

IAS Mains Q&A

7 Years (2019-2025)

ANTHROPOLOGY

TOPICWISE

PYQ SOLVED PAPERS



Topic-wise
7 YEARS (2019–2025)

ANTHROPOLOGY

IAS Mains Q&A

PYQ Solved Papers

This book features 7 years (2019–2025) topic-wise solved papers of Anthropology Optional of the IAS Mains Exam. With detailed solutions strictly aligned to the UPSC syllabus, it helps aspirants master PYQs for Civil Services and State PSC examinations.

- **Answers Written Exactly as per the Demands of the Questions, Containing Additional Information related to All Aspects of the Topics.**
- **Answers Cover All Dimensions, not Necessarily Adhering to the Prescribed Word Limit, to Enrich Your Knowledge and Help You Write Better Answers in Future.**

Edited by - N.N. Ojha

Guiding Civil Services Aspirants Since 36 Years

Solved by - Chronicle Editorial Team

.....CONTENTS

PAPER-I

Chapter - 1 1-46

- 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

Chapter - 2 47-66

- 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.	
Chapter - 3		67-72
■	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.	
Chapter - 4		73-78
■	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.	
Chapter - 5		79-82
■	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).	
Chapter - 6		83-96
■	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.	
Chapter - 7		97-100
■	Culture, Language and Communication: Nature, origin and characteristics of language; verbal and non-verbal communication; social context of language use.	
Chapter - 8		101-110
■	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.	
Chapter - 9		111-142
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.
- Numerical and structural aberrations (disorders).
 - Sex chromosomal aberration- Klinefelter (XXY), Turner (XO), Super female (XXX), intersex and other syndromic disorders.
 - Autosomal aberrations- Down syndrome, Patau, Edward and Cri-du-chat syndromes.
 - 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, transferring, 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.

Chapter - 10..... 143-151

- **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.

Chapter - 11 152-156

- 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.

Chapter - 12..... 157-164

- **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.

PAPER-II

Chapter - 1..... 165-191

- 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.

Chapter - 2..... 192-202

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

Chapter - 3.....	203-224
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-case continuum.	
3.3 Sacred Complex and Nature-Man-Spirit Complex.	
3.4 Impact of Buddhism, Jainism, Islam and Christianity of Indian society.	
Chapter - 4.....	225-233
■ 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.	
Chapter - 5.....	234-257
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.	
Chapter - 6.....	258-282
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.	
Chapter - 7.....	283-305
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.	
Chapter - 8.....	306-313
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.	
Chapter - 9.....	314-334
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.	

CHAPTER

1

PAPER-I

- 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. Osteodontokeratic culture and its makers.

(CSE 2025)

Ans: The Osteodontokeratic culture (ODK), a term coined by Raymond Dart, refers to a hypothesized early tool-making tradition attributed to *Australopithecus africanus*. Derived from the Greek words for bone (osteo), tooth (odonto), and horn (keratic), this culture suggests the use of organic materials – bones, teeth, and horns – as tools and weapons.

- ♦ Dart's theory emerged from his analysis of fossil deposits at Makapansgat cave in South Africa, where he observed a predominance of specific animal bones, particularly mandibles and horn cores, which he interpreted as deliberately selected and modified implements.
- ♦ Dart interpreted the fractured and accumulated organic remains as evidence of a technologically primitive stage predating stone tools, positing *A. africanus* as the "Killer Ape" – a predatory and aggressive hunter.
- ♦ The ODK concept was theoretically significant for offering the first model of early hominin technology and behaviour. However, this hypothesis was decisively refuted by C.K. Brain's meticulous taphonomic analysis.
- ♦ Brain demonstrated that the patterns of bone breakage and accumulation were not due to hominin selection or manufacture, but rather the result of natural geological forces, scavenging, and predation by carnivores (like leopards and hyaenas).

Despite its rejection by mainstream anthropology, the Osteodontokeratic culture remains a pivotal concept in early human evolution studies, highlighting the complexities of interpreting prehistoric behaviour from fragmentary evidence.

Q. Smell as a signal among non-human primates.

(CSE 2025)

Ans: Olfactory communication plays a vital role in the social and reproductive behaviour of non-human primates. Unlike humans, many primate species possess a highly developed sense of smell, which they utilize to convey complex information related to identity, territory, reproductive status, and emotional states.

- ♦ **Scent-marking:** Scent-marking, often through specialized glands or urine, is a common behaviour observed in species such as lemurs, marmosets, and tamarins.
- ♦ These olfactory cues help establish dominance hierarchies, mark territorial boundaries, and facilitate mate selection.
- ♦ **Importance of Olfaction:** Olfaction is a fundamental communication channel, particularly among strepsirrhines (lemurs and lorises) and New World

monkeys, where it plays a central role in social organization, reproduction, and territoriality.

- ♦ This system uses pheromones and other volatile chemical signals released through specialised scent glands and excretions.
- ♦ **Significance in Communication:** Scent marking serves three primary functions: sexual signalling, territorial demarcation, and individual identification. During the reproductive season, females release specific olfactory cues that signal their estrus (oestrus) status, often via urine or vaginal secretions, which trigger physiological and behavioural responses in males.
- ♦ **Mechanisms and Markers:** Primates employ various methods, including urine washing (e.g., capuchins), sternal or anogenital rubbing (e.g., lemurs, marmosets), and specialized gland marking (e.g., galagos).
- ♦ This form of signalling is advantageous in dense forest habitats where visibility is low and for nocturnal species, ensuring the communication of a message persists in the absence of the sender.

Olfaction remains a vital, evolutionarily conserved signalling modality, critical for mediating the complex socio-ecological needs and reproductive success of many non-human primate species.

Q. Discuss the Miocene hominoid remains and their significance in evolution. (CSE 2025)

Ans: The Miocene epoch (approx. 23 to 5 million years ago) marks a crucial phase in primate evolution. It was during this period that the early hominoids (apes) diversified across Africa, Europe, and Asia, forming the evolutionary foundation for later hominins, including humans. Often called the 'Golden Age of Apes', these fossils provide critical insights into the adaptive pathways that eventually led to human emergence.

Major Miocene Hominoid Fossils

Region	Representative Genus	Key Features
East Africa	Proconsul, Kenyapithecus	No tail, arboreal quadruped, generalized dentition
Europe	Dryopithecus, Oreopithecus	Brachiating tendencies, human-like teeth
Asia	Sivapithecus, Gigantopithecus	Close resemblance to modern orangutans

Evolutionary Significance

- ♦ **Ancestral Traits:** Retention of primitive primate features like arboreal lifestyle and grasping limbs.
- ♦ **Derived Traits:** Development of larger brains, reduced snouts, and flexible shoulder joints – key to later bipedalism.

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. Theoretical significance of Purum kinship-system. (CSE 2025)

Ans: The Purum kinship system is an example of a traditional, conservative kinship system from Northeast India known for its prescriptive, asymmetrical matrilineal cross-cousin marriage.

- ♦ This system requires a man to marry his mother's brother's daughter (MBD). This creates a rigid, cyclical system of wife-giving and wife-taking clans that has been influential in anthropological theories like Lévi-Strauss's alliance theory, which views marriage as a system of exchange between groups.
- ♦ The Purum system, first studied by T.C. Das and later critically analysed by Rodney Needham, holds theoretical significance not just for demonstrating structural principles, but for initiating a key methodological debate in kinship studies.
- ♦ It formed the crucial empirical evidence that substantiated the Alliance Theory put forth by Claude Lévi-Strauss.
- ♦ Its primary significance lies in shifting the focus of kinship studies from descent (Radcliffe-Brown) to affinity.
- ♦ This obligatory reciprocity ensures social cohesion, maintains boundaries between exogamous units, and promotes integration at the societal

level, demonstrating kinship as a system of communication and exchange.

The Purum case is vital for structural anthropology, illustrating how a specific, asymmetric marriage rule generates complex, enduring social structures and reciprocal obligations necessary for long-term political and economic stability.

Q. Culture and embodiment. (CSE 2025)

Ans: The connection between culture and embodiment is a major theme in modern anthropological theory, emphasizing how social life fundamentally shapes the human physical experience.

