

12 Years Solved, 2010-2021

Topic-wise Solution of Previous Years' Papers

ANTHROPOLOGY

IAS Mains Q&A

**Also Useful for All State Public Service Commission
and Other Examinations**

Use the coupon code provided below and avail **5 free online practice tests** (for Prelims & Mains examinations). Also, get a **discount of Rs. 50/-** on any purchase @ chronicleindia.in

Scratch and get Coupon Code

Edited by - N.N. Ojha

Guiding Civil Services Aspirants Since 30 Years

Solved by - Chronicle Editorial Team

CHRONICLE

Nurturing Talent Since 1990

Anthropology

IAS Mains Q&A

Book Code: 392

Edition – 2022

Price: ₹ 460/-

ISBN: 978-81-956401-7-1

Publisher

Chronicle Publications Pvt.Ltd.

Corporate Office:

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

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

Contact Details:

Editorial: 9582948817, editor@chronicleindia.in

Online Sales: 9582219047, onlinesale@chronicleindia.in

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

Advertisement: 9953007627, 9891601320, advt@chronicleindia.in

Subscription: 9953007629, 9953007628, Subscription@chronicleindia.in

Print Edition Sales: 9953007630, 9953007631, circulation@chronicleindia.in

COPYRIGHT® Chronicle Publications Pvt.Ltd.: All rights reserved. No part of the book can be reproduced or utilised in any form or by any means, electronic, mechanical, including photocopying, recording or by any information storage or retrieval system, without permission in writing from the publishers.

Disclaimer: The information provided in this book has been compiled from different Books/Journals/Reports/Online available contents, etc. The author/compiler and publisher do not claim over the original source of the content. The author/publisher have made every effort to ensure the accuracy of the information within this book; however, they hereby disclaim any liability to any party for any loss, damage, or disruption caused by errors or omissions, whether such errors or omissions result from accident, negligence, or any other cause. For further clarification, the reader may refer to GoI resources or other sources.

All disputes are subject to Delhi Jurisdiction only. **Printer:** SK Enterprises, Mundka Udhyog Nagar, Industrial Area, New Delhi-110041

CONTENTS

• Civil Services (Mains) 2021 (Paper-I)	I-XXVII
• Civil Services (Mains) 2021 (Paper-II)	XXVIII-LIII

PAPER-I

Unit - 1

1.1 Meaning, scope and development of Anthropology	5
1.2 Relationship with other disciplines	8
1.3 Main branches of Anthropology, their scope and relevance	13
1.4 Human evolution and emergence of Man, The Biological Basis of Life.....	14
1.5 Characteristics of Primates.....	21
1.6 Phylogenetic status, characteristics and geographical distribution.....	28
1.7 Principles of prehistoric Archaeology.....	38

Unit - 2

2.1 The nature of culture	53
2.2 The nature of society.....	62
2.3 Marriage.....	68
2.4 Family.....	74
2.5 Kinship	78

Unit - 3

■ Economic organization.....	89
------------------------------	----

Unit - 4

■ Political organization and social control	99
---	----

Unit - 5

■ Religion	107
------------------	-----

Unit - 6

■ Anthropological Theories	116
----------------------------------	-----

Unit - 7	
■ Culture, language and communication	134
Unit - 8	
■ Research methods in Anthropology.....	139
Unit - 9	
9.1 Human genetics: Methods and application.....	150
9.2 Mendelian genetics in man-family study, single factor, multifactor, lethal, sub-lethal and polygenic inheritance in man.....	153
9.3 Concept of genetic polymorphism and selection.....	155
9.4 Chromosomes and chromosomal aberrations in man, methodology.....	164
9.5 Race and racism	174
9.6 Age, sex and population variation as genetic marker	179
9.7 Concepts and methods of Ecological Anthropology	183
9.8 Epidemiological Anthropology	197
9.9 Relevance in understanding of contemporary society	206
Unit - 10	
10. Concept of human growth and development.....	208
Unit - 11	
11.1 Relevance of menarche, menopause and other bioevents of fertility, Demographic Theories.....	227
11.2 Biological and socio-ecological factors influencing fecundity, fertility, natality and mortality.....	230
Unit - 12	
12. Applications of Anthropology.....	235

PAPER-II

Unit - 1	
1.1 Evolution of the Indian culture and civilization.....	246
1.2 Palaeo anthropological evidences from India	272
1.3 Ethno-archaeology in India.....	279
Unit - 2	
2 Demographic profile of India.....	290
Unit - 3	
3.1 The structure and nature of traditional Indian social system.....	304
3.2 Caste system in India.....	308

3.3	Sacred Complex and Nature-Man-Spirit Complex	337
3.4	Impact of Buddhism, Jainism, Islam and Christianity on Indian society	340
Unit - 4		
4.	Emergence and growth of anthropology in India	349
Unit - 5		
5.1	Indian Village.....	363
5.2	Linguistic and religious minorities and their social, political and economic status.....	383
5.3	Indigenous and exogenous processes of socio-cultural change in Indian society	388
Unit - 6		
6.1	Tribal situation in India.....	405
6.2	Problems of the tribal communities.....	415
6.3	Developmental projects and their impact on tribal displacement and problems of rehabilitation..	432
Unit - 7		
7.1	Problems of exploitation and deprivation of ST/SC/OBC	447
7.2	Social change and contemporary tribal societies.....	467
7.3	The concept of ethnicity	480
Unit - 8		
8.1	Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies	490
8.2	Tribe and nation state - a comparative study of tribal communities in India and other countries..	496
Unit - 9		
9.1	History of administration of tribal areas	501
9.2	Role of anthropology in tribal and rural development	522
9.3	Contributions of anthropology to the understanding of regionalism, communalism, and ethnic and political movements.....	528



CIVIL SERVICES (MAINS) 2021

1.1 Meaning, Scope & Development of Anthropology

Q. Elaborate the scope of anthropology and elucidate its uniqueness in the field of other social sciences. (CSE 2021)

Ans: Anthropology is the study of various elements of humans, including biology and culture, in order to understand human origin and the evolution of various beliefs and social customs.

