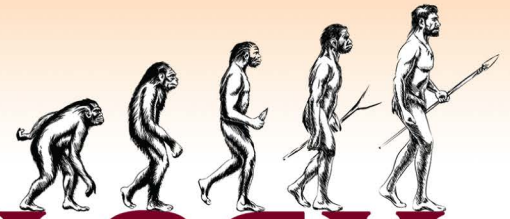




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**UPSC & STATE PSCs**



# ANTHROPOLOGY

**IAS Mains PYQ Solved Papers 2013-2023**

UPSC Topic-wise PYQ Solved Papers  
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**Centrosaurus**

Centrosaurus was a powerful ceratopsian with a single horn, bearing the name. It may have lived in herds, but predators. Albertosaurus probably did not kill large horned dinosaurs very often but would nevertheless be cautious of them due to predation from other causes.

Centrosaurus

Illustration by [unreadable]

# ANTHROPOLOGY

IAS Mains Q&A

**2013-2023 Topic-wise PYQ Solved Papers**

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# CIVIL SERVICES (MAINS) 2023

# ANTHROPOLOGY

## PAPER-I

### Chapter 1

#### Q. Write a note on scope and relevance of Social and Cultural Anthropology.

**Ans:** Social-cultural Anthropology is concerned with the social and cultural dimensions of the living people; and with the description and analysis of people's lives and traditions.

#### Social and Cultural Anthropology: Key Aspects

Social-cultural anthropology studies the diversity of human societies in time and space, while looking for commonalities across them. It uses a holistic strategy linking local and global, past and present to offer various approaches to understanding contemporary challenges.

- ♦ It examines the ways in which people live, interact, and understand the world around them, and seeks to understand the diversity of human culture and experience.
- ♦ A hallmark of socio cultural anthropology is its concern with similarities and differences, both within and among societies, and its attention to race, sexuality, class, gender, and nationality.
- ♦ The two important aspects of social/cultural anthropology are ethnography and ethnology. The former is more of empirical study or description of the culture and ways of lives of a particular group of people, while the latter is more of a theoretical study of the similarities and differences among the human groups of the world, past or present.

#### Scope of Social Cultural Anthropology

- ♦ Social-cultural anthropology is a dynamic and multifaceted field of study that offers valuable insights into the complexities of human societies and cultures.
- ♦ Social-cultural anthropology focuses on understanding the diverse range of social and cultural systems that shape human behaviour and beliefs.
- ♦ It studies human species at all levels of social-cultural development, tribes, peasants, urban groups and all other peoples living in different environments. In short, its subject matter is as infinite and as fascinating as the social-cultural life

of humanity itself. Therefore the scope of social-cultural anthropology is universal.

#### Relevance of Social Cultural Anthropology

- ♦ The socio-cultural anthropology plays a critical role in addressing pressing global challenges. By examining the social, cultural, and historical contexts of various communities, anthropologists contribute to policy-making, sustainable development efforts, and social justice initiatives.
- ♦ Their insights provide valuable perspectives on issues such as globalisation, cultural preservation, human rights, and intercultural interactions.

#### Q. Write a note on cultural impact of Iron Age.

**Ans:** The Iron Age is a critical period in human history that marked significant advances in technology, civilization, and cultural expansion. This era, primarily defined by the use of iron as the predominant material for making tools and weapons, ushered in a new epoch of human development.

- ♦ Iron began to replace bronze as the principal material for tools and weapons due to its abundance and superior properties. It was harder and more durable than bronze, leading to significant technological, economic, and military advancements.
- ♦ The adoption of iron and steel directly impacted changes in society, affecting agricultural procedures and artistic expression, and also coincided with the spread of written language.

The following points highlight the cultural impact of Iron Age:

- ♦ **Tools and Weapons:** During the Iron Age, the best tools and weapons were made from steel, particularly carbon alloys. Steel weapons and tools were nearly the same weight as those of bronze, but much stronger.
- ♦ **Agriculture:** The production of iron tools helped make the farming process easier and more efficient. Farmers could plough tougher soil, making it possible to harvest new crops and freeing time for more leisure. New varieties of crops and livestock were introduced at different times over the span of the Iron Age.
- ♦ **Earthenware:** Ring-wells are also characteristic of the Late Phase of the Iron Age. Three types



**Q. Write a note on prehistoric significance of Rakhigarhi.**

- ♦ **Ans:** The site of Rakhigarhi is one of the five biggest known townships of Harappan civilization on Indian sub-continent. Other four are Harappa, Mohenjodaro and Ganveriwala in Pakistan and Dholavira (Gujarat) in India.
- ♦ Five interconnected mounds spread in a huge area form the Rakhigarhi's unique site. Two mounds, out of five, were thickly populated.
- ♦ Rakhigarhi, located in Haryana, is a significant site that marks the transition from the Mesolithic to the Neolithic period.

**Features and Prehistoric Significance of Rakhigarhi**

- ♦ Excavations at Rakhigarhi have uncovered evidence of early agricultural practices, including the presence of domesticated animals and agricultural tools.
- ♦ The mature Harappan phase represented by planned township having mud-brick as well as burnt-brick houses with proper drainage system.
- ♦ The ceramic industry represented by red ware, which included dish-on-stand, vase, jar, bowl, beaker, perforated jar, goblet and handis.
- ♦ Animal sacrificial pit lined with mud brick and triangular and circular fire altars on the mud floor have also been excavated that signify the ritual system of Harappans.
- ♦ A cylindrical seal with five Harappan characters on one side and a symbol of an alligator on the other is an important find from this site.
- ♦ Other antiquities included blades; terracotta and shell bangles; beads of semiprecious stones, terracotta, shell and copper objects; animal figurines, toy cart frame and wheel of terracotta; bone points; inscribed steatite seals and seal.

## Chapter 2

**Q. Write a note on customary laws and Environmental conservation.**

**Ans:** Tribal customary laws, rooted in the traditions and practices of indigenous or tribal communities, often play a significant role in shaping the relationship between these communities and the environment. Many indigenous groups have developed sustainable practices that are deeply connected to their cultural and spiritual beliefs.

- ♦ Customary law is the set of customs, practices and beliefs that are accepted as obligatory rules of conduct by a community. Customary law forms an intrinsic part of social and economic systems and the way of life of indigenous peoples and local communities.

- ♦ Traditional societies are not born with the ability to live in harmony with nature. According to anthropology, it is shaped by man's close relationship with nature. This relationship also involves sociocultural, religious, and belief aspects.

**Customary Law and Conservation of Environment**

Tribal communities live in harmony with nature. This is reflected in a range of traditional practices that embody their culture, agricultural practices, ethno-medicinal uses of plants, religious beliefs, rituals, festivals, customs and traditions.

- ♦ Indigenous communities often have extensive knowledge about local ecosystems and biodiversity. Tribal customary laws may include practices that promote responsible stewardship of the land, water, and natural resources based on this traditional ecological knowledge.
- ♦ Through their traditional practices and knowledge, tribal people help in conservation of environment and biodiversity. Customary law, which controls procedures for the interaction, conservation, conservation, and usage of natural resources, demonstrates these relationships.
- ♦ Due to these qualities, traditional ecological customary law has increasingly attracted the attention of important international treaties, such as the United Nations Convention on Biological Diversity.
- ♦ The tribal communities and local people play a vital role in protecting the nature and conserving biodiversity. Their existence and livelihood is so much dependent on their milieu that it would be appropriate to call them its protectors.
- ♦ It is the direct and intimate relationship between them and their surroundings that helps in promoting the conservation of environment.

Thus, customary laws play a significant role in conservation of environment.

**Q. Discuss the role of marriage regulations in traditional societies in India for strengthening social solidarity.**

**Ans:** Marriage is an institution to satisfy physical, psychological, social, cultural and economic needs of men and women. The primary aim of marriage is the regulation of sexual activities through a stable relationship, which otherwise may cause to social disruption.

- ♦ Not every society has a similar pattern of marriage as there are several types of marriages. There are as many forms of marriage as there are different types of family system. The form of family may influence the marriage system.



## 6 ■ ANTHROPOLOGY IAS MAINS Q & A

- ♦ Marriage is an important institution in society, as it fulfils the function of socialisation of the young and reproduction of the next generation. Therefore, marriage is essential for the cohesion and social solidarity of society.
- ♦ **According to Robert H. Lowie**, “Marriage is a relatively permanent bond between permissible mates.”
- ♦ **According to Lundberg**, Marriage consists of the “rules and regulations which define the rights, duties, and privileges of husband and wife, with respect to each other.”

### Role of Marriage Regulations in Traditional Societies in India

- ♦ **Formation of Kinship Ties:** Marriage is often a means of forming alliances between different families or clans. These alliances can be critical for mutual support, cooperation, and the resolution of conflicts.
- ♦ Through marriage, extended family networks are created or strengthened, which can be a source of support in times of need, such as for childcare, economic help, or in old age.
- ♦ **Economic Alliances and Cooperation:** Marriages often involve the exchange or pooling of resources, land, and wealth, which can strengthen economic stability for the involved parties.
- ♦ Traditional societies often have defined gender roles, with marriage establishing a clear division of labour, which can contribute to the efficient functioning of households and communities.
- ♦ **Social Order and Stability:** Marriage provides a social framework for the birth and upbringing of children, contributing to the stability and order of the society.
- ♦ Through marriage, lines of inheritance and succession are clarified, which is important for maintaining social order, especially in patrilineal or matrilineal societies.
- ♦ **Reproduction and Family Continuity:** Marriage is often associated with reproduction and the continuation of family lines. Children born within the marital unit contribute to the continuity of the family.
- ♦ **Social Support and Welfare:** In traditional societies, the extended family and kinship networks formed through marriage provide crucial support in times of need, such as illness, old age, or economic hardship.
- ♦ Marriage provides a framework for the raising and socializing of children, ensuring their care, education, and integration into society.
- ♦ In traditional societies, marriage plays a crucial role in building solidarity and fostering social cohesion.

The institution of marriage serves as a foundation for the structure and stability of the community, contributing to both individual and collective well-being.

### Q. Write a note on William Ogburn and Cultural Lag.

**Ans:** William F. Ogburn, an influential American sociologist, developed the theory of cultural lag in the early 20th century.

Ogburn differentiated culture into two parts:

- ♦ **Material Culture:** Includes technology, infrastructure, and physical objects.
- ♦ **Non-Material Culture:** Comprises social norms, laws, values, beliefs, and customs.

According to him the capacity of the material culture to spread and change swiftly and fully is what creates cultural lag, as opposed to the non-material culture’s predisposition for resistance to change and protracted stability.

This is owing to the fact that altering physical items is significantly easier than changing attitudes and ideas, which is far more difficult. The contrast between these two cultural qualities makes it exceedingly difficult to adapt to contemporary technology. Such people might feel cut off from their society or culture.

### Significance of the Theory

- ♦ **Understanding Social Change:** Ogburn’s theory helps in understanding the dynamics of social change. It provides insight into why societies may experience conflict and tension during periods of rapid technological change.
- ♦ **Policy Implications:** Recognizing cultural lag can guide policymakers in creating laws and regulations that better anticipate and address the social implications of technological advances.
- ♦ **Future Predictions:** By identifying areas where technology is outpacing social adaptation, sociologists can predict future areas of conflict and adjustment.

Ogburn’s theory of cultural lag provides a framework for understanding the discrepancies and adjustment periods between rapid technological advancements and slower-changing societal norms and values. It highlights the complexities and challenges societies face as they navigate the continuous evolution of material and non-material culture.

### Q. Critically discuss A. L. Kroeber’s contribution to kinship studies.

**Ans:** Alfred Louis Kroeber (1876-1960) was an American cultural anthropologist who played a substantial role in developing the discipline in the early 20th century. He was a significant figure in the field of anthropology,

and he contributed to various aspects of cultural and social anthropology, including kinship studies.