- ♦ It highlights that the body is not just a biological vessel but a site where social norms, power, historical experiences, and cultural meanings are felt, experienced, and reproduced.
- ♦ This concept involves analysing how cultural practices, symbols, rituals, dress, food, and even perceptions of pain are embodied in our physical selves and how, in turn, they shape our biological and social realities.
- ♦ The concept moves beyond the Cartesian mind-body dualism, arguing that culture shapes everything from posture and gait (the "habitus" defined by Bourdieu) to emotional and sensory perceptions.

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. What are the major theories proposed in support of the origin of food production? How the change in subsistence economy brought revolution during this period? (CSE 2025)

Ans: The transition to food production (Neolithic) represents a macro-evolutionary change, explained by various hypotheses focusing on *why* humans abandoned the successful foraging strategy. These theories are categorized based on their proposed primary driver: environment, demography, or social factors.

Some major theories for the origin of food production are outlined below.

Environmental Determinism

- ♦ **Oasis Theory (V. Gordon Childe):** Proposed that a post-glacial climatic shift towards aridity forced humans, plants, and animals to congregate in dwindling fertile areas (oases).
- ♦ This close, forced co-existence led to mutual dependency and, eventually, domestication. This is largely discredited due to lack of climate evidence, but highlights necessity.
- ♦ **Hilly Flanks Hypothesis (Robert Braidwood):** Challenged the Oasis theory, arguing that agriculture arose gradually in the natural habitat of the wild progenitors (e.g., the Taurus and Zagros mountains).
- ♦ The driver was increasing cultural specialization and human “readiness” to exploit resources, suggesting a cultural *opportunity* rather than climatic stress.

Demographic Stress

- ♦ **Population Pressure Theory (Lewis Binford & Mark Cohen):** Argued that population growth, particularly in optimal (circumscribed) zones, upset the existing equilibrium between humans and food.
- ♦ This pressure forced marginal groups to adopt intensive cultivation methods, such as farming, to artificially increase the land’s carrying capacity for survival.

Social/Opportunity Factors

- ♦ **Feasting Hypothesis (Brian Hayden):** Posits that domestication was driven by social competition.
- ♦ Individuals produced agricultural surpluses not out of need, but to host competitive feasts, demonstrate prestige, and secure alliances, suggesting agriculture was a means of acquiring social power.

The Revolutionary Change in Subsistence Economy

The change in the subsistence base from mobile foraging to settled food production, though initially a slow, millennia-long process, is termed a “revolution” due to its irreversible and profound consequences on human life. The shift fundamentally created a surplus economy and enabled sedentism (permanent settlement). This, in turn, led to:

- ♦ **Demographic Change:** Stable food sources supported greater population densities and higher birth rates (due to shortened birth intervals), leading to a global population boom.
- ♦ **Technological Innovation:** The need for storage spurred the invention of pottery and the need for processing led to advanced grinding tools and specialized harvesting implements.
- ♦ **Social Complexity:** Sedentism and surplus allowed for the division of labour (non-food producing specialists like potters and builders), the accumulation of private property, and the formation of social stratification, laying the foundation for complex village life and, eventually, states.

The transformation from mobile foraging to settled food production laid the foundation for civilization, altering human-environment relationships and cultural evolution. Driven by a convergence of environmental, demographic, and social factors, this shift permanently redirected human history.

CHAPTER

4

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. Write a note on authority and forms of political organization (CSE 2024)

Ans: Authority and political organization are interconnected in anthropology. Authority, as socially accepted power, legitimizes leadership within societies. Political organization structures and regulates this authority, shaping governance and maintaining social order through various systems like bands, tribes, chiefdoms, and states.

Forms of Political Organization

Anthropologists categorize political systems into four main types, each with distinct forms of authority:

- ♦ **Bands:** Bands are small, loosely organized groups that rely on informal means to meet basic survival needs. Membership is flexible, allowing individuals to join other bands if conflicts arise. Leadership is informal, with no permanent leaders. Authority is limited; leaders hold influence but lack power to enforce decisions. Social leveling mechanisms prevent the accumulation of authority or wealth.
- ♦ **Tribes:** Tribes consist of multiple bands or lineage groups with shared language, lifestyle, and territory. Kinship forms the basis of membership. Leadership is informal, often held by older, respected men with knowledge. These leaders have limited authority, and decisions are typically reached through consensus.
- ♦ **Chiefdoms:** Chiefdoms are centralized political units led by a single leader who oversees multiple communities. They are more socially complex and populous, often numbering in the thousands. Power is concentrated in the chief, who handles decision-making, conflict resolution, and unites groups under central authority.
- ♦ **States:** States are the most centralized form of political organization, characterized by formal governments, institutions, and a monopoly on force. Found in agricultural, industrial, and post-industrial societies, states have institutionalized leadership with specialized roles, such as judiciary and military, to enforce laws, maintain order, and manage resources.

The study of authority and forms of political organization provides valuable insights into how human societies govern themselves and allocate resources.

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 are 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.

CHAPTER

5

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. How did Clifford Geertz look at religion? Differentiate between anthropological and psychological approaches to the study of religion. (CSE 2023)

Ans: Clifford Geertz is known for his interpretive approach or symbolic anthropology. According to which the major task of anthropology is to 'make sense' of cultural systems.

He has applied this approach for understanding various aspects of social reality, such as kinship, ideology, modes of livelihood, social change, and distribution of power. But he is best known for his focus on the meaning of religious symbols and for his extensive ethnographic studies of religion in complex societies.

Among his most significant publications that deal with religion are:

- ♦ The Religion of Java (1960),
- ♦ Islam Observed (1968),
- ♦ The Interpretation of Cultures (1973), and
- ♦ Local Knowledge (1983).

Anthropological Approach to the Study of Religion

- ♦ Anthropologists are not concerned with discovering the truth or falsehood of religion. They are more interested in how religious ideas express a people's cosmology, i.e. notions of how the universe is organised and the role of humans within the world.
- ♦ Many study rituals which incorporate symbols, and these rituals often help to bring communities together in times of crisis or special points in the calendar.
- ♦ The anthropology of religion owes a great debt to Emile Durkheim who put forward the concept of sacred, profane orders, and the so-called supernatural and natural categories, which have proved to be more beneficial in better understanding the concept of religion.
- ♦ A strong impetus to subsequent application of Durkheimian theory is found among the British structural-functionalists, such as Radcliffe-Brown,

E.E. Evans-Pritchard, Meyer Fortes, and Melford Spiro, etc., who also made significant contributions towards understanding religion. They primarily focused on the religion of tribal groups.

Psychological Approach to the Study of Religion

- ♦ It takes into consideration behaviours and attitudes a person or a group define as religious, because they are connected with faith in a supernatural being or with a view of life which does not exclude the sacred dimension and seeks to understand its motivational factors.
- ♦ Explores how religious beliefs and practices influence cognitive processes like perception, memory, and reasoning. Examines the emotional aspects of religion, including religious ecstasy, fear, and guilt.
- ♦ Looks at how religious beliefs and behaviors change over an individual's lifespan. And also studies how early childhood experiences can shape religious attitudes and spirituality.
- ♦ Investigates the relationship between religion and mental health, including both the therapeutic effects of religion and the potential for religious beliefs to be associated with psychopathology.

While anthropology often views religion as a cultural and social phenomenon, exploring its role and function within communities and societies, psychology tends to focus more on the individual, looking at the mental processes, emotional experiences, and developmental aspects related to religion. Both approaches provide valuable insights, and their findings can complement each other, offering a more comprehensive understanding of the multifaceted nature of religion.

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,

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. Compare and contrast the symbolic approaches of Clifford Geertz and Victor Turner to understand culture. (CSE 2025)

Ans: Clifford Geertz and Victor Turner are two of the most important names in anthropology. They both looked at culture through symbols, but they used different lenses — one saw culture as a book to read, and the other saw it as a play being performed.

Comparison and Contrast: Geertz vs. Turner

Both Clifford Geertz and Victor Turner believed that to understand a group of people (a culture), you have to understand the symbols they use, like rituals, stories, and sacred objects. They both believed that these symbols are how people create meaning.

Clifford Geertz: Culture as a "Text"

Geertz focused on what symbols *mean*.