The term anthropology is a combination of two terms 'anthropo' and 'logos', the former the meaning human and the later meaning science. Thus anthropology is the science of human beings.

Anthropology is concerned with human species and behavior in all adolescent from emergence to present study with evolutionary phases. Other branches of science concerned with their related single aspect of study like hematology, microbiology, sociology, psychology, psychiatry, etc. but anthropology deals with the multiple aspects of human and human behavior.

Anthropology never concerned with particular person as such but it focus on men in "group", with races and peoples and their work and emotions. So, anthropology may be defined briefly as the "science of group of men".

The anthropologists concentrate on a community hiving different races or people with tracking their former and current lives. In this regard anthropology means total study of man. It may be called integrated or universal field or a science of "man in totality".

Anthropology is a fusion of social and biological science. It not only deals with human as a member of animal kingdom but also concerned with man's behavior as a member of society of society. Growth of civilization and structural evolution of mankind both are studied from their dawn to the present.

Scope of Anthropology

Anthropology has two main branches: Physical Anthropology, and Cultural Anthropology.

1. Physical Anthropology

It deals mainly with:

- ♦ Human biology

- ♦ Human evolution
- ♦ Human variation and
- ♦ Human genetics

Human Biology: By making comparative study on different groups of human and his near relatives known as primates, the physical anthropologist classify the man's position in animal kingdom.

Human Evolution: Study of human evolution is the main objective of physical anthropology. All living forms of humanity today belong to the single genus species on Homo sapiens. Man is said to have emerged during the quaternary epoch of Cenozoic era. As time proceeds, variation of man had evolved from the date of his origin. Anatomy and paleontology are the key subjects in analysis of human evolution.

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

Human Genetics: In recent times the attention of physical anthropologist has been diverted to Genetics a branch of biology, which deals with descent, variation and heredity. They now study the blood types, difference in musculature etc. They also study the group differences in time of sexual maturation, in growth rates and various disease immunities. The physical anthropologist studies also the influences of the natural environment on man and trees to find out whether the physical traits of man are affected by environment.

Other Studies of Physical Anthropology

Another aspect of study of Physical Anthropology is demography which is directly related to fertility and mortality. There are various factors including heredity and environment that influence fertility and mortality.

There is another subject called pedagogical anthropology which is directly concerned with education.

In various educational fields pedagogical studies are utilized by many advanced countries. On the whole, the Physical Anthropology is highly a specialized branch of Anthropology.

2. Cultural Anthropology

Cultural Anthropology deals with learned behavioral characteristics of the past, present and future of human societies. Now, the main fields of studies under Cultural Anthropology are: Prehistoric archaeology, ethnology and ethno-linguistics. Under ethnology again economic anthropology, social anthropology, ethnography, religion, art, musicology, recreation, folklore etc. are studied.

Prehistoric Archaeology: It is now a specialized branch of Cultural Anthropology. The pre historians tell us about the extinct peoples and their cultures and the past phases of living peoples. They enlighten us with how the prehistoric people coped with the natural setting by making tools and implements, weapons and other necessary equipments in order to serve their biological and psychological needs such as food, clothing, art etc. Prehistoric archaeology has also been established the sequence of culture and dating the past by adopting the various methods such as Stratigraphy, Radio-carbon methods, etc.

Paleontology: There is another scientific discipline called paleontology which is closely associated with prehistory and helpful to make a study on the extinct races from their fossilized forms. It tells us how the modern races have evolved from those extinct fossil races.

Ethnology: Ethnology interprets the facts and emphasizes the theory of culture on data collected through ethnographic studies, classifies them and formulates principles with regards to the nature of human behavior, evolution and functioning of culture.

Ethnography: Ethnography is the study of the culture of the living peoples of the planet through direct and indirect observation of behavior. It involves the collection of data only, the raw materials for scientific anthropologist to know the links between the different culture and the principles escort the socio culture system.

Economic Anthropology: The anthropologists SWOT analyze different features of production, distribution and consumption of material goods and their relationships with other aspects of the socio-cultural complex. It is a field that attempts to explain human economic behavior in its widest historic, geographic and cultural scope. They also analyses how far the economic factors are responsible to the growth of socio-cultural system of a people. It mainly focuses on exchange economy.

Social Anthropology: Man is a gregarious animal and lives in a society. So he has to adapt to the social

environment and learn to live in social cohesion. A man is born in a family, the smallest unit of a society. As society is a web of social relationships, a man is tied to the society with various strings of social relationships.

Man is also involved in social institutions such as marriage, government, law, etc. So, in adjusting with social environment and to keep the society in continuity, one has to abide by the various laws and customs formulated by the society. But society has got intimate relationship with culture which is created by man. Culture exists to make the society survive but without the existence of society culture has no entity. So the social anthropologist studies various aspects of society in keeping with the cultural development.

Religion: The man is curious "wise man" and at present he govern the entire earth but still either he could not explain or control many natural phenomenon. This situation made him think and believe that there were some super natural powers in the background by the action of which there phenomenon's had come in to being. So the religion is a combination of psychic reaction and acclimatization of man to the super natural world. In order to appease those super natural powers he did same magico-religious activities called rituals. Thus the anthropologists study the varieties of rituals connected with different beliefs and practices found among different groups of people living in different parts of the world and how they are related to their day to day activities which make them survive peacefully.

Art, Musicology, and Recreation: By adapting to the natural, social and supernatural environments in order to satisfy his biological, social and spiritual needs man wants to undertake such other activities as would give him some satisfaction and relaxation. That is why man took to art and recreation such as songs and dances, folk tales, poetry, play, art and various other intellectual pursuits. With a view to improving the standard of life man takes to spiritual pursuits like morality, and values of life. So the cultural anthropologist includes these topics to make a comparative study.

