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EVOLUTION OF INDIAN CULTURE

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LOWER PALEOLITHIC - Quartzite. Occurs in all parts of India except Tinnelvelly, Kerala & Sindh province.

ENVIRONMENT - Not uniform, rich in flora and fauna. The floral remains occur in form of a carbonized trunk

CHRONOLOGY: Diverse views.

- De Terra & Paterson placed Lower Paleolithic in Middle Pleistocene considering geological & palaeontological evidence
- Zeuner & Wainwright - Upper Pliestocene (on sealevel change
- Paterson & Drummond - 3rd glacial & 3rd interglacial periods of pleistocene.

These people used raw materials available in environment. Tools from Granular quartzite in form of river pebbles.

CULTURE: Three broad groups (becoz not uniform)

a) Soan culture
b) Narmada culture
c) Madras Culture

SOAN: Tributary of Indus. H.P. De Terra & T.T. Paterson associated with excavation near Rawalpindi.
Results shows decreasing and increasing glacial activity.
→ Choppers (unifacial) & Chopping (Bifacial) tools prominent. Progressive dupt of hand axes and other core tools.

NARMADA CULTURE - De Terra & Paterson excavated sites at Hoshangabad & Narsingpur from Narmada Valley (M.P) On whole Narmada Stratigraphy is complicated & poses many problems.

- Homo erectus (Narmada man) excavated here - Only fossil of L.P in India

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Two major problems are:

① Variations of stratigraphy from place to place becoz valley is Rift valley & differential availability of faunal evidence. Since stratigraphy is not in a definite sequential manner, it is difficult to assign tool types to their respective cultural dvpt stages. Main tool types range from Choppers, two Hand axes, Cleavers, scrapers

MADRASIAN CULTURE - Spread over Tamilnadu, A.P & KN.
Bruce foot identified this in 1863 at Attirampakkam, T.N
→ In KN Lower paleolithic not so abundant.
→ Stratigraphy - Simple with three terraces.
→ Mostly Hand axe culture (Hand axes & cleavers)
- A.P called Treasure house of L.P in India (N.Konda & Karempudi)

Among L.P folk those who used Chopper tools in extra peninsular are simple food gatherers, those who used hand axes and cleavers lived in peninsular are big game hunters.

- In all sites - availability of water & Raw materials are important factor for settlement.
- Never preferred high altitudes & dense forests.
- Climatic conditions influenced the settlements.

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(100,000 – 36,000 BC)

MIDDLE PALAEOLITHIC CULTURE (M.P.C)

- Existed in river valleys, foot hills, river beds & distributed as wide as Paleolithic.

flake industries demonstrate continuity of Lower to middle

ENVIRONMENT : Rich flora & fauna. Lived in caves also (Bimbetka & Erdiam (NI).

→ M.P.C in India existed during the period from middle pleistocene to. Upper pleistocene.

MATERIAL: Manufacture of tools by Crypto-Crystalline Silica of various kinds such as Agate, Jasper & Chalcedony.

CULTURAL DIVERSITY - Divided into 8 zones based upon variations in environment, typo-technologies & subsistence activities.

i) Soan culture complex
ii) Central culture complex
iii) Luni culture complex
iv) Nevasian culture complex
v) Southern culture complex
vi) South coastal culture complex
vii) Kurnool - Chattisgarh culture
viii) Eastern culture complex

→ flake tools removed from prepared cores are common. The stone points found in association with the scrappers are also flake-tools but they are not well-developed types so as to use them as missile points.

- In Andhra - Orissa culture, the borers occur in great numbers.

- Everywhere the folks were hunters & gathers, but in MH - KN, AP - OR, Kurnool - Chattisgarh, Narmada - GJ environment favoured presence of large animals & collective hunting.

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Cryptocrystalline silica

UPPER PALAEOLITHIC (UPC)

Distribution: located in river banks, river valleys of Krishna, Godava Namada. Caves sites at Billasurgam, AP & Bhimbetka in M.P.

ENVIRONMENT: U.P.C existed in Upper Pleistocene times. Climate was warm. Pluvials conditions favoured heavy rainfall throughout peninsular India.

- flora & fauna abundant. fragments of Ostrich shells (egg) found at site of Patne in Jalgoan in MH.

CHRONOLOGY: Uniform opinion says:

UPC belong to gravel layer or red brown silt formed during last aggradational phase of Upper Pleistocene.

Sankalia says UPC existed b/w 40,000 – 12000 years ago.

MATERIALS: UPC used tools made of Stone & Bone. Quartz, Jasper, Chalcedony were also used. People used direct & indirect pressure flaking & blunting techniques for making backed blade

CULTURAL DIVERSITY: These cultures divided into five zones:

i) Southern (A.P
ii) South Central (K.N)
iii) Western Peninsular zone (M.H & GJ)
iv) Central zone (M.P)
v) North Eastern zone (U.P & Bihar

Bone tools were of wide range including eye-needles, harpoons & fishing rods. Tools were lighter & Burin scrapers were abundant.

- first ornament made out of ostrich egg shell. paintings in rock shelters reflect art & rituals.
- Kinship, worshipping places, organisn of human groups.

The great Cave art – characteristic of Europe was mi- missing in India.

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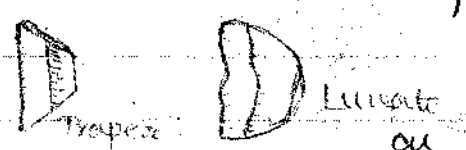
MESOLITHIC CULTURES

Also called Middle Stone Age, late stone age, a transitional stage between Upper Paleolithic & Neolithic in India.
A.C.L. Carlyle was first discoverer in India.
Systematic xcavatn started with Sankalia in India.
ENVIRONMENT: Similar to that existing today.
CHRONOLOGY: - Evidences says that:
i, Mesolithic everywhere succeeded the Paleolithic.
Non-Geometric tools existed prior to 10,000BC in Lekhania, Baripada, Kupgal, Bangaltola.
- Mesolithic culture in Langhnaj with crude-geometric tools probably existed around 8000BC.
MATERIALS:- Used siliceous rocks such as chalcedony, fine-grained Quartzite, rock crystal, Agate. At Birhanpur food wood was used.
→ Mesolithic folks used blade, pressure & percussion technique manufactured tools. Used microliths, sickles, knives, arrow-heads. People used process of hafting, tettering for making compound tools.

CULTURAL COMPLEXES

Grouped into Western, Central, Northern, Southern, ~~Shorapur~~, ~~Doab, Khandvit~~, & eastern.



Characteristics of Western complex:-
Initially settles as hunters & herders, later primarily as herders
Microliths in form of Trapezes, lunates (Tilwara site).
Bits of Iron, Glass beads, Wheel made pottery, Charred bones
Circular arrangements of stones- habitations, hearths.

CENTRAL CULTURE: Sankalia xcavated Bhimbetka
Microliths - triangle, trapezes, lunates, large.
Numerous fluted cores & 1/2 sided blades. Wheel made pottery
Wind break- wall construction with stones for cave.

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Paintings of cave walls & ceilings. b/w 2000 - 7000 BC.
Adamgarh another western site.

NORTHERN CULTURE

Sarai Nahar Rai - largest in Northern district.
Presence of Geometric microliths. Rectangular house raised on four posts with fire hearths & with living floor made of humps of burnt clay. Human burials in xtended form. 9000 B.C.
Rock shelters in Mirzapur & Sidhi, Chopani Mando on river side of Belan, Allahabad. Dam Damar in Pratapgarh dist.

EASTERN CULTURE - Thousands of microlithic sites in Jkhand but none xcvted.
Kuchai in Mayurbhanj - Microliths without ceramics.
Burdwan, Bankura - Microliths with Black & Red ware pottery.
Post-holes shows circular plan of house, Absence of hearth in Birbhanpur - Burdwan dist..

SOUTH: Shoarpur Doab, Gulbarga, Teri sites in Tinnelvelly.
Sankalia xcavated Bangaltola in Bellary.

M.C came in beginning of Holocene period. Envi. changed & so flora & fauna. Cold vanished, so did mammoths, cave bear Barren & open country.
- Domesticatn of animals & hunting, hand made pottery
Religious beliefs women around disposal of dead.
- Cave art, Intergroup warfare
- Productive & settled Economy.

Kashmir - Dogs buried with masters

NEOLITHIC CULTURE

In 1842, Captain Meadows Tylor picked first Neolithic tool.
In 1872 - Fraser - 1st N.L.C settlement in Bellary, KN.

GEOGRAPHICAL DISTRIBUTN IN INDIA:

Occurs in three zones:

i) Northern zone by Burzhom, Gufrakal, Martand in Kashmir valley
ii) Southern zone - Nagarjunakonda, Utnoor, Palavoy in AP, Bairampalli, Paiyampalli in TN, few in KN - Maski, Kodakal.
iii) Eastern zone - Chirand (BH), Panduraj Dibi, Mahisdal, Nannur (WB), Kuchai (OR), Deojali Hading in North Cachar hills in Assam.

ENVIRONMENT: Varied from place to place. People in Kashmir valley cool weather. Chirand people - mild weather. In south hot climate
- Every where sites surrounded by hills & valleys.
- fishing prominent in lakes & rivers.

CHRONOLOGY: N.L.C in India b/w 4000-1050 BC.
South N.L.C - 2500-1100 BC. Kashmir - 2375-1400 BC.

MATERIALS: Used locally available raw materials for tools. Basalt, Dolerite & Epidierate used.