- ♦ **The Idea:** Geertz saw culture like a book or a piece of writing ("text") that an anthropologist has to read and interpret deeply. He used the term "Thick Description," which means explaining not just what happened, but all the complex cultural meanings behind it.
- ♦ **The Focus:** He was most interested in the shared meaning and agreement in a culture — the common worldview, or *ethos*. He wanted to know how a symbol helps people understand their place in the world and how to behave.
- ♦ **Example:** When he studied the Balinese Cockfight, he wasn't just describing a betting game; he was explaining how the cockfight was actually a

symbolic fight about *social status, hierarchy, and manhood* in Balinese society.

- ♦ **Symbols' Role:** Geertz's symbols are static (like words on a page). They hold a meaning that the anthropologist must uncover.

Victor Turner: Culture as a "Process"

Turner focused on what symbols *do*, especially when things go wrong in a society.

- ♦ **The Idea:** Turner saw culture as a Social Drama or a play in four acts. He believed that society constantly moves through conflict and resolution, and rituals are the key actions in this cycle.
- ♦ **The Focus:** He was interested in conflict, change, and the intense feeling of togetherness that happens during rituals. His most famous idea is *Liminality*, a temporary "in-between" stage in a ritual where normal social rules are suspended.
- ♦ **Key Outcome:** In the liminal phase, symbols break down the hierarchy (the social structure) and create *Communitas* — a powerful, deep, and equal bond between all participants. This feeling of intense, temporary equality helps society deal with its problems.
- ♦ **Symbols' Role:** Turner's symbols are dynamic and multivocal (they have many different meanings at once). They are active tools that transform people and social relationships.

Geertz helps us understand why people believe what they believe, and Turner helps us understand how people use shared experiences (like rituals) to fix social problems and feel connected.

CHAPTER

7

Culture, Language and Communication: Nature, origin and characteristics of language; verbal and non-verbal communication; social context of language use.

Q. Critically explain the notion of 'deconstruction' in the light of the postmodern works of Jacques Derrida. (CSE 2024)

Ans: The concept of deconstruction, introduced by Jacques Derrida, is a cornerstone of postmodern thought, challenging traditional approaches to language, meaning, and interpretation.

Deconstruction is not a method in the conventional sense but an approach that reveals the instability of meaning and the internal contradictions within texts. To critically engage with deconstruction, it is essential to situate it within Derrida's broader philosophical project and its implications for postmodern theory.

Deconstruction

At its core, deconstruction seeks to expose the assumptions and binaries that underpin Western metaphysics and traditional ways of thinking. It operates by interrogating the implicit hierarchies and privileging of certain terms within binary oppositions (e.g., speech over writing, presence over absence, reason over emotion).

Deconstruction in the Context of Postmodernism

Derrida's deconstruction aligns with postmodernism's skepticism toward grand narratives, universal truths, and objective foundations of knowledge. Postmodern thinkers often emphasize plurality, fragmentation, and the decentering of authority, all of which resonate with Derrida's insights.

Relativism and the End of Certainty: Deconstruction challenges the notion that texts, whether literary or philosophical, have single, determinate meanings. This aligns with postmodernism's rejection of certainty and its embrace of multiple interpretations.

Undermining Authority and Power Structures: By exposing the hierarchical oppositions in texts, deconstruction questions established power structures and ideologies. For instance, Derrida's critique of Western metaphysics reveals how certain ideas, like rationality or objectivity, have been used to marginalize others, such as emotion or subjectivity.

Plurality and Open-Ended Interpretation: Postmodernism celebrates diversity and multiplicity,

rejecting the idea that one interpretation or truth is superior. Deconstruction contributes to this ethos by demonstrating that no interpretation can fully capture the meaning of a text.

Applications and Implications of Deconstruction

- ♦ **Literature and Philosophy:** Deconstruction reshaped literary criticism by encouraging close readings that reveal the inherent instability of texts. Philosophically, it challenged foundational concepts like truth, presence, and identity.
- ♦ **Political and Ethical Thought:** Deconstruction's critique of hierarchical binaries has been applied to issues of gender, race, and colonialism. For example, feminist and postcolonial theorists have used deconstruction to challenge patriarchal and Eurocentric structures of thought.
- ♦ **Architecture and Art:** In disciplines like architecture, deconstruction inspired innovative designs that reject traditional symmetry and coherence, reflecting postmodern aesthetics of fragmentation and plurality.

Deconstruction is both a critique of Western metaphysics and a celebration of the openness and multiplicity of meaning. While it has its limitations, its contributions to postmodern thought have profoundly reshaped how we approach language, meaning, and power.

Q. Write a note on Glottochronology.

(CSE 2023)

Ans: Glottochronology is a method used in linguistics to estimate the time since two or more languages diverged from a common ancestral language. The term is derived from "glotto," referring to languages, and "chronology," which involves the measurement of time.

- ♦ Glottochronology is based on the assumption that languages evolve at a relatively constant rate, and by comparing the similarities and differences in vocabulary between related languages, researchers aim to estimate the time of their divergence.
- ♦ Glottochronology relies on the assumption that basic vocabulary (lexicon) changes at a relatively constant rate over time within a language family.

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. Differentiate between pedigree and genealogical analyses. Discuss the history and application of these methods in anthropological studies.

(CSE 2025)

Ans: Anthropologists use different tools to study human families and relationships. Two such tools are pedigree and genealogical analyses. Both are used to study human relationships, inheritance patterns, and social structures. Though they seem similar, they differ in purpose, method, and application.

Pedigree vs Genealogy

Genealogical Tree

Grandfather → Father → You → Your Children
(Shows relationships)

Pedigree Chart

You (Carrier of Trait) → Children (Affected/
Unaffected)

(Shows genetic inheritance)

Differences Between Pedigree and Genealogical Analyses

Feature	Pedigree Analysis	Genealogical Analysis
Focus	Biological inheritance (genetics)	Social and kinship relationships
Representation	Chart showing inheritance of traits	Family tree showing lineage and descent
Used in	Genetics, medicine	Anthropology, sociology
Symbols used	Standard genetic symbols	Names, relationships, generations
Depth of Analysis	Usually 2-3 generations	Can go back many generations

History and Application

- ♦ Genealogical analysis has roots in ancient societies where lineage determined status, inheritance, and marriage alliances.
- ♦ Pedigree analysis developed with modern genetics, especially after Mendel's work, to trace hereditary diseases and traits.
- ♦ In anthropology, genealogical methods help understand kinship systems, clan structures, and social organization. Pedigree charts are used in bio-anthropology to study genetic disorders in tribal populations.

Application in Anthropology

- ♦ Genealogical trees help study kinship systems in tribal societies.
- ♦ Pedigree charts help bio-anthropologists understand genetic diseases in isolated populations.

Together, pedigree and genealogical analyses offer a holistic view of human evolution and society. They complement each other in anthropological research. One reveals the social fabric of human groups, while the other uncovers biological inheritance. Together, they enrich our understanding of human diversity.

Q. Discuss the contemporary challenges in fieldwork method in anthropological research.

(CSE 2024)

Ans: Fieldwork method is fundamental for anthropologists, involving immersive, on-site research in a community's natural environment to deeply understand its culture, practices, and social dynamics. It often entails spending extended periods within a community, observing daily life, participating in cultural practices, and interacting with individuals to gain nuanced perspectives.

Contemporary Challenges in Field Work Method

Anthropological fieldwork is essential for understanding cultures, societies, and human behaviour,

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, transferring, 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 a note on Mendelian and Non-Mendelian Traits. (CSE 2025)

Ans: Mendelian and Non-Mendelian inheritance patterns constitute the foundational and complex mechanisms of heredity, respectively. While Mendelian traits follow the predictable laws formulated by Gregor Mendel, Non-Mendelian traits represent deviations crucial for explaining the breadth of phenotypic diversity.

Mendelian Traits

- These are governed by a single gene at a specific locus, typically involving clear dominant and recessive alleles, resulting in discontinuous variation (e.g., Attached earlobes).
- They strictly follow the Laws of Segregation and Independent Assortment.

