint.

Policymaking: Having knowledge of culture, hence will help in better policy formulation. Based on the ethnographic study, the anthropologists help to work on the policy making. They give inputs on the likely change to happen by the policy, the key members from village to be involved or made aware on the policy for its acceptance by villagers, etc.

3. Help in Solving Problems

It is clear that Social Anthropology will also prove helpful in solving social problems. For example, Social Anthropology can help in solving the problems arising from the relation between man and woman. As Raymond Firth has said that Social Anthropology aims at a reasoned comparative analysis of how people behave in social circumstances.

Implementation: Further anthropologist, during implementation, helps to gather the support for policy and involve the key members of the rural society with him. She/he helps in getting the social acceptance and allays the fears of village society. Having knowledge of tribals and minorities, can help societies under threat e.g., anthropologists have also used the genealogical method in AIDS research in Africa.

4. As a Remedy against All Kinds of Social Prejudices

Social Anthropology helps in removing all sorts of social prejudices. It removes prejudiced attitude of civilised society towards a primitive society and that of an individual of one society towards an individual of another society, because a comparative study of anthropology helps in understanding the difference caused among different cultures in relation to their institutions, customs and traditions, etc.

It will help the workers in tribal areas in understanding the life, culture and society of the tribes and enable them to solve their problems. In the same manner, social anthropology will be helpful in understanding and solving the problems of civilised society. It will also help in ending the great struggle and animosity going on in India today on the question of language as well as in expanding the scientific outlook regarding the language question.

Monitoring: This is the second most important role of anthropologist after ethnographic study. Anthropologist identifies the results of policy, any lag and reasons for it and the direction in which the changes might go. This helps in early detection of any future challenges and removes them at the earliest.

UNIT 2

- The nature of culture
- The nature of society
- Marriage
- Family
- Kinship

2.1 The Nature of Culture

Q. Natufian Culture. (CSE 2020)

Ans: The emergence of the Natufian culture around 13,000 or 12,800 BP was a major turning point in the history of the Near East. Originally defined by Garrod and Neuville on the basis of the lithic, bone, and ground stone industries, as well as burials uncovered in their excavations in caves in Mount Carmel and the Judean hills, the Natufian culture has continued to attract the attention of archaeologists.

About Natufian Culture

- ♦ The Natufian culture was first identified by Garrod (1932) during excavation of Shukbah Cave in Samaria and el-Wad at Mt. Carmel. Since the 1930s, many Natufian sites have been reported from the Mediterranean Hills, the Jordan Valley, the Negev desert, and the Jordanian Plateau.
- ♦ The Natufian is an Epipalaeolithic industry for which the lunate, the most abundant geometric flint microlith, serves as an important chronological marker.
- ♦ The Natufian has traditionally been divided into Early and Late phases at 13,000 cal BP based on differences in burial customs (decorated early Natufian burials), the richness of art and ornament assemblages, the size of built structures, and, most importantly, the average greatest length of the lunate and the type of re-touch employed in its manufacture.

Dated around 12,500-10,000 years ago, the Natufian culture is a civilization of the Levant (Eastern Mediterranean).

- ♦ **Origin:** The Kebaran culture eventually gave rise to the Natufian culture.

In the belt of oak and pistachio forests bordered by the Mediterranean coast on the west and the desert on the east, the Natufians seem to have opted to reside in this coastal foothill. The region had more water than it does today and the cultivation of wild emmer wheat and barley were supported.

- ♦ **Significance:** They have evidence for being the first settled villages and are characterised by the use of microliths and bone for implements.

They were noted for their cultivation of wheat and barley.

The Natufian hunter-gatherers were found to have extensive remains for their detailed archaeological study.

- ♦ **Animals and Herding:** There is some evidence, as during the Kebaran culture, that herd animals were kept. Natufian sites have a high proportion of immature gazelle and goat bones. This is an indication that young animals were slaughtered for food by Natufians, while holding the adults for breeding.
- ♦ **Dwelling:** The Natufians seem to have lived on cave terraces, near springs, or beside lakes and rivers in large settlements.

While there is evidence of increasing sedentary activity, or dwelling in settlements, archaeologists differ with regard to the degree to which this occurred.

Clark (1977) considers their sites as base camps from which the Natufians migrated to pursue animal and plant resources that were seasonally available.

- ♦ **Diet:** Grain, meat, fish.

Historical evidence suggests that Natufians harvested and grinded grains, probably wild barley and wheat.

The many bone and antler reaping-knife handles and flint sickle blades that display the sheen that comes from cutting stalks suggest that cereal grasses were being harvested.

To grind these and probably other plant foods, stone mortars and pestles were used as well. Other stone tools included many microliths, burins, borers, and scrapers. Antler and bone fishhooks suggest that the Natufians also fished.

Tools and material culture: Reaping knives, sickle blades, microliths, burins, borers, scrapers, fishhooks.

- ♦ **Burials:** Burials have been found with ornaments such as pendants, bracelets, necklaces, earrings, and belt-ornaments.

In conclusion, the “Neolithic Revolution” cannot be understood without research into its origins in the Natufian culture. The emergence of farming communities is seen as a response to the effects of the Younger Dryas on the Late Natufian culture in the Levantine Corridor.

Q. Human rights and cultural relativism. (CSE 2020)

Ans:

- ♦ The idea of ‘cultural relativism’ was developed by Franz Boas (1858-1942) in 1911.
- ♦ Robert Redfield described cultural relativism as “values expressed in any culture are to be both understood and valued only according to the way people who carry that culture see things.”

Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one’s own culture. The goal of this is to promote understanding of cultural practices that are not typically part of one’s own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept which holds that cultural norms and values derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

There are two different categories of cultural relativism:

- ♦ **Absolute:** Everything that happens within a culture must and should not be questioned by outsiders. The extreme example of absolute cultural relativism would be the Nazi party’s point of view justifying the Holocaust.
- ♦ **Critical:** Creates questions about cultural practices in terms of who is accepting them and why. Critical cultural relativism also recognizes power relationships.

Cultural relativism is the idea of viewing a culture from the mindset and beliefs of the culture itself. Cultural relativism means that actions should be measured by the standards of an individual’s own unique culture, not by the standards of others. This explains why some things are perfectly acceptable in one society, but totally taboo in another. Cultural relativism is defined as “the ability to view the beliefs and customs of other people within the context of their culture rather than one’s own.”

People change. Cultures change. Humanity is constantly evolving, developing, and adapting.

When cultural relativism is implemented, then the ability to evolve and adapt is encouraged because the definitions of ethical and moral “right” and “wrong” can change as people change. Cultural relativism eliminates the rigidity that societies have in place regarding ethics, conduct, and reasoning.

It also means that there are no actual definitions that are in place for a society. Cultural relativism promotes an individualistic perspective which governs how a person acts, thinks, and responds. Each person can set their own moralistic codes which they follow.

The Universal Human Rights Doctrine

The Universal Declaration of Human Rights set the pattern for the contemporary conception of human rights. It was established as a result of the World War II atrocities as a means of protecting citizens and residents of various states.

The conflict between the universal human rights doctrine and cultural relativism came about during the establishment of the universal human rights doctrine in 1948. The conflict arose due to the theory that there was some kind of dominance over some cultures, and that the universal human rights doctrine come from ‘European’ or ‘Western’ philosophy. This doctrine was the universalist approach to human rights that placed value on individuals.

On the contrary, some theorists believe that the enactment of these human rights is not the only way that human rights exist. There is the theory that people are born with natural, God-given rights and that God is the absolute law-maker who bestowed upon us some basic human rights. For this reason itself, cultural relativism critics argue that there should be no exception to the universal claim to human rights as some of these rights are already natural and God-given.

When it comes to human rights, the issue of cultural relativism is widely discussed. Majority of the human rights literature encompasses the western and non-western argument as to what best illustrates what human rights should be. As a result of these debates, comes the discussion on cultural relativism.

Cultural relativism seems to not only ignore human rights violations, but actually seems to approve them. Furthermore, it hardly disapproves any cultural or religious practices. Cultural relativism ignores the necessity to oppose violations and other human rights, and also ignores the freedom of choice to do so. Cultural relativism is considered as an important consideration for anthropologists in having an impartial study of people and societies. Cultural relativism exempts the cultural variations from legitimate criticism, even if derogatory/exploitative in the eye of other, as most of the cultural practices serve a purpose in society. But moralists believe that some moral judgments are universal in nature, thus guaranteeing certain human rights to all individuals irrespective of cultural norms.

For example, while framing the Universal Declaration of Human Rights (UDHR), western moralists argued for universal application of the principle of human rights. But UN gave space for national laws to have primacy over UDHR. Though the attempt was to avoid being seen as organization promoting Western values, but many nations took advantage of the limits to the extension of UDHR and framed national laws which often violate human rights. For example:

- ♦ Prevalence of mutilation-based punishment laws in Islamic states, which are considered as barbaric by modern day civilizations,
- ♦ Limited political rights of citizens in China due to ideology taken as culture,
- ♦ Racial classification of USA or caste classification of India in social spheres despite having a universal law to have all as equal.

While different countries have the right to demand their rights in various ways, there are fundamental doctrines that should be made universal. Dress, language, food and other minor beliefs and traditions can vary, and cultures should be allowed the freedom to practice them. However, practices such as slavery, sexism, female genital mutilation, and infanticide, among other human rights violations, must be held up to universal standards.

In contrast, from a universalistic viewpoint, e.g. from the point of view of the Universal Declaration of Human Rights, cultural relativism amounts to a kind of non-intervention pact with all other cultures, which denies us the right to criticize even blatant human rights violations, in the name of respect for the life and world of others.

Cultural relativism is therefore not an answer to human rights concerns, nor will it be in the future.