- ♦ His contributions to kinship studies, while not as central as his work in areas such as cultural theory and Native American ethnology, were still notable:
- ♦ **Contextualizing Kinship in Cultural Anthropology:** Kroeber viewed kinship systems as part of the broader cultural systems. He advocated for the study of kinship in its full cultural context, rather than in isolation. This approach influenced later anthropologists to consider how kinship systems are integrated with other aspects of society, such as economics, politics, and religion.
- ♦ **Comparative Studies:** Kroeber was known for his comparative analyses of cultural phenomena. In terms of kinship, this meant examining how different societies structure family relationships, inheritance, marriage rules, and other aspects of kinship differently, and seeking to understand the cultural reasons behind these variations.
- ♦ **Methodological Contributions:** While Kroeber's direct research on kinship may not have been his most prominent work, his methodological approaches, including detailed ethnographic fieldwork and cultural comparisons, greatly influenced how kinship studies were conducted by later anthropologists.
- ♦ **Influence on Students and Contemporary Scholars:** Kroeber's influence on the field of anthropology extended through his teaching and mentorship at the University of California, Berkeley. His students, some of whom would study kinship in various cultures, carried forward and expanded on his methodological and theoretical approaches.
- ♦ **Interdisciplinary Approach:** Kroeber was known for his interdisciplinary approach, and he encouraged the integration of insights from linguistics, archaeology, and biology into the study of culture. This perspective likely influenced how kinship was studied, encouraging researchers to consider a range of factors in understanding kinship systems.
- ♦ **Publications and Intellectual Contributions:** While Kroeber's publications were more focused on topics like cultural areas, cultural theory, and Native American cultures, his overall contributions to the field of anthropology created a foundation that other scholars built upon in their more focused kinship studies.
- ♦ A.L. Kroeber's main contributions to kinship studies lay in his broader methodological and theoretical approaches to cultural anthropology. His emphasis on cultural context, comparative analysis, and interdisciplinary research provided a framework that influenced how kinship was studied by subsequent generations of anthropologists.

### Chapter 3

#### Q. Discuss the impact of globalization on the economic systems of indigenous communities.

**Ans:** Globalization refers to the increasing interconnectedness and interdependence of countries through the exchange of goods, services, information, and ideas. This phenomenon has been driven by advancements in technology, communication, transportation, and trade, allowing for greater integration of economies and cultures on a global scale.

The impact of globalization on the economic systems of indigenous communities is a complex and often contentious issue. The effects can vary widely depending on factors such as the level of integration into the global economy.

Globalisation has both positive and negative impact on economic system of the indigenous communities.

#### Positive Impacts

- ♦ Globalization can provide new economic opportunities for indigenous communities, such as access to international markets for their traditional products, handicrafts, and cultural services.
- ♦ Integration into the global economy may bring technological advancements, improving productivity and efficiency in traditional economic activities.
- ♦ Some indigenous individuals and communities may benefit from increased income through participation in global markets, employment in multinational projects, or tourism.
- ♦ Globalization can facilitate cultural exchange, allowing indigenous communities to share their traditions, knowledge, and art with a wider audience.

#### Negative Impacts

- ♦ Increased competition and changes in market dynamics can threaten traditional economic activities, leading to the erosion of indigenous livelihoods and practices.
- ♦ Global demand for natural resources may lead to the exploitation of indigenous lands, often without adequate consideration for environmental sustainability or the rights of indigenous communities.
- ♦ Exposure to global markets and external influences can contribute to the erosion of indigenous cultures and traditions, as younger generations may be drawn to more globalized lifestyles.
- ♦ Large-scale development projects associated with globalization, such as mining or infrastructure projects, may lead to land displacement and loss of access to traditional territories for indigenous communities.

# CIVIL SERVICES (MAINS) 2023

## ANTHROPOLOGY

### PAPER-II

#### Chapter 1

#### Q. Write a short note on material culture and archaeology.

**Ans:** Material culture refers to the physical aspects of a society, the objects made or modified by a human. These objects surround people and their activities and are defined by their properties, be it chemical, physical, or biological. Material culture is essential to a culture, because it is actively involved in social processes.

Archaeology is the study of the human past using material remains. These remains can be any object that people created, modified, or used. Archaeologists use artefacts and features to learn how people lived in specific times and places.

#### Relation between Material Culture and Archaeology

- ♦ Material culture and archaeology share an intricate relationship, as material culture forms the primary focus of archaeological inquiry.
- ♦ Archaeology studies human societies through their material remains, encompassing artefacts, structures, and environmental evidence. Material culture provides archaeologists with tangible evidence of past ways of life, technologies, social structures, and belief systems.
- ♦ Conversely, archaeology offers insights into the production, use, and significance of material culture in past societies.

Through the analysis of artefacts and contextual data, archaeologists reconstruct past behaviours and societal dynamics, elucidating how material culture shapes and reflects human experience across time and space.

#### Q. Write a short note on prehistoric rock arts from Uttarakhand.

**Ans:** Prehistoric rock arts in Uttarakhand offer a glimpse into the ancient cultures and artistic expressions of early human societies. Dating back thousands of years, these rock art sites are scattered across the rugged terrain of the Himalayan foothills, providing valuable insights into the lives and beliefs of prehistoric peoples.

- ♦ The rock arts of Uttarakhand include a variety of motifs and styles, ranging from simple geometric

designs to intricate depictions of animals, humans, and mythical beings.

- ♦ These images are often painted or engraved onto rock surfaces using natural pigments or carving techniques, reflecting the creative talents and cultural traditions of the ancient inhabitants of the region.

#### The main prehistoric sites in Uttarakhand are as follows:

- ♦ Lakhu Cave: Almora
- ♦ Guarakhya Cave: Chamoli
- ♦ Kimani Village: Tharali block in Chamoli
- ♦ Malari Village: Malari village in Chamoli
- ♦ Lvethap: Almora District
- ♦ Hudali: Uttarkashi District
- ♦ Petshal: Kaffarkot, situated between the village Petrasala and Punakot in Almora
- ♦ Falasima: Almora District
- ♦ Bankot: Pithoragarh District
- ♦ Mausoleums of Devidhura: Champawat District

#### Q. "Indus Valley was the first settlement of the big civilization." Comment Critically.

**Ans:** Indus valley civilization, also called as Harappan civilization, is the earliest known urban culture of the Indian subcontinent. It flourished in the northern region of the Indian subcontinent between c. 7000 - c. 600 BCE.

It is a civilization that developed on its own, without conquest, and without the benefit of cultural exchange or immigration with other established societies.

#### Features of Indus Valley Civilization

- ♦ The two best-known excavated cities of this culture are Harappa and Mohenjo-daro (located in modern-day Pakistan), both of which are thought to have once had populations of between 40,000-50,000 people, which is stunning when one realizes that most ancient cities had on average 10,000 people living in them.
- ♦ Indus Valley Civilization is considered a Bronze Age society, and inhabitants of Indus Valley developed new techniques in metallurgy – the science of working with copper, bronze, lead, and tin.
- ♦ Harappa city spread over 150 hectares (370 acres) and had fortified administrative and religious centres of the same type used in Mohenjo-daro.

- ♦ Mohenjo-daro was one of the most advanced cities of the period, with sophisticated engineering and urban planning. Cock-fighting was thought to have religious and ritual significance, with domesticated chickens bred for religion rather than food.
- ♦ Indus people performed intricate handicraft, especially using products made of the semi-precious gemstone Carnelian, as well as seal carving— the cutting of patterns into the bottom face of a seal used for stamping.
- ♦ The Indus cities are noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, and clusters of large, non-residential buildings.
- ♦ The architectural planning of cities in the Indus valley civilization is believed to be older than the period of the Hippodamus of Miletus. The cities have well-planned houses as well as well-planned drainage systems.
- ♦ The roads found in the cities are 10.5m wide which depicts the presence of marketplaces in the ancient period of the Indus valley civilization.

The Indus Valley Civilization was indeed a significant and advanced early urban civilization, but it was not the first. It was part of a broader pattern of simultaneous urbanization and civilization development across different regions, including Mesopotamia and Egypt. Each of these civilizations contributed uniquely to human history and laid foundations for subsequent societies and cultures.

**Q. Was Mesolithic culture the first step towards sedentary way of life? Illustrate your answer by citing suitable examples.**

**Ans:** The term Mesolithic comes from the Greek “meso” meaning “between” and “lithos” meaning “stone”, thus referring to the “Middle Stone Age”. The Mesolithic Age is the period of time between the Palaeolithic Age and the Neolithic Age. The exact beginning of this part of the Stone Age varies from region to region, but it generally correlates with the warming of the climate in Northern Europe.

**Characteristics of Mesolithic Period Supporting Sedentary Life**

- ♦ During the Mesolithic period, the last glacial period took place, which corresponds to a geological process characterized by extremely cold temperatures. Gradually, the climate became increasingly milder, allowing for a greater variety of animal and plant life forms.
- ♦ Due to changes in climatic conditions humans were able to settle in certain territories for an indefinite period of time without needing to migrate in winter.
- ♦ In addition to more suitable climatic conditions for human life, the variety of plant species increased, initially forming vast steppes and later dense forests.
- ♦ Towards the end of the Mesolithic Age, people began growing crops and practicing animal husbandry, which is the controlled cultivation, management, and production of domestic animals.
- ♦ Mesolithic art also reflected the change in lifestyle that was occurring as people transitioned to a more sedentary lifestyle, and began consuming more plants.
- ♦ During the Mesolithic Age that the dog was domesticated.
- ♦ Mesolithic painters and engravers tended to depict humans in their art. The humans in Mesolithic art were typically engaged in some form of group activity, such as hunting or dancing. The painting technique of Mesolithic artists also differed in terms of the tools they used and the colour pigments that they painted with.

The transition to the Neolithic Age was marked by the beginning of agriculture and the domestication of animals, leading to fully sedentary communities and the rise of villages and eventually, urban centres. This transition was a gradual process with regional variations.

**Q. Write a short note on Ramapithecus-Sivapithecus debate.**

**Ans:** The earliest fossils bearing the traits of the hominid are those belonging to genus Ramapithecus and it is the most important hominid from Miocene period.

**Ramapithecus**

- ♦ The first discovery of Ramapithecus fossils was made by G.E. Lewis in 1932 in the Siwalik Hills region of India. He assigned one of the fossils, an upper jaw, to a new genus and species that he named Ramapithecus brevivirostris.
- ♦ There are at least two dozen fossils specimens that have been identified as belonging to Ramapithecus. Most of these specimens consist of teeth and jaws and they principally come from two areas – the Siwalik Hills in India and Fort Ternan in Kenya.

**Sivapithecus**

- ♦ Sivapithecus is an extinct hominoid genus that lived approximately 12 to 9 million years ago during the Miocene epoch. It is often considered a key player in the evolutionary history of apes and humans.
- ♦ Sivapithecus is believed to be closely related to modern orangutans, making it a critical piece of the puzzle in understanding the origins of great apes. Sivapithecus exhibited a mix of both ape-like and monkey-like features.
- ♦ Its unique combination of characteristics provides a glimpse into the early stages of hominoid evolution.



- 1.1 Meaning, Scope and development of Anthropology.
- 1.2 Relationships with other disciplines: Social Sciences, behavioural Sciences, Life Sciences, Medical Sciences, Earth Sciences and Humanities.
- 1.3 Main branches of Anthropology, their scope and relevance:
  - (a) Social-cultural Anthropology.
  - (b) Biological Anthropology.
  - (c) Archaeological Anthropology.
  - (d) Linguistic Anthropology.
- 1.4 Human Evolution and emergence of Man:
  - (a) Biological and Cultural factors in human evolution.
  - (b) Theories of Organic Evolution (Pre-Darwinian, Darwinian and Post-Darwinian).
  - (c) Synthetic theory of evolution; Brief outline of terms and concepts of evolutionary biology (Doll's rule, Cope's rule, Gause's rule, parallelism, convergence, adaptive radiation, and mosaic evolution).
- 1.5 Characteristics of Primates; Evolutionary Trend and Primate Taxonomy; Primate Adaptations; (Arboreal and Terrestrial) Primate Taxonomy; Primate Behaviour; Tertiary and Quaternary fossil primates; Living Major Primates; Comparative Anatomy of Man and Apes; Skeletal changes due to erect posture and its implications.
- 1.6 Phylogenetic status, characteristics and geographical distribution of the following:
  - (a) Plio-preleistocene hominids in South and East Africa—Australopithecines.
  - (b) *Homo erectus*: Africa (*Paranthropus*), Europe (*Homo erectus (heidelbergensis)*), Asia (*Homo erectus javanicus*, *Homo erectus pekinensis*).
  - (c) Neanderthal man—La-chapelle-aux-saints (Classical type), Mt. Carmel (Progressive type).
  - (d) Rhodesian man.
  - (e) *Homo sapiens*—Cromagnon, Grimaldi and Chancelade.
- 1.7 The biological basis of Life: The Cell, DNA structure and replication, Protein Synthesis, Gene, Mutation, Chromosomes, and Cell Division.
- 1.8
  - (a) Principles of Prehistoric Archaeology. Chronology: Relative and Absolute Dating methods.
  - (b) Cultural Evolution—Broad Outlines of Prehistoric cultures:
    - (i) Paleolithic
    - (ii) Mesolithic
    - (iii) Neolithic
    - (iv) Chalcolithic
    - (v) Copper-Bronze age
    - (vi) Iron Age

## 2 ■ ANTHROPOLOGY Q & A

**Q. "Anthropology is the systematic, objective and holistic study of human kind in all times and places." Elaborate the argument. (CSE 2022)**

**Ans:** Anthropology is the systematic study of humanity, with the goal of understanding our evolutionary origins, our distinctiveness as a species, and the great diversity in our forms of social existence across the world and through time. The focus of Anthropology is on understanding both our shared humanity and diversity, and engaging with diverse ways of being in the world.