Non-Mendelian Traits

- These are traits that deviate from these simple patterns due to interactions like Polygenic inheritance (multiple genes, e.g., human height), Codominance (e.g., ABO blood groups), or the influence of environmental factors (Multifactorial).
- These traits often exhibit continuous variation over a wide spectrum.

Mendelian vs. Non-Mendelian Traits		
Feature	Mendelian Traits	Non-Mendelian Traits
Controlling Factor	Single Gene with two alleles	Multiple Genes or Complex Allele Interaction
Phenotype	Discontinuous (Discrete categories)	Continuous (Spectrum/Gradient)
Predictability	High (Simple Ratios)	Low (Multifactorial)
Examples	Albinism, Dimples	Skin Colour, Diabetes Susceptibility

Understanding the distinction between these two modes is vital for effective genetic counselling, particularly in identifying single-gene disorders versus managing complex lifestyle-influenced diseases, thereby forming the cornerstone of applied medical genetics.

Q. How political economy is integrated with ecological and adaptability perspectives in bio-cultural anthropology? (CSE 2025)

Ans: Bio-cultural anthropology studies the relationship between biology, culture, and environment. The political economy approach adds another layer by examining how power, economy, and inequality affect human adaptation and ecology. Together, they explain how humans adapt not only to nature but also to social and economic structures.

Ecological and Adaptability Perspectives

- Humans adjust to environmental challenges using biological flexibility and cultural innovation.
 - **Example:** Clothing, diet, or housing adapted to climate conditions.

Political Economy

- Political economy studies how economic systems, power, and inequality affect living conditions.
- It explains why some groups face greater ecological stress (e.g., drought, pollution) due to poverty or exploitation.
 - **Example:** Indigenous communities facing malnutrition due to land loss under capitalist development.

**Integration**

- In Bio-cultural Anthropology, integrating Political Economy means recognizing that cultural and biological traits are not just local adjustments; they are historical outcomes.
- It provides the critical framework to understand that social inequality and global economic systems are the ultimate drivers of many of the adaptive and ecological patterns we observe in human populations today.

The integration of political economy with ecological and adaptability perspectives makes bio-cultural anthropology more realistic and comprehensive. It shows that human adaptation depends not only on nature but also on social justice, economy, and access to resources.

Q. How anthropologists assess the nutritional status of a community? Discuss the significance of intersectionality of ecology, culture, and social inequality in the study of nutritional anthropology.

Ans: Nutritional anthropologists analyse how human diet, ecology, and social structure interact to influence health. They assess a community's nutritional status using an integrated bio-cultural approach, recognizing that biology and culture are inseparable.

CHAPTER

10

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. What is mixed-longitudinal method of studying human growth? Discuss its merits and demerits. (CSE 2023)

Ans: The mixed-longitudinal method is a research approach used to study human growth and development. Unlike traditional longitudinal studies, which follow the same individuals over an extended period of time, mixed-longitudinal studies involve tracking multiple cohorts of individuals of different ages simultaneously. This method combines elements of both longitudinal and cross-sectional designs.

Merits

- ♦ **Efficiency:** Mixed-longitudinal studies are often more efficient because they allow researchers to collect data on multiple age groups simultaneously. This approach reduces the time and resources required for data collection.
- ♦ **Flexibility:** By studying multiple cohorts of individuals, researchers can examine developmental trends across different age groups and cohorts. This flexibility enables the exploration of age-related changes.
- ♦ **Reduced Attrition:** Longitudinal studies are prone to attrition, as participants may drop out or become unavailable over time. Mixed-longitudinal studies mitigate this risk by continuously recruiting new cohorts.
- ♦ **Comparative Analysis:** The mixed-longitudinal approach allows for comparative analysis by comparing multiple cohorts at different stages of development.

Demerits

- ♦ **Cohort Effects:** One of the primary limitations of mixed-longitudinal studies is the potential for cohort effects, which arise from differences between

cohorts in upbringing, historical context, or social influences which complicate the interpretation of developmental trends.

- ♦ **Sampling Bias:** Mixed-longitudinal studies may be susceptible to sampling bias if certain age groups or cohorts are overrepresented or underrepresented in the sample.
- ♦ **Data Management Challenges:** Managing data from multiple cohorts can be complex and challenging, particularly when cohorts vary in size, composition, or data collection methods.
- ♦ **Limited Longitudinal Depth:** Unlike traditional longitudinal studies, mixed-longitudinal studies do not follow individual participants longitudinally. Consequently, these studies may provide less detailed information about individual developmental trajectories and may be less suited for studying within-individual changes over time.

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

CHAPTER

11

- 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. Evolutionary significance of menopause.

(CSE 2025)

Ans: Menopause refers to the permanent cessation of ovulation and menstruation in females, typically occurring in mid-life. Unlike most mammals, human females live long after reproductive capability ends, making menopause an important evolutionary puzzle.

Grandmother Hypothesis

- ♦ One major explanation is the Grandmother Hypothesis, which argues that post-reproductive women enhance the survival and reproductive success of their kin.
- ♦ By investing time, knowledge and labour in grandchildren, menopausal women increase the inclusive fitness of the family group.
- ♦ Ethnographic studies among hunter-gatherers show better child nutrition and survival where grandmothers contribute to food provisioning.

Reduced Reproductive Risks

- ♦ With advancing age, pregnancy risks—maternal mortality, foetal abnormalities, and obstetric complications—rise sharply.
- ♦ Menopause acts as a biological safeguard, shifting older women from direct reproduction to alloparental support, thus improving the overall fitness of the lineage.

Cooperative Breeding and Social Organisation

- ♦ Humans evolved as cooperative breeders, where child-rearing demands support from multiple caregivers.
- ♦ Menopausal women provide stable, experienced care, promoting longer childhood, enhanced learning, and social cohesion.
- ♦ This supports the evolution of larger brains and complex social structures.

Life-History Theory Perspective

- ♦ Menopause aligns with life-history trade-offs, reallocating energy from reproduction to longevity, survival, and kin care.

- ♦ This extended lifespan enhances group resilience and intergenerational knowledge transfer.

Menopause, though biologically costly, is evolutionarily advantageous as it strengthens kin survival, promotes cooperative childcare, and contributes to human social and cognitive evolution.

Q. Write a note on menopausal symptoms.

(CSE 2023)

Ans: Menopause marks the end of a woman's reproductive years, typically occurring in her late 40s or early 50s. It is diagnosed after a woman has gone 12 months without a menstrual period.

Common Symptoms of Menopause

- ♦ **Hot Flashes:** Sudden feelings of warmth, typically most intense over the face, neck, and chest. Can cause blushing and sweating.
- ♦ **Irregular Periods:** One of the first signs of menopause. Periods may be late, skipped, or followed by a heavier or lighter period than usual.
- ♦ **Mood Changes:** Includes mood swings, irritability, and increased risk of depression. These changes can be due to hormonal adjustments as well as sleep disturbances.
- ♦ **Vaginal Dryness:** Decreased estrogen levels can lead to vaginal dryness, discomfort during sex, itching, and irritation.
- ♦ **Decreased Libido:** A decrease in sexual desire or arousal.
- ♦ **Sleep Problems:** Difficulty falling asleep, staying asleep, or achieving deep sleep.
- ♦ **Weight Gain and Slowed Metabolism:** Changes in metabolism can lead to weight gain, particularly around the abdomen.
- ♦ **Loss of Breast Fullness:** Changes in breast size, shape, and fullness.

Menopause can bring a variety of symptoms, which can vary greatly in intensity and duration among individuals. Understanding these symptoms is important for managing this phase of life effectively.

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. Examine the utility of human remains in forensic analysis. Discuss the facial reconstruction technique. (CSE 2025)

Ans: Forensic anthropology applies principles of physical anthropology to identify human remains in legal and medico-legal contexts. Human skeletal and soft tissue remains help reconstruct biological identity, cause of death, and circumstances surrounding death. Facial reconstruction further helps in visual identification when skeletal remains are the only evidence.

Utility of Human Remains in Forensic Analysis

Human remains provide vital clues about biological profile, manner of death, and postmortem events.