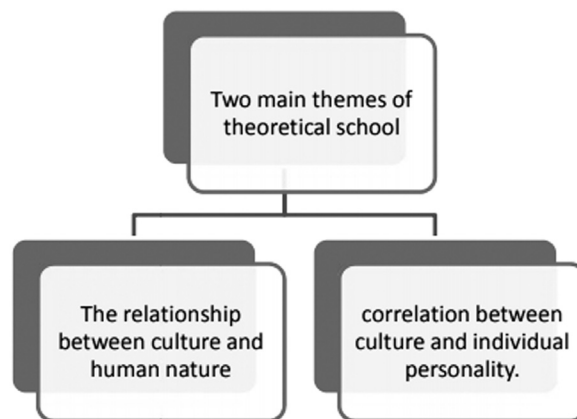
Q. Discuss various anthropological approaches to the study of personality and culture. (CSE 2020)

Ans: Culture and Personality was a broad and unorganized movement that brought together anthropologists, psychiatrists, and psychologists who agreed on the mutual relevance of their disciplines but lacked a common theoretical position, an acknowledged leader, and an institutional base. Its founders were **Margaret Mead, Ruth Benedict, and Edward Sapir**, all students of **Franz Boas**, whose influential concept of culture had implied a psychological dimension they attempted to spell out and translate into research.

The Culture and Personality school of thought began principally in the United States in the 1930s. The above school explained relationships between childrearing customs and human behaviours in different societies. The culture personality theory combined elements of psychology, anthropology, and sociology, but principally, the theory involved the application of psychoanalytic principles to ethnographic data. The school emphasised the cultural moulding of the personality and focused on the development of the individual. Culture-and-personality theorists argued that personality types

were created in socialisation, and they placed particular emphasis on child-rearing practices such as feeding, weaning, and toilet training. The pioneers of this school of thought were students of Franz Boas and Kroeber. They include American anthropologists like **Ruth Benedict, Margaret Mead, Linton, Kardiner and Cora Du Bois**.

They argued that **culture played a role in individual psychological development (Mead) and in the emotional patterns typical of particular cultures (Benedict)**, and also that **individuals of a particular society realized its culture in different ways (Sapir)**.



Impact of Personality on Culture

Ruth Benedict considered cultures as integrated wholes where each is configured to be different from all other cultures; is perhaps one of the most significant. She also stressed that a culture is organised around a basic theme, and that all of the various elements of that culture fit together. A culture according to Benedict is analogous to an individual in that it is more or less a consistent pattern of thought and action. Hence, she says any analysis of culture requires a psychological approach. According to her, when traits and complexes become related to each other in functional roles, a cultural pattern is formed.

Many cultural patterns integrate themselves into a functional whole and form a special design of a whole culture. This special design of whole culture is called configuration of culture. The integration of culture is on the basis of tendency seen in all aspects of culture. This tendency is called by Benedict "special genius" that brings about integration. She says there are two types of geniuses found in human society i.e. Apollonian and Dionysian. In Apollonian pattern, one will see the existence of peace, discipline and kindness. The Dionysian culture is characterised by a great deal of changes and aggressiveness. These two geniuses mould the personality of the members of their group. The Apollonian personality compels members of the group to behave in one form and the Dionysian personality in the other. This will lead to the formation of special cultural characteristics for the group concerned. Thus personality influences culture.

Anthropological Theories

A. Classical Evolutionism (Tylor, Morgan and Frazer)

Q. Basic tenets of Structural-Functionalism.

(CSE 2017)

Ans: Structural-Functionalism was developed by **Radcliffe-Brown** as reaction to functionalism and removes the shortcomings he viewed in functionalism. It is defined as 'The central function of the various aspects of a society is to maintain the social structure of the society's pattern of social relations and institutions.'

Structural functionalism is one type of consensus theory it posits that society is based on mutual agreements. It sees the creation and maintenance of shared values and norms as crucial to society, and views social change as a slow, orderly process.

Examples of prominent consensus theorists include **Auguste Comte, Emile Durkheim, Radcliffe Brown, Talcott Parsons, and Robert Merton**. These theories stand in contrast to conflict theories, such as those of **Karl Marx**, that view the world as based on a system of oppressive hierarchies, social order at the whim of dominant groups, and social change as rapid and disorderly resulting from struggles between groups.

Structural-functionalism is the theory that the central function of the various aspects of a society is to maintain the social structure the society's pattern of social relations and institutions. In Anthropology, it was given by **Redcliffe-Brown** as an improvement over the functionalist approach of Malinowski and it tries to explain the society functioning by focusing on the relationships between the various social institutions that make up the society.

Radcliffe-Brown saw social systems almost like an organism where the different parts of a living being do their functions in order to keep the whole working. This physiological explanation works for structural-functionalist theory because customs, practices, social roles, and behaviour are used to work together to help the social systems.

Structure functionalism is mainly propagated by **Talcott Parson**. He says society has a structure. And structure is constituted by different part of the society coming together and forming a system.

System adjust itself with external threat and disturbance and help in the maintenance and survival of social system. Just like Homeostasis when body of living organism adjust itself again change in the external threat and parameter. Being influenced by **Emile Durkheim, Brown** identified that a society is made up of Institutions like Government, Religion, etc. (1st tenet of structure), which are key to maintain the second and most vital tenet of Structural-functionalism i.e., Equilibrium/Social order in a society (function- as maintained by organs in human body).

The major differences are:

- ♦ Functionalism stresses on needs as the guiding force for the existence of social institutions, but structural-functionalism treat call them as necessary conditions for living.
- ♦ Functionalism believes as the social institutions are driven by functions, but the other sees that the structure defines the functions of social institution.
- ♦ Functionalism focuses on social order and considers societies as changes can be observed during the functioning of society.

Other important tenets of Structural Functionalism are:

- (i) A society works in cohesion and cooperation to maintain stability and solidarity.
- (ii) All social institutions are interdependent and follow some common norms, for achievement of a definitive culture.

Q. How did Morgan explain the evolution of marriage, family and Socio-Political organisation and how did other evolutionists disagree with the explanation? (CSE 2015)

Ans: **L. H. Morgan** is considered as the classical evolutionist from USA. He worked on the study of cultural traits and social institutions present in a society to identify the growth pattern and evolutionary features of them. Two theories of evolution are used: an idealistic and a materialistic one.

According to the idealistic one, institutions are explained as the accumulated product of germs of thought in the human mind; this concept was widely held by Morgan's predecessors and contemporaries. The second theory rests on zoological, ecological, and technological explanations. Man is seen as an animal species effecting life-sustaining adjustments to his habitat by technological means; culture evolves as control by these means is improved and extended.

Morgan's kinship study led him to develop his theory of cultural evolution, which was set forth in *Ancient Society*, or *Researches in the Lines of Human Progress from Savagery through Barbarism to Civilization* (1877). This was among the first major scientific accounts of the origin and evolution of civilization. Morgan posited that advances in social organization arose primarily from changes in food production.

Society had progressed from a hunting-and-gathering stage (which he denoted by the term "savagery") to a stage of settled agriculture ("barbarism") and then on to an urban society possessing a more advanced agriculture ("civilization"). He illustrated these developmental stages with examples drawn from various cultures. Morgan's ideas about the development of technology over time have come to be regarded as generally correct in their fundamental aspects. His theory that human social life

advanced from an initial stage of promiscuity through various forms of family life that culminated in monogamy has long been held obsolete, however.

Based on these studies he gave the following evolutionary lines as:

Marriage

Morgan speculated that the family evolved through six stages. Human society began as a "horde living in promiscuity," with no sexual prohibitions and no real family structure. Next was a stage in which a group of brothers was married to a group of sisters and brother-sister mating were permitted. In the third stage, group marriage was practiced, but brothers and sisters were not allowed to mate. The fourth stage was characterized by a loosely paired male and female who still lived with other people. Then came the husband-dominant family, in which the husband could have more than one wife simultaneously. Finally, the stage of civilization was distinguished by the monogamous family, with just one wife and one husband who were relatively equal in status.

However, Morgan's postulated sequence for the evolution of the family is not supported by the enormous amount of ethnographic data that has been collected since his time. For example, no recent society generally practices group marriage or allows brother-sister mating.

Lewis Henry Morgan's Scheme for Social Evolution in Ancient Society					
Ethnical Periods	Arts of Subsistence	The Family	Systems of Consanguinity & Affinity	Government	Property
Older Period of Savagery	Fruits, nuts, roots, living in groves, caves, in trees	Promiscuous Intercourse ===== Consanguine Family	Malayan System (Hawaiian)	Consanguine Horde	Property Inconsiderable
Middle Period of Savagery	Fish subsistence, use of fire	Punaluan Family		Matrilineal Gens; Tribes	Lands owned by tribes; children inherit from mother
Later Period of Savagery	Invention of bow and arrow				
Older Period of Barbarism	Pottery	Syndiasmian Family	Turanian and Gandowanian System (Iroquois)	Patrilineal Gens	Large increase of personal property. Land owned in common. Inheritance of father's property.
Middle Period of Barbarism	Domestication of animals (Eastern Hemisphere), Cultivation by irrigation (Western Hemisphere)				
Later Period of Barbarism	Manufacture of Iron				
Civilization	Invention of phonetic alphabet; Production of literary records	Patriarchal Family; Monogamian Family	Aryan, Semitic and Uralian System (Eskimo)	State	Property in masses; individual ownership; state ownership

UNIT 9

- ⇒ Human genetics: Methods and application
- ⇒ Mendelian genetics in man-family study, single factor, multifactor, lethal, sub-lethal and polygenic inheritance in man
- ⇒ Concept of genetic polymorphism and selection
- ⇒ Chromosomes and chromosomal aberrations in man, methodology
- ⇒ Race and racism
- ⇒ Age, sex and population variation as genetic marker
- ⇒ Concepts and methods of Ecological Anthropology
- ⇒ Epidemiological Anthropology
- ⇒ Relevance in understanding of contemporary society

9.1 Human Genetics

Q. Ethics and Genetic Engineering. (CSE 2020)

Ans: Genetic engineering is any process in which a gene is manipulated, changed, deleted or adjusted so as to amplify, change or adjust a certain characteristic of an organism. In other words, it encompasses a very broad range of unique chemical alterations, given the number of traits available for manipulation in eukaryotic organisms (animals, plants and fungi).