### Scope of Anthropology

- ♦ The scope of Anthropology is universal because it strives to understand humankind in its totality. In this context, it not only describes and analyses but also synthesises the biological, cultural and social aspect of humankind at all levels of its development in all places at all times, in order to understand the totality in the parts and the parts in relation to totality and to make certain generalisations about the social biological and cultural universe of the whole human kind.
- ♦ It does not restrict to any one group of people. It studies people at whatever level of development they are. It does not restrict to any one particular time period or portion of earth; it studies people wherever they live and at whatever time they exist. The boundaries of the scope of anthropology are thus coterminous with the boundaries of the genus homo in space and time.

### Physical Anthropology

- ♦ When the scope of anthropology covers the biology of humankind, it examines human as an organism and explains human origin, human evolution, human differentiation and human variation as influenced by heredity and environment. This becomes the subject matter of physical anthropology.

**Scope of Anthropology is explained based on sub-fields. The subfields are:**

#### *Socio-cultural Anthropology*

Socio-cultural anthropologists interpret the content of particular culture; explain variation among cultures, and study processes of cultural change and social transformation.

**Sub fields of socio-cultural anthropology are explained below:**

- ♦ **Economic Anthropology:** Production, consumption distribution and exchange are the basic structures of economic transactions and its processes. Economic Anthropologists concentrate mainly in non-literate

and peasant societies. They focus on the modes of exchanges including ceremonial exchanges.

- ♦ **Political Anthropology:** It concentrates on the ubiquity of political process and the functions of legitimate authority, law, justice and sanctions in simple societies. It focuses on the Anthropological point of view in the formulation of the typology of political structures based on differences and similarities observed among the societies of the world and its political processes emerging among nations and complex societies. Moreover, it also studies political culture and the nation building processes.
- ♦ **Psychological Anthropology:** It is the study of cross cultural variations in psychological traits. It studies psychological, behavioural and personal approaches of man. It is developed as an interdisciplinary approach between psychology and socio-cultural anthropology. Modern Psychological Anthropologists are very much interested in the process by which culture is transmitted from one generation to the next.
- ♦ **Ecological Anthropology:** It deals with the relationship between human beings and their environments. It is the use of the concept of environment in the explanation of both the origin of different cultural elements and also the diversity of cultural groups. It also attempts to understand the relative influence of environment on human society and how it is used by different societies.
- ♦ **Anthropology of Religion:** There are many theories regarding the origin of religion among people. Some of the major theories are Animism, Animatism, Manaism and Primitive monotheism. The beliefs in natural forces and super-natural forces, and/or being are investigated. The practices which fall within the domain of religion such as taboo and totemism are also examined. The differences between magic, religion and science are discussed and debated. Witch craft and Sorcery are examined as important aspects of non-literate magic. Above all, the social and Psychological functions of magic and religion are emphasized.

#### *Physiological/ Biological Anthropology*

- ♦ Biological anthropologists study a variety of aspects of human evolutionary biology.
- ♦ Some examine fossils and apply their observations to understanding human evolution; others compare morphological, biochemical genetic and physiological adaptations of living humans to their environments; still others observe behavior of human and nonhuman primates (monkeys and apes) to understand the roots of human behavior.

## CHAPTER 2

- 2.1 **The Nature of Culture:** The concept and Characteristics of culture and civilization; Ethnocentrism vis-a-vis cultural Relativism.
- 2.2 **The Nature of Society:** Concept of Society; Society and Culture; Social Institution; Social groups; and Social stratification.
- 2.3 **Marriage:** Definition and universality; Laws of marriage (endogamy, exogamy, hypergamy, hypogamy, incest taboo); Type of marriage (monogamy, polygamy, polyandry, group marriage). Functions of marriage; Marriage regulations (preferential, prescriptive and proscriptive); Marriage payments (bride wealth and dowry).
- 2.4 **Family:** Definition and universality; Family, household and domestic groups; functions of family; Types of family (from the perspectives of structure, blood relation, marriage, residence and succession); Impact of urbanization, industrialization and feminist movements on family.
- 2.5 **Kinship:** Consanguinity and Affinity; Principles and types of descent (Unilineal, Double, Bilateral Ambilineal); Forms of descent groups (lineage, clan, phratry, moiety and kindred); Kinship terminology (descriptive and classificatory); Descent, Filiation and Complimentary Filiation; Decent and Alliance.

**Q. Write notes on Radcliffe-Brown's ideas on status, role and institution. (CSE 2022)**

**Ans:** Radcliffe-Brown was a British social anthropologist of the 20th century who developed a systematic framework of concepts and generalizations relating to the social structures of pre-industrial societies and their functions. He is widely known for his theory of functionalism and his role in the founding of British social anthropology.

He believed that the goal of anthropology was to carefully compare different societies and formulate general social laws based on the conclusions of fieldwork. His desire was to understand how societies work, and to identify the significant constituent parts, and the ways that these parts function together. Rather than studying different cultural traits and their diffusion between cultures, he aimed at studying general laws of the cultures.

Instead of explaining social phenomena in historical or psychological terms, which he believed to be impossible, Radcliffe-Brown proposed to explain them as persistent systems of adaptation, coaptation, and integration. His main working hypothesis was that the life of a society can be conceived of as a

dynamic fiduciary system of interdependent elements, functionally consistent with one another. He had used the notion of "social structure" as early as 1914.

He opposed the historical particularism of Franz Boas and his followers, who claimed that to understand a culture one needed to understand the history of that culture. He saw that approach as too speculative. Instead, he favored cross-cultural comparisons. He was interested, for example, in how very similar social structures could develop in cultures that were geographically separated and distinct.

### **Brown's Contribution to Anthropology**

**Status and Role:** Status and role are the basic building blocks of social structure. A status is a position an individual holds within a society. At any time, individuals simultaneously hold multiple statuses. Some common social statues include student, employee, daughter, son, and friend. A social role is a behavior associated with a social status. Whereas a status is a social position a person occupies, a role is something that a person does.

The various parts or components that make up the structure of a living organism have a definite role to play in maintaining it, in keeping it alive and healthy.

Radcliffe- Brown (1950) viewed social structure as a mesh of mutual positions and interrelations, with interdependence of the component parts. Components of social structure are human beings, the structure itself being an arrangement of persons in relationship institutionally defined and regulated. Some writers have defined it in terms of roles performed by people and the statuses occupied by them. It has also been seen in terms of process.

Radcliffe-Brown sought to study the formation of groups in society and the rules governing their behavior by employing the concept of social structure. A classic example of this approach was his analysis of 'joking' and 'avoidance' relations. A joking relationship was one where one party was permitted to tease or make fun of the other party, who was required not to take offence.

For example, in Robert Lowie's account of the Crow Indians, a man was allowed to treat his wife's sister with the utmost license and she would jest him in similar fashion. On the other hand, an avoidance relationship was characterized by mutual respect and a limitation of direct personal contact. For example, older Navaho women traditionally wore tiny 'mother-law-bells' that were designed to warn sons-in-law of their arrival so that the men may absent themselves.

This joking and avoidance relation helps to understand role each person play and the status they hold in the society.

**Institutions:** Institutions are defined as, "established or socially recognised system of norms or patterns of conduct referring to some aspect of social life." An example of institution is the family which sets the patterns of behaviour of the members in relation to one another.

Thus Social Institutions provide the measure to proper conduct of a person in a certain relationships. They define for a person how he is expected to behave and also how he may expect others to behave. Deviance from the norms of institutions is derogated. Each institution carries a system of sanction behind it.

Institutional relationships determine the structural features of social life. In the words of Brown, "Social structure therefore has to be described by the institutions which define the proper or expected conduct of persons in their various relationships.

The matters of social structure are the individual human beings who are born and who die. The form of social structure is supplied by social institutions. Thus the social institutions are responsible for the dynamic formal structural continuity.

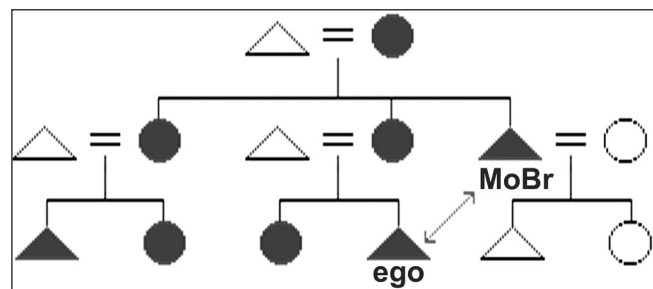
In ultimate analysis, the social structure, according to Radcliffe Brown, involves two important constituents: one the human individuals and groups and the other

their arrangement through social institutions. In other words, it is the continuing arrangement of persons in relationships defined by social institutions which is known as social structure.

**Q. Discuss how the rules of descent contradict the principles of residence in matrilineal society, mentioning suitable examples? (CSE 2022)**

**Ans:** Matrilineality is a societal system in which a person's descent is traced through their mother or maternal ancestors. In a matrilineal society property, such as land, is handed down from mother to daughter. Owing to this system they sometimes have a unique tradition that cannot be found in a patrilineal society.

In societies using matrilineal descent, the social relationship between children and their biological father tends to be different than most people would expect due to the fact that he is not a member of their matrilineal family. In the case of ego below, the man who would have the formal responsibilities that European cultures assign to a father would be his mother's brother (MoBr), since he is the closest elder male kinsmen. Ego's father would have the same kind of responsibilities for his sister's children.



**Inheritance Rules:** Rules of inheritance tend to co-ordinate with the reckoning of descent in most societies, but not necessarily in a one-to-one manner. In some societies, types of property pass from father to son, other types from mother to daughter. In most part of India immovable property such as land and housing is inherited by his only sons and in the absence of sons, except under rare circumstances, by the nearest male relatives on the father's side. On the other hand, movable property in the form of cash and jewellery is given to the daughter at the time of her marriage. Certain amount of jewellery also passes from mother-in-law to daughter-in law.

**Rules of Residence:** Residence after marriage is an important variable in a kinship system, and substantially affects the quality of personal relations within the kin network.

- ♦ **Neolocal:** If husband and wife set up their own independent home after marriage, it is said to be Neolocal - as usually seen in modern western society.



## CHAPTER

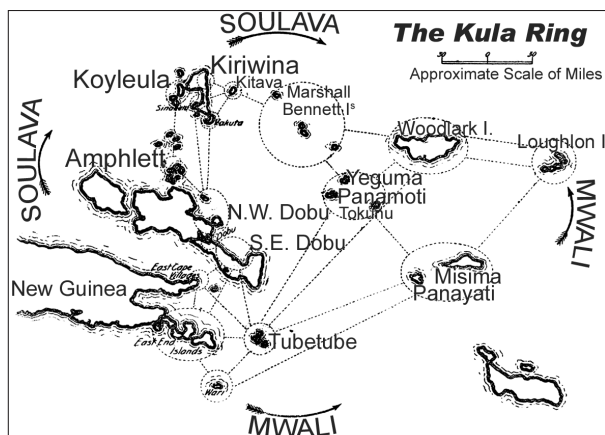
# 3

**Economic Organization:** Meaning, scope and relevance of economic anthropology; Formalist and Substantivist debate; Principles governing production, distribution and exchange (reciprocity, redistribution and market), in communities, subsisting on hunting and gathering, fishing, swiddening, pastoralism, horticulture, and agriculture; globalization and indigenous economic systems.

**Q. Critically examine various anthropological interpretations about Kula Ring. (CSE 2022)**

**Ans:** Kula, also known as the Kula exchange or Kula ring, is a ceremonial exchange system conducted in the Milne Bay Province of Papua New Guinea between 18 groups. It involves a complex system of visits and exchanges and was first described in the West by anthropologist Bronislaw Malinowski in 1922.

It includes thousands of people who ride hundreds of miles by canoe often, with the only intention being to trade valuables for Kula. 'The valuables traded to the north (circling the ring in a clockwise direction) are red shell-disc necklaces known as 'veigun' or 'soulava', while white shell armbands or 'mwali' are those traded to the south (circling counter-clockwise).



Every detail of the transaction was regulated by traditional rules and conventions, and some acts were accompanied by rituals and ceremonies. A limited number of men could take part in the kula, each man keeping an article for a relatively short period before passing it on to one of his partners from whom he received the opposite item in exchange.