Parameter	Information Derived	Methods Used
Age Estimation	Epiphyseal fusion, tooth eruption, cranial suture closure	Osteological analysis
Sex Determination	Pelvis, skull morphology	Morphometric indices
Stature Estimation	Long bone length (femur, tibia)	Regression formulae
Ancestry/Race	Craniofacial traits, dental morphology	Comparative anthropology
Trauma Analysis	Nature of injury, weapon type	Fracture pattern study
Time since Death	Decomposition stage, soil context	Taphonomic study
DNA Profiling	Genetic identification	Bone marrow/DNA extraction

These findings assist in mass disaster identification, homicide investigation, and other inquiries.

Facial Reconstruction Technique

Facial reconstruction recreates a person's face from the skull using anatomical and tissue depth data. The steps involved include:

- ♦ **Skull Analysis:** Determines sex, age, and ancestry.
- ♦ **Landmark Identification:** Standard craniofacial points are marked.
- ♦ **Tissue Depth Markers:** Based on population averages.
- ♦ **Muscle and Soft Tissue Modelling:** Clay or digital modelling applied.
- ♦ **Final Detailing:** Skin, hair, eyes, and expression approximated.

Types of Facial Reconstruction

- ♦ **Two-dimensional:** Drawing over photographs/skull images.
- ♦ **Three-dimensional (Clay Modelling):** Traditional manual method.
- ♦ **Computer-assisted (3D Digital):** Used with CT/MRI data; more precise.

Human remains serve as biological archives, enabling the reconstruction of identity and events before death. Facial reconstruction, blending science and art, transforms skeletal evidence into human likeness, aiding recognition and justice. Thus, forensic anthropology bridges osteology, anatomy, and technology in service of law and humanity.

Q. Discuss the applications of forensic anthropology with suitable examples. (CSE 2024)

Ans: Forensic anthropology is a specialized subfield of anthropology that applies the study of human bones and remains to legal and criminal investigations. Forensic anthropologists analyze skeletal material to assist in identifying individuals and determining the circumstances of their death, particularly in cases where bodies are decomposed, burned, or unrecognizable.

The field involves analysis of human remains to determine identity, cause of death, and circumstances surrounding death.

Applications of Forensic Anthropology

- ♦ **Identification of Human Remains:** Forensic anthropologists analyze skeletal remains to establish identity, including age, sex, ancestry, and stature.

- 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. 'Soanian cultural' tradition. (CSE 2025)

Ans: The Soanian cultural tradition belongs to the Lower Palaeolithic period and represents one of the earliest human technological adaptations in South Asia. A prehistoric stone tool industry from the Siwalik Hills, especially the Soan Valley in present-day Pakistan, is the major feature of this tradition. This culture is contemporary to the Acheulian but differs in its tool types and raw materials.

Main Features

- ♦ **Tool Type:** Pebble tools made of quartzite, including choppers, scrapers, flakes, and discoids. The Soanian people mainly used quartzite pebbles and cobbles from riverbeds to make tools.
- ♦ **Technique:** Percussion-based flaking, without bifacial refinement seen in Acheulean tools.
- ♦ Their tools include choppers, chopping tools, flakes, scrapers, and hand axes, though hand axes were less refined compared to Acheulian types.
- ♦ **Phases:** Divided into Early, Middle, and Late Soanian, showing gradual improvement.
- ♦ **Function:** Used for cutting, scraping, and breaking bones or plants—suggesting a hunter-gatherer lifestyle. These tools indicate a hunter-gatherer lifestyle adapted to forested and riverine environments of the Siwalik foothills.
- ♦ **Distribution:** Found in Siwalik Hills, Beas Valley (India), and parts of Nepal.

The Soanian tradition highlights the diversity of early human adaptation in South Asia. Its simplicity reflects ecological constraints and offers insight into regional prehistoric development. It reflects regional adaptation of early humans to available raw materials and local ecology. It also provides evidence of early human occupation in the northwestern sub-Himalayan zone.

Q. Describe the distinctive features and distribution of Upper Palaeolithic of India.

Ans: The Upper Palaeolithic period in India (approximately 40,000–12,000 years ago) marks a significant advancement in prehistoric human life, including prehistoric technology, resource utilization, and artistic expression. Anthropologically, it is associated with the expansion of anatomically modern humans (*Homo sapiens*) across the subcontinent. This period is characterized by refined stone tools, symbolic art, and adaptation to diverse ecological zones.

Distinctive Features (Technology and Culture)

- ♦ **Blade Technology:** The hallmark of the Upper Palaeolithic is the dominance of blade tools. Unlike the heavier core tools of the Lower and Middle Palaeolithic, blades are long, slender flakes with parallel sides, struck from prepared cores (e.g., fluted core technology).
- ♦ These blades were then transformed into standardized, specialized tools.
- ♦ **Specialized Tools:** The repertoire included tools designed for specific functions:
 - **Burins:** Chisel-like tools used for engraving bone, ivory, and wood.
 - **Scrapers:** Used for preparing hides.
 - **Points:** Used as spearheads, often with geometric cross-sections, anticipating microliths.
- ♦ **Bone and Antler Tools:** A significant innovation was the widespread use of organic materials, such as bone, antler, and ivory, to manufacture specialized tools like harpoons, needles, and points.
- ♦ This indicates a more sophisticated material culture.
- ♦ **Early Art:** The period is coeval with the earliest forms of rock art in India, primarily found in rock shelters.

CHAPTER

2

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

Q. Delineate the major features of S. S. Sarkar's classification of Indian populations. Was his classification better than Risley? Explain.

(CSE 2025)

Ans: S. S. Sarkar's classification of Indian populations, proposed in 1961, was a significant advancement over earlier schemes, particularly that of Sir Herbert Hope Risley, as it incorporated a more modern, holistic, and evolutionary perspective, moving beyond simple morphological categories. Sarkar's approach was critical in recognizing the complex migratory and admixture history that shaped the subcontinent's people.

Major Features of S. S. Sarkar's Classification

Sarkar classified the Indian population into six principal ethnic elements (often presented with variations, but the core types remain):

- 1. Australoid (or Proto-Australoid):** Considered the earliest inhabitants, characterized by dolichocephalic (long) heads, dark skin, and wavy hair.
 - This element is widely distributed among the aboriginal tribes of Central and South India (e.g., Urali, Santal).
- 2. Indo-Aryan:** Associated with North-Western India, featuring tall stature, dolichocephalic skulls, fair complexion, and plentiful facial hair.
- 3. Mundari-Speakers:** A distinct dolichocephalic group, often related to the Australoids, representing tribes like the Santals, Mundas, and Hos.
 - This highlights Sarkar's attempt to incorporate linguistic/cultural groups alongside physical traits.
- 4. Irano-Scythian (or Western Brachycephals):** Characterized by mesocephalic (medium) heads, found in parts of Western India.
- 5. Far Eastern:** A brachycephalic element found mainly in Northeast India (Arunachal Pradesh, Nagaland), sharing features with Southeast Asian populations.
- 6. Mongolian:** Another Mongoloid group found in the Himalayan regions, generally brachycephalic with a yellowish tinge to the skin and oblique eyes.

Sarkar's major features were his emphasis on:

- ♦ **Admixture and Migration:** He stressed the dynamic nature of population formation through millennia of migration and blending, rejecting the idea of static, pure races.
- ♦ **Multi-trait Analysis:** He advocated for using a combination of anthropometric indices (like Cephalic Index), blood groups, and genetic markers, rather than just a few external features.
- ♦ **Focus on Aborigines:** His work, particularly *The Aboriginal Races of India* (1954), gave special attention to the indigenous tribal groups as the foundational strata.

Comparison: Sarkar vs. Risley		
Feature	S. S. Sarkar's Classification	H. H. Risley's Classification
Methodology	Holistic; combined anthropometry (Cephalic Index), blood groups, and genetics.	Monolithic; based primarily on Cephalic Index and Nasal Index.
Perspective	Dynamic; recognized migration, admixture, and genetic complexity.	Static; viewed types as fixed, often linking them to caste hierarchy.
Categories	Six core types (Australoid, Indo-Aryan, etc.), often categorized by head form.	Seven main types (Dravidian, Indo-Aryan, Aryo-Dravidian, etc.), often based on geographic and caste association.
Tribal Focus	Explicitly addressed the Proto-Australoid and Mundari-speakers as foundational elements.	Grouped the tribal populations largely under the single, broad Dravidian type.