Products of scientific endeavours in many branches of science have challenged us with problems of great moral importance. Nuclear physics, for example, gave us the capability to destroy the world, perhaps the ultimate moral dilemma. But genetics has created more subtle and interesting dilemmas for life. It challenges us with dilemmas of responsibilities to ourselves, nature and also to future generations.

While genetic engineering has uses that are, on balance, beneficial to society, certain applications can raise ethical concerns, especially with animal and human rights. For example, while the light hearted example of a glow-in-the-dark frog was meant in jest, it is true that actually creating such an animal would be fraught with ethical issues. For example, why make an animal more susceptible to nocturnal predators by making it easier to see?

By the end of the first decade of the 21st century, bioethicists, sociologists, anthropologists and other observers were already weighing in on issues that had yet to fully rear their heads owing to practical or technological barriers that were expected to fall by the wayside as genetic engineering became more advanced and refined.

Many of these were fairly easy to imagine (e.g., the cloning of humans); others were far more subtle.

Bioethicists fear abuse of gene editing, not just by misguided governments but also by the private sector preying on a parent's desire to create a perfect child.

There is growing fear that the gene-editing system is being prematurely rushed for clinical use.

There are various ethical and technical issues involved with gene editing.

It can create unforeseen changes in the genome which are undesirable.

It has also been ethically questioned whether editing gene to create babies that parents desire would make them more like commodities.

Bioethicists and researchers generally believe that human genome editing for reproductive purposes should not be attempted at this time. In addition, there are concerns with manipulating human embryos for own interest. Many people have moral and religious objections to the use of human embryos for research.

Safety

Due to the possibility of off-target effects (edits in the wrong place) and mosaicism (when some cells carry the edit but others do not), safety is of primary concern.

Informed Consent

Some people worry that it is impossible to obtain informed consent for germline therapy because the patients affected by the edits are the embryo and future generations.

Researchers and bioethicists also worry about the possibility of obtaining truly informed consent from prospective parents as long as the risks of germline therapy are unknown.

Justice and Equity

As with many new technologies, there is concern that genome editing will only be accessible to the wealthy and will increase existing disparities in access to health care and other interventions.

Some worry that if taken to its extreme, germline editing could create classes of individuals defined by the quality of their engineered genome.

A two-step model wherein the government works with industry and research groups to accelerate clinical research is recommended. This model consists of a national apex committee working in collaboration with existing institutional ethics committees and independent accreditation agencies.

Q. What are the applications of human genomic research in human welfare? (CSE 2020)

Human genome project (HGP) was an international scientific research project which got successfully completed in the year 2003 by sequencing the entire human genome of 3.3 billion base pairs. The HGP led to the growth of bioinformatics which is a vast field of research. The successful sequencing of the human genome could solve the mystery of many disorders in humans and gave us a way to cope up with them.

Goals of the Human Genome Project

- ◆ Optimization of the data analysis.
- ◆ Sequencing the entire genome.
- ◆ Identification of the complete human genome.
- ◆ Creating genome sequence databases to store the data.
- ◆ Taking care of the legal, ethical and social issues that the project may pose.

Features of the Human Genome Project:

- ◆ Our entire genome is made up of 3164.7 million base pairs.
- ◆ On average, a gene is made up of 3000 nucleotides.
- ◆ The function of more than 50 percent of the genes is yet to be discovered.
- ◆ Proteins are coded by less than 2 percent of the genome.
- ◆ Most of the genome is made up of repetitive sequences which have no coding purposes specifically but such redundant codes can help us better understand genetic development of humanity through the ages.

Applications of HGP

As the goals of the human genome project were achieved, it led to great advancement in research. Today, if any disease arises due to some alteration in a certain gene, then it could be traced and compared to the genome database that we already have. In this way, a more rational step could be taken to deal with the problem and can be fixed with more ease.

This project has opened up new horizons which can be learned in much detail.

Some current and potential applications of genome research include

- ◆ Molecular Medicine
 - Improved diagnosis of disease
 - Earlier detection of genetic predispositions to disease
 - Rational drug design
 - Gene therapy and control systems for drugs
 - Pharmacogenomics "custom drugs"
- ◆ Energy Sources and Environmental Applications
 - Use microbial genomics research to create new energy sources (biofuels)
 - Use microbial genomics research to develop environmental monitoring techniques to detect

- pollutants
 - Use microbial genomics research for safe, efficient environmental remediation
 - Use microbial genomics research for carbon sequestration
- ◆ Risk Assessment
 - Assess health damage and risks caused by radiation exposure, including low-dose exposures
 - Assess health damage and risks caused by exposure to mutagenic chemicals and cancer-causing toxins
 - Reduce the likelihood of heritable mutations
- ◆ Bio-Archaeology, Anthropology, Evolution, and Human Migration
 - Study evolution through germ line mutations in lineages
 - Study migration of different population groups based on female genetic inheritance
 - Study mutations on the Y chromosome to trace lineage and migration of males
 - Compare breakpoints in the evolution of mutations with ages of populations and historical events
- ◆ DNA Forensics (Identification)
 - Identify potential suspects whose DNA may match evidence left at crime scenes
 - Exonerate persons wrongly accused of crimes
 - Identify crime and catastrophe victims
 - Establish paternity and other family relationships
 - Identify endangered and protected species as an aid to wildlife officials (could be used for prosecuting poachers)
 - Detect bacteria and other organisms that may pollute air, water, soil, and food
 - Match organ donors with recipients in transplant programs
 - Determine pedigree for seed or livestock breeds
 - Authenticate consumables such as caviar and wine
- ◆ Agriculture, Livestock Breeding, and Bioprocessing
 - Disease-, insect-, and drought-resistant crops
 - Healthier, more productive, disease-resistant farm animals
 - More nutritious produce
 - Bio-pesticides
 - Edible vaccines incorporated into food products
 - New environmental clean-up uses for plants like tobacco

Q. Briefly describe the various methods used in the genetic study of Man. (CSE 2017)

Ans: At first sight, man appears to be an unfavourable object for genetic study. Plant and animal geneticists use breeding methods to raise successive generations under similar environmental conditions. In man, however, the genetic diversity of individuals is great and uncontrolled, and biological and social environment vary greatly.

UNIT 11

- ➔ Relevance of menarche, menopause and other bioevents of fertility, Demographic Theories
- ➔ Biological and socio-ecological factors influencing fecundity, fertility, natality and mortality

11.1 Relevance of Menarche, Menopause and Other Bioevents to Fertility, Demographic Theories

Q. Describe the biological and socio-ecological factors affecting fertility and mortality.
(CSE 2017)

Ans:

Fertility

Fertility is defined as the natural capacity to produce offspring. Fertility is measured at the rate of offspring per couple or average birth per female in the population (total fertility rate). Any society replenishes itself through the process of human fertility. Thus, in population dynamics, fertility is a positive force through which the population expands, counteracting the force of attrition caused by mortality. If this replacement of human numbers is not adequate, that is, if the number of deaths in a particular society continues to be more than that of births, that society would face the danger of becoming extinct. On the other hand, excessive replacement of human number can also create several social and political problems for a country.

Biological factors like age and sex are very important in affecting fertility. Fecundity depends on the woman and her age. It is only the woman who can bear a child with the onset of menstruation. This process stops when menopause begins. Thus the onset of menstruation and menopause are the biological limits to fertility in the case of a woman. The start of the first menstrual period, known as menarche, depends on climate, health, food, etc.

Fertility is, in fact, a result of 'fecundity'. Fecundity is the physiological capacity to reproduce. Obviously, it is not possible to measure exactly the real capacity of women to produce off-springs; it can only be guessed/observed with the help of the maximum levels of fertility ever observed in a non-contraceptive population.

The major biological and socio-ecological factors affecting fertility include the age of marriage, biological inheritance, emotional condition of the female, the way of life, food habits or the nutritional level, consumption of

substances having bad impact on fertility like alcohol or the abuse of drugs, voluntary or involuntary abstinence, fecundity, contraception's, foetal mortality and other sexual behaviour. The sexual behaviour is dependent on the cultural factors, higher education and the income level in modern societies.

Social factors like religion, caste, race, family system, education, status of woman, etc. also influence fertility in a country.

Fertility, in general, is influenced by the following socio-ecological factors as:

- ♦ **Social and Religious Customs:** Most often these customs favour high fertility in many societies of the developing countries.
- ♦ **Mean duration of Married Life due to Early Marriage:** The higher the mean duration of married life the higher will be the fertility.
- ♦ **Environmental Causes such as Hot or Cold Climate:** The countries or regions with hot climate generally have high fertility compared to the areas with cold climate.
- ♦ **Economic Factor:** The poverty breeds high fertility.
- ♦ **Level of Literacy /Education:** The higher the level of education the lower the fertility.
- ♦ **Age and Sex Structure of Population:** Young population with more females in reproductive age-group is likely to have higher fertility than the older populations.
- ♦ **Mortality Rate:** The higher the mortality the higher the fertility.

Case-Study

The phenomenon of decline in fertility that happened in the developed countries is very complex. There are several interacting and overlapping economic and social factors responsible for the transition from high fertility to low fertility. These factors include:

- Industrialization;
- Urbanization;
- Rising levels of living and increased cost of bringing up children;

- (iv) Family functions and structure;
- (v) Relationship between mortality and fertility; and
- (vi) Social mobility.

Asha and Tara summarise the reasons for the recent decline in fertility and current low levels of fertility in most of the developed countries as follows:

- (i) Development of improved methods of fertility control - increasing use of the most-effective methods;
- (ii) Liberalised abortion laws - extensive grounds and facilities for abortion;
- (iii) Decreasing desire for large families;
- (iv) Rising costs of rearing child;
- (v) The increasing trend of women's employment in paid jobs outside the home; and
- (vi) Instability and changes in the values attached to the rewards and penalties of parenthood in the context of other needs and aspirations.