Folklore: Folklore may be treated as one of the branches of Cultural Anthropology. But it has also been treated as a separate discipline. It is a science "which deals with the survivals of archaic beliefs and customs in civilized peoples. It embraces everything relating to ancient observances and customs, to the notions, beliefs, traditions, superstitions and prejudice of the common people. But also folk tales, songs, legends, myths, proverbs, riddles, folk music and folk dance as well as folk drama belong to the sphere of folklore.

Ethnolinguistics: Ethnolinguistics is a field of linguistics which studies the relationship between language and culture, and the way different ethnic groups perceive the world. It is the combination between ethnology and linguistics.

CIVIL SERVICES (MAINS) 2021

1.1 Evolution of the Indian Culture and Civilization

Q. Write short notes on Harappan seals (CSE 2021)

Ans: Indus civilization, also called Indus valley civilization or Harappan civilization, the earliest known urban culture of the Indian subcontinent. The civilization was first identified in 1921 at Harappa in the Punjab region and then in 1922 at Mohenjo-daro (Mohenjodaro), near the Indus River in the Sindh (Sind) region. Both sites are in present-day Pakistan, in Punjab and Sindh provinces, respectively.

The Harappan seal is possibly the most distinctive artefact of the Harappan or Indus Valley Civilisation. The seals were generally cut from steatite (soapstone) and were carved in intaglio or incised with a copper burin (cutting tool).

The great majority of seals show a hump-less “unicorn” or bull in profile, while others show the Indian humped bull, elephant, bison, rhinoceros, or tiger. The animal frequently stands before a ritual object, variously identified as a standard, a manger, or even an incense burner. A considerable number of the seals contain scenes of obvious mythological or religious significance.

The interpretation of these seals is, however, often highly problematic. The seals were certainly more widely diffused than other artistic artifacts and show a much higher level of workmanship. Probably they functioned as amulets, as well as more-practical devices to identify merchandise.

They were additionally utilized as ornaments, carried on the people of their proprietors, maybe as present day personality cards. Standard Harappan seal was 2 x 2 square inches.

Each seal is engraved in a pictographic content which is yet to be deciphered.

- ♦ The seal depicts a human figure seated cross legged.
- ♦ Two antelopes (deer) are shown below the seat (nearby his feet).
- ♦ An elephant and a tiger are depicted to the right side of the figure, while on the left a rhinoceros and a buffalo are seen.
- ♦ The figure has a three horned head.
- ♦ A few seals were additionally been found in Gold and Ivory.

Q. Critically discuss the origin of Indus Valley Civilization. Mention the evidences of its endogenous origin from the pre-Harappan sites. (CSE 2021)

Ans: Indus civilization, also called Indus valley civilization or Harappan civilization, the earliest known urban culture of the Indian subcontinent. Dating back to approximately 3500 BCE in its earliest phase, the timeframe for the mature phase of the Indus Valley Civilization ranges from approximately 2700 BCE to 1900 BCE, making it contemporary with the Early Dynastic II-III, Akkadian, and Ur III periods of Mesopotamian Civilization.

The Indus civilization developed out of farming and herding communities that carried on trade with each other. About 2500 B.C, the communities became more unified culturally, and in some places people began laying out carefully planned cities. In time, the Indus civilization grew to cover most of present-day Pakistan and parts of what are now Afghanistan and northern India.

The heart of the civilization was the vast flood plain of the Indus and Hakra rivers. The Hakra River (also known as the Ghaggar River or Sarasvati River) is now dried up.

It once flowed east of-and parallel to-the Indus River, in what are now India and Pakistan. The civilization developed a standardized system of weights and measures and a system of writing that used pictographs (simple drawings representing words).

Pre-Harappan civilization has been found in Mehrgarh, Pakistan which shows the first evidence of cotton cultivation. Geographically, this civilization covered Punjab, Sindh, Baluchistan, Rajasthan, Gujarat and Western Uttar Pradesh. It extended from Sutkagendor (in Balochistan) in the West to Alamgirpur (Western UP) in the East; and from Mandu (Jammu) in the North to Daimabad (Ahmednagar, Maharashtra) in the South. Some Indus Valley sites have also been found as far away as Afghanistan and Turkmenistan.

The Indus Valley cities show a level of sophistication and advancement not seen in other contemporary civilizations. Most cities had similar patterns. There were two parts: a citadel and the lower town. Most cities had a Great Bath.

There were also granaries, 2-storied houses made of burnt bricks, closed drainage lines, excellent storm water, and wastewater management system, weights for measurements, toys, pots, etc. A large number of seals have been discovered. Agriculture was the most important occupation. It was the first civilization to cultivate cotton. Crops were wheat, barley, cotton, ragi, dates, and peas. Animals were domesticated like sheep, goats, and pigs.

Trade was conducted with the Sumerians. Metal products were produced including those with copper, bronze, tin, and lead. Gold and silver were also known. Iron was not known to them.

No structures like temples or palaces have been found. The people worshipped male and female deities. A seal which was named 'Pashupati Seal' has been excavated and it shows an image of a three-eyed figure. Marshall believed this to be an early form of Lord Shiva.

Excellent pieces of red pottery designed in black have been excavated. Faience was used to make beads, bangles, earrings, and vessels. Civilization also was advanced in making artworks. A statuette named 'Dancing Girl' has been found from Mohenjodaro and is believed to be 4000 years old. A figure of a bearded Priest-King has also been found from Mohenjodaro. Lothal was a dockyard.

Disposal of the dead was by burial in wooden coffins. Later on, in the H Symmetry culture, bodies were cremated in urns. The Indus Valley script has not yet been deciphered.

The Indus civilization apparently evolved from the villages of neighbours or predecessors, using the Mesopotamian model of irrigated agriculture with sufficient skill to reap the advantages of the spacious and fertile Indus River valley while controlling the formidable annual flood that simultaneously fertilizes and destroys.