Sarkar's classification is considered superior to Risley's due to its scientific foundation and rejection of caste-based racial assumptions. Risley's classification was limited by the colonial-era anthropological concepts, often using physical traits to justify social and racial hierarchies. Sarkar's work was better because it was more empirical, interdisciplinary, and evolutionarily informed.

Q. Elucidate the role of demographic and social factors for population growth in India.

(CSE 2025)

Ans: India's population trajectory is characterized by a high growth rate despite falling fertility. This growth is a dual function of demographic structure inherited from the past and current socio-cultural practices.

Demographic Factors

The primary engine of India's population growth is the Demographic Transition Model at play, specifically the gap between declining mortality and decelerating, but still high, fertility.

- ♦ **High Birth Rate (Fertility):** Although the Total Fertility Rate (TFR) has fallen below the replacement level of 2.1 (currently around 2.0), the sheer number of women entering the reproductive age group ensures a large absolute number of births.
- ♦ This phenomenon is known as Population Momentum. High fertility, historically rooted in social factors, persists in some rural and economically backward regions.
- ♦ **Low Death Rate (Mortality):** The significant decline in the Crude Death Rate (CDR) is arguably the most crucial factor. This was achieved primarily through:
 - Control of epidemic diseases (e.g., smallpox, plague).
 - Improved public health and sanitation.
 - Mass vaccination programs.
 - Better nutrition and advancements in modern medicine.
- ♦ **Increased Life Expectancy:** Consequently, the average life expectancy has risen substantially, increasing the overall population size and the dependency ratio of the elderly.

Social Factors

Social and cultural norms reinforce high fertility rates, slowing the transition towards stable population size.

- ♦ **Early Marriage:** Marriage is near-universal in India, and although the legal age is increasing, early marriage and early childbearing, especially in rural and disadvantaged communities, extend the reproductive lifespan of women.
- ♦ **Patriarchal Society and Son Preference:** The strong patriarchal structure and the preference for a son for economic security, old-age support, and performing religious rites perpetuate the desire for larger families, often leading to more births than planned until a son is born.
- ♦ **Low Status of Women and Education:** Lower levels of female literacy and decision-making power in family matters correlate directly with higher fertility rates.

- ♦ Education empowers women to better manage their reproductive health and career choices.
- ♦ **Poverty and Economic Utility:** For the poor, children are often viewed as economic assets — a source of labour and old-age insurance, contrasting with the high cost of raising children in affluent families.

While falling mortality rates initially accelerated growth, the sustained high population is now primarily due to population momentum and the persistence of socio-cultural factors that reinforce the high value placed on children, particularly sons. Addressing population growth requires not just demographically focused health interventions but comprehensive social reforms promoting women's education and gender equality.

Q. What are the demographic challenges of India's changing population dynamics in the next 50 years?

(CSE 2024)

Ans: India's demographic changes over the next 50 years present a complex mix of challenges and opportunities. As the country undergoes a demographic transition, several key challenges emerge.

Major Challenges

- ♦ **Ageing Population:** India's growing elderly population will strain healthcare, pensions, and social security, increasing the dependency ratio. Chronic diseases and geriatric care demand specialized infrastructure, which remains insufficient in many areas, posing significant economic and healthcare challenges.
- ♦ **Youth Bulge and Employment:** India's youth population offers a demographic dividend but risks unemployment and social unrest if formal job creation lags. A skills mismatch with market demands could further hinder economic growth and reduce the potential benefits.
- ♦ **Urbanization and Migration:** Migration to urban areas will cause overcrowding, housing shortages, traffic congestion, and resource strain, while concentrated economic opportunities may widen inequalities and leave rural regions underdeveloped, exacerbating social and economic disparities.
- ♦ **Regional Demographic Imbalances:** Faster population growth in northern states may create economic and political tensions, while slower-growing southern states could demand more resources to reflect their advanced development, deepening regional disparities.
- ♦ **Gender Imbalance:** Persistent gender imbalances in some regions due to cultural preferences for male children may result in long-term societal issues, including a rise in crimes such as trafficking and fewer opportunities for women.

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-case continuum.
- 3.3 Sacred Complex and Nature-Man-Spirit Complex.
- 3.4 Impact of Buddhism, Jainism, Islam and Christianity of Indian society.

Q. Caste domination, factionalism and political power. (CSE 2025)

Ans: In Indian society, caste is not just a social identity but also a source of power. The link between caste, factionalism, and political control is especially visible in rural areas, where dominant castes influence governance and resource distribution. This dominance is not exercised monolithically but is often channelled and fragmented by factionalism.

Interplay and Dynamics

The dominant caste serves as the fulcrum of political power, using its economic resources to secure leadership positions in institutions like the Panchayat. However, this political control is rarely stable.

- ♦ Factionalism arises when competing elites or wealthy families within the dominant caste form rival groups (factions) to fight for local leadership and state resources. These internal factions become the main mechanism for linking caste to political action.
- ♦ Each faction relies on a patronage network, drawing support from numerically smaller or economically weaker lower castes. Lower-caste individuals offer their political loyalty (votes) to a dominant faction in exchange for protection, debt relief, or small economic favours.
- ♦ This process ensures that while the caste hierarchy remains intact (domination), the competition for power (factionalism) remains dynamic and democratic.

The relationship between caste domination, factionalism, and political power reveals the intricate blend of traditional hierarchy and modern democracy in India. Factions, driven by competition within the dominant group, act as mediating structures that perpetuate the social order while channelling political participation, making local power highly contextual and often volatile.

Q. Varnashrama and its contemporary relevance. (CSE 2025)

Ans: The Varnashrama system is a foundational concept in ancient Indian social philosophy, combining Varna (social/occupational divisions) and Ashrama (stages of life). Anthropologically, it represents a classical model of social stratification and a framework for individual life progression.

Varnas → Brahmin | Kshatriya | Vaishya | Shudra
Ashramas → Student → Householder → Retired
→ Renunciate

↓
Traditional Duties & Social Harmony

↓
Modern Challenges → Caste rigidity | Equality demands
(Varnashrama System)

Contemporary Relevance

Focus on Function and Duty (Anthropology Perspective)

- ♦ The core idea of Varna was originally a functional division of labour based on aptitude and quality (*guna* and *karma*), promoting specialization for societal efficiency.
- ♦ In modern relevance, this mirrors the concept of professional specialization, where a society requires different functional groups (e.g., academia, governance, commerce, and service) to operate effectively.
- ♦ However, the rigid, hereditary form that evolved into the Caste System is universally rejected for its discriminatory nature and social inequality.

Structure of Life Stages (Sociological Relevance)

- ♦ The Ashrama system provides a timeless blueprint for a balanced life, sequentially allocating time for education (Brahmacharya), contribution

CHAPTER

4

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. Verrier Elwin's philosophy with respect to Arunachal Pradesh. (CSE 2025)

Ans: Verrier Elwin was a British-born anthropologist who worked extensively in India, particularly among the tribes of the North-East Frontier Agency (NEFA), now Arunachal Pradesh. His philosophy with respect to Arunachal Pradesh (then NEFA) was outlined in his book *A Philosophy for NEFA* (1957), which shaped India's tribal policy under Nehru.

Elwin's Philosophy

- ♦ Verrier Elwin's philosophy concerning the tribes of Arunachal Pradesh (then NEFA) was centred on protection and careful integration.
- ♦ He rejected both the total assimilation of tribal culture into the dominant Hindu society and complete isolation.
- ♦ His approach, often termed the "Elwin Line" or the "Policy of Isolation," was fundamentally a call for time and protection.

Core Principles of the Philosophy

- ♦ **"Tribal Panchsheel":** This philosophy, later adopted by Prime Minister Jawaharlal Nehru, was based on five key principles, stressing non-interference and development on tribal terms. Key tenets included:
 - Developing people along the lines of their own genius (respecting their unique culture).
 - Avoiding over-administering and flooding tribal areas with outside workers.
 - Judiciously using outsiders who respect tribal customs.
 - Not imposing rigid outside schemes but working through local social institutions.
- ♦ **Protection from "Culture Contact":** Elwin believed that sudden, aggressive contact with sophisticated plains societies led to "detrribalization" and the "loss of nerve."
- ♦ This loss involved the destruction of traditional economic systems, legal structures, and religious beliefs, leading to poverty, alcoholism, and prostitution.
- ♦ He argued that a period of protected development was necessary to allow tribes to prepare for inevitable contact on their own terms.