Mortality

Mortality is one of the three basic determinants of population change, the other two being fertility and migration. Historically, the factor of mortality has played a dominant role in determining the change in population, the size of which fluctuated in the past mainly in response to variations in mortality.

Mortality is nothing but occurrence of death of a live being after its birth. According to United Nations (1953), mortality or death is defined as follows: "Death is the permanent disappearance of all evidence of life at any time after birth has taken place i.e., post-natal cessation of vital functions without capacity of resuscitation". A death can, thus, occur only after a live birth, and the span between birth and death is life. Mortality is defined as the state of being subject to death i.e., susceptible to death. Mortality plays a key role in determining present population, the rate of growth and other socio-cultural features.

Mortality or death is affected by a variety of factors. They may be biological, physiological, environmental, etc. From the demographic view point, mortality is related to the age and sex of an individual. Mortality or death is affected by a variety of factors. They may be biological, physiological, environmental, etc. From the demographic view point, mortality is related to the age and sex of an individual.

The major biological and socio-ecological factors affecting mortality include biological inheritance/ heredity, environment conditions/ stresses in terms of life quality like air, water, etc. type of diseases present with the quality of medical facilities and of medicinal system, food availability and its nutritional value, sanitary conditions, war frequency and government efforts towards welfare and old care. Socio-economic factors affecting mortality, include occupation, income level, educational attainment, sex, age, marital status, etc. These differentials, among others, vary widely from country to country, and across different regions/states within a country including India.

Causes of Mortality Decline in Developed Countries: In Europe, North America and Oceania continuous economic progress resulting from Agricultural and Industrial Revolutions have been the main reasons for the reduction in mortality rates, which first began to decline rather weakly in the seventeenth century and then with an increasing tempo throughout the eighteenth and nineteenth centuries.

Important developments that affected morality in European countries since the eighteenth century have been the increase in the supply of food, advances in technology, extension of the benefits of medical research, development of immunology, advances in chemotherapy (use of drugs to cure or inhibit the progress of diseases) and other improved health services, improvements in sanitary conditions and public health measures, and heavy and better clothing to combat severe winters, social reforms, etc. All these have collectively led to improvements in the standards of living and fall in mortality in many ways.

Similar developments over a period in other countries also have gradually contributed to the decline of their mortality rates.

Q. Age at menarche.

(CSE 2017)

Ans: Menarche is the culmination of a series of physiological and anatomic process of puberty. During this period, a number of physiological changes occur in the girl's body wherein secondary sexual characters appear. Menarche i.e., first menstruation or onset of menstruation is an important event in the physical development of female life, representing significant changes in her body like onset of fecundity (under normal circumstances) with initiation of maturation of reproductive organs and development of secondary sex characteristics. From both social and medical perspectives, it is often considered the central event of female puberty, as it signals the possibility of fertility. Girls experience menarche at different ages.

Age at Menarche

Menarcheal age is influenced by heredity but the specific genetic determinants are largely unknown. Evidence for hereditary influences on the age at menarche comes from studies that show a trend for maternal age at menarche to predict daughter's age at menarche. In fact, approximately half of the phenotypic variation among girls from developed countries in the timing of menarche is due to genetic factors.

The age at menarche varies across the girls, with some experiencing it as 8-9-year age, while others having it delayed to even 15- 16-year age.

The age at menarche varies significantly across world based on differences of race, geographical regions, ethnicity, etc. For example, in developed World the average age at menarche is around 12.5 years (USA), 12.7 (Canada) and 12.9 (UK), but in, poor, and developing nations it goes to 15-16-year age.

The World average age of menarche today is around 13-year age, but in 1840 it was around 16.5 years age.

The reasons for such wide differences in the age at menarche across time and space in world are:

- ♦ Biological or inheritance,
- ♦ Social and environmental reasons like nutrition, stress, etc. Good nutrition helps in decreasing the age while poor nutrition, chronic illness, etc. delays or produce irregular ovulation.

Late menarche is associated with a decreased risk of developing breast cancer in later life, a decreased frequency of coronary heart disease, later first pregnancy, and reduction in teen pregnancy. Late menarche may, however, be positively associated with the risk of developing Alzheimer's disease.

Q. Menopause and its impact. (CSE 2015)

Ans: Anthropology is the study of human culture and human biology, past and present. The discipline of anthropology is particularly well suited for the study of menopause. There is variation in age at menopause across populations, in symptom experience, and in the meaning of menopause across cultures. Among hominin ancestors, the capacity for universal female menopause and long post-reproductive life is probably a million years old. In all places and for a very long time, menopause has been part of the human experience.

Menopause is defined as the "stage in the life of woman when the hormonal production by ovaries is reduced and then eventually ceases to produce the hormone." It is also called as Climacteric, as it signifies the permanent end of menstrual periods of woman life.

Relevance of Menopause

- ♦ Occurs when Oestrogen production falls below critical value after about 45 years.
- ♦ At the time of menopause, there is low in oestrogen which leads to many psychological changes like hot flashes, irritability, fatigue, anxiety, low strength and reduced calcification of bones, etc.

It symbolizes that the woman is no more capable of conceiving any children and it occurs usually from the 45 to 55 years age.

Menopause Involves:

- ♦ No bleeding for a period of one year.
- ♦ Decreased hormone production.
- ♦ Start of irregularity of periods i.e., becoming longer or shorter than the normal, becoming lighter or heavier.
- ♦ Occurrence of hot flashes i.e., shivering, sweating and reddening of the skin.
- ♦ It leads to mood changes, sleep disorder and some physical changes which can be recognized.
- ♦ While in western societies usually it occurs at around 50 or more, but in India the average age is 44-45. It can also occur prematurely at age of around 40.

Q. Discuss the relevance as menarche, menopause and other bio-events to fertility. (CSE 2014)

Ans: Fertility can be described as the phenomenon of childbearing. Both biological and non-biological factors play an important role in determining fertility. At the same time we can put stress on two important terms mainly involved in the reproductive process, i.e., menarche and menopause.

Two of the biggest physical milestones in a woman's life are menarche, the first menstrual period in girls, and menopause, when menstruation stops and female reproductive hormones slow. These milestones are universal and mark the beginning and end of a woman's reproductive cycle. Research suggests that the age at which menarche and menopause occur is about 50% influenced by genetics and 50% determined by non-genetic factors, though there is also some evidence that menarche may be more strongly influenced by genetics than menopause.

Menarche

Menarche is defined as the stage of life of woman when she becomes fecund and the cycle of menstruation sets in. It starts in the adolescence stage with age ranging from 9-10 to 14-15 based on the nutritional and other features of a society. Nearly all girls in the US menstruate by the age of 14, with the median age around 12 and one-half years. The average age of menarche can vary by ethnicity, though, and African-American girls typically start menstruating before girls of European descent. In addition to genetics, timing of menarche is influenced by environmental factors such as nutritional status and exercise. Early menarche has been associated with increased risk for breast cancer and endometrial cancer, a connection that many theorize is related to the body's exposure to oestrogen, a female reproductive hormone.

Menarche is the culmination of a series of physiological and anatomic process of puberty. During this period, a number of physiological changes occur in the girl's body wherein secondary sexual characters appear. Menarche as a discrete event is thought to be relatively a chance result of the gradual thickening of the endometrium induced by rising but fluctuating pubertal oestrogen. Puberty signals the onset of adult sexual life, and menarche means the inception of menstruation. At the start of about 8 years and usually terminating at the onset of menstruation between ages 11 and 16 years i.e. at an average age of 13 years, there is a gradual increase in gonadotropic hormone secretion by the pituitary causing the period of puberty.

Menopause

Menopause is defined as the "stage in the life of woman when the hormonal production by ovaries is reduced and then eventually ceases to produce the hormone." it is also called as Climacteric, as it signifies the permanent end of menstruation cycle in woman life.

UNIT 3

- The structure and nature of traditional Indian social system
- Caste system in India
- Sacred Complex and Nature-Man-Spirit Complex
- Impact of Buddhism, Jainism, Islam and Christianity on Indian society

3.1 The Structure and Nature of Traditional Indian Social System

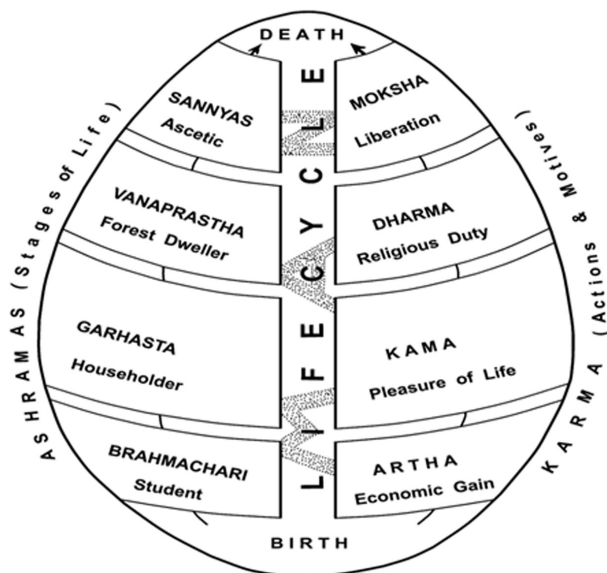
Q. Use of doctrine of Karma and rebirth in justifying the Varna system. (CSE 2019)

Ans: Two major concepts of the Hindu religion are varna and karma. While at first glance it may not appear that they are related, they in fact do have a direct correlation.

Varna refers to the caste system. The caste system was divided into four categories. The Brahmins, the Kshatriyas, the Vaisyas, and the Shudras. There were also the untouchables.

The Brahmins were the priests. The leaders were the Kshatriyas. The Vaisyas were the common people and the Shudras were the servants. One's membership in a particular caste was derived at one's birth. If one's mother was a Brahmin then a Brahmin for the remainder of one's life.

One could not marry someone unless they were in the same caste that belonged to and in some cases they had to belong to the same sub caste.