Having obtained a secure foothold on the plain and mastered its more immediate problems, the new civilization, doubtless with a well-nourished and increasing population, would find expansion along the flanks of the great waterways an inevitable sequel. The civilization subsisted primarily by farming, supplemented by an appreciable but often elusive commerce.

Wheat and six-row barley were grown; field peas, mustard, sesame, and a few date stones have also been found, as well as some of the earliest known traces of cotton. Domesticated animals included dogs and cats, humped and shorthorn cattle, domestic fowl, and possibly pigs, camels, and buffalo. The Asian elephant probably was also domesticated, and its ivory tusks were freely used.

The Indus people traded extensively with one another. City people traded with nearby agricultural

communities and with distant mining and other areas. Goods traded probably included cotton, lumber, grain, and livestock. For transport, people used pack animals, river boats, and ox carts.

The Indus people also traded with other civilizations, including cultures in central Asia and Mesopotamia and along the Persian Gulf.

Q. Give the distribution and characteristic features of Upper Paleolithic culture in India. (CSE 2021)

Ans:

Indian Paleolithic is divided into three developmental stages:

- (i) Lower,
- (ii) Middle, and
- (iii) Upper.

The Lower Paleolithic has two cultural traditions:

- (i) Soanian pebble-tool tradition, and
- (ii) The Peninsular Indian hand axe-cleaver tradition.

Lower Paleolithic traditions involved the use of large pebbles or flakes for making choppers and chopping tools, hand-axes, cleavers, knives, etc. The Middle Paleolithic is based on the use of a variety of flakes struck from cores for preparing scrapers, points, borers and other tools. Further refinements came in the Upper Paleolithic stage.

The Upper Paleolithic is the third and last subdivision of the Paleolithic and it is characterized by the first great climax of human achievements. Upper Paleolithic cultures flourished in Europe, South-west Asia, Africa, South Asia and Southeast Asia during the later stages of the Upper Pleistocene, often referred to as Late Pleistocene.

Very broadly, the age of the Upper Paleolithic falls between 40,000 and 10,000 years ago. The human species associated with this cultural phase is Anatomically Modern Homo sapiens (AMHS), the extant and the only surviving human species.

There were very important changes in the Paleolithic-environment which had its own impact on the distribution and living ways of the humans. Some of them were as follows:

- ♦ There was extremely cold and arid climate in the high altitude and northern latitudes.
- ♦ There was extensive formation of deserts in North west India
- ♦ The drainage pattern of western India became almost defunct and river courses shifted "westwards".
- ♦ Vegetation cover over most of the country thinned out during this period.
- ♦ Coastal areas of south-eastern Tamil Nadu, Saurashtra and Kutch developed quartz and carbonate dunes as a result of the lowering of the sea level.

UNIT 1

PAPER-I

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

1.1 Meaning, Scope and Development of Anthropology

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

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

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

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

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

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

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

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

Divisions of Anthropology and their Relationships

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

Classification of Anthropological Sciences

Physical Anthropology

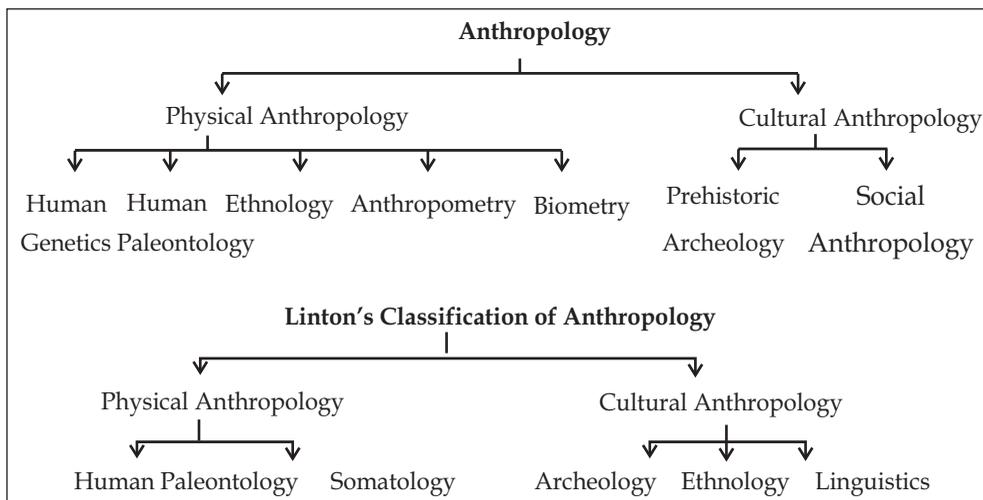
Physical anthropology studies human body, genetics and the status of man among living beings. Some of its definitions are as follows:

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

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

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

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



Physical Anthropology deals mainly with:

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

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

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

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

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

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

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

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

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

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

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

Economic Organization

Q. Pastoralism in India. (CSE 2019)

Ans: Pastoralism is a type of subsistence technology in which procuring food is based directly or indirectly on maintenance of domesticated animals. **Hoebel and Weaver write**, "Historically, pastoralism occurred in the Neolithic Age, at the same time that incipient agriculture was developing in regions more suitable to the raising of crops". Pastoralist is concerned with the raising of livestock like tending and use of animals such as goats, sheep, yak, buffalo, etc. Some important features of pastoral communities are: low population density; small community size; generally nomadic or transhumant; frequent food shortages; trade is popular; presence of some full-time craft specialists; moderate individual differences in wealth; presence of part-time and full-time political leaders. In the Indian context, pastoralists can be defined as "members of caste or ethnic groups with a strong traditional association with livestock-keeping, where a substantial proportion of the group derive over 50% of household consumption from livestock products or their sale, and where over 90% of animal consumption is from natural pasture or browse, and where households are responsible for the full cycle of livestock breeding.

Mobility seems to be an unreliable defining criterion for pastoralism in the Indian context. Village based herding is common in semi-arid Western India; even large herds of camels - associated with extremely mobile husbandry systems in other parts of the world-are sometimes managed by completely sedentary households by just allowing them to roam freely during the dry season (or for nine months of the year).