CULTURAL DIVERSITIES: North:
T.N. Khazanchi, Sardarilal excavated Burzhom. Two phases secn.
First phase: 2375 B.C begin.
Oval, square, rectangle pit dwellings. Pits for kitchen - store grains
Stone tools - Axes, Adzes, wedges, bone tools - barbed harpoons.
Hand made pottery - coarse surface finish & fabric.
Hunting, fishing, primary agriculture.
Second phase: Kitchens with hearths, grinding stones, mullers.
Continuation of bone & stone tools of first phase, wheel made pottery
Bones of human skeletons with red Ochre.
Human burials with bones of domesticated dog & goat.
- Art - Engraved stones depicting hunting scenes.

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Burial practice all over in same direction
Diamond - large size.

Stone + copper.

CHALCOLITHIC CULTURE (C.C)

Geo distribution: All over India, but prominently in Western region and Indus region in Pakistan, South eastern RJ.

ENVIRONT: Shows uniformities & diversities. Similar to today's atmosphere, but vegetation and forest was dense in South & East.

CHRONOLOGY:- C.C shows distinctly different features:
1) West shows spread over Baluchistan - urban growth - 2700 - 1600 BC
2) Rest of India - Village structure - 2300 - 1700 BC.
→ In west - earlier - urban centres. Some populn moved to Indus valley, Amri - as farming communities, later learnt bronze technology succeeded in setting up INDUS VALLEY CIVILISATION (IVC).
C.C settlements in Ahar (RJ), Nagda, Prakash, Behal, Jwadotoli, Nasik & Nevasa, Chirand are junior to IVC.
→ C.C of South, Independent to IVC, final phase of N.C of South, came in contact to C.C of North - resulting in Neo-Chalcolithic culture. So Sankalia calls South C.C as Neo - Chalcolithic.

CULTURE: C.C was not homogenous, so heterogenous.
BALUCHI: Pottery resemble Iran & Iraq.
Quetta valley - knowledge of cotton - Extensive trade with Iran, Q. kil Ghul Mohd & Mehrgarh - link b/w Iraq, Iran & IV.

INDUS VALLEY (IV): C.C of Baluch spread to IV.
Cultural elements, fortification walls - townships, cities Harappa, M'daro.

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C.C in India is mostly village pattern & six zones:
i) Ahar (South east RJ & Saurashtra) iv) Jorwe (west MH).
ii) Malwa (Central India). v) East
iii) Mid-gangetic (Ganga yamuna Doab) vi) Southern (KN & AP)

features of All zones are uniform, as
small, medium sized mostly - settlements.
- Common style housing - mud brick, thatched houses.
- Metal technology mainly copper tools.
Lithic technology - microliths, stone blades & axes in all zones
- All zones - Wheel made black & red ware pottery.
- Domesticatn of cattle, food production.
Slash & burn cultivation, employing digging stick with perforated stone discs as weights - common.
Social economic inequalities - dominance of large on smaller settlements. In Jorwa culture, children of rich buried with copper necklaces.*
- Mother Goddess, Sacred bull, After life beliefs.
- Artistic - Bangles, beads of crystals, steatite.

LIMITATNS: Domestication of cattle for slaughtering, not milching.
People in black clayey soils faced difficulty of employing digging stick for breaking soils.
- No longevity of children.
- Little art of mixing Cu & Pb.
→ No benefit from IVC.

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RELIGION OF IV

Obtained by studying seals, sealing, inscribed copper tablets terracotta figurines.

Worship of Mother Goddess: laid by Sir John Marshall. Terracotta figurines represent M.G. Similar found in Kulli culture & Zhob valley. Cult from Nile to Indus. In IV & Vedic, principal Gods were male, subordinate - Goddess. On seals mostly male.

→ Pashupati - form of male God of Shiva at M'daro. The Pipal deity, the votary and the seven messengers were all males. The male deity is nude, but the seven messengers are said to be dressed up in tunics.

The cult of M.G didn't dominate Indus religion. The male gods loomed large on the horizon of age pipal God was the supreme deity & large no. of subordinate male deities ruled over destinies of poor mortals inhabitating indus region.

Tree Worship :- The seals & painted pottery of Indus show the figures of pipal & Acacia trees as celestial plants (inhabitated by divine spirits). Pipal - Tree of Creation knowledge. Sami tree identified with Jambu. A composite animal - human face, animal body, aggressive as tiger, deadly like of cobra - protects as guardian of tree of life. Many sealings show animals or guardians protecting these sacred trees. Seals also says demons always tried to fail to steal trees or its branches. The tree worship cult still continues in Hindus in India.

Worship of Shiva: Male deity - three faces & eyes. Yogi posture with animals on each side sitting on a throne. Considered as Prototype of Historic Shiva. A pair of horns or head. Lord of animals - Pashupati.

Worship of Yoni & Linga symbols.

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People had faith in amulets & charms (afraid of demons).
Practice of Yoga. Purification by baths - as religious - Great bath
at Mohan.
Disposal of Dead: Urns - cremation, vessels also burnt - After life

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INDUS VALLEY CIVILISATION

Takes back India to 3000 BC after its discovery in 1922. under directns of Sir John Marshall.

Harappa Situated on Ravi, West Panjab – Mr. Dayaram Sahani.

Mohenjadaro – Larkhana dist, Sindh – R.D. Benerji.

Origin: John Marshall says contemporary to Sumerian & Egypt Civilns It is non-Aryan & father Heras says it had Dravidian Origin.

DATE: Marshall – 3250 – 2750 BC, M. Wheeler – 2500 – 1500 BC.

Inhabitants are Mediterranean, Mongolian & Caucasian, some say Dravidians

BUILDINGS: Urban Civilisatn, planned cities with 13 – 33 feet streets. Burnt bricked houses. Harappa – Public granary & drainage system.

– Cultivated land – Wheat barley. Domestication. No iron use. Dyeing, wooden, cotton clothes, artistic skills. Gold & Silver Ornaments. Weapons of Cu & Stone. No armour.

SOCIAL: Dancing, Singing, dicing, weighs & measures. Scale was 13.2 inches. Bullock cart transport, built boats, Internatnl trade

SCRIPT: Know reading & writing. Pictographic script.

RELIGION: Mother Goddess of Mahaskti & Lord Shiva, Pipal trees, bull & Serpents. Cremated bodies.

POLITICAL ORGANISATNS Kingdom – fortified citadel at Harappa. Muncipal adminstn – planned cities. Society has merchants, craftsman & labour class.

DIFF B/W INDUS & VEDIC:

Aryan – Rural, village based, horses, warlike minded, armour Iron usage, nature worship, sacrifices, grew beards, hunting & Chariot racing, well built bodies & fair.

Indus – Urban, well built towns, no horses, peaceloving, no iron, Shiva & Goddess, Phallus worship, shaved their Chins, indoor activity, dark complexion.

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ORIGINS OF IVC

first discovered (Harappa) in 1921. Came to light in 1926
railway track was laid across site.
Mohenjo - banks of Sindh river, by Marshall, R.D Banerjee,
Sir Mortimer Wheeler.

According to ~~service~~ fair service, there could be links
b/w Indus & Kulli - Nal & Zhob Culture (South Central Baluch, Lasbela
Zhob - West of Suleiman hills (4000 or 3000 BC).
VIEW: Emergence of Agriculture in Sind.
Harappan civil, derived from North & Central Baluch.
All cultures - Riverine establishment, farming dependents.
Evidence say - contacts b/w Baluch, Zhob.
Symbol Swastika on painted potteries of South-West Iran
similar to Kulli civilisn, found at Surkotada.
Zhob culture - Phallus & Mother Goddess figures.
Bull figurines - in both Zhob & Indus Cultures.
CRITICISM: Similarities dont prove Harappa grew from Baluch.

ASAI'S VIEW: J.M. Casal proposes Harappan culture superimposed
on Amri Culture.
Amri settlement witnessed urban culture first - 4m here men moved out
Made Stratigraphy xtending from Pre-Harappan to late Harappan
Amri had pottery without wheel - later Indus - wheel.
Agriculture similarities - Pottery dating.

MOHD FAFIQUE VIEW - Based on analogy b/w structures of Harappa & Mohenjodaro, Huyuk in Anatolia, Jericho in Jordan (Sumerian). Anatolian towns & Jericho barred outsiders by fortifications. They are early farming communities with certain features of urbanism, which is relevant in human struggle during / after food-gathering stage. They (Sumerians) built temples, platforms - Ziggurats - Artificial mountains, similar to citadel in IV.

Critics: Analogical argument doesn't necessarily establish that the harappans were influenced by specific urban civilisatn.

WHEELER'S VIEW - Mortimer Wheeler view - IVC owed a debt to Sumerians, links like Gilgamesh figure in Enkidu, the bullman & companion of Gilgamesh in Mesopotamian exploits, dockyard & terracotta imprints on ships & seals, segmented beads resembling Cretan community of Meditn, India as Meluha by Mesopotamians.

CRITICS - Despite links, Indus people never learnt anything crucial for dvpt & survival from Sumerians.

GHOSH: Emergence of Harappan civiln was local developmt within IV. Grid pattern unique, absent anywhere in Asia. Several pre-Harappan features into mature Harappan phase. As IV cultural system spread, the peasant areas became a part of redistributional urban economy. Even after IVC, traditions & style of life remained in villages, towns.