The Law of Karma assumes that everything one does, each separate deed of one's life, weighed along with every other deed, determines destiny. Whatever you do in your life will have consequence in a later life. These consequences could be good or bad. With enough good deeds one may become a Brahmin. On the other hand if your deeds were not so great you might end up being a rock or a worm. Thus the Law of Karma and Varna relate with one another.

The doctrine believe that all individuals accumulate karma over the course of a lifetime. Good actions create good karma and evil actions create negative karma. Karma is not assigned or regulated by any God; it's simply earned by an individual and passed down through subsequent lives.

But while good karma can eventually earn a person a higher place in the caste system in a future life, the ultimate goal of any Hindu adherent is moksha, or salvation from samsara. **Moksha** is the final of four primary Hindu goals. The first three -- kama, **artha** and **dharma** -- concern earthly pursuits like pleasure, power or well-being and virtue.

Ironically, to achieve moksha, you must make a deliberate effort to not want it. Salvation comes only after a person has abandoned all pursuits and desires and accepts that the individual soul is the same as Brahman, the universal soul or God. By exiting the cycle, an individual no longer endures the pain and suffering of earthly existence performed countless times over.

There is a vital link between Karma theory and the caste system. Karma theory is based on Law of Karma, where an act or deed done by a human being, good or bad, accompany the dead soul and determine the soul's destiny in its future births. A soul will get reincarnated as human being or animal or insect, according to the accumulated good deeds or bad deeds done in the previous lives. The position a soul occupies in the hierarchy of the caste system closely correlates to the accumulated deeds of the past. A person of good deeds will be reborn in the higher caste, for e.g., as a Brahmin, and a person of bad deeds, as a dog or a Chandala (a lower caste).

Reincarnation or Re-birth

A human soul keeps getting into repeated births and deaths, which is called 'samsara,' until it gets liberated (attains moksha), from the cycle of births and deaths, when it's accumulated karmas are completely exhausted and good karmas outweigh the bad karmas. That is liberation for a Hindu, escape from repeated cycles of births and deaths. These are the major tenets at the core of Hinduism. The belief in reincarnation is also predominant in two prevalent religions from India: Jainism and Sikhism. Jain adherents believe the soul accumulates karma as an actual physical substance, unlike the conceptual Hindu idea of karmic law. As long as the soul is burdened by karmic particles, it must bind with a body, initiating a series of rebirths. Only when a soul is free from all karma can it exit the cycle of reincarnation and join other disembodied souls in a state of perfection. However, because Jain followers believe that deliverance is currently impossible, devoted adherents simply pursue purification.

The idea of karma and reincarnation provides one with motivation to be better, or as some may say "fighting the good fight." Being selfless in action, doing good to/for others, performing duties, practicing rituals, obeying class systems, is all a part in building good karma and seeking liberation in the Hinduism view.

Q. Philosophy behind Purusharthas. (CSE 2018)

Ans: The Purusharthas are the inherent values of the Universe: Artha (economic values), Kama (pleasure), Dharma (righteousness), and Moksha (liberation).

The four Purusharthas or goals of human life

1. Dharma (righteousness, duty and moral order)
2. Artha (material wealth and prosperity so that one is not a burden on others)
3. Kama (worldly desires , pleasures)
4. Moksha (liberation)

The ancient Hindus never neglected any aspect of human life. The four goals or endeavours of human life constitute the roadmap for a happy life on earth and beyond. The path to liberation or enlightenment of Moksha is supported by the harmonious interaction of Dharma, Artha, and Kama.

- ♦ Dharma is the foundation and first of the four human goals. Dharma refers to moral duties, obligations and conduct, namely, vidhis(do's) and nishedhs (dont's). Dharma is always given a highest importance.
- ♦ Artha, is the second goal of life for the householder for the attainment of wealth and material prosperity. The efforts or means to realizing this goal must have a righteous and moral basis. It must be based on dharma or lawful means.
- ♦ Kama, the desire for pleasure is what drives human behaviour. Kama relates to this pleasure, which can be sensuality, but is also art, music, beauty, love, intimacy, affection, fellowship, and kindness. The right kinds of pleasure lead you

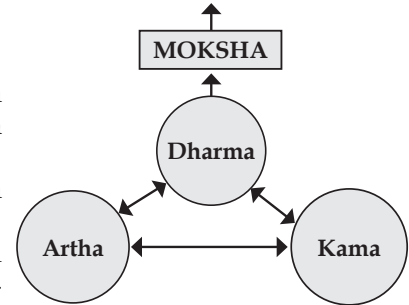
toward your Dharma and help you fulfill it with passion. Kama is good and necessary when it exists to support Dharma and becomes part of the richness of life. However, excessive Kama can lead to overindulgence, addiction, sloth, greed, and lust.

- ♦ Moksha, when you live your Dharma, fully supported by Artha and Kama, Moksha or the final liberation dawns.

Moksha is your true nature—it's who you really are.

It includes:

- ♦ Emancipation.
- ♦ Liberation.
- ♦ Freedom from the cycle of death and rebirth.
- ♦ Freedom from ignorance.
- ♦ Self-realization and self-knowledge.
- ♦ Consciousness of the Oneness of the Supreme Soul.

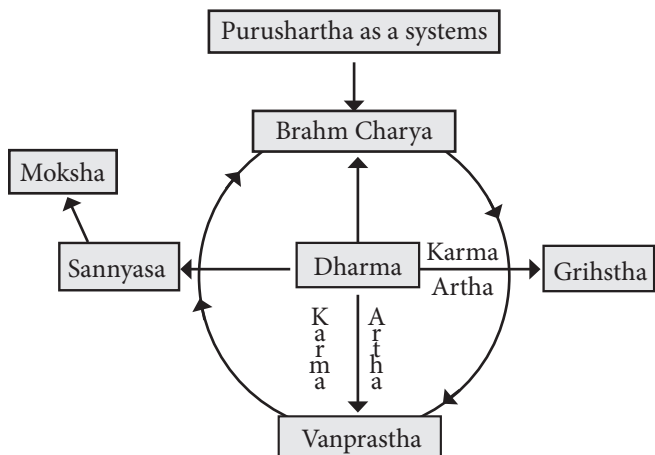


Vedanta tells us that liberation comes to those who know Brahman as that which is the origin and end of all things, the universal principle behind and at source of everything that exists, and the consciousness that pervades everything and everyone. Moksha is seen as a final release from life's illusion.

Philosophy of Purushartha

The theory of Purushartha is concerned with understanding the conduct of affairs of an individual in relation to family and society. The four division of Purushartha are Dharma, Artha, Kama and Moksha. Dharma stands for moral law in society and is the basis of values. It is a regulative principle with bearing on duties and rights.

Artha refers to acquisition of worldly prosperity. Apart from satisfying the needs of his/her family, man has to lend a helping hand to the poor in society. Kama refers to desires of which sex drive is important. It helps to propagate the human species. Moksha stands for salvation is the ultimate end of human life.



UNIT 6

- Tribal situation in India
- Problems of the tribal communities
- Developmental projects and their impact on tribal displacement and problems of rehabilitation

6.1 Tribal Situation in India

Q. Elucidate the linguistic classification of Indian tribes. (CSE 2020)

Ans: Besides being classified according to territory, the tribes are also classified according to language or linguistic categories. Four broad language groups have been identified amongst the tribes of India which are Indo-Aryan, Austro-Asiatic, Dravidian and Tibeto-Burman. Tracing the linguistic map of India, we can see that the tribal people of India speak different languages in different regions and groups. One can find that the Dravidian language is spoken in southern India and in some pockets in central India; The Austro-Asiatic language is spoken in some pockets in the north-eastern Himalayan region of Meghalaya, in Nicobar Islands and most part of central India; the Tibeto-Burman language is spoken in the entire Himalayan region whereas the Indo-Aryan language is spoken in the remaining areas of the rest of the country.

L P Vidyarthi and Binay Kumar Rai in their book “The Tribal Culture of India” put forward the following classificatory system of the languages of Indian tribes:

(1) Dravidian

All the tribes of southern India as well as the Gonds and Oraons of central India speak languages belonging to the Dravidian language family. The Gondi language spoken by the Gonds who spread from Uttar Pradesh to Andhra Pradesh and from Maharashtra to Odisha belong to this language family. Other languages belonging to this family is the Kui language which is spoken by the Kandhs of Odisha, Kurukh spoken by the Oraons of central India, Tulu language spoken by the Maleris of Karnataka. The languages spoken by the Todas, Palliyans and Irulas of Tamil Nadu, the Chenchus of Andhra Pradesh, and Kadars of Kerala also belong to the Dravidian language family.

(2) Austro-Asiatic

The Khasis and the Jaintias of Meghalaya speak language belonging to the Austric language family. Apart

from them, the Mundas (Bihar), Santhals (West Bengal, Bihar, Odisha and Tripura), Hos (Bihar, Odisha, West Bengal and Madhya Pradesh), Saoras (Andhra Pradesh, West Bengal, Madhya Pradesh, Bihar, Maharashtra and Odisha), Bondos (Odisha) and Korkus (Madhya Pradesh and Maharashtra) speak languages belonging to the Austric or Mundarian language family as it is sometimes called. This family is again sub-divided into the following sub-groups:

(A) Mon-Khmer Branch: Languages of this family are found in certain pockets of the north-Himalayan region of Meghalaya, spoken by the Khasis and the Jaintias as well as the Nicobarese of the Nicobar Islands.