Elwin's philosophy aimed to protect tribal dignity and identity. Though debated, it laid the foundation for sensitive tribal policies in Arunachal Pradesh. Although criticized for advocating isolation, his true legacy lies in establishing the principle that tribal development must prioritize cultural identity and be executed with minimal disruption to their traditional way of life.

Q. Highlight the significant contributions of B. S. Guha, Irawati Karve and S. R. K. Chopra to Indian Anthropology. (CSE 2025)

Ans: The field of Indian Anthropology owes its foundational development to the pioneering efforts of scholars like B. S. Guha, Irawati Karve, and S. R. K. Chopra. Their work established critical methodologies and research directions in physical and social anthropology.

B. S. Guha: The Pioneer of Racial Classification

B.S. Guha is renowned as the founder of the Anthropological Survey of India (ASI) and a trailblazer in Indian physical anthropology. His most significant contribution lies in his racial classification of the Indian population.

- ♦ **Key Work:** *Racial Elements in the Population of India* (1944).
- ♦ **Contribution:** Developed a racial classification of Indian populations using anthropometric and serological data.
- ♦ Based on extensive anthropometric data, Guha proposed a classification of six major racial types with nine sub-types: Negrito, Proto-Australoid, Mongoloid (Palaeo and Tibeto), Mediterranean (Palaeo and True), Western Brachycephals (Alpinoid, Dinaric, Armenoid), and Nordic.
- ♦ His work provided the first comprehensive and widely accepted racial map of India, setting the standard for subsequent bio-anthropological studies.
- ♦ Advocated tribal welfare and applied anthropology in policy-making. Studied refugee rehabilitation and social tensions post-Partition.

Irawati Karve: The Doyen of Social Structure

First Indian woman anthropologist with training in Germany. Irawati Karve was a distinguished figure in Indian social anthropology, known for

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. Characteristics and communication between Little and Great Traditions. (CSE 2025)

Ans: The concept of Little and Great Traditions was introduced by Robert Redfield to explain cultural layers in society and to analyse cultural variation within civilizations, particularly India. They highlight the co-existence and constant interaction between the localized, rural folk culture and the formalized, widespread textual culture.

Feature	Little Tradition (Folk/Local)	Great Tradition (Classical/Textual)
Location	Rural, villages, local communities	Urban centres, religious hubs (Varanasi, Mathura)
Form	Uncodified, oral, informal, flexible	Codified (scriptures like the Vedas, Shastras), formal
Practitioners	Peasants, local priests, lay people	Professional scholars, Brahmins, Sanyasis
Examples	Local deities, village rituals, folk songs	Hinduism, Islam, formalized festivals (Diwali, Holi)

Communication and Interaction

The key to Redfield's model is the continuous communication between the two traditions, which occurs through two main processes:

1. **Universalization (Little to Great):** This is the process where local, folk practices move upwards to become formalized and integrated into the Great Tradition.
 - For example, a local village deity (a Little Tradition element) might be assimilated into the identity of a major Hindu god like Shiva or Vishnu, gaining wider recognition.

2. **Parochialization (Great to Little):** This is the process where elements of the Great Tradition move downwards to the local level and are simplified, localized, or adapted to fit village customs.

- For example, a complex Vedic ritual might be simplified or performed using local language and materials in a remote village setting.

The dynamic interplay between Little and Great Traditions demonstrates that Indian civilization is not a single, unified block but a multi-layered structure. This constant cultural exchange ensures that the traditions remain both deeply rooted in local communities and flexible enough to sustain a cohesive national identity.

Q. What are the different types of caste mobility in India? Highlight the various factors responsible for it. (CSE 2025)

Ans: Caste mobility refers to the process through which individuals or groups change their social status within the hierarchical caste structure of Indian society. Traditionally, the caste system was rigid, with status determined by birth. However, with modernization, education, and political awakening, caste boundaries have become more flexible, allowing certain degrees of mobility.

Sanskritization (Cultural Mobility)

Coined by M. N. Srinivas, Sanskritization is the most dominant form of collective upward mobility.

- ♦ **Mechanism:** A low Hindu caste, or a tribal or other group, attempts to achieve a higher status in the local hierarchy by emulating the customs, rituals, ideology, and lifestyle of a high, and frequently 'twice-born', caste.
- ♦ **Examples:** Adopting vegetarianism, teetotalism, changing caste names, and performing elaborate rituals. The key is that this process results in a

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. Examine the environmental and biocultural factors influencing the health of tribals of India. (CSE 2025)

Ans: The health of tribal communities in India is shaped by a complex mix of environmental conditions and biocultural practices. These factors influence disease patterns, nutrition, and access to healthcare, making tribal health a unique anthropological concern. Examining these factors provides a critical understanding of the persistent health disparities faced by these communities.

Environmental Factors

The majority of tribal populations reside in geographically isolated and marginalized environments like forests, hilly terrains, and plateaus. These locations directly impact their health.

- ♦ **Ecological Isolation:** Living far from urban centres means poor access to modern healthcare infrastructure, including hospitals, dispensaries, and specialized doctors.
- ♦ This results in reliance on traditional healers and delayed treatment for serious ailments.
- ♦ **Disease Ecology:** Forest and peripheral settings expose tribals to a specific range of vector-borne diseases like Malaria, Dengue, and Japanese Encephalitis, often endemic in these regions.
- ♦ The lack of proper sanitation and clean drinking water further exacerbates the prevalence of water-borne diseases like diarrhoea and cholera.
- ♦ **Malnutrition Risk:** While the forest provides resources, changing land-use patterns, displacement, and forest laws have limited access to traditional food sources.
- ♦ This often leads to a reliance on low-diversity, subsidized rations, contributing to chronic malnutrition, especially among women and children.

Biocultural Factors

These factors relate to the interplay between their biology and culture, acting as both protective barriers and risk enhancers.

- ♦ **Genetic Susceptibility:** Certain tribal groups exhibit a higher prevalence of genetic disorders due to long-term endogamy (in-group marriage) and small effective population sizes.
- ♦ Sickle cell anaemia and G6PD deficiency are notable examples, widespread across Central and Southern Indian tribes.
- ♦ **Traditional Health Practices:** Tribals often possess a rich tradition of using herbal medicine and relying on indigenous knowledge systems for primary healthcare.
- ♦ While this offers accessibility, it can delay seeking allopathic treatment, leading to high rates of mortality for conditions like severe infections or complicated deliveries.
- ♦ **Dietary and Lifestyle Patterns:** Traditional diets, rich in wild produce, millets, and fibre, are generally healthy.
- ♦ However, increased adoption of mainstream sedentary lifestyles, coupled with habits like alcoholism (often associated with traditional practices and rituals) and tobacco use, introduces new non-communicable disease risks.

The health profile of Indian tribals reflects a profound health paradox: resilience built on traditional ecological knowledge alongside severe vulnerability due to environmental exclusion and genetic predisposition. Sustainable health interventions must therefore adopt a biocultural approach, integrating modern healthcare access with the protection and promotion of beneficial indigenous practices.

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. Regionalism and Autonomy. (CSE 2025)

Ans: Regionalism is the intense feeling of collective identity and loyalty among people who share a common territory, language, history, or culture, distinguishing them from the larger nation-state. This sentiment often translates into a political demand for autonomy, which is the right to self-govern or exercise significant control over local affairs without seceding from the parent nation.

- ♦ **Regionalism as Cultural Defence:** Regional movements are often a defence mechanism against cultural homogenization imposed by the dominant national culture.
- ♦ Groups demand autonomy to protect their specific language, customary laws, and unique way of life from being absorbed or erased.
- ♦ **Autonomy as Resource Control:** Demands for autonomy frequently centre on securing control over local resources (e.g., land, forests, minerals).
- ♦ Ethnographic studies show that local populations, especially tribal or indigenous groups, believe that political self-rule is the only way to ensure ecological stability and equitable economic development.
- ♦ **The Federal Balance:** The push for autonomy reveals the inherent tension in a modern federal state: how to balance the need for national unity with the recognition of local cultural diversity.
- ♦ Autonomy models (like special constitutional status or decentralized administration) are seen as negotiated settlements to manage this conflict.