Geographically, nomadic pastoralism is most prevalent in the drylands of Western India (Thar Desert) and on the Deccan Plateau, as well as in the mountainous regions of North India (Himalayas). Types of livestock kept in mobile pastoral systems include buffaloes, sheep, goats, camels, cattle, donkeys, yaks, and even ducks are raised under transhumant conditions. But there are also more sedentary forms of pastoralism, represented for instance by the buffalo breeding Tada in the Ghat region of Southern India.

Pastoralism makes a significant contribution to the economy of developing countries, both in terms of providing employment and income opportunities and in supplying nutrition to the rural poor, however, as an economic system it is constantly threatened by inappropriate government policies. Indian pastoralism is under-researched and poorly documented. It differs in structure and social organisation from other parts of the world. Only a small proportion of pastoral groups have been described in some detail - these include some of the larger communities in Western India, such as the Rebari/Raika and Bharwad, as well as some of the Himalayan region like Gaddis, Gujjars and Kinnauras. Population figures are scanty or non-existent, and some groups in the Deccan Plateau may never have been reported.

The Ministry of Environment, Forest and Climate Change is openly against pastoralists, attempting to exclude them from their traditional grazing areas. There are a small number of NGOs and pastoral organizations, which have not yet been able to combine their voices and raise the subject of pastoralism at a national level. However, working with pastoralists, based on a thorough understanding of their traditional production systems, indigenous knowledge, traditional strategies and practices, could empower the pastoralists and maintain their capacity to produce food on marginal lands.

Q. Discuss how indigenous people encounter globalization. (CSE 2019)

Ans: Globalization is a term used to describe how countries, people and businesses around the world are becoming more interconnected, as forces like technology, transportation, media, and global finance make it easier for goods, services, ideas and people to cross traditional borders and boundaries. Globalization offers both benefits and challenges. It can provide tremendous opportunity for economic growth to improve the quality of life for many people. It can also lead to challenges with the welfare of workers, economies, and the environment as businesses globalize and shift their operations between countries to take advantage of lower costs of doing business in other world regions.

The term globalization has been associated with key areas of change, which have led to a marked transformation of the world order. Globalization in India is generally taken to mean integrating the economy of the country with the world. This, in turn, implies opening up the economy to foreign direct investment by providing facilities to foreign companies to invest in different fields of economic activity in India.

Economic globalization has to do with increased economic interdependence and integration of all national economies into one global economy. **Abdurrahman and Kura (2013)** noted that globalization has two important dimensions: the first is concerned with economic aspects, which comprises trade, investment, technology, cross border production systems, information flows and communication; and the second deals with increased homogenization of policies and institutions in the international system on trade and capital market liberalization, standardization of policies and so on. Here, emphasis is simply on economic interests that profess breaking down of national economic barriers; the international spread of trade, financial and production activities, and the growing power of transnational corporations and international financial institutions.

Impact on Primitive (Indigenous) Economy

- ♦ Monetization.
- ♦ Individual ownership of property.
- ♦ Change in occupation pattern.
- ♦ Threat to indigenous knowledge and bio-piracy.
- ♦ Economic control by MNCs.
- ♦ Breakdown of traditional economic system.
- ♦ Replacement of traditional system with more exploitative regime.
- ♦ Loss of traditional resources due to encroachments, land alienation, e.g., Amazon tribes have lost their forest to MNCs.
- ♦ Greater market for indigenous products for example, market for folk art. In Karnataka, tribal grown coffee is being sold - an empowerment of tribes.

Impact on Indigenous People of India (Rural and Tribal)

- ♦ Enhanced opportunities - as a result of marketization, privatization and larger foreign investment.
- ♦ The scope for productivity and wage increase is greater with new technology.
- ♦ A large number of opportunities in export- better price for farm produce, food processing etc.
- ♦ The rapid growth expected from the new economic policy is expected to generate large employment opportunities.
- ♦ Greater opportunities for migration and vertical mobility (social change).
- ♦ Prospects of higher and quality education.
- ♦ Attitudinal changes towards women's role in the family due to good education, benefits of family planning and health care, child care, good job opportunities, etc.

- ♦ Disintegration of caste system and evils associated with it.

Issues

- ♦ More and more people have become ignorant about social, ethical and moral values.
- ♦ Loss of indigenous culture.
- ♦ Tough competition- agrarian distress (cheap farm import).
- ♦ Excessive use of fertilizers and pesticides- affect sustainability of farming.
- ♦ Consumerism culture.
- ♦ Migration- change in family structure, kinship system.
- ♦ Weakening of traditional social institutions and not being replaced with alternative institutions- social disharmony.

Conclusion

The forces of Globalization are creating barriers for tribal people to come together to identity and acknowledge commonality. It is universal truth that the markets are not friendly to the poor, to the weak or to the vulnerable for whom the bottom may look like a top. Tribal people who do not have enough education, health and nutrition to compete in the competitive scenario are bound to fall outside the cut-throat competition in the market. Therefore, equal distribution of assets, income, credit, power, knowledge and skills are important to market to work more efficiently. Special policy and programmes are required to address and redress these differences especially in the context of globalisation. If globalisation were superimposed on a poorly educated and poorly-trained tribal people, particularly in states like Bihar and Jharkhand with poor systems of governance and infrastructure, it would not lead to growth nor reduce poverty.

Social development is no longer a whole and sole responsibility of Government, the time has for the corporate giants to play an active role in helping the Government to implement various developmental policies for weaker sections of Indian society including tribals. A new development model needs to be created wherein responsibilities of social development will equally shoulder by both Government as well as Private players individually and collectively. Hence the Government should frame special policies and programmes that are required to address these differences especially on the context of globalization. When we plan for tribal development, we have to regard these differences, take a special note of their situations and capabilities and provide them facilities to develop on the line they want to take. Globalisation may no longer be an option, but a fact. However, it must be implemented with a human face. It is expected that the Museum of Tribal Arts and Artefacts will have a positive and constructive contribution towards this goal. It is necessary to understand that outsiders cannot develop tribals; they can become only facilitators if they want to do so. If they have to unfold from within, they must have participation in development decisions.