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GEOGRAPHICAL DISTRIBUTION - About 200 sites of IVC.
In plains of Indus & tributaries, Harka / Ghaggar river course, Makran coast, marshes of kutch, banks of Narmada, banks of River Ganga. from Mandu in Jammu to Damiabad in MH, Suktagendor on Makran coast in Baluch to Alampur in UP. Largest of its contemporaries.
ENVIRONMT - Same as present with slightly higher rainfall. Water plenty for raising crops. Forests, cultivated lands, good hunting grounds.
CHRONOLOGY - 2500 - 1800 BC.
John Marshall - 3250 - 2750 BC.
C.J. Gadd - 2350 - 1770 BC - Seals from Mesopotamia.
S. Piggot & M. Wheeler - 2500 - 1500 B.C.
C-14 dates available for Kot-Diji, Kalibangan, Lothal - 2300 - 1750 B.C.

Anthropologists divided IVC into three phases on basis of dept:
) 2800 - 2500 BC - Incipient urbanising regional introduction walled sites & cattle as religious icons - state formation
) 2500 - 1500 BC - Mature phase - cities, temples, trade.
) 1500 - 1000 BC - Decline started of various phases.

URBAN PLANNING IN IVC

i) Agricultural surplus - trade & commerce
ii) Overflowing wealth of Harappan culture
are responsible for emergence of cities & towns.

Town planning marked by uniformity

PATTERN :- Grid or rectangular, citadel raised, in //gm shape at Harappa. At Rangpur, brick fortification seen.

STREETS & LANES :- Broad streets, right angles ↑ N.
Streets into many blocks. Lamp posts at intervals - Street lightin

BUILDINGS : Dwellings of city rulers in Citadel (upper town) & most of others in lower town. Mud-brick used. Dwellings show social differentiation. Bath tub in Kot-Diji, Staircase in Kalibangan. Open courtyard was basic feature of house planning. Ceiling was made by wood & mud. Drainage pipe at sides of roads.

PUBLIC BUILDINGS : Granary, Public bath, dockyard, temple.

TRADE & COMMERCE :

Trade was carried out along 1280km of coastline of West Asia, according to cuneiform texts of Old Babylonia. Ur was port of Mesapotamia. Traders made offering to Goddess Ningal. Seals found in Mesia, from Lothal. Harappan merchants are caravan traders.

TRADE ROUTES

For land - carts & pack-cattle used. Maritime route with Sumerians & Elam. Seal of Master's ship with central cabin & a steerman seated at rudder indicates presence of maritime vessels.

Mohenjodaro - an inland port.
Sukotada & Suktagendor on Makran coast & Dockyard at Lothal.

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EVIDENCE OF FOREIGN TRADE

Archaelogical & literary evidences. 2 dozen seals discovered from UR of IVC. Two cylindrical seals of Mitia in M'daro.

THEORIES REGARDING DECLINE OF IVC

Suicidal weakness theory

→ By Marshall & Mackay (1931).

It says Harappans lacked flexibility, dynamism & plasticity of mind failed to borrow efficient tech from Sumerians. They are lazy and didn't have defending tactics.

Invasion theory:

Childe, Wheeler, Bonow.

Archaeological & textual evidence reveals destruction of cities by Aryans. Skeletons found on streets, houses, kitchen with iron swords (used by Aryans) cuts on them. Rigveda says about Indra wiping out remnants Varackhas at Hariyupiya. Indra destroyed the tribe on banks of Yavjavati 'Indra freed stand still rivers by breaching artificial barriers. Straining IVC.

Some historians don't agree Aryan Invasion saying:

No evidence of massacre / attack at K'langan near by Harpa. Post Harappan built directly on debris of Harappan cities except Ropar & Alamgirpur. Har. civiln declined by 1750 BC & Aryans came around 1500 BC.

DERANGEMENT THEORY

Danger from west. Baluch villages first ravaged by horse riding invaders in 2hob area with superior weapons. Kulli refugees seen on M'daro culture by their pottery. Derangement of IVC, fine buildings replaced by huts. Citadel surrounded by poor habitations.

Large no. of tribes, foreign tribes attacked IVC.

DEGENERATION THEORY

Inability of agriculture to sustain growing populn. They lacked knowledge of irrigation, soil fertilisation. Degenerm of envt;

Natural calamities theory – River vagary theory by Mackey & Marshall. vagaries of Indus river.

H.T. Lambrick – river course theory.

Robert L. Raikes – Tectonic uplift theory

George F. Dales – Ponding theory – Uplift near Sehwan fault, natural dam created – Large pond drowned M'daro.

A.K. Ghosh – Climate crisis.

Shereen Ratnagar – Excess water crisis.

CONTINUITY OF IVC

Worship of Pashupati – Shiva in form of Linga, Mother Goddess, Serpents, animals, sacred tree, are seen in Hinduism.

- Pottery, terracotta objects, motifs, their designs, shapes are still found in Punjab & N-west.

- IVC womb of mathematics, numerical & decimal systems was evolved which helped in dvpt of Vedic Mathematics.

Harappan style of backed pottery, bricks, beads, jewellery are still on run.

Cultivation of cotton (Egypt didn't that time).

- Maritime trade with Central & west Asia.

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LIFE OF EARLY VEDIC PEOPLE

→ Corresponds Rigvedic life (1500 - 1000 BC).
→ Textual evidence in form of Hymns of Rigveda.

Geo. Distribution: Entered (Aryans) through Hindukush & Iran. wave migration. first occupied Sapta-Sindu. Never crossed Yamuna
Envt: Afghan hills varying climate. Low rainfall.
- Gomal plains - fertile land, thick forest, shifted cultivation
- Punjab area - wooded terrain with full of valleys & grazing lands, supported live stock & shifted cultivation.

Social Conditions:- Primarily tribal society.
Tribe occupied Janapada, further into Vis, further Gramams.
Gramams with several families & to different clans.
Kulapa - Eldest, head of family. Monogamy, No polyandry.
Marriage - sacred bond. Child marriage, sati unknown.
Women with respect, Swayamwaram, learned women.
Aryans distinguished from Dasyu's - dark, full-lipped, snub-nosed, phallus worshippers.
- Another group - PANIS - wealthy in cattle.

ECONOMIC: Pastoral, cattle-raising, no large scale agriculture
No iron technology, last Cu. Low rainfall, so no permanent cultivation. No concept of private property based on land ownership.

POLITICAL: Not egalitarian. largest political unit was tribe.
Normally kinship was hereditary, but republics existed.
Duty of King - protect people, Purohita - Chief advisor.
Senani, espionage.
- Intra, Inter tribal conflicts for demand growing for pastures.
Sacrifices performed.

RELIGIOUS: Nature worship - gods - Indra, Varuna, Agni, mostly sacrificial, to invoke gods, altar maintanence, weapons of war, drums & mortars. Priests worshipped gods not for spiritual upliftment but for granting material gains.
CONCLUSIONS:- Look at the above.

LATER VEDIC PERIOD (L.V.P).

- 1400 BC - 1000 BC. Books, 1,8,9,10 (of Rigvedic samhita) give info of later vedic period.
- Sama, Yajur, Atharvavedas, Upanishads belong to L.V.P.
- Ramayana, Mahabharata composed. Painted Grey ware pottery. Iron techlogy (1000-800 BC). Iron called as Ayas.

SOCIETY: Varna system, Purusha Sukta. One's occupatn didn't depend on birth. four types of Ashramas.
Each Varna included some individual tribes & some fused tribes. Bharatas & Purus fused into Kuru tribe. Mahajanapadas formed by Panchalas & Kuru fusion.
- Gotra - descent from common ancestor. family became self sustaining economic unit.
- No untouchability.

ECONOMIC LIFE: Moved to Ganga-Yamuna doab. Dry cultivatn. Sedentary agriculture. Productn on large scale. Plough usage. Economy & ritual life interwoven. Gifts were given only to priest (performer of rituals). Land ownership from clan to family.

POLITICAL LIFE: Mixed farming economy linked polity. Territorial identity from tribal. Inequalities visible. Mahajanapada - highest political unit - Monarchy. Territory is federation of tribes. Several checks on king, who has to uphold Dharma. King controlled by ministers

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Political supremacy - Domain of Kshatriyas
Religious " - " " Bramhanas.

RELIGIOUS LIFE : Ritualism replaced by devotional cult.
Early vedic gods replaced by Vishnu, Bramha. Pushan became God of Sudras.
- Prayers & Charms for wealth, health & sex. New science of Priest craft emerged becoz of complexities involved in performance of sacrifices. Six vedangas composed.

CONTRIBUTION OF TRIBAL CULTURES TO VEDIC CULTURE
- Gradual amalgamation & synthesis of Vedic & non-Aryan cultural elements proceeded uninterruptedly.
Intine Culture Contact Situation involved interaction of Aryan tribes, Dravidian & indigenous tribes. Assimilation of priesthood.
Aryans divided society into four fold system.
Extermination of some tribals - Indra slayed Dasyus, Samjns, Saraswati killed Parvathalas, Alexander wiped N.W. tribes.
Aryanisatn of tribals - Aryans married tribals,
Total assimilation of Naga tribe into Aryan fold, Buddha converted them into & society absorbed, no trace now.
Grading down of tribes took place, later 400-1000AD, saw a ceaseless process of Hindiization of tribes.
CONTRIBUTN TO LANGUAGE - Sanskrit, Hebrew, mixed languages usage
" • SOCIAL LIFE: Indo-europeans created Gotra system used by Brahmins later by Kshtriyas, but Gotra system belongs to Gonds
Influence of tribal kinship system - cross cousin marriages bride giver considered superior to bride receiver.

TECHNO-ECONOMIC LIFE: Iron usage by Aryans only after entering India, copied from local tribes. Aryans initially shifting cultivatn, later settled & learnt rice cultivn from local tribals. Borrowed magico-religious practices of non-Aryans for dealing pest & diseases of crops. Atharvana veda incorporated these hymns. Asuras experts in Iron technology. Banjaras used to rear cattle.