In the system, each participant is linked to two partners. One partner trades a necklace in return for an armband of equivalent value. The other makes a reverse exchange of an armband for a necklace. While

each Kula partner is tied to only two other partners, each contact has an additional connection on either end of the distribution chain. This eventually forms the Kula Ring and this links more than a dozen islands over hundreds of miles of ocean.

Malinowski reasoned that the expense and preoccupation with Kula trade must be functional in nature and most and most likely served to solve fundamental spatial problems in the Islander's lives. He argued that Kula Ring served three functions in Trobriand society.

First, it serves to establish friendly relations among the inhabitants of different islands and maintain a pattern of peaceful contact and communication over great distances with trading partners who might or might not speak the same language. It provides the occasion for the inter-island exchange of utilitarian items. These utilitarian items are shipped back and forth in the course of Kula expeditions. Finally, they reinforce status, since the hereditary chiefs own the most important shell valuables and it is their responsibility for directing ocean voyages.

The objects exchanged in Kula are not particularly valuable in themselves, but rather serve to help forge social connections which are depended upon at various times throughout an individual's life. The study of this practice has helped to show that many indigenous peoples have traditions that serve many purposes beyond basic survival functions, enabling sometimes distant social groups to have harmonious relationships that benefit all.

The gift-exchange cycle entails obligations to give, to receive, and to return. Sanctions may exist to induce people to give, disapproval or loss of prestige resulting from a failure to do so. Refusal to accept a gift may be seen as refusal of social relations and may lead to enmity. The reciprocity of the cycle rests in the obligation to return the gift; the prestige associated with the appearance of generosity dictates that the value of the return be approximately equal to or greater than the value of the original gift.

**Political Organization and Social Control:** Band, tribe, chiefdom, kingdom and state; concepts of power, authority and legitimacy; social control, law and justice in simple Societies.

**Q. Discuss different forms of primate social organization. (CSE 2022)**

**Ans:** Social organizations or institutions arise out of social needs and situations of members. These organizations are the means through which individuals adjust their behaviour to environmental conditions.

Social organisations are of two broad types, namely, those which grow out of kinship and those that result from the free and voluntary association of members.

**Family:** It is the earliest and the most universal of all social institutions. It is also the most natural, simplest and permanent form of social organization. In society, individuals are primarily organized into separate families and households. It may be defined as a group of persons, united either by the ties of marriage or blood relationship, having a common household, a common tradition or culture.

The form and features of family may be different from place to place and country to country but family as a social group exists everywhere. It performs a variety of functions like biological, emotional, economic, educational and cultural.

**Band:** A band society is the simplest form of human society. It was generally consisted of a small kinship group, often not much larger than an extended family. They tend to have very informal leadership, the older members of the band generally were looked to for guidance and advice, but there are no written laws and law enforcement like that seen in complex societies. They may not be permanent. In fact, a band can cease to exist if only a small group walks out. Band customs are transmitted orally.

**Clan:** The members of a clan are supposed to be the descendants of common ancestors. They usually bear common surname. They are usually found among primitive people and members act through the guidance of a chieftain. They are associated through common social, religious and cultural ceremonies. Members practice exogamy; they do not marry a person belonging to the same clan. All members worship a totem or a symbolic object like cow, bull, bird, etc.

**Tribe:** A tribe is a wider social organization than clan and has been defined as “a social group of a simple kind, and members of which speak a common dialect, have a common government and act together for such common purpose as welfare.” Tribe is usually formed after a stronger clan subordinates a weaker one.

Tribe has a government with a tribal chief as its head. It is organized for military purposes and has a common dialect and language. Though devoid of blood relationship, a tribe maintains solidarity among its members.

**Community:** One way of organizing individuals on secular lines is through formation of communities and associations. A community is defined as “the total organisation of social life within a limited area.” A community is a self-sufficient group based on common life. The area of a community may range from narrow to very broad (even global) limits.

**Association:** MacIver defines, “An association as a group organized for the pursuit of an interest or group of interests in common.” Associations may be of various types including kinship, religious, cultural, recreational, philanthropic, vocational, political groups. Primarily political associations like the state and its coercive agency, the government are part of society.

**Q. Write notes on household and domestic group. (CSE 2022)**

**Ans:** A household includes all the people who occupy a housing unit. A housing unit is a house, an apartment, a mobile home, a group of rooms, or a single room that is occupied (or if vacant, is intended for occupancy) as separate living quarters.

Separate living quarters are those in which the occupants live separately from any other people in the building and which have direct access from the outside of the building or through a common hall. The occupants may be a single family, one person living alone, two or more families living together, or any other group of related or unrelated people who share living arrangements.

**Religion:** Anthropological approaches to the study of religion (evolutionary, psychological and functional); monotheism and polytheism; sacred and profane; myths and rituals; forms of religion in tribal and peasant Societies (animism, animatism, fetishism, naturism and totemism); religion, magic and science distinguished; magico-religious functionaries (priest, shaman, medicine man, sorcerer and witch).

**Q. Write notes on shaman, sorcerer and medicine man. (CSE 2022)**

**Ans: Shaman:** Shamans are class of male and female religious practitioners who acquire or purchase supernatural power to be used primarily in causing, diagnosing, or curing disease, but also in divination, rainmaking, communication with the dead, finding lost objects, and in hunting, war, and fertility magic.

Shamans are differentiated by social scientists from priests in that they do not study a specific body of doctrine, but acquire their powers as the result of a "vision quest" or other contact with the spirit world, while others pay to learn these skills through apprenticing themselves to famous practitioners.

They do not follow prescribed rituals, as priests do, but are free to develop individual "performances" that may involve narcotically induced trances, singing, dancing, drumming, sleight of hand, and such theatrical effects as the "shaking lodge" of the Salteaux or the private "angakok" language of Eskimo shamans.

Shamanism in its most developed form exists in eastern Siberia and Manchuria among the Tungus, Koryak, Ostyak, Chuckchee, Yakut, and Samoyed, where the shaman maintains his position as spiritual leader by acting as intermediary between the ethnic group and the unseen world of gods, demons, and ancestral spirits.

**Sorcerer:** Sorcerer in primitive society deal with sorcery, a magical art involving spell casting with the help of spirits, including Demons, and often associated with witchcraft. Sorcery is derived from the French word 'sors', which means "spell."

He is engaged to influence one's lot in the world: love, fertility, luck, health, and wealth; protection against disaster, outsiders, and enemies; redress of wrongs and the meting out of justice; control of the environment; and explanations of frightening phenomena. Sorcerers have the power to harm, curse, and kill and to counteract spells cast by other sorcerers or practitioners of magic. They make use of Familiars, sending them on magical errands to fulfill their spells. They have shape-shifting powers.

Sorcery is close to religion. It is benevolent when performed for the good of society, such as protecting a village or tribe from the evil of enemy sorcerers or from natural disasters, but it is evil if performed for the gain of one individual at the expense of another.

**Medicine Man:** Primitive medicine does not differentiate between bodily and mental disease. Certainly, the patient must derive considerable sense of security from magic and religious ceremonies, both with family and with community participation. Corresponding improvement in morale and in physical response might well be expected; and, with upsurge of the body's own defense mechanisms, perhaps even bacterial invaders might be somewhat thwarted.

The medical practitioner in primitive society, the medicine man, is primarily priest or shaman. He is a learned man, comparatively speaking, because he knows more than other people about the transcendental world, so much so that he sometimes has power over it. He very often is the only professional man in an undifferentiated society.

He is neither fraud nor psychopath, as sometimes has been assumed erroneously. His magic or illusionary practices are done symbolically and in keeping with a strict code and well-established ritual. What he does, he do in sincerity; anthropologists believe he is just as sincere as the modern doctor.

At the core of ministering to the sick was a central figure. We know him as medicine man among the North American Indians, shaman (the word is Tungusic) among the Eskimos and Siberian groups, and as witch doctor in the Congo. Sometimes this healer was the sole practitioner in a tribe or clan.

In larger groups there might be a number of them, even organized into a secret society. They all had certain characteristics in common. The healer was accorded a high place socially and politically, and he was considered learned in tribal lore and traditions.

## CHAPTER

# 6

### Anthropological theories:

- (a) Classical evolutionism (Tylor, Morgan and Frazer)
- (b) Historical particularism (Boas) Diffusionism (British, German and American)
- (c) Functionalism (Malinowski); Structural—Functionism (Radcliffe-Brown)
- (d) Structuralism (L'evi-Strauss and E. Leach)
- (e) Culture and personality (Benedict, Mead, Linton, Kardiner and Cora-du Bois)
- (f) Neo—evolutionism (Childe, White, Steward, Sahlins and Service)
- (g) Cultural materialism (Harris)
- (h) Symbolic and interpretive theories (Turner, Schneider and Geertz)
- (i) Cognitive theories (Tyler, Conklin)
- (j) Post-modernism in anthropology.

**Q. Discuss the approaches of Leslie White, Julian Steward and Marshall Sahlins in the light of cultural evolution. (CSE 2022)**

#### Ans: Cultural Evolution

Culture is a collective term for the traits acquired by humans, living in a society, in order to adapt to a particular environment. These traits include knowledge, belief, art, morals, law, customs, religion and any other capability acquired as a member of the society.

Culture is a unique feature of human evolutionary process and humans have modified their biological evolution using culture as a tool. Because of this unique feature, the human evolution has been more rapid than that of other species. Thus, the biological and cultural evolutions have progressed simultaneously, complementing each other in the process. Culture is believed to have evolved mainly through the second half of Pliocene and the first three-quarters of the Pleistocene period.

Neoevolutionism was the first in a series of modern multilineal evolution theories. It emerged in the 1930s and extensively developed in the period following the Second World War and was incorporated into both anthropology and sociology in the 1960s. Neo-evolutionism discards many ideas of classical social evolutionism, namely that of social progress, so dominant in previous sociology evolution-related theories. Then neo-evolutionism discards the determinism argument and introduces probability, arguing that accidents and free will greatly affect the process of social evolution.

Neo-evolutionism stresses the importance of empirical evidence. While 19th-century evolutionism used value judgments and assumptions for interpreting data, neo-evolutionism relies on measurable information for analysing the process of sociocultural evolution.

**Leslie White:** The author of 'The Evolution of Culture: The Development of Civilization to the Fall of Rome' (1959), attempted to create a theory explaining the entire history of humanity. The most important factor in his theory is technology. Social systems are determined by technological systems. He proposes a society's energy consumption as a measure of its advancement.

#### He differentiates between five stages of human development:

- (i) In the first, people use the energy of their own muscles.
- (ii) In the second, they use the energy of domesticated animals.
- (iii) In the third, they use the energy of plants (so White refers to agricultural revolution here).
- (iv) In the fourth, they learn to use the energy of natural resources: coal, oil, gas.
- (v) In the fifth, they harness nuclear energy.

White introduced a formula,  $P=E*T$ , where E is a measure of energy consumed, and T is the measure of efficiency of technical factors utilising the energy. This theory is similar to Russian astronomer Nikolai Kardashev's later theory of the Kardashev scale.



# CHAPTER 8

## Research methods in Anthropology:

- (a) Fieldwork tradition in anthropology
- (b) Distinction between technique, method and methodology
- (c) Tools of data collection: observation, interview, schedules, questionnaire, case study, genealogy, life-history, oral history, secondary sources of information, participatory methods.
- (d) Analysis, interpretation and presentation of data.

**Q. Write notes on Participatory Rural Appraisal (PRA) and Participatory Learning and Action (PLA). (CSE 2022)**

### **Ans: Participatory Rural Appraisal (PRA)**

Participatory Rural Appraisal (PRA) is an assessment and learning approach that places emphasis on empowering local people to assume an active role in analyzing their living conditions, problems, and potentials in order to seek for a change of their situation. Changes are supposed to be achieved by collective action and the local communities are invited to assume responsibilities for implementing respective activities.

Participatory Rural Appraisal was first developed in India and Kenya during the 1980s; it has been mainly used by non-governmental organizations (NGOs) working on the grass-root level. The role of the outsider is that of a catalyst, a facilitator of processes within a community that is prepared to alter their situation.

The sole purpose of Participatory Rural Appraisal is to enable development partners, government officials, and local people to work together to plan context-appropriate programs. Participatory Rural Appraisal emphasizes empowering local people to take an active role in analyzing their living conditions, problems, and potential to seek change in their situations.

These changes are supposed to be achieved by collective action, and the local communities are invited to assume responsibilities for implementing many, if not most, of the activities.

Therefore an important principle of Participatory Rural Appraisal is to share the results of the analysis between the Participatory Rural Appraisal team and the community members through visualization, public presentations, and discussions during meetings. Participatory Rural Appraisal is an exercise in communication and transfer of knowledge.