- Evolution of the Indian culture and civilization
- Palaeo anthropological evidences from India
- Ethno-archaeology in India

1.1 Evolution of the Indian Culture and Civilization

Q. Discuss the characteristic features of 'Neolithic culture' in India. (CSE 2020)

Ans: The Neolithic Age, which means New Stone Age, was the third and last part of the Stone Age. In India, it spanned from around 7,000 BC to 1,000 BC. Neolithic or New Stone Age is an Old World Chronological period, characterized by the development of agriculture leading to sedentary life. In India it is a fairly well defined and understood period with high variations in time period ranging from 6000 BC to as early as 1500 BC (Even after Indus Valley Civilisation).

The Neolithic Age is mainly characterized by the development of settled agriculture and the use of tools and weapons made of polished stones. The major crops grown during this period were ragi, horse gram, cotton, rice, wheat, and barley. Pottery first appeared in this age.

The Neolithic Revolution, also called the Agricultural Revolution, marked the transition in human history from small, nomadic bands of hunter-gatherers to larger, agricultural settlements and early civilization. The Neolithic Revolution started around 10,000 B.C. in the Fertile Crescent, a boomerang-shaped region of the Middle East where humans first took up farming. Shortly after, Stone Age humans in other parts of the world also began to practice agriculture. Civilizations and cities grew out of the innovations of the Neolithic Revolution.

Australian archaeologist **V. Gordon Childe** coined the term "Neolithic Revolution" in 1935 to describe the radical and important period of change in which humans began cultivating plants, breeding animals for food and forming permanent settlements. The advent of agriculture separated Neolithic people from their Palaeolithic ancestors.

Many facets of modern civilization can be traced to this moment in history when people started living together in communities.

Gordon Childe termed Neolithic culture as the first revolution of mankind based on the great technological and economic diversifications from the past that sparked it off.

Though revolution is considered to be something which brings sudden changes, but the changes happened in Neolithic are no less than a revolution.

Characteristic Features of Neolithic Culture

- ♦ The time span of the Neolithic Age in India was around 7,000 B.C. to 1,000 B.C.
- ♦ The Neolithic Age was preceded by Mesolithic Age (9,000 B.C. to 4,000 B.C.) and succeeded by Chalcolithic Age (2100 B.C. to 700 B.C.).
- ♦ The major crops grown were ragi, horse gram, cotton, rice, wheat, and barley. The people of this age domesticated cattle, sheep, and goats. They resided in pits near a lake side and had hunting and fishing economy.
- ♦ The people used microlithic blades in addition to tools made of polished stones as well as bones. They used axes, adzes, chisels, and celts.
- ♦ Pottery first appeared in this age and included grey ware, black burnished ware, and mat-impressed ware.
- ♦ The Neolithic Age is significant for its Megalithic Architecture.
- ♦ The people of this period lived in circular or rectangular houses which were made from mud and reed. At some places they lived in mud-brick houses.
- ♦ They had common rights over property and led a settled life.
- ♦ The Neolithic settlements have been found in North-Western part (Such as Kashmir), Southern part (Karnataka, Tamil Nadu, and Andhra Pradesh), North Eastern frontier (Meghalaya), and Eastern part (Bihar and Odisha) of India.
- ♦ Some of the important Neolithic settlements are Mehrgarh (located in Baluchistan, Pakistan), Burzahom (Kashmir), Gufkral (Kashmir), Chirand (Bihar), and Utnur (Andhra Pradesh).
- ♦ The oldest Neolithic settlement in the Indian Subcontinent was Mehrgarh which is located in Baluchistan, a province of Pakistan.
- ♦ Jarf el Ahmar and Tell Abu Hureyra (both in Syria) were the major Neolithic sites in Asia.

Features and Variations

- ♦ **Home:** North India: Pit dwelling; South India: Huts; and East India: from Pit dwelling changed to Huts.
- ♦ Also wide variations in pottery manufacturing process, forms and finish.
- ♦ **Animal Domestication:** Observed in North and South India.
- ♦ **Tools:** Blade tool complex in North to celts and bone tools in East along with blade tools.

Q. Describe the Palaeolithic culture with special reference to Soanian tradition. Indicate the problems of describing the Indian Palaeolithic. (CSE 2019)

Ans: The term 'Palaeolithic' was coined by archaeologist John Lubbock in 1865. Palaeolithic Age spanned from 500,000 years ago (when tool making members of Homo erectus had arrived) till 10,000 BC. It is divided into three period viz. lower Palaeolithic, middle Palaeolithic and upper Palaeolithic ages. Like present Indian society, Indian prehistory is also full of heterogeneity and non-uniform cultural phases. The differences are clearly visible in terms of technology, culture and time period of the sites and it can be traced even parallel to Indus Valley Civilization.

Paleolithic Age in India can be Studied in three phases:

1. Lower Paleolithic: extended upto (to 40,000 BC). In India its sites were discovered in Punjab, Kashmir, UP, Rajasthan, etc.
2. Middle Palaeolithic: extended from 50,000 B.C. to 40,000 B. C. In India its sites were found around Tungabhadra River Valley and Narmada River Valley.
3. Upper Palaeolithic: extended from 40,000 B.C. to 10,000 B. C. In India its sites were discovered in Andhra Pradesh, Karnataka, Central Madhya Pradesh, Maharashtra, southern Uttar Pradesh, and South Bihar Plateau.

The Palaeolithic or Old Stone Age was the era of human evolution. In this era human learnt to make arms from animal bones. So, Paleolithic period is the backbone of the modern human civilisation.

Characteristics of Paleolithic Age

During the Paleolithic period the man was a hunter and food gatherer. The human being used to simple chipped and chopped type stone tools for hunting and other purposes.