POLITICAL LIFE: Merge of political systems of both. Sabhas & Samitis of tribal origin, village assemblies adopted by Aryans. Tribals had great reputatn in espionage, war techniques exchanged.

RELIGIOUS LIFE: First in India there was tribal religion, later Indus valley religion, later vedic religions. Aryans accepted the worship of Mahadeva, Sarpa, Vriksha, Chaitya, Yaksha from Non-Aryans. Creator of Gayatri Mantra - Vishwamitra (Non Aryan)

ARTISTIC LIFE: Idol worship, folktales, Music - Non Aryan & Aryan, Veena from Savara instrument of Memerajan. Tribal medicine into Ayurveda of Aryans.

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- Simple & popular religion compared to ritualistic Hinduism.
- It enriched the intellectual & spiritual life of country & spread by love, non-violence, compassion, whereas other religions used political power to expand.
- Buddhism influenced Hindu philosophy, logic & Vedanta Philosophy. Shankaracharya himself influenced by Madhyamik Dharsean.
- Provided cultural contacts b/w India & other asiatic countries.

On Language & Education:

Development of regional languages, preaching in language of common people.

Provided literature on varied subjects. Special importance to education. Universities laid. Extended educational opportunity for women & lower sections.

On Art & Architecture: Buddhist monasteries were centres for artistic activity too.

Architecture in form of Stupas, Viharas & Chaityas.

Cult of Bodhisatva by Mahayanists - making images of Buddha & worshipped him, which influenced Buddhism.

On Modern Life: Panchsheela which govern policy of India - from Buddhism. Conversion as an escape route from ritual degradation & caste oppression is not unknown to Indian history. Both Islam & Christy grew same way, but not Buddhism. It was episodic, conversions largely of single caste, They don't identify themselves as different.

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IMPACT OF JAINISM ON HINDU CULTURE

Didn't try to abolish existing social differences, but rejected importance of caste for attainment of Nirvana.
Protested against Brahminic superiority.
- Tried to elevate slaves, trade, knowledge to lower sections.

Impact of ECONOMIC LIFE:
- Favoured agriculture, prevented animal sacrifices.
It stood against non-violence, even against killing pests & insects - unfavourable to agriculturalist.
- Same with artisans & craftsmen - unaccepted endangering plant & other creatures.
Limitations on private property.

Impact on political aspects of life of Hindus: Same as Buddhism

MODERN POSITION
- Not socio-culturally distinct, but in terms of doctrines & rituals from Hindus.
- Even they divided on caste basis.
- No longer a proselytising faith.
- No confined territory or language
- Ahimsa - central value.
No visible political clout, but economically important.

IMPACT ON ISLAM ON INDIAN CULTURE

Second biggest religion of mankind.
- Provided opportunity for intermixture of both cultures.

IMPACT ON SOCIAL LIFE

- Ethnic complexity created.
- As Islam didn't compromise with Hinduism, so it didn't mix up with it. Pathans, Syeds, Sheiks & Mughals carried own identity making Indian ethnic system complex.
- As Hindus converted, they carried their occupation, making castes in Islam, gradation of status took place.
- Islam divided society on vertical basis (religion wise), Hinduism split → on horizontal basis (caste wise), causing two nation theory later.
- Muslims remain mostly urban, interested in material pleasures, built many cities, rather focused on rural.
- Has impact on towns, cities more & even populated here.
- Islam tried to maintain harmony with Hindus, becoz it isn't possible to rule without their cooperation & emphasized on recruitments & administration for Hindus.

Ec ECONOMIC LIFE :-

- Flourishing of Urban occupations.
- Internal & external trade - revival of navy.
- Monetisation of Indian economy.
- Neglected agriculture, emphasised on Horticulture.

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IMPACT ON RELIGIOUS LIFE:
- Exchange of Ideas, Sufism
- Emergence of Bhakti cult.
- Monotheism & Idolworship challenge to Hinduism.
- Created congenial atmosphere for formation of new religions like Sikhism, Din-I-Ilahi, Kabirpanthi.
- Inspired native kings to fight against invaders in defence of religion & culture.

LANGUAGE & EDUCATN
- Urdu in India, enriched Hindi.
- Establishment of libraries.
Epics translation into Arabic.
- Education - Madrasas & mosques.
- Introduced paper.

DIET, DECORATION & DRESS: Pulav, biryani, Badushah/Kalakhand Sherwani, Achkan, Chudidar, Pyjama, Pardah system.

ARCHITECTURE
Amalgam of Persia, Byzantium, India.
- Synthesis of Hindu & Muslim arch'e.
- Remodelling of temples & making mosques & palaces, adopted Hindu art.

MUSIC & GARDENING
Blend of Hindustani & Persian music.
Sitar, Shahanay, Tabla, Dilruba, Sarangi
- Sufi - devotional music.
- Shalimar, Nishat & Baghnag gardens.
- Unani medicine.

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CURRENT POSITION

- 13% of population
- Political clout significant.
- Two nation theory.
- Muslims perceived Hindus as destroyers of their language
- Socially visible - dress, beard.

IMPACT ON CHRISTIANITY

Saint Thomas reaches India in 52 A.D, proselytised masses & classes in Kerala & TN.

- Portuguese managed - spread - christy - west coast.
- Britishers played major role - as they administrators.

On SOCIAL LIFE

- Ethnic complexity - mainly converts were SC, ST, BCS
- separate - distinction like Anglo-Indian, French Indian so on, with different customs.
- Creator of Urban middle class - with educational facility by missionaries.
- Even after conversions - SC christians are to suffer.
- Christy more rigid in South India, and as social suffering, what happened in Hindusim, happening there no change, no interdining, no intermarriage, Untouchability

On Economic life

- Economic advancement of country - with British techy.
- Communication - Rail, road, transporter.
- Desire to increase standard of living, spirituality decreased
- British style of dressing, dressing, food habits,

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- Cinemas, Hotels, bars, friendly gatherings.
- British education brought change.
- Factory made goods destroyed local products.

POLITICAL LIFE

- New ideologies - Humanitarianism, rationalism, secularism, egalitarianism.
- Restructured hierarchy of political values.
- British Democratic model installed.
- Formating of Indian state.
- Feudal system ended.
- Uniform legal system in India.

RELIGIOUS LIFE - Emphasised materialism, than spiritualism.
Pilligrimage - transport.

LANGUAGE & EDUCN
- English medium, technical education.

- ART & ARCH
  - Urban planning.
- Universities, courts, churches.
- Christianity dominate Education & health in India,

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RACES IN INDIA (GUHA CLASSIFICATION)

1) The Negritos :- first comers.

2) Proto-australoids akin (closely) to Australian tribes, marked different from Negritos by wavy hair.

3) Mongoloid: Scanty growth of hair on body.

- Paleo Mongoloid
  - long headed (skin - Dark to light brown)
  - Broad headed (Lepchas of Kung)
- Tibetan mongoloid
  - Broad head, massive. (Tibetans of Bhutan, Sikkim)

4) Mediterranean :

- Paleo-M
  - Ancient, resemble Proto-egyptian Megalithic culture - Tamil brahmins, Vairs, Telugu brahmins,
- Medium
  - long head, light skin, wavy, Nambudiri, Brahmins of Allad, Maratha ladies of Indore, Bengal brahmins.
- Oriental
  - Punjab, Sindh, Rajputana.

5) Western Brachycephals

- Alpenoid
  - Kunbi, Kathi, Kayasthas
- Dinaric
  - Dark coloured.
- Armenoid
  - resembles Dinarics. Parsis of Bombay

6) Nordics :
long headed, fair, eyes bluish, - Kafirs of Chitral, Red khaffirs, khatrees.

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NEGRITO ELEMENT IN INDIA

- Slight wooly hair assigned to Negrito.

Traits seen in South Indian tribes like Kadar, Irula, Kurumba, Malachar, Pali, Vallal & some so say no.

Andamanese are Negrito.

- Guha says they are original inhabitants
- Tests reveal that kadars are n't Negrito, but Australoid.

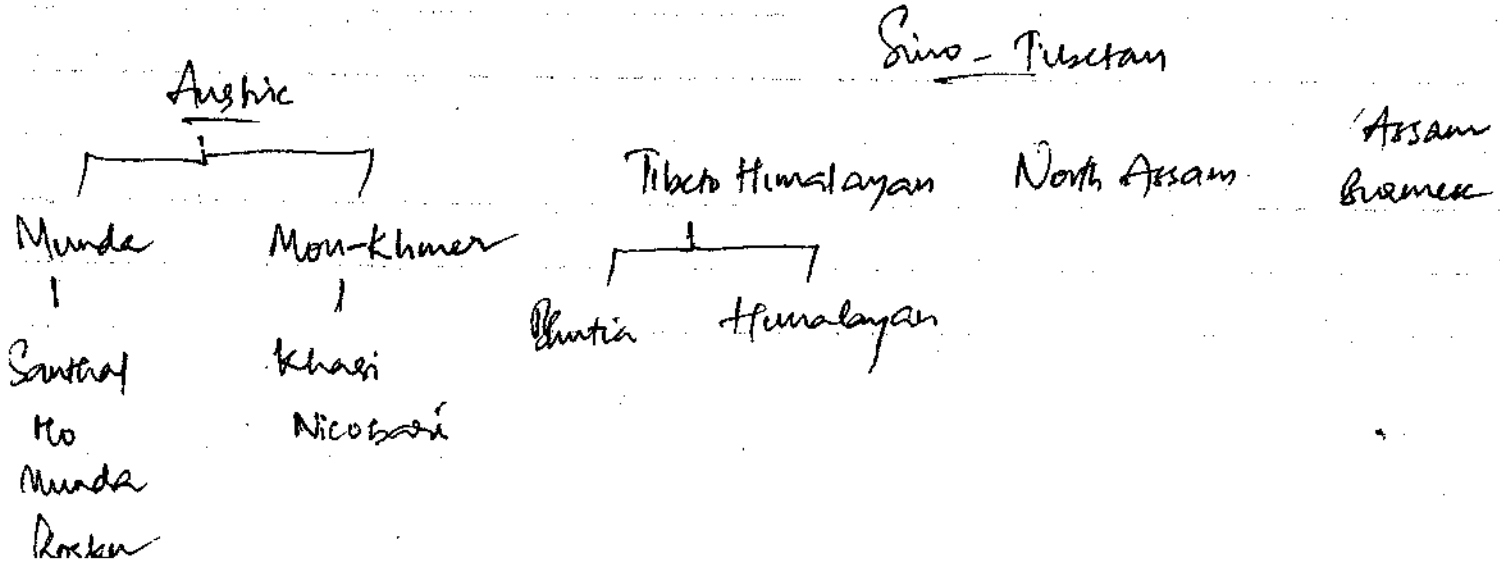
Description by Haddon: Very short statured, wooly haired & medium to low brachycephalic.