### **Participatory Learning and Action (PLA)**

Participatory Learning and Action (PLA) is a type of qualitative research, which can be used to gain an in-depth understanding of a community or situation. It is widely used in work involving local communities. PLA is a participatory methodology, and should always be conducted with the full and active participation of community members.

The main purpose of PLA is to support people within communities to analyse their own situation, rather than have it analysed by outsiders, and to ensure that any learning is then translated into action.

PLA was originally called Participatory Rural (or Rapid) Appraisal (PRA). It became very popular in the 1980s and 1990s.

PRA was originally designed for use during appraisals and needs assessments in rural areas. However, it can be used at any stage of the project cycle – design, planning, monitoring, review and evaluation – and is now used in urban as well as rural areas.

The name was changed to Participatory Learning and Action (PLA) to reflect its broader application, and to emphasize that the process is designed to help set in motion locally-led action.

It is designed to be flexible, adaptive and innovative, rather than conforming to top-down or rigid methods of data collection and analysis. PLA is designed to encourage people to discuss issues, errors and mistakes in a non-judgmental.

PLA facilitators should act as catalysts rather than as trainers or teachers. The languages and concepts of PLA should reflect the way a community thinks, rather than reflecting how those seeking the information think. This means the language and concepts of PLA should be appropriate to the local culture and context.

## CHAPTER

# 9

- 9.1 **Human Genetics: Methods and Application:** Methods for study of genetic principles in man-family study (pedigree analysis, twin study, foster child, co-twin method, cytogenetic method, chromosomal and karyo-type analysis), biochemical methods, immunological methods, D.N.A. technology and recombinant technologies.
- 9.2 Mendelian genetics in man-family study, single factor, multifactor, lethal, sub-lethal and polygenic inheritance in man.
- 9.3 Concept of genetic polymorphism and selection, Mendelian population, Hardy-Weinberg law; causes and changes which bring down frequency-mutation, isolation, migration, selection, inbreeding and genetic drift. Consanguineous and non-consanguineous mating, genetic load, genetic effect of consanguineous and cousin marriages.
- 9.4 Chromosomes and chromosomal aberrations in man, methodology.
  - (a) Numerical and structural aberrations (disorders).
  - (b) Sex chromosomal aberration- Klinefelter (XXY), Turner (XO), Super female (XXX), intersex and other syndromic disorders.
  - (c) Autosomal aberrations- Down syndrome, Patau, Edward and Cri-du-chat syndromes.
  - (d) Genetic imprints in human disease, genetic screening, genetic counseling, human DNA profiling, gene mapping and genome study.
- 9.5 Race and racism, biological basis of morphological variation of non-metric and characters. Racial criteria, racial traits in relation to heredity and environment; biological basis of racial classification, racial differentiation and race crossing in man.
- 9.6 **Age, sex and population variation as genetic marker:** ABO, Rh blood groups, HLA Hp, transferrin, Gm, blood enzymes. Physiological characteristics-Hb level, body fat, pulse rate, respiratory functions and sensory perceptions in different cultural and socio-economic groups.
- 9.7 **Concepts and methods of Ecological Anthropology:** Bio-cultural Adaptations—Genetic and Non-genetic factors. Man's physiological responses to environmental stresses: hot desert, cold, high altitude climate.
- 9.8 **Epidemiological Anthropology:** Health and disease. Infectious and non-infectious diseases, Nutritional deficiency related diseases.

**Q. Write notes on genetic imprinting in human diseases. (CSE 2022)**

**Ans:** Genomic imprinting is the process by which only one copy of a gene in an individual (either from their mother or their father) is expressed, while the other copy is suppressed. Unlike genomic mutations that can affect the ability of inherited genes to be expressed, genomic imprinting does not affect the DNA sequence itself. Instead, gene expression is silenced by the epigenetic addition of chemical tags to the DNA during egg or sperm formation. Epigenetic tags on imprinted genes usually stay in place for the life of the individual.

Genomic imprinting has been seen mostly in mammals such as humans and mice, and these imprinted genes tend to be found on autosomes (non-sex-linked genes).

**There are two types of imprinted genes:**

- ♦ **Maternally imprinted** genes are genes that are silenced (“turned off”) when inherited from the mother. So, only the allele from the father is expressed in the offspring.
- ♦ **Paternally imprinted** genes are genes that are silenced when inherited from the father. So, only the allele from the mother is expressed in the offspring.

The most common process that can lead to genomic imprinting is DNA methylation. DNA methylation is the process of adding methyl groups to certain bases in DNA (G-C bases). DNA leads to gene silencing.

Normally, genetic imprinting is not harmful. However, sometimes disorders might arise if mutations or defects happen within the imprinting controlling regions of genes.

A common example of a genomic imprinting disease is Prader-Willi Syndrome. It can either be caused by the deletion of a certain region on chromosome 15 inherited from the father or by the inheritance of both copies of chromosome 15 from the mother that has been methylated (silenced). Some symptoms of Prader-Willi Syndrome include weak muscle tone, developmental delay, behavioral problems, and overeating (early childhood obesity).

Now, if the deletion of that same region on chromosome 15 is inherited by the mother, or both copies of the chromosome come from the father, then the offspring will develop Angelman Syndrome. As a result of this syndrome, individuals suffer from a severe intellectual impairment, seizures, impaired speech, and inappropriate laughter.

Some cancers are also associated with errors/mutations in DNA methylation. For example, the silencing of tumor suppressor genes or the loss of imprinting (allowing the activation of genes that are normally suppressed) can lead to the development of cancer cells.

**Q. Write notes on Pedigree analysis in genetic counselling. (CSE 2022)**

**Ans:** A pedigree is a family tree or chart made of symbols and lines that represent a patient’s genetic family history. The pedigree is a visual tool for documenting biological relationships in families and the presence of diseases.

Pedigrees are most often constructed by medical geneticists or genetic counselors. People are referred to genetic professionals because of concern about the presence of a genetic condition in a family member. Pedigree analysis can help identify a genetic condition running through a family, aids in making a diagnosis, and aids in determining who in the family is at risk for genetic conditions.

Pedigree chart symbols to represent male and female individuals		Some other symbols used in pedigree chart
□ Male	○ Female	◇ Unknown sex
3 □ Three males	3 ○ Three females	◇ Lived one day
□ Proband male	○ Proband female	⊕ Still birth
☒ Deceased male	☒ Deceased female	◇ Miscarriage
■ Affected male	● Affected female	⊖ Pregnancy
⊕ Examined male	○ Examined female	□—○ Marriage
○ Carrier	○ Carrier	□—□ Consanguineous marriage
□ Male fraternal twins	○ Female fraternal twins	□—○ Extramarital mating
□ Male identical twins	○ Female identical twins	□—#—○ Divorce
(A) Adopted male	(A) Adopted female	□—○ No children

A typical pedigree is made of information about three generations of a family. The consultand is the person seeking genetic evaluation, counseling or testing. The proband in a family is the person in a family affected with a genetic disease. Beginning with the consultand, questions should be asked about the health of first, second, and third degree relatives. First-degree relatives are children, parents and siblings. Second-degree relatives are half siblings, nieces, nephews, aunts and uncles, grandparents, and grandchildren. Third-degree relatives are first cousins.

**Important information to obtain on both sides of the family includes:**

- ♦ ages or dates of birth;
- ♦ presence of any birth disorders, learning problems, chronic illnesses, surgeries, or medical treatments;
- ♦ presence of specific features of a disease if the condition is suspected in the family;
- ♦ genetic testing results if previously performed in the family;
- ♦ cause of death for deceased family members;
- ♦ pregnancy losses, stillbirths or infant deaths and causes;
- ♦ infertility in the family;
- ♦ ethnic background of the families; and
- ♦ consanguinity.

**Concept of human growth and Development:** Stages of growth—pre-natal, natal, infant, childhood, adolescence, maturity, senescence.

- Factors affecting growth and development genetic, environmental, biochemical, nutritional, cultural and socio-economic.
- Ageing and senescence. Theories and observations
- Biological and chronological longevity. Human physique and somatotypes. Methodologies for growth studies.

**Q. Write notes on Stages of human pre-natal development (CSE 2022)**

**Ans:** Prenatal development is a time of remarkable change that helps set the stage for future psychological development. The brain develops over the course of the prenatal period, but it will continue to go through more changes during the early years of childhood.

**The process of prenatal development occurs in three main stages:**

- ♦ **I Stage** - The first two weeks after conception are known as the germinal stage,
- ♦ **II Stage** - The third through the eighth week is known as the embryonic period, and
- ♦ **III Stage** - The time from the ninth week until birth is known as the fetal period.

**I. Germinal Stage (Weeks 1-2):** A mother and father's DNA is passed on to the child at the moment of conception. Conception occurs when sperm fertilizes an egg and forms a zygote. A zygote begins as a one-cell structure that is created when a sperm and egg merge. The genetic makeup and sex of the baby are set at this point.

During the first week after conception, the zygote divides and multiplies, going from a one-cell structure to two cells, then four cells, then eight cells, and so on. This process of cell division is called mitosis. Mitosis is a fragile process, and fewer than one-half of all zygotes survive beyond the first two weeks. After 5 days of mitosis there are 100 cells, and after 9 months there are billions of cells.

As the cells divide, they become more specialized, forming different organs and body parts. In the germinal stage, the mass of cells has yet to attach itself to the lining of the mother's uterus. Once it does, the next stage begins.

**II Embryonic Stage (Weeks 3-8):** After the zygote divides for about 7-10 days and has 150 cells, it travels down the fallopian tubes and implants itself in the lining of the uterus. Upon implantation, this multi-cellular

organism is called an embryo. Now blood vessels grow, forming the placenta. The placenta is a structure connected to the uterus that provides nourishment and oxygen from the mother to the developing embryo via the umbilical cord.

Basic structures of the embryo start to develop into areas that will become the head, chest, and abdomen. During the embryonic stage, the heart begins to beat and organs form and begin to function. The neural tube forms along the back of the embryo, developing into the spinal cord and brain.

**III Fetal Stage (Weeks 9-40):** When the organism is about nine weeks old, the embryo is called a fetus. At this stage, the fetus is about the size of a kidney bean and begins to take on the recognizable form of a human being as the "tail" begins to disappear.

From 9-12 weeks, the sex organs begin to differentiate. At about 16 weeks, the fetus is approximately 4.5 inches long. Fingers and toes are fully developed, and fingerprints are visible. By the time the fetus reaches the sixth month of development (24 weeks), it weighs up to 1.4 pounds. Hearing has developed, so the fetus can respond to sounds.

The internal organs, such as the lungs, heart, stomach, and intestines, have formed enough that a fetus born prematurely at this point has a chance to survive outside of the mother's womb. Throughout the fetal stage the brain continues to grow and develop, nearly doubling in size from weeks 16 to 28.

Around 36 weeks, the fetus is almost ready for birth. It weighs about 6 pounds and is about 18.5 inches long, and by week 37 all of the fetus's organ systems are developed enough that it could survive outside the mother's uterus without many of the risks associated with premature birth. The fetus continues to gain weight and grow in length until approximately 40 weeks. By then, the fetus has very little room to move around and birth becomes imminent.



- 11.1 Relevance of menarche, menopause and other bioevents to fertility. Fertility patterns and differentials.
- 11.2 Demographic theories-biological, social and cultural.
- 11.3 Biological and socio-ecological factors influencing fecundity, fertility, natality and mortality.

**Q. Critically evaluate the reasons of reduction in age at menarche in human females over the successive generations. (CSE 2022)**

**Ans:** Menarche is the medical term used to refer to the first period or menstrual cycle of a female adolescent. It is a result of the interaction between the various hormones within the body which include:

- ♦ Pituitary hormones
- ♦ Ovarian hormones
- ♦ Hypothalamic hormones

It can also be affected by the pancreatic, thyroid, and adrenaline hormones.

Menarche signals the possibility of fertility and is associated with the development of secondary sexual characteristics, it does not occur until the reproductive organs of a girl are mature enough to start working together.

According to the Centers for Disease Control and Prevention, 98% of girls start their periods by the age of 15 and the rate has decreased over time.

There is currently a trend for girls to reach menarche significantly earlier than in previous generations across all racial and ethnic groups. This is potentially problematic since accelerated menarche is correlated with a suite of negative health effects, such as: higher risk of breast cancer and ischaemic heart disease, stunted growth, earlier age in participation of risky behaviors, negative body image, higher likelihood of experiencing depression, suicide, inability to effectively deal with stress, early age at sexual debut and first childbirth, and lower offspring quality.