The people were not aware of neither agriculture nor home construction hence the life was not properly settled. It has been traced that people survived consuming roots of trees and fruits and lived in caves and hills. The Paleolithic man was a hunter and food gatherer.

The term prehistory or Palaeolithic age refers to the period when there was no written record.

Indian Sites of Old Stone Age (Palaeolithic Age)	
Lower Palaeolithic	1. Valley of Sohan in Punjab (now in Pakistan) 2. Kashmir and Thar Desert 3. Belan Valley in Mirzapur district, U.P. 4. Bidwana in Rajasthan 5. Narmada Valley
Middle Palaeolithic	1. Narmada River Valley 2. Tungabhadra River Valley
Upper Palaeolithic	1. Andhra Pradesh 2. Karnataka 3. Central MP 4. Maharashtra 5. Southern UP 6. South Bihar Plateau

Understanding and reconstruction of the life ways of ancient men during that period is based on the analysis of the material remains of their activities, such as tool making, animal hunting, food gathering etc., through archaeological explorations and excavations. The people living during that period made tools and implements on stones which were easily available in the surroundings. Besides, they also used wood, bamboo, bones etc. for making tools. However, as these are perishable materials and disintegrate fast, we do not get much evidence of these tools in archaeological contexts.

Palaeolithic culture can neither be conceived chronologically homogeneous nor as a uniform cultural phase:

1. **Lower Palaeolithic:** It extended from 500,000 B.C. to 50,000 B. C. In India its sites were discovered in Punjab, Kashmir, UP, Rajasthan etc. While it consists of hunting and gathering bands, but the tool used are full of difference. For e.g., Bhimbetka has its distinct feature of cleaver and hand axes with the absence of chopper-chopping tool complex which is the main feature of it. Madrasian culture has its tools. While some sites show continuity of all Palaeolithic phases and even beyond but some have only one phase.
2. **Middle Palaeolithic:** It extended from 50,000 B.C. to 40,000 B. C. In India its sites were found around Tungabhadra River Valley and Narmada River Valley. It is known for flake tools use but techniques vary from site to site. For e.g., while Nevasian people used stone hammer and Levalloisian technique, Andhra site used only cylinder hammer technique. Soan used Mousterian flakes and Narmada people used levalloise technique only.
3. **Upper Palaeolithic:** It extended from 40,000 B.C. to 10,000 B. C. In India its sites were discovered in Andhra Pradesh, Karnataka, Central Madhya Pradesh, Maharashtra, southern Uttar Pradesh, and South Bihar Plateau. Upper Palaeolithic has sites like Belan with chronological dates of around 19000 BC, while site like Baghor are as young as 2000 BC i.e., running parallel to IVC.

UNIT 2

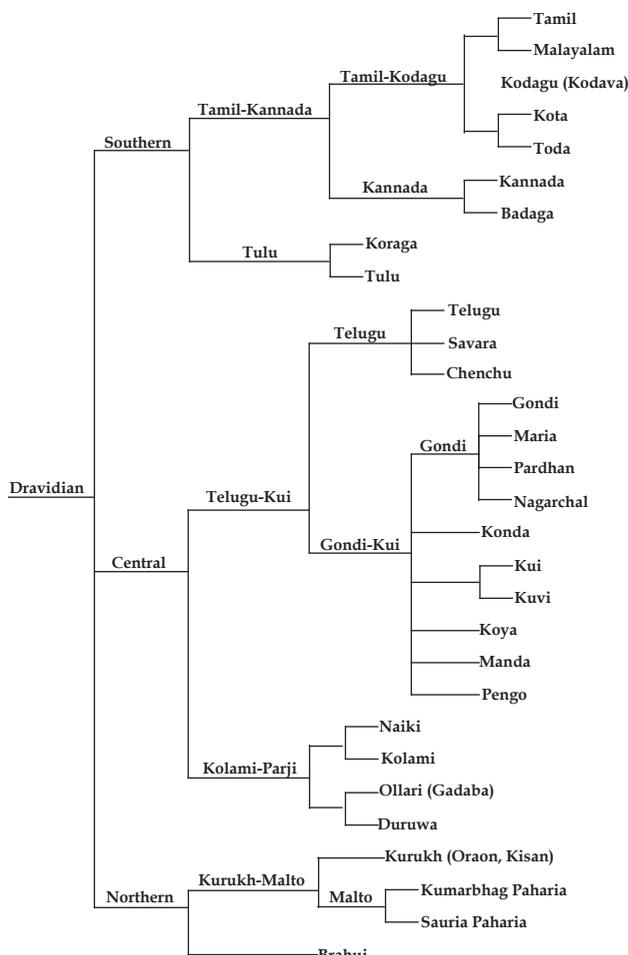
Demographic Profile of India

Q. Dravidian Languages. (CSE 2020)

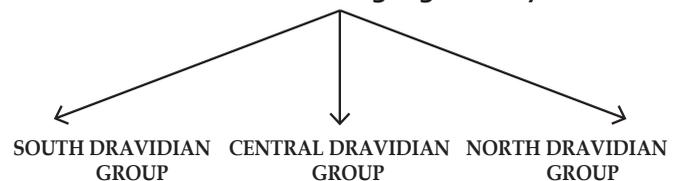
Ans: The Dravidian languages are spoken by over 200 million people in South Asia and in diaspora communities around the world, and constitute the world's fifth largest language family. It consists of about twenty-six languages in total including Tamil, Malayalam, Kannada and Telugu, as well as over twenty non-literary languages. The Dravidian language family, consisting of 80 varieties spoken by nearly 220 million people across southern and central India, originated about 4,500 years ago.

They are mainly spoken in southern India and parts of eastern and central India as well as in north-eastern Sri Lanka, Pakistan, Nepal, Bangladesh, Afghanistan, Iran, and overseas in other countries such as Malaysia and Singapore. Among them Tamil, Telugu, Kannada and Malayalam are the members with the most speakers. South Asia, reaching from Afghanistan in the west and Bangladesh in the east, is home to at least six hundred languages belonging to six large language families, including Dravidian, Indo-European and Sino-Tibetan.