Hutton supports Negrito in India, sporadic occurence of N. hair in Angamis Nagas.

Hutton to prove, Guha used cranial materials, skull into two groups: Mongoloid & Australoid, compared with Tasmanian & Melasian.

Classifn of Indian Languages

1) Indo-European (Aryan): 73% - Two types - Indo-Aryan (6 groups), Dardic
2) Dravidian family (Dravida)
3) Austric family (Nishada)
4) Sino-Tibetan (Kirata)



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GROWTH OF ANTHRO'Y IN INDIA

- Modest beginning bef independence. Dvpt accelerated during past five decades.

Three fold phase :-

1) formulatory
2) Constructive
3) Analytical

19th Century: Ethnological Surveys

- 1871-1920 - Compendia of tribes & castes.

Early works provided basic identities of discipline. The people of India (Risley), Linguistic Survey of India, Antiquities of India.

In Early 20th Century :-

- Shift from Surveys to Ethno studies.

Todas of Nilgiris by Marshall,

- N.E. India

1st monograph was on Nagas.

Central India - Munda (1912), Oraon (1915), Birhor (1925)

South India - Chenchus (Haimendorf, 1943) & Raj Gonds.

Post Independence era, distinctive Shift in Anthropological inquiry,

STUDY OF VILLAGE & CASTE COMMUNITIES

Shift in domain afta indep'ce - Dvpt of tribals, including village & caste communities. Study of villages began. It made Indian A'phy to Analytical from descriptive discipline, helping formulatn of concepts like Sanskrit, Rural urban continuum.

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General to Specific : from social systms to social issues. from caste to caste politics, tribe to tribe dvpt.

GROWTH OF TRIBAL STUDIES IN INDIA

Formative period: Monographs, District Gazetteers, Hand books on tribes published.
Asiatic Society of Bengal by William Jones imp. contributions

Constructive period: With inclusion of social Anthropology in curriculum of Bombay University in 1919.
1924 - Dept of A'thropy in Calcutta University.
- A'gist like Verrier Elwin, on M.P, Orissa tribes, focusing on their pblms.
- Von Furer - Haimendorf's monographs on tribes of A.P.
- British orientation heavily influenced the studies - focusing mainly on kinship & social organisatn.

Analytical Period : Afta WWII & indpdence when American A'gists entered - like Morris Opler from Cornell University Oscar Lewis, David Mandelbaum.
- They refined existing methodological frameworks, asserting Community dvpt programme in Indian villages.
- This period laid foundatn for dvpt of rural & peasant studies in Indian A'ty.

PEASANT STUDIES IN INDIA

Formative Stage: 1774 – 1919
- Alogical studies in India begins with estt. of Asiatic Society of Bengal.
- Sir Henry Maine (1861) – Studies – ancient law, land system & extended families in India.
- Baden Powel (1885) – Land tenure system in Indian village.
Lal Behari Dey – Bengal peasant life.
George Grierson – Bihar peasant life.

Constructive Stage: (1920 – 1949)
Empirical studies by Mann (Malabar) Slate (South village), Aiyappan (KL).
Wiser – Jajmani system in North Indian village.
- Studies on various aspects of village life (Descrpn to analysis)

Analytical phase: (1949 – _)
Started with interactn of Indian & American A'y.
Among studies – Indian village by Dube, Mckim Marriott
Village India famous.
Themes of village studies are:
1. Socio-psychological studies:- Personality formn in Hindus
2. Socio-political studies.
Socio-linguistic studies
Jajmani studies
Religion
Cultural change
Dept & change.

PAPER I

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UPPER PALEOLITHIC

Govt condns: H. Sapiens sapiens - owners of U.pal
Climate remained glacial. End of warm glaciation coincides with end of upper pal.
Reindeer prominent - much like Middle Pal. Central Europe b/w two Glaciers.
TOOL TRADNS: Substantial regional diversities.
In Europe - Perigordian or Khatlperronian (32-28,500 BC).
- Aurignacian (28500 - 22,000 BC).
- Gravettian (22,000 - 18,000 BC)
- Solutrean (18000 - 15000 BC)
- Magdalenian (15,000 - 8000 BC)

Tools: More specialised with more subsistence strategies.
To make blades U.pal knapper used two techniques:
1) Old direct percussion method
2) Punch flaking
→ Tools like Burin - a chisel edge blade used for cutting grooves. Bone & antler were used for making tools.
- New tool making principles.
Hunting: Sophisticated group hunting techniques - ~~Group~~ Surround kill, Jump kill.
Atlatl or Spear thrower - Bow & Arrow.
Fishing: fishing gear - hooks, decorated harpoons.
Settlement patterns: Seasonal migrations & Sedentism.
Social Organisatn: Single band - 20-30 people.
Housing: Invested in building sturdier shelters bcoz of Sedentism
Clothing: Personal ornamentation. Costumes made of hides, beads, leather, a cap, tunic, trousers, short outer coat, shoes.

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VARNA AND JATI IN INDIA

Origins of Varna:
Divine theory: - Purusha Sukti of Rigveda - Divine Origin.
Trigma theory:
Karma theory: Becoz of specific professions.
Transplantation theory: Aryans brought it into India from Iran.
Composite theory: Owing cultural advance - arts & crafts - complex system formatn of sub-caste. Mixture of culture contact & Intl specialisation,

Characteristics of Varna: After IVC, after Aryans two types,
1) Dasas 2) Aryans.
Based on colour (Varna).
Varna systm not rigid during Vedic period, but in Sutra period (700-2000) varna turned hereditary. Varna became universal, stratified.
Further divided into Dwija (twice spiritual born), Ekaja (Once born - Sudras)
Throughout India Uniform heirarchy.
Limited choice of occupation.
typergamy (anuloma) & Hypogamy (Pratiloma).
Homologisation of functional interdependence of varnas in terms of sacrifice, colour, point of compass,
- Open Class character - Many interchanges noticed in Vedic age.

Duties of Varna
Brahman - teaching, conducting sacrifice - highest position & max. responsibilities & punishment max. for lapses - Preserving Dharma.
King - Kshatriya - Ruler of all (except Brahmans).
Brahmins knowing Vedas free of taxes,
Sudra never appointed as Judge.
Jatyukarsa - lower to upper Varna
Jatyapakarsa - Upper to lower.

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ORIGIN OF CASTE

Traditional or Indological theory - four varnas as per purushasukta
) Racial theory: Herbert Risley - Basis of Aryan & Non-Aryan.
Racial & Fnl theory: P.F. Slater - Caste existed before Aryans, but became stronger after their arrival.
) Occupational or Fnl theory: Nesfield.
Establishes connection b/w caste & occupation.
Guild theory: Denzil Ibbetson
- Castes are modified Guilds, which is product of interaction of three forces: 1) Tribes 2) Guilds 3) Religion.
Religious theory: Hocart & Senart
- Social Stratifn originated on basis of religious principle & customs.
Political theory - Abbe Dubois.
- It was work of Brahmins to maintain their vitual status.
Mana theory - J.H. Hutton.
Mana is belief in supernatural powers & taboos which believed by early tribes - not accepted food, water, marriages from other tribes.
Multiple factor theory

Characteristic of Caste

has a name -
Membership by Ascription - closed unit, hereditary, by birth, compulsory
A segmental division of society
Hierarchical division of society
Restrictns on marriage

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WORKING OF CASTE SYSTEM

- Caste operate within a limited area only. All caste in India don't form a single totally & work a single unit.

UNIVERSALISATN & PAROCHIALISN

Mc Kim Marriot - says Univ'n is process of carrying forward of materials which are already present in little tradition. Process by which little tradn evolves into great tradition. Parochialisn is opposite - process of localisn, reductn to less systematic & less reflective dimensions.

SACRED COMPLEX - Proposed by L.P. Vidyarthi - Studying the places of piligrimage as dimension of Hindu civilisation.
- Pattern of life of sacred city which emergd with fusion of sacred geogy, performances & specialists is Sacred Complex.

Put forward three hypothesis:

1) Sacred complex of Hindu place with little & great traditions.
2) Sacred specialists of place of piligrimage.
3) Sacred complex in general & sacred specialist in particular have been in process of modificatn & transformatn.