Regionalism, when rooted in genuine cultural and economic concerns, can strengthen federalism. Anthropology views regionalism and the quest for autonomy as crucial expressions of identity politics that shape the modern state. They illustrate that culture is not passive but is actively mobilized to challenge political centralism and negotiate a more decentralized, culturally pluralistic future.

Q. Critically examine the concept of Scheduled Tribe (ST) and mention the limitations of administrator's criteria. (CSE 2025)

Ans: The concept of Scheduled Tribe (ST) is an administrative and constitutional construct, rather than a strictly anthropological one. It refers to communities officially listed in the Schedule to the Constitution, identifying them for the purpose of granting special protections, privileges, and development benefits. While intended as a remedial measure, the criteria used by administrators have faced significant scrutiny from an anthropological perspective.

The Administrative Criteria

The criteria for defining and including a community as an ST, largely based on the recommendations of the Lokur Committee (1965), are often referred to as the "five attributes" of tribal identity. These are:

1. Indications of primitive traits
2. Distinctive culture
3. Geographical Isolation (Shyness of contact)
4. Shyness of contact with the community at large
5. Backwardness (economically and socially)

Critical Examination: Limitations of the Criteria

These criteria, though practical for administrative listing, suffer from major anthropological limitations:

- ♦ **Static and Archaic View:** The core criteria of "primitive traits" and "shyness of contact" impose a static and archaic image of tribes as unchanged, isolated entities.
- ♦ This ignores the reality of tribe-caste continuum and the dynamic process of culture change, where many tribal groups have undergone significant integration and modernization. Anthropologically, all cultures are dynamic.

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. Evaluate the impact of Christianity on Scheduled Tribe societies of North-East India. (CSE 2025)

Ans: Christianity has played a major role in shaping the cultural, social, and political life of Scheduled Tribes in North-East India. The introduction and spread of Christianity among the Scheduled Tribes (STs) of North-East India, primarily by Western missionaries starting in the 19th century, represents a profound and irreversible chapter of culture change. The impact is multifaceted, simultaneously bringing modernity and fostering cultural alienation, which is essential to evaluate from an anthropological perspective.

Positive Impacts (Agent of Modernization)

- ♦ **Education and Literacy:** Missionaries pioneered the establishment of formal schools and boarding facilities. Crucially, they developed written scripts for numerous oral tribal languages, translating the Bible and other materials.
- ♦ This linguistic work preserved languages while simultaneously boosting literacy rates dramatically, opening avenues for socio-economic mobility.
- ♦ **Healthcare and Social Reform:** Christianity introduced Western medicine and the concepts of hygiene and cleanliness.
- ♦ Practices considered socially detrimental, such as headhunting (e.g., among the Nagas) and certain expensive, fear-driven animistic sacrifices (e.g., among the Ao-Nagas and Vaipheis), were largely abandoned.
- ♦ **Identity and Political Mobilization:** The Church provided a common platform and unifying identity (e.g., 'Naga,' 'Mizo') for formerly disparate tribal groups.
- ♦ This shared identity later became the basis for ethno-nationalist movements and political mobilization, helping tribes assert their rights and form distinct political consciousness.

Negative Impacts (Agent of Cultural Erosion)

- ♦ **Erosion of Traditional Religion and Rituals:** The new monotheistic faith demanded the rejection of indigenous animistic beliefs, rituals, and spirit cults.
- ♦ This led to the rapid decline of traditional religious specialists, festivals, and sacred groves, disrupting the cultural continuity rooted in the relationship between humans and nature.

- ♦ **Social Division and Conflict:** The conversion process was often uneven, leading to sharp internal cleavages between Christian converts and non-Christian traditionalists within the same village or clan, affecting customary laws and social harmony.
- ♦ **Cultural Alienation:** The adoption of Westernized lifestyles (dress, names, music, architecture) often led to the homogenization of diverse cultures.
- ♦ Younger generations sometimes experienced alienation from their ancestral heritage, viewing traditional practices as 'primitive' or 'superstitious.'
- ♦ **Decline of Traditional Institutions:** The Morung (dormitory) system, a vital institution for traditional education and social control, declined in importance as it conflicted with Christian morality and was replaced by mission schools.

Christianity brought modern benefits to tribal societies but also challenged traditional systems. Its impact must be understood in both developmental and cultural contexts. The overall impact is a classic example of directed culture change.

Q. Critically evaluate the concept of Nation-State and describe its impact on indigenous societies. (CSE 2025)

Ans: The concept of a Nation-State emerged in Europe during the 17th century, emphasizing a unified political entity with shared identity, territory, and sovereignty. The state wields sovereignty, while the nation provides identity. However, in multicultural countries like India, this Western model often clashes with diverse indigenous identities. Anthropologically, the Nation-State is viewed as a cultural artefact that institutionalises a single, dominant national identity, often demanding the assimilation or marginalisation of internal cultural diversity.

Features of Nation-State	
Aspect	Explanation
Political Unity	Centralized government exercising control over defined territory
Cultural Homogeneity	Shared language, culture, or ethnicity
Sovereignty	Independent authority over internal and external matters
Citizenship	Individuals identified primarily as nationals rather than tribal or ethnic members

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. Discuss the role of NGOs in the socioeconomic and political development of weaker sections and the manner in which they facilitate other stakeholders. (CSE 2025)

Ans: Non-Governmental Organizations (NGOs) play a crucial role in the socioeconomic and political empowerment of weaker sections in India. They serve as a dynamic segment of civil society, playing an indispensable role in the development of India's weaker sections. From an anthropological perspective, NGOs are change agents that successfully adapt macro-level development schemes to the micro-level socio-cultural realities of local communities.

Role in Development of Weaker Sections

Socioeconomic Empowerment

NGOs employ an anthropological approach by focusing on bottom-up planning and participatory development.

- ♦ **Livelihood Enhancement:** They initiate Self-Help Groups (SHGs), particularly for women, providing access to micro-credit, vocational training, and skills development (e.g., tailoring, handicraft production).
- ♦ This enhances their economic capital and reduces dependency on traditional, often exploitative, systems.
- ♦ **Service Delivery:** NGOs bridge gaps in state delivery by running schools, primary healthcare centres, and nutrition programs in remote or tribal areas where government infrastructure is weak.
- ♦ They ensure the benefits reach the most marginalized, often through culturally sensitive methods.

Political Development

NGOs are vital for political consciousness and empowerment.

- ♦ **Awareness and Rights:** They educate weaker sections about their constitutional rights, government entitlements, and legal protection (like the Scheduled Castes and Scheduled Tribes

(Prevention of Atrocities) Act or Forest Rights Act).

- ♦ This transforms passive beneficiaries into informed citizens.
- ♦ **Mobilization and Advocacy:** They organize community-based organizations (CBOs) and function as pressure groups, enabling weaker sections to articulate their needs, demand accountability from the state, and participate in local governance structures like the Gram Sabha.
- ♦ This is crucial for strengthening grassroots democracy.

Facilitating Other Stakeholders

NGOs function as essential translators and mediators between the weaker sections and other stakeholders, ensuring effective resource flow and policy implementation.

Stakeholder	NGO Facilitation Role	Example
Government/State	Interface and feedback loop	Informing officials of on-ground challenges; ensuring scheme funds (e.g., MGNREGA) reach the intended beneficiaries.
Corporates (CSR)	Channelization of resources	Linking corporate social responsibility (CSR) funds to specific, validated community projects (e.g., building schools in villages).
International Donors	Contextualizing aid	Adapting global development models (e.g., sanitation programs) to local cultural practices and beliefs.

NGOs serve as vital instruments in achieving inclusive and sustainable development of weaker sections in India. By merging development goals with local knowledge, they ensure that the socioeconomic and political upliftment of weaker sections is not only achieved but is also culturally sustainable and truly empowering.