The origins of the Dravidian languages, as well as their subsequent development and the period of their differentiation are unclear, partially due to the lack of comparative linguistic research into the Dravidian languages. Neither the geographical origin of the Dravidian language nor its exact dispersal through time is known with certainty. The study of the Dravidian languages is crucial for understanding prehistory in Eurasia, as they played a significant role in influencing other language groups.



The Dravidian Language Family



- (i) **South Dravidian Group:** It consists of the speeches: 1. Tamil 2. Malayalam 3. Kannada 4. Coorgi/Kodagu 5. Tulu 6. Toda 7. Kota 8. Telugu.
- (ii) **Central Dravidian Group:** It includes 1. Kui 2. Kolami 3. Gondi 4. Parji 5. Koya 6. Khond/Kondh 7. Konda.
- (iii) **North Dravidian Group:** It includes 1. Kurukh/Oraon and 2. Malto.

Unspecified Dravidian Tongues: A few (6742) persons belong to unspecified Dravidian Tongues, which are 1. Dravidian, 2. Madrasi, 3. Ladhadi and 4. Bharia.

Distribution of Dravidian Language Family

Languages of the Dravidian family are concentrated in the plateau region and the adjoining coastal plains.

Telugu is spoken in Andhra and Telangana, Tamil in Tamil Nadu, and Kannada in Karnataka and Malayalam in Kerala. The Tribal groups include the Gonds of Madhya Pradesh, Central India and the Oraons of Chotanagpur Plateau.

The Dravidian languages are divided into South, South-Central, Central, and North groups; these groups are further organized into 24 subgroups. The four major literary languages – Telugu, Tamil, Malayalam, and Kannada – are recognized by the Constitution of India. They are also the official languages of the states of Andhra Pradesh & Telangana, Tamil Nadu, Kerala, and Karnataka (formerly Mysore), respectively. Of the four literary languages in the Dravidian family, Tamil is the oldest, with examples dating to the early Common Era.

Dravidian and Sanskrit have influenced each other in various ways from very early times; hence it is an interesting field for linguistic research.

Q. 'Khap' Panchayat. (CSE 2020)

Ans: Khaps have been dated back to the 14th or 15th century, as part of the social structure of the Hindu people, who lived in the region that is now Rajasthan, Haryana, and western Uttar Pradesh. The Jats were originally pastoral, but settled down and became agricultural community. The various gotras of Jats settled around the canal forming their clan-based khap. People belonging to same gotra settled in the same village and the border of other village was demarcated on the basis of a separate clan.

A Khap is a community organisation representing a clan or a group of related clans. They are found mostly in northern India, particularly among the people of Uttar Pradesh and Haryana, although historically the term has also been used among other communities. A Khap Panchayat is an assembly of Khap elders, and a Sarv Khap is an assembly of many Khap Panchayats. The khap Panchayats came together to fight against the atrocities of various medieval rulers. But no evidence could be traced in support of the authenticity of the pothi (Bharadwaj, 2012). The formation of the khaps is not standardized and comes without any written rules. Initially, they were organized into a number of villages, where the geographic boundaries were the basis of different khap recognition that took shape to that of the socioeconomic status. The kinship ties form another important way of identifying the khaps where caste and ownership of land are very important factors. The territory of some khaps is dominated by a single gotra. During British colonial rule, influential khap members were chosen as officials for their local areas.

The Khaps evolved as tribal and village administrations. One of the terms used to denote the republic was the Khap. Others were Pal, Janapada, and Ganasangha.

These Khaps are found from Northwest India down to Maharashtra, Chennai, Madhya Pradesh, Malwa,

Rajasthan, Sindh, Multan, Punjab, Haryana, and Uttar Pradesh.

The khap Panchayat is a 'phenomenon' carrying within themselves the components of caste, power and patriarchy, situated at the interface of tradition and modernity.

Role of the Khap Panchayat

This particular institution is formed by the upper caste Jats on the grounds of bhaichara (brotherhood) to consolidate their power and position over the entire clan or village. The traditional caste panchayat upholds the four corners of rural life that are aikya (unity), izzat (honour), biradari (community) and bhaichara (brotherhood) (Chaudhary, 2004). It clearly demonstrates its characteristics by being male dominated and is being acknowledged and supported by powerful male elements of the society. In a long time, the caste system has been further more strongly institutionalized by the khap panchayats. The caste system plays a crucial role in the rural areas. The values and norms that govern the relationship and behaviour of a rural society are by and large governed by the caste. In a Khap Panchayat people of different caste and gotras get representation but the power to rule remains in the hands of the upper caste leadership, and the people of the lower caste do not get membership in the panchayat.

The Khap Panchayats frequently make pronouncements on social issues, such as abortion, alcohol abuse, dowry, and to promote education, especially among girls. Khaps have attracted attention in recent times for their decisions on marriage. Khaps have opposed marriages between members of different castes, of certain gotras between which intermarriage is prohibited, and of the same village. Punishments handed down by Khap Panchayats in marriage cases include fines, social ostracism, public humiliation, and expulsion from the village. Due to cultural restrictions around marriage, and the skewed sex ratio, families may have difficulty finding suitable brides, and occasionally go against gotra marriage prohibitions. There are also cases of men in Haryana who marry lower caste brides without a Khap Panchayat being called.

In recent times, the Khap system has attracted criticism from groups, citing the stark prejudice that such groups allegedly hold against others. The All India Democratic Women's Association has reported cases where the Khaps are alleged to have initiated threats of murder and violence to couples who marry outside of the circle.

The Supreme Court of India has declared Khap Panchayats to be illegal because they often decree or encourage honour killings or other institutionalised atrocities against boys and girls of different castes and religions who wish to get married or have married.

Khaps are not affiliated with the formally elected government bodies. It is instead concerned with the affairs of the Khap it represents.