Coorgs - Study - to explain the process of cultural rewriting in traditional social structure of India.

PROCESS OF SANSKRITISATION term by Prof. M.N. Srinivas. - Process where by people of lower castes collectively they adopt upper caste practices & beliefs.

- Process of imitation
- Indicates process of upward mobility
Indicates only positional change
Not a new phenomena
Caste with high economic & political power & low ritual ranking opted this.
Economic betterment is not necessarily only
Also among tribals, not only Hindus

- Serves a reference group.
- No automatic results, wait for two or more generations
- Serves to reduce or remove gap b/w ritual & secular ranking.
- is often a protest against traditional caste system.
- Ramis traditional pattern caste of Rajputs, to claim of

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MODELS OF SANSKRITISATION

- Sanskrit follows Varna model, imitated as means to end.
So there are Brahmin model, Kshatriya, Vaisya & Sudra model.
Some pre-conditions like:
1) Imitated caste is superior.
2) Will to increase in social status
3) Must have close socio-cultural contacts with imitated class.
4) Consider upper caste as reference group.

Brahmin model

Ritual: fixing marriage on advice of Purohits, Pilgrimage, Kanyadan
Marriage: Pre-puberty marriage, No widow marriage, widows as bad omen
ostracement of women: Secondary position, Subservient to men because of menstrual
cycle: Give up alcohol, teetotalers, imitation of ideologies & values.

Kshatriya model - William Rowe discovered Sudra caste Nonias to form up
Give up widow remarriages, wore sacred thread, worship Durga,
festivals of MH, Khatris in Punjab, Kayasthas in UP,
Koliyas in UP labelled themselves as Kshatriyas.

Vaisya model - Oriented to commercial activities. Telis of Orissa
Banias of Gujarat to Patidars.

Sudra model: Laundry men of UP (west), Bhangis in Delhi.

Changes brought about as a consequence of contact with the western culture.

Legislation, courts, city, industrialization, Education, Agrarian, growth of nationalism, communication

WESTERNICATION

- Impact of British rule.
- Refers to changes in tech, institns, ideology & values of a non-western society for long period.

Main features:

- Simple concept (compared to Sanskrit)
- Changes in tech, ideology bcoz of British rule
- Increasing complex & many-layered complex.
- Impact of lifestyle - clothing, cars, painting.
- Acceleration bcoz of involvement of various sections.
- Connections - Christy.
- Gave birth to Revivalism, communalism, casteism.
- Westernism doesn't retard Skn, moreover more simultaneously
- Lower class prefer Wn as it is easy provides on par with others in educn, profession, politics.

EFFECTS OF WN

Immediate changes in tech, instns, values.
- Aspiration to various social reform
Western ideas - inspiration for freedom movement.
New style of life.
Picked up vices, deficiencies, evil practices of western people.

Limitns: Concepts Skn & Wn analysis social changes culturally, not structurally

Modernization: Represents ideologies & values of industrial, capitalist & democratic societies of West Europe & N. America
- Opposite is Agrarian, traditional.
- It is social transformation evolutionary, gradual & linear
- Components: 1) Technological
  2) Economic
  3) Political
  4) Social

3.work in twin branches of prehistory and protohistory.

4. Laid foundation for scientific study of prehistory

5. Established presence of middle upper palaeolihic and mesolithic stages in Indian prehistory

6.he put Kashmir valley on Paleolithic map

7. Discovered chalcolithic phase at inamgoan.

8. He had keen interest in just emerging new archaeology.

9.awarded padma bushan by GOI

10. His autobiography - born for archaeology ,published in 1978

Palaeolithic culture

3.1 Lower
Robert Bruce Foot was the first to discover a palaeolithic stone tool on India in 1863.

2.it got a boost only with the YALE CAMBRIDGE EXPEDITION in 1935 led by De Terra and Patterson. 3.Palaeolithic culture in India has

3 phases lower , middle, upper.

4. Lower Palaeolithic: sites.

5.Soan Valley is one of the imp,sites where chopper /chopping tools of pebbles and hand axes - cleavers are found together.

6.in Narmada valley at Hathnora a skeletal remains of HOMO ERECTUS/NARMADA MAN - the only skeletal remains from lower palaeolithic in India.

3.2 Middle
Middle Palaeolithic Culture:

1.H.D.Sankalia established the independent existence of this phase through excavations in Navasa,in 1956.

2.Flake tools were discovered in Maharashtra - valleys of Godavari and its tributaries, West Bengal , Madhya Pradesh and Bundelkhand region, Bekan valkey of UP.

3.Bhimbetka of MP , has different types of paintings on rock shelters and caves- EXCAVATED BY V.N.MISRA.

4. Tools : shift from core to flake tools resulted in smaller and lighter tools.

5. The material s used was orthoquartzite for hand axes and cleavers other tools were made on yellowish quartzite.

6.by this time man was living in caves,used fire and hunted in groups.

7. Tools - scrapers, borers , burins ,points, some hand axes ,cleavers, chopper,chopping tools and blades

Neolithic culture in India

- Characterized by domestication of plants and animals, sedentary life style, pottery and polishing of stone tools. Around 10,000 B.C.

- Neolithic cultures in India can be classified into the following geographical regions:

1. Northwestern region - Afghanistan & Pakistan-Mehargarh; mixed economy - farming + domestication of animals + hunting; earliest evidence of wheat and barley cultivation; sheep, cattle and goat domesticated; stone axes, grinding stones, mulers, microliths

2. Kashmir Valley - Burzahom, Gufkral; pit-dwellings; stone, bone and antler tool; long celts, stone points, bone tools like harpoons, arrowheads and harvesters; wild grains of wheat, barley, common pea and lentil

3. Belan Valley - Chopani-Mando, Koldihawa; cattle, sheep and goat; domestication of rice; chisels, celts and adzes; cord-impressed pottery

4. Ganga Valley - Chiand, Senuwar; rice, barley, lentil, field pea, millets; mud floors, pottery; celts, microliths, bone tools; semi-precious stone beads; sedentary life

5. North Eastern India - Cachar, Garo and Naga hills; shouldered celts, small axes; cord-impressed pottery; cultivation of yams and trao; stone and wooden memorials raised for the dead

6. South India - Nagarjunakonda, Sangakallu, Hallur, reddish brown pottery; stone axes, wedges, microliths and blade tools of quartz crystals; cultivation of Ragi, wheat, horsegram, green gram; cattle, goat, sheep, buffalo, ass, fowl, swine; ash mounds

INDUS VAL LEY CIVIL IZATION

5.1 GEOGRAPHICAL DI STRIBUTION-:

There are about 200 sites of Indus valley civilization discovered so far.

1) In the plains of indus &its tributaries

2) In the present day courses of ghagra river

3) Makran coast west to indus system

4) On banks of river narmada

5) Between ganga& yamuna river

IVC(Indus) extended from manda in jammu in north Daimabad in maharastra in south ,makran

coast in baluchistan in west Alamgirpur in meerut in U.P in east.Thus forming a triangle and its larger

than ancient egypt & mesopatomia. No other cultural zone in the 2nd &3rd millenium B.C. was as

large as IVC,

IVC has divided into 3 phases -:

1) Early phase of IVC is cities consists of Harappa(Punjab), Mohenjadaro & Chanhudaro(sindh), Lothal(Guj), Kalibangan (Raj),

2) Mature phase of IVC consists of Sutkajendar & Surkatoda are coastal cities, marked by citadel were urban centers.

3) Later phase of IVC consists of Rangpur & Rajtdi in Guj,

Environmental Conditions- :

1) Environment is more or less similar to present day climate with slightly heavy rainfall.

2) Either side of indus river was alluvial plain flooded by river waters

3) Other parts of IVC consists of fertile land

4) With resources of timber people used for constructing the settlements and numerous types of craft goods.

5) Environment include forests & vast patches of cultivated land ,

6) Forest supported large, middle, &medium sized animals ,

Decline of IVC- :

There is no agreement amongst the scholars on what probably caused the decline of Harappa Civilization. Many scholars have proposed theories about decline of IVC. They are:-

1) Natural Calamities theory-:

Archaeologists proposed silt depositional theory. According to this theory, Indus river was the main cause for decline of IVC. Because, flow of Indus is much larger than nile and it deposited huge amount of slit, which caused havoc & leading to the ruin of IVC.

2) Degeneration theory- : – Most accepted .

Fairsevis proposed this theory. According to this theory, the decline of IVC is due to inability of agriculturists to produce enough production to support population growth. The farmers lacked soil fertility & proper irrigation,

3) Invasion theory-:

Proposed by wheeler, According to this theory, IVC was destroyed by aryans and also the evidence of massacre supported this theory. In rig veda there was reference to fortresssness of dasas & dasyus.

4) Increase of aridity and drying up of Ghaggar- :

According to D.P.Agarwal , IVC was declined due to inc aridity and drying up of ghaggar. Acc to research conducted by U.S in India & Australia, also agreed that there was increase in arid conditions by 2nd millenium B.c.

5) Indus flow shifting-:

Lamrick believes that changes in the course of Indus river could be the cause of destruction of IVC. Indus is an unstable river system which keeps shifting in bed.

5.2 Social conditions of Indus Valley civilisation

*Economic activities:

- specialization was seen where people pursued different occupations.

- Abundance of fertile soil contributed to the progress of agriculture which was main occupation of people. Farmers grew wheat, barley,and peas and cotton.

- Domestication of animals and cattle was also in vogue.

- weavers were weaving cloth of wool and cotton, goldsmith made jewellery of gold, silver and Precious stones,

- potter's wheel was also in full use and they made their own characteristic pottery.