#### Reasons of Reduction in Age at Menarche in Human Females

- ♦ Earlier onset of menarche was seen in girls surrounded by stressful family environments, those in foster care, and those living with a stepparent. This is explained through differing lifestyle and psychological factors.

- ♦ Additionally, those raised in urban environments experience menarche at an earlier age when compared to those raised in rural settings.
- ♦ Adolescent girls from families of high socioeconomic status (SES) experience menarche at an earlier age when compared to girls from families of a lower SES.
- ♦ Studies have shown that girls who consumed more animal protein and less vegetable protein between the ages of three to five experienced earlier menarche.
- ♦ Multiple studies have shown that girls who have an overweight or obese BMI undergo menarche at an earlier age. Girls who started menarche at an early age were 1.7 times more likely to have an overweight or obese BMI.
- ♦ Additionally, it has been found a positive correlation between the consumption of sugar-sweetened beverages and the onset of menarche. It was reported that girls who consumed more than 1.5 sugar-sweetened beverages per day experienced menarche approximately 2.7 months earlier than girls who consumed less than two sugar-sweetened beverages per week.
- ♦ Formula feeding during early infancy has also been researched as a potential factor responsible for early menarche.

#### Problems Related to Early Menarche

- ♦ Early menarche has been associated with physical and psychosocial problems, including anxiety and depression, earlier sexual intercourse, substance use, and suicidal behavior. These outcomes may be attributed to adolescent girls associating negative physical and psychological changes with menstruation reflecting misconception, ignorance, and the fear of being different from peers.
- ♦ Substantial evidence from multiple countries suggests that girls who undergo menarche at an early age are more vulnerable to early pregnancy, sexually transmitted infections, and sexual violence.

**Applications of Anthropology:** Anthropology of sports, Nutritional anthropology, Anthropology in designing of defence and other equipments, Forensic Anthropology, Methods and principles of personal identification and reconstruction, Applied human genetics—Paternity diagnosis, genetic counselling and eugenics, DNA technology in diseases and medicine, serogenetics and cytogenetics in reproductive biology.

**Q. Discuss how anthropological knowledge of the human body may be used in designing equipments and articles of human use. (CSE 2022)**

**Ans: Anthropometry**

- ♦ Anthropometry is the branch of the human science that deals with the data described by the size of human body measurements including body dimensions and the other physical characteristics and mechanical aspects of or the human body motions.
- ♦ Anthropometry is the technology of measuring various human traits as size, mobility and strength, whereas engineering anthropometry is the effort of the operator since human machine interface decides the ultimate performance of the equipment/work system.
- ♦ There is a large variation among body dimensions it is not economical or sometimes practically feasible to design the equipment/work places so as to suit 100% of the users.
- ♦ Therefore, generally the design is made in such a way so as to satisfy 90% of the users. This is achieved through use of 5th and 95th percentile limits. It means that those people who fall outside these limits will not be matched with respect to the criteria concerned. They will be able to use the equipment but may be with less efficiency and comfort.
- ♦ Anthropometric measurements are a critical element in equipment and workspace design. With the familiar with anthropometric data and its applications the work system, equipments, tools and jobs for proper fit to the human, to achieve safe and efficient operation.
- ♦ For example a tractor seat is designed, so the backrest, hand rest, seat cushion, seat width should be based on anthropometric data of farm workers.
- ♦ In the modern era, anthropometrics have had more practical applications, particularly in the areas of genetic research and workplace ergonomics

**Ergonomics**

- ♦ Ergonomics is the study of people's efficiency in their working environment. So, ergonomic design seeks to create the most efficient workplace while providing comfort for the people within it.
- ♦ For the purposes of ergonomic design, anthropometrics offers information about the average human build. This gives chair makers data they can use to devise more comfortable seating, for example. Desk manufacturers can build desks that don't force workers to hunch in uncomfortable positions, and keyboards can be designed to reduce the likelihood of repetitive stress injuries like carpal tunnel syndrome.
- ♦ Ergonomic design extends beyond the average cubicle; every car on the street has been built to accommodate the largest set of the population based on an anthropometric range. Data about how long the average person's legs are and how most people sit while driving a vehicle can be used to design a car that allows most drivers to reach the radio, for example.
- ♦ Anthropometric measurements in the field of ergonomics are obtained in a variety of positions, including sitting, standing, lying down, as well as various derivatives of these poses (e.g., arms stretched out, hands on a table, arms raised above the head, etc.). In addition, due to the high degree of human variability by ethnicity and body composition, the use of multivariate statistics is often applied to various anthropometric measurements for the creation of an optimal design.
- ♦ Ergonomics which holds an important place in our lives is widely used in many fields. Particularly, the design and manufacturing of furniture that we use in all areas of our lives within ergonomic and anthropometric limits, is important.
- ♦ An anthropometric measurement of the person varies according to age, weight, height, sex, nutrition and where they live. Furniture designed considering the body measurements of the people enables them to use the furniture comfortably and efficiently.

- 1.1 **Evolution of the Indian Culture and Civilization**—Prehistoric (Palaeolithic, Mesolithic, Neolithic and Neolithic-Chalcolithic), Protohistoric (Indus Civilization). Pre-Harappan, Harappan and post-Harappan cultures. Contributions of the tribal cultures to Indian civilization.
- 1.2 **Palaeo**—Anthropological evidences from India with special reference to Siwaliks and Narmada basin (Ramapithecus, Sivapithecus and Narmada Man).
- 1.3 **Ethno-archaeology in India**: The concept of ethno-archaeology; Survivals and Parallels among the hunting, foraging, fishing, pastoral and peasant communities including arts and crafts producing communities.

**Q. Write a short note on Pit-dwellers of Kashmir.**  
(CSE 2022)

**Ans:** The Neolithic site of Burzahom in the Srinagar district (Kashmir Valley) is situated over a Pleistocene lakebed 1800 m above sea level. This site very clearly shows the transient stages in human inhabitation from the Neolithic period to the Megalithic period to the Early Historic period. Burzahom is testimony to the development of agriculture, architecture, ritualistic practices, and technology from 3000 BCE to 1000 BCE.

Although excavations at Burzahom began in the 1930s, ultimately, it was the extensive excavations undertaken by T N Khazanchi and his associates, on behalf of the Archaeological Survey of India, from 1960 to 1971, that revealed a fourfold sequence of cultures, where Periods I and II are Neolithic; Period III, Megalithic; and Period IV, the early Historical era.

Periods I and II of the Neolithic era show the beginnings of residential architecture in the form of pit dwellings. Oval or circular pits, narrow at the top, broad at the base, with (wooden) post holes at the (ground level) to support superstructures, have been found during excavations. At the ground level, there is also evidence of stone hearths, which is an indication of the living activities that took place.

These pit dwellings were filled and transformed into surface-level structures in the second phase with traces of primitive cultivation and spaces for storage of harvested crops like wheat, barley, and lentils. The second phase has also yielded some copper arrowheads, which point toward the development of metallurgy. A stone slab bearing engravings of elaborate hunting scenes indicates the existence of artwork.

Period II also gives the earliest evidence of pit burials, dug either within the residential complex, or in the precincts. These oval-shaped pits were plastered with lime, and the bodies were placed in them with red ochre applied on the bones. Some burials also had evidence of animal skeletal remains. In some cases, trepanning of human skulls has been observed. They are perforations made on the cranium to either release blood pressure after an injury or treat intracranial diseases.

One of the most interesting burials excavated was of the remains of five wild dogs and an antler's horn.

The Neolithic period was followed by the Megalithic phase, which shows the beginnings of monumental symbolism in the form of massive stones or menhirs. These were erected by manually transporting monolithic stone slabs and posting them around the area of habitation.

The Megalithic period is also known for its advanced craftsmanship. Hard, red-ware pottery, copper objects, and tools made of bone and stone have been found in abundance from this level. Rubble structures associated with the Megalithic men were found, indicative of the gradual development of architecture in this period.

The last phase of activity at Burzahom relates to the early historical period (3rd-4th CE), Mud brick structures, pottery manufactured in a wheel, and a few metal objects have been found. Burzahom has a unique identity due to distinct behavioural patterns. Its detailed evolutionary sequence is a perfect example for understanding the transformation of Neolithic cultures into Megalithism. The entire site is in its original form and is still set in a landscape that is reminiscent of the natural setting of the Neolithic era.

**Demographic profile of India**—Ethnic and linguistic elements in the Indian population and their distribution. Indian population—factors influencing its structure and growth.

**Q. Describe the methods adopted by Sir Herbert Hope Risley in classifying Indian populations. What are the criticisms against Risley's classification? (CSE 2022)**

**Ans:** Sir H. H. Risley was a British civil servant, anthropologist, and linguist who published widely on the customs and social structure of Indian society. He proposed a theory of the caste system as a racial hierarchy of classification, which was highly influential in colonial administrative policy.

After qualifying for the Civil Service of India in 1871, Risley completed his bachelor's degree at Oxford in January 1873 and arrived in Bengal later that year. He was assigned to work as an Assistant Magistrate and Assistant District Collector in the tribal area of western Bengal known as Chota Nagpur (present day Jharkhand). It was here that he became interested in anthropology and began to study the tribal inhabitants of the district of Midnapur, who were thought to be an ideal representation of primitiveness.

**Risley's classification of 'The People of India' included seven different types: three main categories and four intermixed groups.**

**Overall, HH Risley's classification of the people of India included the following seven main physical types:**

1. **The Dravidian Type:** It extends from Ceylon to the valley of the Ganges and pervading the whole of Madras, Hyderabad, the Central Provinces most of Central India and the Chota Nagpur belt. It is represented by the Paniyans (southern hills) and Santals of Chota Nagpur. This possibly is the original population of India probably modified as a result of the varying extent of the admixture of Aryan, Scythian and Mongoloid elements.

#### Characteristic Physical Traits

- ♦ These populations are of short stature or below mean;
- ♦ The complexion very dark, approaching black;
- ♦ Hair plentiful with an occasional tendency to curl;

- ♦ Eyes dark;
  - ♦ Head long;
  - ♦ Nose very broad, sometimes depressed at the root, but not so as to make the face appear flat.
2. **The Indo-Iranian Type:** They occupy the Punjab, Rajaputana and Kashmir, which include Rajputs, Khattris and Jats. They are supposed to represent closely the traditional Aryans in India.

#### Characteristic Physical Traits

- ♦ Stature is mostly tall;
  - ♦ Complexion fair;
  - ♦ Eyes dark;
  - ♦ Hair on face plentiful;
  - ♦ Head long;
  - ♦ Nose narrow and prominent, but not specifically long.
3. **The Mongoloid Type:** The people of Himalayas, Nepal, Assam and Burma represented by the Kanets of Lahoul and Kulu, the Lepchas of Darjeeling, the Limbus, Murmis and Gurungs of Nepal, the Bodo of Assam and the Burmese.

#### Characteristic Physical Traits

- ♦ The head is broad;
  - ♦ Complexion dark with yellowish tinge;
  - ♦ Hair on face scanty;
  - ♦ Stature small or below average;
  - ♦ Nose fine to broad;
  - ♦ Face characteristically flat;
  - ♦ Eyelids often oblique.
4. **The Aryo-Dravidian Type:** They are found in the United Province of Agra and Oudh, in parts of Rajputana, in Bihar and Ceylon and constituting the upper caste Brahmin and the lower caste Charmer as a result of the inter-mixture of varying proportions of Indo-Aryan and Dravidian types.

#### Characteristic Physical Traits

- ♦ The head form is long with a tendency towards medium;
- ♦ The complexion varies from light brown to black;
- ♦ The nose ranges from medium to broad, being always broader among the Indo-Aryans;



## CHAPTER

# 3

- 3.1 The structure and nature of traditional Indian social system—Varnashram, Purushartha, Karma, Rina and Rebirth.
- 3.2 **Caste system in India**— Structure and characteristics Varna and caste, Theories of origin of caste system, Dominant caste, Caste mobility, Future of caste system, Jajmani system. Tribe-caste continuum.
- 3.3 Sacred Complex and Nature-Man-Spirit Complex.
- 3.4 Impact of Buddhism, Jainism, Islam and Christianity of Indian society.

**Q. Write a short note on Varna and Buddhism.**

(CSE 2022)

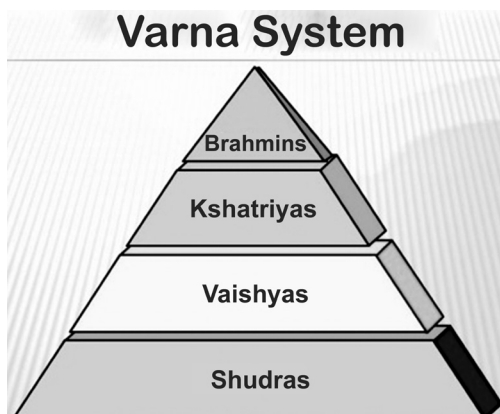
**Ans:**

### Varna

- ♦ 'Varna' is a Sanskrit term that means the classification of people based on their qualities.
- ♦ The Varna System started in the Rig Vedic period. It was the caste system that was prevalent in ancient times during the Vedic period.
- ♦ The Vedic period was around the time of 1500-1000 BCE when people were not classified according to their economic standard but as per their Varnas.