(B) Munda Branch: Santhali spoken by the Santhals, Gutob spoken by the Gadabas; Kharia of South Munda sub-branch; Korwa spoken by Kodaku; Korku of North Munda sub-branch, Juang of the central Munda sub-branch

(C) Kherwarian Group: Ho

(3) Tibeto-Chinese

This family is again sub-divided into the following sub-groups:

(A) Siamese-Burmese: The Tai group of people including Khamptis and the Phakials speak languages belonging to this family

(B) Tibeto-Burman:

- (i) Tibeto-Himalayan Branch: Bhotia, Khampa, Memba, Ladakhi spoken by the Mons; Kagati, Sherpa
- (ii) Western Sub-group of Prenominalised Himalayan Group: Chamba, Lahauli spoken by Lahaula; Swangli; Kinnauri spoken by the Kinnaura
- (iii) Non- Prenominalised Himalayan Group: Rongke spoken by the Lepchas; Toto spoken by the Totos
- (iv) Arunachal Branch: Hrusso spoken by the Akas; Miri spoken by the Miris, Mishmi spoken by the Mishmis, Nocte; Sulung, Tagin
- (v) Assam-Burmese Branch:

- (a) **Bodo Group:** Kachari, Dimasa, Garo, Mikir spoken by the Karbis, Koch, Dowyan spoken by the Tiwas, Rabha
- (b) **Naga Group:** Angami, Ao, Chakhesang, Sema, Rengma, Lotha, Konyak, Maram, Phom
- (c) **Kuki-Chin Group:** Hmar, Koireng, Lamgang, Monsang, Moyon, Paite, Vaiphei, Zou
- (d) **Kachin Group:** Singpho

Apart from the Khasis and the Jaintias of Meghalaya, all the other tribes of north-east India and the Himalayan region speak languages belonging to the Tibeto-Burman family.

(4) Indo-Aryan

The tribes of Gujarat, Rajasthan and the Indo-Gangetic Plain speak languages belonging to the Indo-Aryan language family. Some of the languages belonging to this family include Chattisgarhi, Gujarati, Marathi, Assamese; Odia; Banjari spoken by the Banjaras; Bhili spoken by the Bhils; Dardic spoken by the Broqpas; Gujjari spoken by the Gujjars; Lamani spoken Migrant Tribes / Nomads by the Lambadis; Baghelkhandi spoken by the Paos.

The entire group of Austric language speaking people and 80 percent of the Tibeto-Burman speaking people are identified as tribal communities. On the other hand a meagre 3 per cent of the Dravidian language speaking people and almost 1 percent of the Indo-Aryan speaking people are identified as tribal people.

There is yet another language family spoken by the tribes of the Andaman Islands like the Great Andamanese, the Onges, Jarawas and the Sentinelese. They are loosely called the Andamanese language family.

Q. Bio-genetic variability of Indian tribes. (CSE 2016)

Ans: India is land to tribal population only next to Africa in the world. The Indian tribes hold significant biogenetic variations among themselves due to various origin points, relative isolation and different environmental conditions.

The physical nature of the contemporary Indians was unknown till the beginning of last century. Because population of India was extremely complex by the continuous penetration of new racial elements from outside, since the time immemorial. However, anthropologists of twentieth century attempted to analyse the ethnic composition of Indian population.

Different anthropologists conducted different studies to understand the relationship between different tribal groups in India:

(I) BLAKE *etal.* (1981)

Study: He studied the geographical proximity of 11 major tribal populations from South India-Andhra Pradesh, (Chenchus- two groups, Kolam, Savara, Jatap, Koya, Rajgond, Pradhan, Konda Reddi, and Lambadi & Yerukula).

Observation: He observed consistency of Andhra tribal population with their geographical positioning except for certain aberrations.

(II) PINGLE (1984)

Study: He reported the analysis of anthropometric and genetic distances between five Gondi speaking populations of central India (Rajgonds, Kolams, Manne, and Koyas & Plains Maria Gonds).

Observation:

- ♦ He concluded that, closer the geographical distance between populations the closer is the morphological similarity between them.
- ♦ It is founded more in those populations which adopted a settled agriculture and are less mobile lesser thus mobility results in small marriage distance thus restricting the spatial distribution of genes to a smaller area.

(III) SAHA *etal.* (1988)

Study: He studied the relationship of Oraons (veddoid) of Eastern India with eight Australoid tribes of Central & Southern India (Bhils, Malayalam, Kodar, Kota, Toda, Irula, Kurumba & Chenchus).

Observation: He concluded that (Oraons and Bhils are nearest to Kurumba & Irula tribes of Nilgiri hills; whereas the Kota of Nilgiri & Chenchus of South India are the most distant tribes).

(IV) GHOSH *etal.* (1977)

Study: He studied the Kota of Nilgiri Hills (South India).

Observation: He found a closer relationship between Kota & Toda as compared to Kota & any other tribal population in Nilgiri Hills.

(V) BHASIN *etal.* (1985)

During his study, he observed that there is no inter group differences in the same ethnic group i.e., Scheduled tribes (Vasava, Kotwalia, Choudhary & Gomit) from same region (West India Surat district of Gujarat).

Guha, Hutton and Majumdar attempted to provide racial classifications of the Indian people. **Guha's (1935)** classification is the most accepted classification. He lists six main races, with nine sub-types of Indian population.

Contemporary ethnic populations of India are highly variable, both biologically and culturally (**Majumder, 1998**).

MAJUMDAR *etal* (mt DNA Analysis)

- ♦ Irrespective of their geographical location, or linguistic affinity, the sharing of one or two haplotypes across population groups within India show a harmony of mt DNA lineages in India along with the cultural and linguistic diversity. mt DNA is maternally inherited, hypothesized that female may be the founder of the lineages in India.
- ♦ For the purpose of generating the data, many genetical processes have been done using standard molecular genetics protocols (PCR Amplification, restriction digestion, fragment visualization under UV trans-illumination, DNA sequencing), also raw DNA was also used.

- ♦ Segment of the mtDNA, known as the hyper variable segment 1 (HVS1) {fast-evolving, 400 nucleotides} has proved to be useful in the study of short-term evolution. Majumdar carried out DNA sequencing of HVS1 in 115 individuals belonging to various linguistically distinct tribal populations of India.
- ♦ Based on mtDNA HVS1 sequence data, we find that the Austro-Asiatic tribals show a higher diversity than Dravidian tribals.
- ♦ The tribal groups were (i) Austro-Asiatic (AA) speakers: Santal (SA), Munda (MU), Lodha (LO); (ii) Dravidian (DR) speakers: Muria (MR), Kota (KT), Kurumba (KR), Irula (IR); and (iii) Tibeto-Burman (TB) speakers: Tipperah (TR). These tribal communities inhabit the eastern (SA, MU, LO), southern (KT, KR, IR), central (MR) and northeastern (TR) regions of India. Among the 115 individuals, there were a total of 104 mutations at 94 polymorphic sites.
- ♦ Individuals within the same population exhibit maximum number of sharing of sequences than the populations belonging to different language groups.
- ♦ On the basis of RSP (Restriction Site Polymorphism) data, they classified individuals into eight Haplogroup.

Based on the racial classification from B.S. Guha, Indian tribes can be segregated into three primary categories, with many secondary biogenetic variations among the various tribal groups of India, as:

1. **The Negrito:** Considered as the first immigrants to India with racial features of Melanesian Negros. The major biogenetic features of them are- small round head, medium, or short height, black or dark brown wooly hairs. For e.g., tribes from Andaman and Nicobar, Rajmahal hill tribes like Kadars, Irula etc.
 2. **The Proto-Australoid:** Considered to be originated from the Australian Aborigines and a primitive ethnic element. The biogenetic features of them are- dark brown to nearly black skin, short stature, wavy or curly hairs. It includes most of the central and Western India tribal groups like bhils, kols, and mundas.
 3. **The Mongoloid:** Came from the mongoloid racial group and entered India through the Northeast. Major biogenetic features are- yellow skin colour, epicanthic folds on eyes and scanty hairs on body, face, flat face. It includes 2 sub-groups as-Tibeto Mongoloid (tribes from Tibet, Bhutan and Sikkim region and Palaeo Mongoloid (Chakmas, Lepcha, Nagas, etc). One important point is the presence of the Shompen in Andaman region with features of the Mongoloid race.
2. The tribes of middle India belong to the Proto-Australoid stock.
 3. The brachycephalic Mongoloids of north-eastern India have typical features of the face and the eye.
 4. A slightly different Mongoloid type with medium stature, high head and medium nose lives in the Brahmaputra valley.

Q. Elwin-Ghurye Debate on Tribes. (CSE 2015)

Ans: Elwin and Ghurye represent the two polar opposite views on tribals and their development. They proposed their views on tribals and the path to be followed for the tribal development. In the 1930s and 1940s there was much debates on the place of tribal societies within India and how the state should respond to them. Many British administrator-anthropologists were especially interested in the tribes of India and believed them to be primitive peoples with a distinctive culture far from mainstream Hinduism.

They also believed that the innocent and simple tribal would suffer exploitation and cultural degradation through contact with 'Hindu culture and society'. For this reason, they felt that the state had a duty to protect the tribes and to help them sustain their way of life and culture. Which were facing constant pressure to assimilate with mainstream Hindu culture.

The Elwin and Ghurye Debate

- ♦ Elwin was not a professional social anthropologist. He came to India as an intellectual and gradually converted to Indian ways of life and thinking as a result of contact with Mahatma Gandhi, the national movement and tribal India. Elwin describe tribals as the old aristocracies, with culture and religion totally different and independent from the mainstream of India. It is in 1943 that Elwin come out with a small pamphlet type book, *The Loss of Nerve*. The book was received critically. He has argued that the tribals are the original settlers to this land. They lived with nature and their habits and way of life are conditioned by nature.
- ♦ They have all the excellent characters of human beings. When these tribals come in contact with the non-tribals, they are likely to shed their qualities of life. And, that is their loss of nerve. They should be kept isolated from the mainline of civilization.
- ♦ The proposition made by Elwin created a debate in India. The Gandhian workers argued that the tribals cannot be kept deprived of the benefits of civilization. Isolation in this case would keep them backward, ignorant, poor and illiterate. At a later stage, Elwin proposed a **Public Park Theory**.
- ♦ G.S. Ghurye was a typical Maharashtrian Brahmin. He was intensively oriented to the Hindu way of life. He contested the Elwin theory of 'Public Park' or isolation. His argument was that the tribals are a part of Hindu society.