Remains of mohanjodaro demonstrate the existence of four main classes of people viz learned class of intellectual elite, warriors, traders and artisans, manual labourers.

*Trade and Commerce:-

- Within the country: They traded with maharastra, south india, saurastra and rajasthan.

- Outside the country: with sumeria, afghanisthan, baluchistan, iran, oman and central asia etc.

- they also practiced navigation on coasts and riverines.

- Mohenjao-daro was great inland port carrying on trade with sumer and egypt.

- Exports consisted of mainly cotton, wheat, and other local products.

*Religion:

- kings and mother goddess, trees ,~~lord shiva~~ Pasupati were also worshipped.

- No temples have been discovered and no other religious structures of any kind except the great bath has been found.

- Dead bodies were buried as well as cremated.

*Urban planning:

- Agricultural surplus gave momentum to trade and commerce, overflowing wealth of harappan culture.

- mohenjodaro and harappa were metropolitan centres and other were secondary importance, Towns include: chanhudaro, kalibangan, kot-diji, lothal, ranpur and surkotada.

- town planning is marked by uniformity in layout of towns, streets, stuctures, brick sizes and material used and drainage system,

- Harappan city was divided into many broad streets running at right angles both east-west and north-south. Streets were divided into many blocks,

- house planning includes an Open courtyard, entrance of house was oriented towards the streets,

- bathrooms at the corner of courtyard, depict importance they gave to hygiene and sanitation

- system of water supply and drainage were woked out in detail

soan Valley

1. Chopper, chopping tools , hand axes and flake tools were found in this valley

2. first existence of this was recognised in 1939 by H. de Terra of YaleUniversity and T.T. Paterson of Cambridge University .

3. they identified series of five terraces on the river Soan

4. put up Soan culture-sequence, comprising pre-Soan, Early Soan,Late Soan and Evolved Soan stages

5. pre soan is characterised by use of big flakes , There were heavily rolled and blunted pebbles of quartzite . they may have been naturally created as human workmanship is doubtful.

6. early soan comprised mostly chopper and chopping tools . They were crude and unsophisticated . There was coexistence of people with different tool techs'.

7. late soan comprised of levellosian tools, They were lighter and neater but similar to pre and early soan . There were more flakes, few blades

8. evolved soan comprised of clactonian flakes and some blades . It resembled acheulian

9. some important places in soan region are potwar platau ,plateaus, slopes, rivers ,rajasthan , gujarat and ....it had glacial climate

Contribution of tribal cultures to Indian civilisation

• A study of various stages of prehistory reveals that the Indian tribal popln has been participating in the dynamics of mainstream social and cultural evolution from the very beginning.

• It is clear from archeological records that the aboriginal Indian population was predominantly Tribal and they constituted the basic social matrix of India

• Later, migration of foreign tribes into mainland India. Migration can alone account for the complex and diverse racial types within India as there is no paleontological evidence of substantiating their evolution.

• The IVC is the ingenious work of the Indian tribes.

• Later invasion of Aryan tribes and their amalgamation into Indian society and establishment of Vedic civilization.

• Later Vedic period and interaction between Aboriginal and Aryan tribes i.e. Aryanisation of Indian Tribes and Tribalisation of Aryan people.

• Mention of Indian tribes in ancient Indian texts (Panchatantra, Kathasaritsagara, Vishnu Purana, Harsha Charitra) and epics (Ramayana and Mahabharatha) is a testimony of the fact of their proactive role in gradual evolution of Indian society and culture.

• Examples :

o Mention of Sabaras or Saoras in Aitreya Brahmana

o Kinnaras and Kiratas in ancient texts

o Ekalavya (Mahabharata) – Bhil tribe

o Mundas and Nagar tribes are said to have fought alongside the Kauravas at Kurukshetra war.

o Bhima married Hidimba a tribal lady

o Mention of Arjuna marrying Chitrangada, a Naga princess

• Tribal folklore contain anecdotes and legends from hindu epics like Ramayana and Mahabharata

• Example: the Gonds consider themselves descendants of Ravana and Mundas consider themselves descendants of Manu.

• Thus, tribal popln has contributed enormously to the nation's pre-historic and historic development and Indian civilization has been enriched with the dynamic participation of these ancient inhabitants of the sub-continent.

Material	Source
Gold	Afghanistan, Persia, Karnataka
Silver	Afghanistan, Iran
Copper	Baluchistan & Khetri(Rajasthan)
Tin	Afghanistan, Central Asia
Agates	Western India
Chalcedony	Saurashtra
Lead	Rajasthan, South India, Afghanistan, Iran
Lapis Lazuli	Badakashan (N. Afghanistan)
Turquoise	Central Asia, Iran
Amethyst	Maharashtra
Jade	Central Asia
Carnelian	Saurashtra

RAMAPITHECUS

1.Ramapithecus, an extinct group of primates that lived from about 12 to 14 million years ago, for a time regarded as a possible ancestor of Australopithecus and, therefore, of modern humans.

2.Lewis (1934) first recognized and named Ramapithecus brevirostris, the Rama's 'short-faced ape' and placed it in theHominidae, the family to which all bipedal Australopithecines and we belong.

3.Fossils of Ramapithecus were discovered in N India(siwalikhs) and in E Africa, beginning in 1932.

4.Although it was generally an apelike creature, Ramapithecus was considered a possible human ancestor on the basis of the reconstructed jaw and dental characteristics of fragmentary fossils.

5. A complete jaw discovered in 1976 was clearly nonhominid, however, and Ramapithecus is now regarded by many as a member of Sivapithecus, a genus considered to be an ancestor of the orangutan.

6.Possible ancestors to these Middle to Late Miocene Sivapithecines and Ramapithecines were the African Dryopithecines, which may have arrived in southern Asia during the Early Miocene.

Belan Valley - River Belan flows East to West along edge of Vindhyan Plateau outcrop. Tributary of Tons.
- Area covered with thick forest of teak & bamboo.
Favorite hunting grounds of early stone age people.
→ Indicate transition from (3 stages) food gathering stage to food producing stage.
Ex: Chopani - Mando, Koldihawa, Mahagara (only Neolithic)
Earliest evidence for use of pottery in world. Three fold cultural sequence (Neo, chalco, Iron).

Neolithic culture of B.V shows dwpd / sedentary life, specialised tools, Cultivation of domesticated rice / cattle.
- Emerged as earliest rice farming community (6000 BC).
Transition clearly documented. -25-