**According to Hindu scripts, society was classified into 4 majors Varnas:**

1. Brahmins (The Superior One, Priests, Teachers, and Intellectuals)
2. Kshatriyas or Rajanyas (Warriors, Police, and Administrators)
3. Vaishyas also called Vsyas (Agriculturalists, Merchants or Traders)
4. Shudras (Artisans and Workers)



- ♦ Each Varna was bounded by specific life principles, and their newborns were expected to follow the set of rules, regulations, and beliefs fundamentals to their respective Varna.
- ♦ Unlike the caste system, the Varna system was not rigid. It allowed the social mobility of an individual. Each person possesses all these "Gunas"; however, the dominant Guna (quality) determines one's character and thus one's Varna.
- ♦ Basically, the Varna System in Hinduism determines the occupation of each individual. The Varna System came into existence so as to allow each individual to perform their best in their vocation. Thus, the Varna System established an orderly and harmonious society in ancient India.
- ♦ The earliest mentions of the Varna System are found in the Purusha Suktam verse of the Rig Veda. The stratification of people based on their Varna was to hold the responsibilities of one's life and society. It was believed that performing and being dedicated to each other's respective duties would lead to established society and avoid all forms of disputes.

### Buddhism

- ♦ Buddhism is one of the world's largest religions and originated 2,500 years ago in India. Buddhists believe that the human life is one of suffering, and that meditation, spiritual and physical labor, and good behavior are the ways to achieve enlightenment, or nirvana.
- ♦ It originated in India in 563-483 B.C.E. with Siddhartha Gautama, and over the next millennia it spread across Asia and the rest of the world. Buddhists believe that human life is a cycle of suffering and rebirth, but that if one achieves a state of enlightenment (nirvana), it is possible to escape this cycle forever.

Emergence, growth and development in India—Contributions of the 18th, 19th and early 20th Century scholar-administrators. Contributions of Indian anthropologists to tribal and caste studies.

**Q. Illustrate the contribution of Irawati Karve to Indian Anthropology. Make a special mention of her literacy contribution. (CSE 2022)**

**Ans:** Irawati Karve (1905–1970) was an Indian educationist, anthropologist, sociologist and a writer from Maharashtra. She was the first woman anthropologist of India. She established the Anthropology Department at Pune University, when it was a fledgling field of study.

Belonging to a well-to-do Brahmin family, good education was always a priority. After her B.A. from Fergusson College, Pune, & M.A. in Sociology from Bombay University, Irawati married Dr. Dinkar D. Karve, a chemistry professor at the Deccan College. She obtained her Ph. D. in 1930 from the Kaiser Wilhelm Institute of Anthropology in Germany where she carried out comparative analysis of the human skull amongst supposedly diverse racial groups although this meant staying abroad for 2 years.

During 1939–1970, she worked at the Deccan College as a professor. Her work involved collecting anthropometric and linguistic data from different parts of India. Despite being uncommon for women to do fieldwork back then, she undertook extensive travelling throughout the country including to remote tribal areas, as she considered it crucial for her research.

Irawati's multidisciplinary approach combined knowledge from physical and social anthropology to understand the organization of society. Her main focus was to uncover kinship dynamics in the Indian society and had divided kinship structures based on language and geographical regions of the country (north, south, central and eastern). Her many books, especially 'Kinship Organization in India' remain a cornerstone for understanding the basis of Hindu societal organization.

She used her knowledge of Sanskrit and Pali languages to mine ancient texts for obtaining sociological insights. Through her surveys of dam displaced people and tribal markets, she provided a critical commentary on the socio-economic condition of the nation. She spoke for women's rights & was a translator of feminist poetry.

She researched and wrote on an all-encompassing range of topics including the culture of people, townships and villages in India, religion, family, folklore and myth, and so on. Her study on Kinship Organization in India is also a delightful read where she uses dialects and geography of different regions to understand the kinship structures across India.

She worked on The Pandharpur Yatra, The Indian Village, Bhils of West Khandesh and Yuganta make for classical studies. It is still advantageous to the social sciences like anthropology and sociology. She was not just an armchair researcher, but she also traversed all over India and walked the Pandhari Wari (an annual walking pilgrimage of several days and kilometres) for several years and observed many fairs and pilgrimages from up close.

She draws a parallel between society and a quilt: just as a complete quilt is formed by pieces of different colours and sizes, so is the society formed by different people who come together, form relationships with each other, mix with each other and break up, and yet, the thread that ties them to society still remains.

Karve and Damle (1963) designed a methodological experiment to study group relations in village community. They collected both quantitative and qualitative data to test the hypothesis of the structuring of interpersonal and inter-group relations by the factors of kinship, caste and locality. The villages have been chosen on the east-west axis in western Maharashtra so as to represent three geographically distinct environments, namely, one is the village of varkute in north Satara district on the eastern famine tract, the second village Ahupe on the western edge of the Deccan plateau and the third village at the mouth of a small river on the west coast.

The majority wanted their sons to follow the traditional occupation. The majority belonged to the farming castes, the next were servicemen and artisans. However, where change was desired, it was in favour of the white-collared occupation. In most of the villages, the landlord and tenant belonged to the same caste. Among those who borrowed money, the majority had to go outside their own caste to borrow money.

## CHAPTER

# 5

- 5.1 **Indian Village**—Significance of village study in India; Indian village as a social system; Traditional and changing patterns of settlement and inter-caste relations; Agrarian relations in Indian villages; Impact of globalization on Indian villages.
- 5.2 Linguistic and religious minorities and their social, political and economic status.
- 5.3 Indigenous and exogenous processes of socio-cultural change in Indian society: Sanskritization, Westernization, Modernization; Inter-play of little and great traditions; Panchayati Raj and social change; Media and Social change.

**Q. Assess the contribution of S.C. Dube in Indian village studies. (CSE 2022)**

**Ans:** Shyama Charan Dube (1922-1996) is a well-known anthropologist and sociologist in India. His application of the structural-functional approach for studying the Indian village community brought him in repute. Although he recognizes semi-autonomous character of the Indian village, he does not regard it as “static, timeless and changeless”.

Dube has all through been an ardent advocate of interdisciplinary orientation and a promoter of research interest. Thus, he had vision of looking things from different perspectives, which reflects his multidimensional personality. He applied deductive-positivistic rather than inductive-inferential approach, based on null situation, like ‘no change in modern India’ or ‘India’s unchanging villages’.

Dube’s book on Indian Village, first published in 1955, and was a milestone in the study of Indian society. In this book, he made a significant contribution in understanding the Indian society through structural-functional perspective. Writing in a lucid style, Dube brought out in this book the essence of life in an Indian village. While examining the village selected for his study he says that one must examine the various units through which the village community is organized.

The study was conducted at the village Shamirpet, located at a distance of nearly 25 miles from Hyderabad. The village had a population of 2,494 including 340 Muslims and 19 ethnic groups belonging to Hindus. The field data were collected from historical, geographical, political and sociological perspectives on different aspects of social, economic and religious practices of village in India, which reflect an integrated picture of the village.

Many of his conclusions could provide the first insight into the complex web of Indian village life. He observes: “No village in India is completely autonomous and independent, for it is always one unit in a wider social system and is a part of an organized political society. An individual is not the member of a village community alone, he also belongs to a caste, religious group or a tribe with a wider territorial spread and comprises several villages. These units have their own organization, authority and sanctions.”

The study presents a comprehensive picture of the functioning of village institutions although it is one of the earliest monographs on a village. Dube asserts that the economic system of rural India is founded mainly on caste’s functional specialization, interdependence and occupational mobility. He also observes that the elements of classical Hinduism of an all-India spread are mingled with the regional religious beliefs and practices of Hindus of Deccan Plateau.

**Three major types of religious services and festivals are observed in the village:**

1. Family ceremonies,
2. Village familial and communal festivals, and
3. The Muslims and Hindus interaction with each other during festivals.

Dube provides a short account of worldview, inter-group relations, inter-caste attitude and stereotypes. He also discusses the three most significant stages of life, namely, childhood, youth and old age in a generalized biography.

Dube’s interest in rural studies grew steadily largely because of the acceptance of the Community Development Programme (CDP) by the Government of India. This necessitated a shift from ‘structure’ to ‘change’ in India’s villages as reflected in his other pioneering work, India’s Changing Villages (1958).

## CHAPTER

# 6

- 6.1 **Tribal situation in India**—Bio-genetic variability, linguistic and socio-economic characteristics of the tribal populations and their distribution.
- 6.2 **Problems of the tribal Communities**—Land alienation, poverty, indebtedness, low literacy, poor educational facilities, unemployment, under-employment, health and nutrition.
- 6.3 Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of urbanisation and industrialization on tribal populations.

**Q. Write a short note on major problems of nomadic and semi-nomadic groups. (CSE 2022)**

**Ans:**

### **Nomadic Tribes**

- ♦ Nomads are tribes and groups of people that do not permanently settle in one place.
- ♦ They move around from one place to another in no set pattern to look for their livelihoods.
- ♦ They do not possess a permanent house or any other such possessions.
- ♦ The primary reason why nomads move is in search of water and food for their animals.
- ♦ Normally pastoral nomads flourish in mountainous or hilly regions. These areas are covered with grasslands, forests, shrubs etc. giving them pastures for their cattle to sustain and survive. Such areas also have a more ideal climate and temperatures for cattle like sheep and goats.

**Examples:** Gujjar tribes of Uttarkhand, Dhangars from Maharashtra, Gollas Herders of Karnataka, Raikas of Rajasthan, Bedowins, Masaai of Africa

### **Semi-Nomadic Tribes**

- ♦ Semi-nomads are those who are on the move but return to fixed habitations once a year, mainly for occupational reasons.
- ♦ It is their duration, distance, and frequency of travel which are significantly less than those of other groups.
- ♦ No discernible social or ethnic groups or ethnic categories are involved in the differentiation between nomads and semi-nomads. It more accurately describes how mobile they are.
- ♦ There are nearly 1,500 nomadic and semi-nomadic tribes and 198 denotified tribes, comprising 15

crore Indians, according to the Renke Commission, 2008. These tribes remain socially and economically marginalised even now, depriving many of them of basic human rights.

### **Problems of Nomadic and Semi-Nomadic Tribes**

- ♦ **Lack of Basic Infrastructure Facilities:** Like drinking water, shelter, and sanitation facilities are not available to the communities. Healthcare and education facilities are also not available.
- ♦ **Bad Treatment by Local Administration:** Due to the stigma of Criminals bestowed upon them in the past, they are still treated criminals and tortured by the local administration and police.
- ♦ **Lack of Social Security Cover:** Since they are on move frequently, they do not have a permanent settlement. As a result, they lack social security cover and are not issued Ration Card, Aadhar Card, etc. and hence they are not getting benefits under the government welfare schemes.
- ♦ **No Proper Caste Categorisation:** The caste categorization is not very clear for these communities, in some states some of the communities are included under the SC category, in some other states they are included under OBCs. However, most of the groups from these communities do not have caste certificates and hence are not able to avail the benefits of government welfare programs.

### **Govt. Initiatives for their upliftment**

In 2019, the Ministry/Department of Social Justice and Empowerment has constituted Development and Welfare Board for Denotified, Nomadic and Semi-Nomadic Communities (DWBDNCs) for Development and Welfare of Denotified, Nomadic and Semi-Nomadic Communities for a period of three years extendable upto 5 years with following responsibilities:



- ♦ To formulate and implement Welfare and Development programmes, as required, for Denotified, Nomadic and Semi-Nomadic Communities.
- ♦ To identify the locations/areas where these communities are densely populated.
- ♦ To assess and identify gaps in accessing existing programmes and entitlements and to collaborate with Ministries/implementing agencies to ensure that ongoing programmes meet the special requirements of De-notified, Nomadic and Semi-Nomadic Communities.
- ♦ To monitor and evaluate the progress of the schemes of Government of India and the States/UTs with reference to Denotified, Nomadic and Semi-Nomadic Communities.