As regards the racial composition of tribes of India, Guha (1952) has given the following conclusions:

1. The Kadars, the Irulas, and the Paniyans of South India, with frizzly hair have undoubted Negro strain.

UNIT 8

- Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies
- Tribe and nation state – a comparative study of tribal communities in India and other countries

8.1 Impact of Hinduism, Buddhism, Christianity, Islam and Other Religions on Tribal Societies

Q. Describe the impact of Buddhism on the tribal populations of India. (CSE 2019)

Ans: The impact of popular Hinduism and the process of Hinduization have been so pervading over tribal India that the role of other religious ideologies and religious systems seems to be marginal. However, as the impact of Buddhism, Islam and Christianity is concerned the roles of Buddhism and Islam is seen as marginal and not very significant as compared to Christianity. Otherwise Islam and Christianity may never be very popular among the tribes because adopting either of these means severing one's ties from the past.

An important fact to be noted here is that perhaps no tribal community has adopted a new faith in toto. In every such tribe the converted and the non-converted members lived together. If we take up the case of Arunachal Pradesh we find that the tribal population can be divided into Buddhists and those who continue to abide by their beliefs in spirits. The tribes of western Arunachal Pradesh inhabiting the high hills of Kameng and Subansiri and Siang districts are the followers of Mahayana or Tibetan Buddhism. Buddhism in India's northeast is fast losing its originality with cultural fusion threatening this centuries-old faith. Although a miniscule percentage of the north-eastern region's 39 million people practice Buddhism, the religion has been followed by various tribes and people there from the third century BC onwards.

The Bhutias, Lepcha, Chaknias and Nagas of the North East Himalayan Region are mainly Buddhist. They have converted into Buddhism due to very closer location to Tibet which is the hub of Buddhism in the world.

Relatively very few tribal societies have come under the influence of Buddhism. These include the Bhutias, Lepchas, Chakmas and the Nagas of the North East and few tribal communities of Arunachal and some populations in the Ladakh region of Jammu and Kashmir.

A significant feature, in this context, is that none of the tribal communities have adopted this religion completely. The tribes of Arunachal Pradesh, especially those inhabiting the western regions like the high hills of Kameng and Subansiri and Siang districts follow Hinayana version of Buddhism.

Most of the tribes who have adopted Buddhism continue to follow the social life of their traditional community and participate in traditional rituals. These tribes in some way maintain continuity with their past.

Those who have taken to Buddhism maintain a Gumpa – a sacred place where images of Buddha and sacred books are kept. A sacred specialist called a Lama is attached to a Gumpa.

There are three races exist in North-East India, Nagrito, Proto-Australoid and Mongoloid. The Tribes of North-East are predominantly Mongoloid. The Mongoloid population entered the region of Assam through various routes at different times and they speak the languages classified broadly as Tibeto-Burman. The Ahom of the Tai or Shan group of the Mongoloids entered Assam in the 13th century conquering it, they mainly settled in the Upper Assam. They were followed by other Shan tribes like the Khamti, Khamyang, Aitong, Phakial and Turung - all are believers of Buddhism, occupying isolated pockets and preserving their traditional socio-cultural ways of life. Today, the Archaeological evidences of the Surya Pahar of Goalpara (in Assam- an archaeological Buddhist site) where Stupas, Terracotta plaques with figure of Buddha found in the excavation which indicate that Buddhism flourished in lower Brahmaputra valley during the early part of the Christian era back to the 9th Century A.D.

There are 19 groups of scheduled tribes in Tripura, S. T. Das (1986) tabulates the strength (1971) of main six schedule tribes are Tripuri, Reang, Chakma, Jamatia, Mag/Magh/Mog and Maring. Among them the Chakma and Mog are traditionally the followers of Theravada Buddhism. Population wise the Mog tribal was second lowest in position following after the Maring tribal. According to 2011 Census in Tripura 993,426 persons are Scheduled Tribes (ST) constituting 31.1 per cent of the total population.

And the percentage of Mog population was 3.1 holding 7th position among the 19 Schedule tribes. Today the Mog community has the lowest percentage in the field of education.

Finally, Sikkim comprises of different ethnic communities broadly classified as the Lepcha, Bhutia, Nepali and the Indian Plainsmen. Among them Lepchas are major populations in the region who are follower of Buddhism. Though the Buddhist Population in the North-East India is in minority but its contribution is unique among the social and cultural activities among the people of this region.

The life style of the Tribal people in North-East India is the result of the influence of Buddhism on the local people. Simplicity in dress and ornaments, socio-economic life all are part of Buddhism though most of the tribal and non-tribal people may not be direct followers of the faith but are influenced by the teachings of the Buddha as are reflected by their lifestyle.

Nevertheless Buddhism in North-East India has many challenges in its way to progress. But human life itself is a struggle; the most dangerous thing in this region is cultural reduction among the tribal people. It is essentially serious to take an attention of the protection of these people. Buddhism in North-East India is losing its identity day by day.

It is not out of place here to mention that the tribal groups have also been affected by their neighbours. Such as the Buddhists and the Muslims. In upper Lahaul and the Ladakh region, the Bhot tribals are mainly Buddhists.

According to **Haimendorf**, the tribal people who are attracted by Buddhism, unlike the Christian converts, do not opt out of the social life of their community and continue to participate in the traditional tribal rituals. For example, there are tribal groups who combine their adherence to Mahayana Buddhism with the can-annual worship of tribal deities whose cult lies in the hands of priests entirely distinct from the Lamas in-charge of the Gompa. Among Monpas, elements of ancient Boa religion coexist with the dominant Buddhism faith. The adoption of Buddhism could not out through their traditional beliefs and practices and Buddhism could not penetrate society especially in the realms of ethics and, social organization, as the later are too deeply embedded to be easily given up by the tribal people.

Q. Impact of Christianity on Indian tribes. (CSE 2017)

Ans: While Hinduism has been unobtrusively making an impact on tribal life and culture, Christianity began making deep dents in it from the 19th century. Church has been one of the most important agencies of social change. The religion of any primitive people inevitably reflects the social structure of the community in which it develops. So is the case with the Indian tribes. Christianity reflects another type of social system which introduces new concepts with changes in the material culture, outlook on life, worldview, etc.

With passing of Charter Act, 1813, the Christian missionaries got freedom and colonial support to work in India. Since then there has been significant impact in the socio-cultural and other features of tribal people.

Initially they restricted themselves to social services only including health and education and extended these facilities to far-flung tribal areas, but soon they started to work on Evangelization. Today around 6% tribal population is Christian, mainly present in North-East and Central India.

Religion serves the central and crucial function in society of supporting what has been variously called social integration, social solidarity and social cohesion. Religion is an all-pervading supernatural phenomenon in man's life. For this reason, perhaps, it has been considered universal. Religion has exercised the most profound influence over man's thoughts and behaviour from times beyond human recollection. Conversion to Christianity after the coming of the British missionaries has brought about changes in family, marriage, social life of the Indian tribes, their life styles, food habits and health seeking behaviour.

The impact can be identified in two categories as- Good and Bad.

Good

- ◆ Increased education level of the tribals.
- ◆ Access to modern health facilities with people to help tribals.
- ◆ Decreased supernaturalism and increased self confidence.
- ◆ Better economic situation because of increased access to education.
- ◆ There is a change in dress, increased devotion to education, acceptance of the new system of medicine as well as loss of faith in magic and witchcraft. For political affiliation, the converts turn to the purest for guidance. Change of this nature may easily be discerned in Meghalaya, Mizoram, Arunachal Pradesh and Nagaland.

Bad

- ◆ Tensions within tribes where conversion were not of full group and creating a higher status feeling group among them.
- ◆ End of many tribal features like- Youth dormitories, end of many tribal festivals and rituals because of one god.
- ◆ Loss of many tribal languages.
- ◆ Of the total Christian population in India, at least one-sixth belong to tribal groups. According to **Sahay (1963)** the Oraon of Chainpur in Ranchi district, Bihar gave up their faith in the traditional Sarna religion and adopted Christian faith. With this there were considerable changes in the festival celebrations, village organization, economic life, etc. Thus, according to some scholars tribal religions disintegrated due to the impact of Christianity.

UNIT 9

- History of administration of tribal areas
- Role of anthropology in tribal and rural development
- Contributions of anthropology to the understanding of regionalism, communalism, and ethnic and political movements

9.1 History of Administration of Tribal Areas

Q. Explain the impact of development-induced displacement among the tribal people in India with suitable examples. (CSE 2020)

Ans: Despite being a small part of Indian population (8%), tribals are the most displaced people of India since independence (55% as per 1991 census). It raises serious questions on our development policies and tribal rights, as tribals are considered among the most closely related people with their surroundings.

It is estimated that development schemes like dams, mines, industries and various projects have resulted in the displacement of about 40 per cent tribals from 1951 till 2011. The illiterate and powerless tribals have been compelled to leave their resource-rich regions and migrate to other places. About 55 per cent of the country's tribal population now resides outside their traditional habitats. It is known that migration of tribal population, increasingly distress-driven, has been increasing. More than half the country's 104 million tribal population now resides outside India's 809 tribal majority blocks. To support this fundamental change in tribal habitation, the report cites the Census 2011 that found a 32 per cent decline in the number of villages with 100 per cent tribal population between 2001 and 2011.

In recent times the large scale industrialization, privatization and globalization for sake of development has emerged as the biggest threat to tribals' survival – ironically, the so called “modern civilized society” has become a predator of their age-old eco-friendly, peaceful and harmonious lifestyle. The tribals, their lands, and other resources are now exposed to the exploitative market forces, mostly due to the State and Multi-National Corporations (MNCs) sponsored developmental projects to exploit minerals and other natural resources. Land alienation of the tribals by the powerful entities has become common phenomena. It is most unfortunate that “the freedom to live in their own traditional ways” as guaranteed by the Constitution is flouted by those who understand the Constitution better. This is precisely due to the following reasons:

- ◆ Presence of rich mineral and forest resources in tribal areas.
- ◆ Poor implementation of PESA and notifying tribal areas as urban to avoid gram sabhas.
- ◆ Increasing industrialization and mining activities in tribal areas.
- ◆ A considerable number of tribals are displaced due to dams and irrigation projects.

These so called “developmental” activities, which do not confer any direct benefit to the tribals, merely leave them landless and without means for survival. Monetary benefits do not really count when the lifestyle for generations is changed irreparably. Displacement from their traditional habitations leaves them under acute trauma and uncertainty.

Some of the main impact on tribals due to displacement can be summarised as:

- ◆ **Breaking of Nature-Man-Spirit Complex:** First discovered by L P Vidyarthi after Maler tribe study. It shows the psychological impact on tribals due to displacement.
- ◆ **Landlessness and Loss of Home:** Around 88% of tribals are still engaged in agriculture with very small and uneconomic land holdings. Any land loss creates livelihood problems for them. Expropriation of land removes the main foundation upon which people's productive systems, commercial activities, and livelihoods are constructed. Loss of a family's individual home and the loss of a group's cultural space tend to result in alienation and status deprivation. No compensation is paid for the forests because what the tribals consider common property land is in fact government land. Even the compensation for the little individual land they own is very low.
 - There is a discrepancy in demarcation of Scheduled Areas. In some places it is village wise and in some places it is area wise. There should be a clear village-wise demarcation of the Scheduled Area to avoid ambiguities and exploitation of tribal lands. Some of the tribal villages surrounding the Scheduled Areas are administratively called the Tribal Sub-Plan Areas, where land alienation is high and has numerous pending cases.

- Non-tribals are taking possession of lands in Scheduled Areas by marrying tribal women. Most often, the tribal women, who are legal owners of lands and yields, become concubines and are denied all enjoyment over such rights by the non-tribal men. The children of a non-tribal father should not be given tribal status as most of the tribal groups in the country follow a patriarchal system of identity and ownership over property.
- ◆ **Loss of Forest Produce:** The dependence on forests develops a symbolic relationship of the tribals with the source of their livelihood. Mostly displacement leads to loss of community land and resources. Minor forest produce is collected from these areas. Minor forest produce is an important source of economic wealth for tribals. Also, tribal arts are largely made from the natural forest products. Any displacement creates loss of gathering activities and tribal art.
- ◆ **Increased Morbidity and Mortality:** Loss of ancestral and homestead land, less or no access to health care facilities, the psychological trauma caused thereby and the food insecurity together often leads to serious diseases. There is also the danger of parasitic and vector borne diseases in the relocated sites because of unsafe water, poor sewerage etc. In fact, lack of food, unhygienic living conditions and environmental degradation in the new place were found in the project area to have a serious impact on the health of the oustees. In the Ib Valley project, pollution caused by coal dust and frequent blasting has caused skin diseases, eye irritation, gastric disorders, diarrhoea and other ailments. Though medical centres have been opened in the resettlement colony they are dysfunctional in the absence of the doctors.
- ◆ **Exploitation:** As tribals lack any skill required in modern day industry, most of them get the job of manual labour only. They are made to work hard with little payment. Often, they are kept as bonded labour by extension of loans by owners and are exploited.
- ◆ **Inadequate and Untimely Compensation:** No compensation is paid for the forests because what the tribals consider common property land is in fact government land. Even the compensation for the little individual land they own is very low. The compensation paid to tribals on displacement is very low and even that isn't paid in one go. It creates hurdles to start any new activity, if someone is educated. Also, with a money deficient economy most of the compensation is spent to fulfill the unfulfilled needs like clothing, celebrations or liquor, leading to virtually no gain only loss for the tribals.
- ◆ **Lack of Rehabilitation:** As till date all land acquisitions happened under the 1894 Land

Acquisition Act, thus government responsibility was restricted to compensation only. With lack of individual and unclear land titles, most failed to get even that. Also, the rehabilitation measures were very nominal and lacked proper planning and implementation due to apathy. Thus, it created conditions of trafficking and migration among tribals.

- ◆ **Social Disintegration:** Forced displacement tears apart the social fabric of the oustees. Production systems are dismantled, kinship groups and family systems are often scattered and cultural identity of the people is under threat. Social and community networks that help people to cope with poverty through exchange of food and clothing, mutual help with farming, building houses and caring children are disrupted. Any displacement creates problem on kinship linkage, social relations and threat to social norms. Due to development lakh of tribals are displaced in Rourkela and Hirakud dam in Odisha. Similarly, many tribals are displaced by Narmada dam in regions of Gujarat, Madhya Pradesh and Maharashtra.

Recommendations

- ◆ Serious effort is required by the State to minimize displacement. There should be a rights-based approach to comprehensive rehabilitation.
- ◆ The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013, is progressive in nature. However, the definition of 'public purpose' in the new law is very wide and will only lead to greater acquisition and displacement in Scheduled Areas.
- ◆ Public-Private Partnership (PPP) mode of acquiring land is simply a backdoor method of alienating land.
- ◆ There is plenty of unutilized tribal land available with Central/State/PSUs, and Central/State Governments which is not being used for the purpose for which it was acquired.
- ◆ Governments should be legally mandated to return such land to the original landowner/successors or use the same for resettlement of displaced tribals.
- ◆ Land and water sources polluted by industrial and mining projects in tribal regions require attention and the onus for taking corrective measures.
- ◆ There is considerable emphasis on consultation and consent of Gram Sabhas. It is essential that the State be vigilant through adequate monitoring mechanisms for ensuring that consent is obtained freely.
- ◆ Tribal people who have been displaced by conflict in Chhattisgarh and the Northeast should be rehabilitated by the State Government in their villages and provided facilities of housing, safe drinking water, health and education, skill development, electricity supply, irrigation facilities, and agricultural inputs.

- ♦ In pursuance of the PESA, 1996, land transfer regulations/tenancy laws of all Schedule V Areas should be suitably amended to ensure Gram Sabha participation in the identification, investigation and restoration of lands to tribal people.

It is necessary not only to identify, avoid and mitigate risks in each development project that entails displacement, but also to focus on benefits over and above compensation and rehabilitation for damages as well as benefit sharing arrangement. A prudent approach demands long term commitments, financial and institutional guarantees and the use of professional approach in dealing with the issues of social development of indigenous people.

Q. Elucidate the problems of land alienation among the tribals of India. (CSE 2020)

Ans: The history of land alienation among the tribes began during British colonialism in India when the British interfered in the tribal region for the purpose of exploiting the tribal natural resources. Coupled with this tribal lands were occupied by moneylenders, zamindars and traders by advancing them loans. Opening of mines in the heart of tribal habitat and even a few factories provided wage labour as well as opportunities for factory employment. Scholar like **Singh (1987) and Dasgupta (1991)** have depicted cases from India where Kings, to earn more resources from the land, took it from non-agriculturalist tribal people and distributed to caste people. In Tripura, for example, it is argued that Kings invited outsiders as tribal people were not ready to cultivate. As a consequence, they became marginalised.

The second phase of land alienation started with the colonial rule of banning shifting cultivation and promoting specific kinds of cultivation by outsiders within tribal territories. Their compulsion led to a situation where tribals purchased seeds and other components from local money lenders under loan which ultimately displaced them from their lands due to chronic indebtedness. The third phase of alienation resulted in direct displacement of tribal people from their homeland because of large project constructions and outsiders' interventions.

Agriculture and the natural forest is the backbone of tribal economy. Tribals' entire life span has been centred on these two major means of production. They owned the land in their own rights. Historical evidences are ample which prove that the process of de-peasantization among tribals that have taken place from time to time due to the commoditization of the tribal economy in which land plays a role. Hence, the pattern of problems associated with tribal land has to be understood from a wider perspective. With 88% of tribals still engaged in agriculture, land is the biggest mainstay of their life and any land alienation can lead to many other connected problems like displacement, migration, indebtedness etc. among the tribes.

Alienation of land is a serious problem faced by the Scheduled Tribes. Land is the mainstay of the tribals and more than 90 per cent of them are dependent on agriculture and allied activities. Hence, land is the only tangible asset of a tribal community, and they are emotionally attached to it.

The number of landless tribals has increased during the last decade and several reasons can be attributed to this phenomenon. Scheduled Tribes largely depend upon non-tribals to meet their credit requirements. The socio-economic survey of tribals reveals that tribals alienate their lands mainly for meeting their domestic expenses and for clearing their past debts.

The main causes of land alienation and landlessness among the tribals are poor economic conditions, drinking habit, indebtedness, urbanization, industrialization, lack of land records, administrative inefficiency, delay in getting judgment, oral mortgage of lands in the hands of non-tribals, non-possession of judgment, interest not shown by tribal pleaders or not taking interest due to heavy bribe, fear from police and court establishing marriage with tribal women and share cropping.

The factors responsible for land alienation is:

- Poverty of tribals
- Simplicity and honesty of tribals
- Unawareness of forest act, illiteracy
- Absence of banking facilities in tribal areas are the other reasons of land alienation.

Land alienation has given birth to several allied problems among the tribals, i.e. increased poverty among the tribals, decreased employment, migration of tribals, exploitation of tribal labourers, and exploitation of tribal women created tension between tribals and non-tribals, increased the distance between the rich and the poor tribals, developed extremism and naxalism in tribal areas, led to law and order problem in tribal areas directly or indirectly and brought the incidence of beggary and prostitution in the tribal areas.

Our Constitution recognized the problem of land alienation since beginning and gave power to the Governor to restrict the business of moneylenders in Scheduled Areas. But the apathy and indifference shown by formal financial channels and poor financial inclusion have driven the tribals to the moneylenders. Also, because of the poor implementation of the Constitutional safeguards, the business of private moneylenders has remained unchecked causing enhanced poverty among tribals.

Due to the presence of bad practices like drinking, extravagancy, expensive customs along with the imposed restrictions on traditional liquor making and forest produce collection, the problem of indebtedness multiplies in tribal societies.

Conclusion and Suggestions

Despite government initiatives and developmental projects, the existing socio-economic profile of the tribal communities is low compared to the mainstream population.