**Q. How can a balance be struck between livelihood concern and environmental degradation in the context of shifting cultivation? (CSE 2022)**

**Ans:** Shifting Cultivation is a form of farming, where farmers cultivate the land temporarily for two or three seasons. Then they abandon the land and leave it to allow vegetables to grow freely. After that, farmers move to a different place. They leave the place when the soil gets out of fertility or land is overrun by weeds. The cultivation time is generally less than when the ground is allowed to regenerate fertility.

There is still the use of shifting farming in India. That is being used in the hilly areas of the North-Eastern Region, Andhra Pradesh, Sikkim, Bihar, Odisha, Madhya Pradesh, Tamil Nadu, Maharashtra, Kerala and Karnataka.

First the farmer clears the land which he has to cultivate. He then removes all the plants and vegetation from the land. He burns all these vegetation in a controlled way. Whenever the rain comes, it washes the ashes of plants into the soil and in this way the soil fertility enriches as potash is added to the soil.

This cleared land which is now perfect for cultivation is called Swidden and for the next two to three years fit for the crop-production. Holes are dug in the soil in which seeds are sowed by generally female workers without any plough. They just accomplish this task with the help of simple instruments like dibblers or digging sticks.

Females and children work together to raise the crops for their sustenance. After three years when the fertility of the soil starts decreasing and does not support the soil to nourish the crops.

They abandon the lands and start cultivating the other land. They leave that old land to allow it to regain its fertility naturally so that they can cultivate it after fifteen to twenty years.

**Advantages of Shifting Cultivation**

- ♦ It is very useful for the people living in hilly areas. It is the easiest way to cultivate their crops. Small bushes and weeds can be easily removed with small manual instrument.
- ♦ Within short period of time crops can be easily produces and harvested.
- ♦ No danger of flood or drought as stream water in hills can easily irrigate this land regularly.
- ♦ It helps the used land to get back all lost nutrients naturally without any help from the modern methods of replenishing the soil.
- ♦ It saves a wide range of resources as only a small plot is used for such cultivation.
- ♦ This method is environmental friendly as it is organic.
- ♦ It reduces the environmental degradation.
- ♦ Soil-borne diseases also decreases by using this method.
- ♦ It reduces the use of pest control medicine.

Despite these merits, shifting cultivation has put serious threat in natural habitat conservation. This is believed to be promoting the deforestation and carbon emission, biodiversity loss, greenery loss, soil degradation and sustainability loss.

The government and scientific establishment has long considered shifting cultivation to be destructive to the environment due to the removal and subsequent burning of vegetative cover from the selected areas.

**Alternatives to Shifting Cultivation**

**Terrace Construction or Establishing Plantations and Orchards:** The main alternatives put forth by the establishment have been conversion of shifting cultivation area to settled agriculture through terrace construction or establishing plantations and orchards. The success of these alternatives has been limited since they are cost intensive and dependent on external inputs and technology beyond the reach of the hill farmers.

**SALT Approach:** The SALT approach (Sloping Agriculture Land Technology) when suitably adapted to the local conditions has the potential to offer the hill tribes with an alternative method of agriculture, which while being climate smart, will also provide the farmers with a means of sustainable livelihoods.

A pilot SALT project has been initiated in village Aben of Manipur state during the 2017 monsoon season. Goatery, fishery, duckery and apiculture was also incorporated into the model for added benefit. The project adopted the Farmer Field School approach to develop the model and scale up to at least five surrounding villages. Over the longer term, there is great potential to adapt the model wherever shifting cultivation is being practiced in the north-east hill zone.

# CHAPTER 7

- 7.1 Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and Scheduled Castes.
- 7.2 Social change and contemporary tribal societies : Impact of modern democratic institutions, development programmes and welfare measures on tribals and weaker sections.
- 7.3 The concept of ethnicity; Ethnic conflicts and political developments; Unrest among tribal communities; Regionalism and demand for autonomy; Pseudo-tribalism. Social change among the tribes during colonial and post-Independent India.

**Q. Write a short note on issues of tribal agricultural labourers. (CSE 2022)**

**Ans:** The tribes are native people of the land who are believed to be the earliest settlers in the Indian Peninsula. They are generally called Adivasis, implying original inhabitants. The ancient and medieval literatures mention about a large number of tribes living in India.

Tribes are generally backward, economically as well as educationally. The situation is not uniform in all parts of India. Economic oppression, subjugation, and deprivation threaten the people every time. Several times, the tribes are cheated by the middle man, civilized people.

Different political leaders in different regimes use them as vote banks, even the tribal political leaders are there for their ethnic origin and identity, but not known among the tea garden workers. The tea garden workers expend their time in very pathetic conditions when the tea garden remains closed for several months to several years.

### Issues of Tribal Agricultural Laborers

The tribal agricultural labourers are one of the most exploited and oppressed classes in rural hierarchy. Their problems include:

- ♦ **Wages and Income:** Agricultural wages and family incomes of agricultural workers are very low in India. With the advent of the Green Revolution, money wage rates started increasing. However, as prices also increased considerably, the real wage rates did not increase accordingly.
- ♦ **Employment and Working Conditions:** The agricultural labourers have to face the problems of unemployment and underemployment.

- ♦ **Indebtedness:** In the absence of banking system in the rural areas and trial process of sanction by the commercial banks, farmers prefer to take loans from an institutional sources like Sahukars (moneylenders), landlords at the very high rate (in some cases at 40% to 50%). This exorbitant rate traps in the vicious circle of debt.
- ♦ **Low Wages for Women in Agricultural Labour:** Female agricultural workers are generally forced to work harder and paid less than their male counterparts.
- ♦ **High Incidence of Child Labour:** Incidence of child labour is high in India and the estimated number varies from 17.5 million to 44 million. It is estimated that one-third of the child workers in Asia are in India.
- ♦ **Increase in Migrant Labour:** Green Revolution significantly increased remunerative wage employment opportunities in pockets of assured irrigation areas while employment opportunities nearly stagnated in the vast rain fed semi-arid areas.
- ♦ **Identity Crisis:** Tribes always face identity crisis because of different culture, language. They are considered unproductive and they are paid less compared to other labourers. The place of working also will be different for them. As they come from hill areas adjusting to new environment will be difficult for them.

The tribals are carrying so many problems from the colonial period to the present era. Many discontents and grievances have grown up in the minds of neglected and depressed people. They have been losing their lands, ethnicity, cultural heritage, and freedom of identity for centuries.

# CHAPTER 8

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

**Q. Critically examine 'Indigenisation of Christianity' in India. (CSE 2022)**

**Ans:** Most Indian Christians say they believe in karma, which is not rooted in the Christian religion. And many Indian Christians also believe in reincarnation and that the Ganges River has the power to purify, both of which are core teachings in Hinduism. It is also somewhat common for Indian Christians to observe customs tied to other religions, like celebrating Diwali or wearing a forehead marking called a bindi, most often worn by Hindu, Buddhist and Jain women.

One of the greatest challenges of the Indian Christian Church is its Western heritage. Most mainline denominations follow a Westernized liturgy and music in their worship. When missionaries came to India they translated the Bible and their own hymns into the local languages for use in worship. But now even a century later, Churches still use the same hymnal and the translated Book of Common Prayer for worship.

**Q. Explain the social and religious consequences of contact between tribal and non-tribal populations. (CSE 2022)**

**Ans:** Cultural change is 'change in knowledge, attitudes, ideas, behaviour, religious beliefs, and moral doctrines of individuals who compose the community or the society.' Thus, cultural change is a multi-factorial process. The lifestyle of tribals, particularly those who live in or near the urban areas or in the midst of the numerically dominant non-tribal population, has changed due to imbibing of a large number of cultural traits of advanced Hindus. Many of their traditional traits have been replaced by alien traits. The nature of change is such that the tribes are not losing their identity and also their traditional cultural heritage. They are not being 'Hinduised'. However, tribals undergoing the process of Hinduisation have been pointed out by Bose, Dutta Majumdar, Deogaonkar, Raha and Debash Ro, referring to the examples of tribes like Pati Rabhas (in Assam), Hos and Juangs (in Odisha), Santhals (in Bihar), Bhumij, Oraon, Munda, and Korkus (in Maharashtra), etc.

In some parts of India, the tribals have adopted some traits of Christianity also. Nagas, Mizo, Santhals, Oraon, Munda, Kharia, etc., are some tribes in North-East and North-West India have adopted Christianity.

The changes among tribal people from Chotanagpur working as labourers in tea gardens of Assam and North Bengal are more visible in their material life than in their religious beliefs and practices. Those who work in industries have developed individualistic outlook due to the economic security provided to them which in turn has made them indifferent towards their traditional life.

Agro-industrialisation in the tribal areas has affected the socio-cultural life of the tribals to the extent that changes in the family structure, marriage institution, authority structure, interpersonal relationship and weakening of clan panchayat's authority have come to be observed. Trade unions also have much impact on the tribal labourers

Discarding traditional practices and adopting modern beliefs and values due to the impact of modern forces has not always proved functional for the tribals. Many tribes face the problem of maladjustment.

Baiga tribe is one such tribe whose members earlier were fun-loving and contented, who spent evenings in dancing and drinking mahua, who owned land but had no demarcated 'pattas', whose women wore gold and silver ornaments without worry and fear but have now become very fearful and have come to be cheated by people with vested interests. Happiness has given place to suffering.

**Q. Critically assess the impact of Christianity on tribal culture and identity. (CSE 2021)**

**Ans:** The spread of Christianity in India came with the advent of the Europeans from the early 16th century onwards. Among the earliest missionaries were Portuguese followed by the Dutch, the French and the British. It was a contact between a pre-modern and a modernizing culture.

## CHAPTER

# 9

- 9.1 History of administration of tribal areas, tribal policies, plans, programmes of tribal development and their implementation. The concept of PTGs (Primitive Tribal Groups), their distribution, special programmes for their development. Role of N.G.O.s in tribal development.
- 9.2 Role of anthropology in tribal and rural development.
- 9.3 Contributions of anthropology to the understanding of regionalism, communalism and ethnic and political movements.

**Q. Compare the functioning of traditional "Tribal Council" with that of "Gram Sabha" under PESA. (CSE 2022)**

**Ans:**

### **Tribal Council**

Tribal Councils or Village Councils are the traditionally elected body looking after the welfare of the local people. Every village in the tribal area is having a village council headed by 1st captain and who is assisted by 2nd and 3rd captain. The captains are elected democratically by secret ballot normally for tenure of 4 years.

Every island/group of islands is having Tribal Council, which is constituted by the 1st Captains of Village Council falling in their jurisdiction. These 1st Captains do select Chief Captain & Vice Chief Captain of the Tribal Council. At present in Nicobar district, there are seven Tribal Councils namely Car Nicobar, Katchal, Nancowry, Kamorta, Teressa, Chowra and Pilobhabi.

Village Council does play an important role in day-to-day life. They are the link between the Local Administration and the tribal people of the island. Now a days, most of the developmental schemes are being implemented through them only.

### **Gram Sabha**

Gram Sabha has been envisaged as the foundation of the Panchayati Raj system. A Gram Sabha consists of members that include every adult of the village. It is generally formed in villages with population at least exceeding 1500 people. However, in some states, a Gram Sabha may be formed even if the population is less than 1500. If the population of several villages are less than the prescribed minimum, then the villages are grouped together to form a Gram Sabha. The members of the Gram Panchayat are elected for five years.

Under the Constitution (Seventy-Third Amendment) Act, 1992, the Legislature of Indian States were given powers to decide the powers and composition of Gram Sabha and Gram Panchayats. Hence, the powers, functions and composition of Gram Panchayats are determined by the State Governments in accordance with the local needs.

### **Panchayat Extension to Scheduled Areas (PESA) Act, 1996**

In 1992, the 73rd Constitutional Amendment was passed to promote local self-governance in rural India. Through this amendment, a three-tier Panchayati Raj Institution was made into a law. However, its application to the scheduled and tribal areas under Article 243(M) was restricted.

After the Bhuria Committee recommendations in 1995, Panchayat Extension to Scheduled Areas (PESA) Act, 1996 came into existence for ensuring tribal self-rule for people living in scheduled areas of India.

The PESA conferred the absolute powers to Gram Sabha, whereas state legislature has given an advisory role to ensure the proper functioning of Panchayats and Gram Sabhas. The power delegated to Gram Sabha cannot be curtailed by a higher level, and there shall be independence throughout.

### **Powers of Gram Sabha under PESA**

- ♦ To be consulted on matters of land acquisition and resettlement.
- ♦ Grant prospecting license for mining lease for minor minerals and concessions for such activities. Planning and management of minor water bodies.
- ♦ The power to enforce prohibition or to regulate or restrict the sale and consumption of any intoxicant. The ownership of minor forest produces.
- ♦ The power to prevent alienation of land and to restore any unlawfully alienated land of a scheduled tribe. The power to manage village markets.