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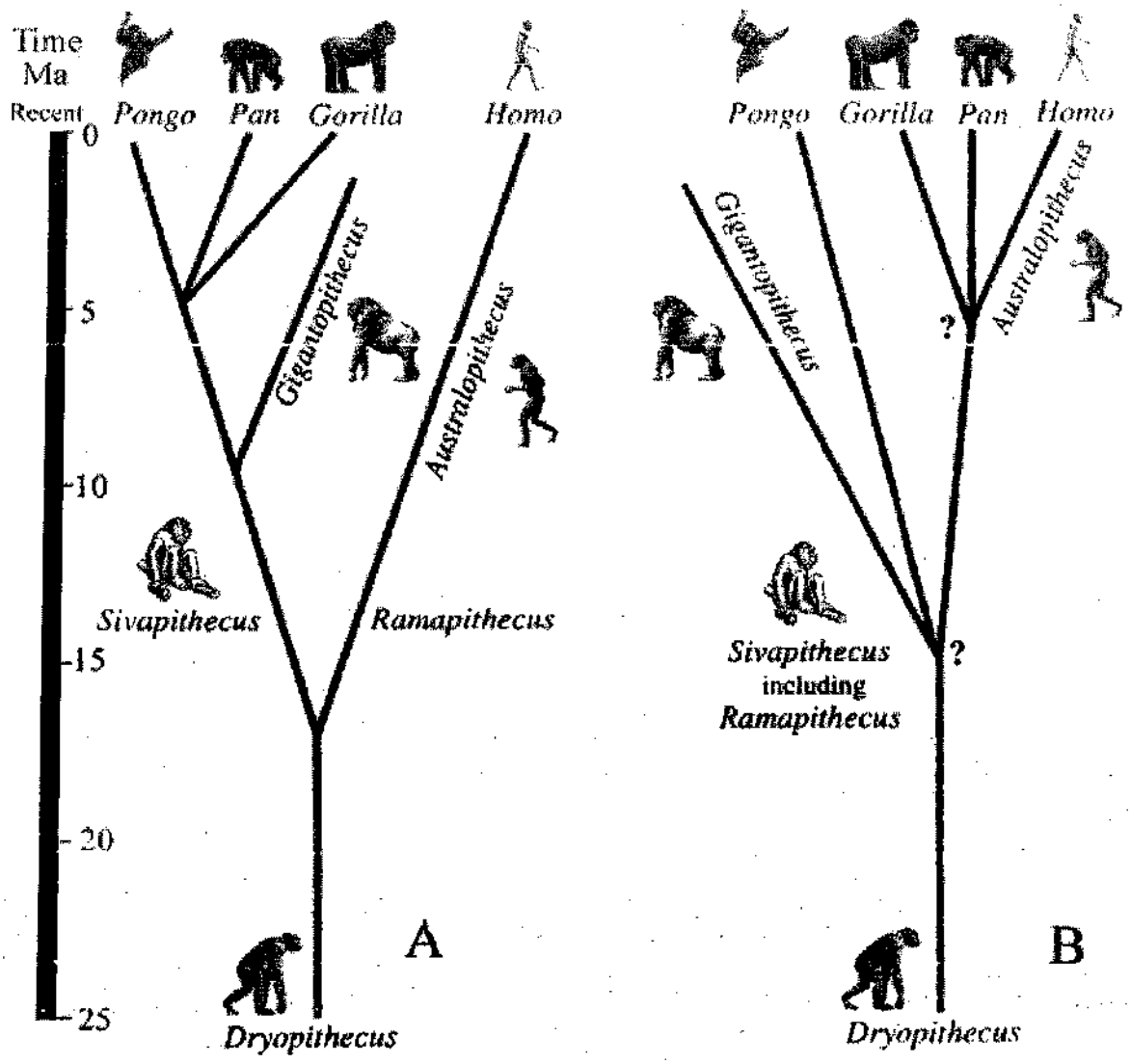
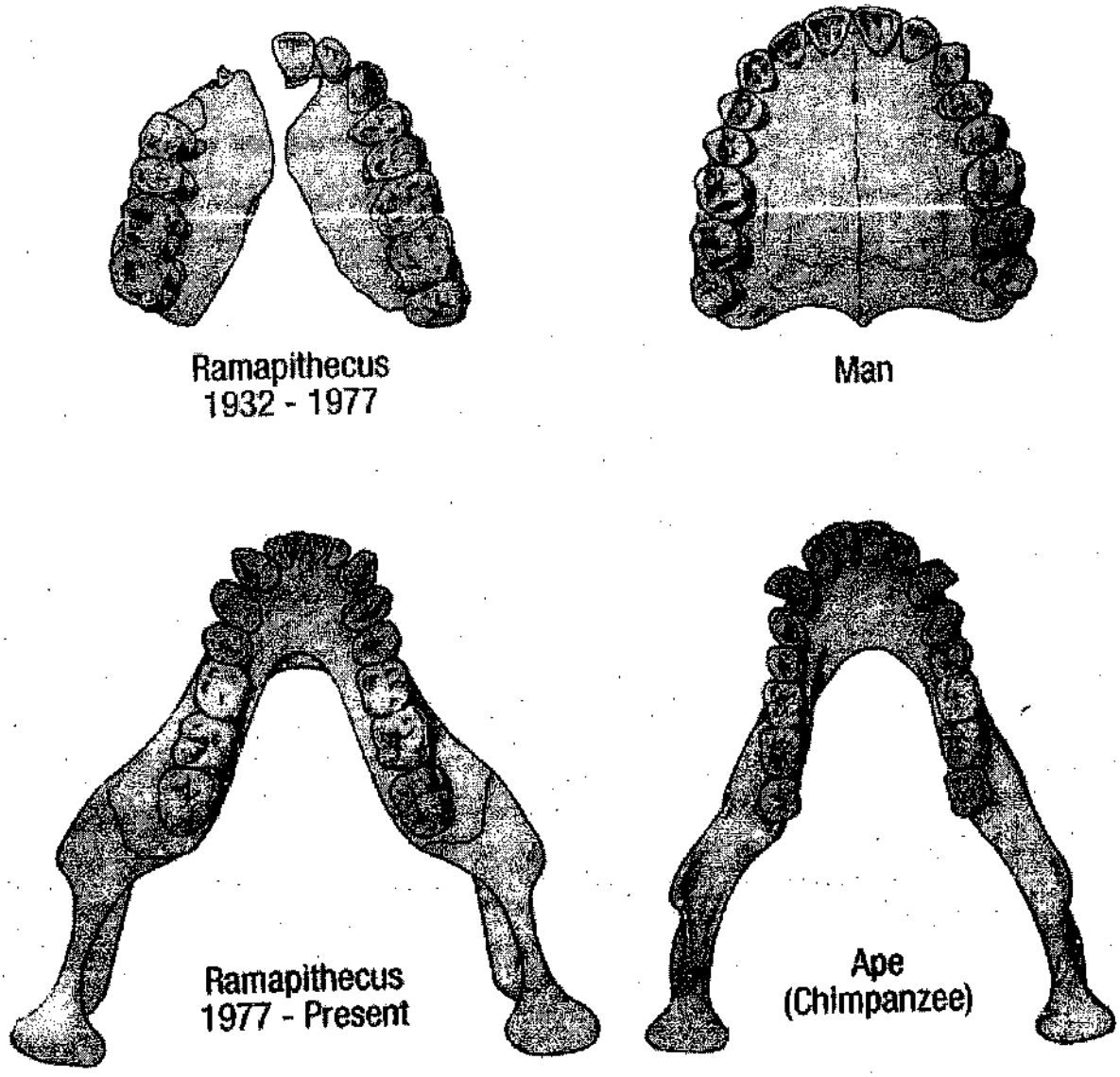


Phylogenetic placement of Ramapithecus, (A) in the 1970's and (B) today (modifi ed after Kennedy 2003



Ramapithecus. Some textbooks still claim that *Ramapithecus* is man's ancestor, an intermediate between man and some ape like ancestor. This mistaken belief resulted from piecing together, in 1932, fragments of upper teeth and bones into the two large pieces shown in the upper left. This was done so the shape of the jaw resembled the parabolic arch of man, shown in the upper right. In 1977, a complete lower jaw of *Ramapithecus* was found. The true shape of the jaw was not parabolic, but rather U-shaped, distinctive of apes.

Sivapithecus

1. Belonged to middle Miocene, around 13 mya. Found in Siwalik Hills of India and Pakistan.

2. Was probably a good-sized hominoid, ranging in size from 70-150lb

3. Probably inhabited a mostly arboreal niche. Its locomotion was ape-like, in the sense that it displayed some suspensory abilities - brachiation.

4. The front teeth, especially upper central incisors are quite large, while the canine is fairly good-sized, 5.However, there are some discrepancies in canine size among Sivapithecus, partly because some species were larger but mostly because of considerable sexual dimorphism within the same species.

6. In the back tooth row, molars are large, flat wearing and thick-enameled - most distinctive aspect of Sivapithecus. These indicate a tough diet of nuts and fruits with hard rinds.

7. In diet, like other hominoids, Sivapithecus was probably a fruit eater.

8. Facial remains have concave profiles and projecting incisors - remarkably resembling the modern orang.

9. Life history pattern with a prolonged growth and maturation period, was similar to that of modern great apes.

10. More complete specimens are dentally very similar to "Ramapithecus". Hence researches now simply lump both of them.

NARMADA MAN

1. THe first broken skull of homo erectus of its kind in india was discovered by Dr.Arun sonakia on 5th december 1982 in middle of narmada valley in hathnora madhya pradesh,and the study revealed that narmada man was a homo erectus i.e.archaic man.

2. it is most ancient human remnant so far discovered in india subcontinent.

3. it was discovered in-situ which allow a precise dertermination of stratigraphic,palaeontological and cultural context. all attribute to moddle pleistocene(around 5,00,000 years ago).

4. narmada man represented ealiest form of homo sapiens,

accornding to Dr.Anek Ram Sankyan

1. narmada valley could have been the centre of human evolution. and narmada man discovery points towards the posiibility that the originof african and european stone age culture was the narmada man.

2. narmada man was different from extinct african homo erectus as well as from the european neanderthals and western archaic homo sapiens.

3.narmada valley with its central location between asia, africa and european land masses could have quite a suitable place for human origin and thereafter for easy dispersal across the continents of old world.

4. modern man had closest resembling ancestor with narmada manand their is likelihood that modern man had its origin here and migrated elsewhere from here.

5. narmada man could not have come from africa as he was distinct in features from him.african man had small head and was nearer to ape than madern man, narmada man was pigymy-sized with large head and was much closer version of modern man.

6. there are no homind fossil clavicle has so far been reported from asia except the one in narmada valley.

Concept of Ethno-Archaelogy

Archaelogists study past societies primarly through their material remains like buildings, tools,artifacts and constitute as a material culture from former societies, But, the problem is how to interpret the material culturein human terms, At this juncture, Archaelogy works overlap with ethnography. So, Archaelogists to deal with this problem have developed new concept Ethno-Archaelogy. EthnoArchaelogy, similar to Ethnography but with specific purpose of understanding how such societies use material culture.

Ethno-Archaelogy can be defined as "the study of contemporary cultures with a view to understanding the behavioral relationships which underline the production of material culture, Ethno-Archaelogy was one of the most significant recent developments in Anthropological discipline.

Significance of Ethno-Archaelogy-:

Archaelogy record can only be understood,if we know how it came & how it formed. Formtion process are now a major focus of study, Ethno-Archaelogy , improve in understanding the Archaeloical record,

Eg: Study of Butchery practices among the Eskimo of Alaska undertaken by lewis Binford, provided him new ideas of how Archaelogy have been formed.

Ethno-Archaelogy emphasis more on explanation. Explaining how the Archaelogical record was formed & what excavated structure & artifacts might means in terms of human behavior. Ethno-Archaelogy was nothing new,as Anthropologists had already studied the American indians & Australian Aborigines since the 19th century. But, Archaelogical focus was the new one.

Ethno-Archaelogy is an indirect approach of understanding any past society.

Ethno-Archaelogy evidence focus on both general & specific questions.

At general level, Ethno-Archaelogy people tend to use materials which are easily available & abundant. But materials which have to reuse & carry with them require time to invest and effort into making implementations. The abundant materials does not have an intrinsic importance in culture.

Ethno-Archaelogy helps in identifying the function of a particular artifact. But it should be limited to cases, where there is demonstrable continuity of Archaelogical culture & modern society. Ethno-Archaelogical research is used to understand technology,social,political & economic aspects of past society.

Difference between new & old Archaelogy is , where old archaelogy was purely descriptive where as new incorporated 3 perspectives:

General Systems approach
Interpretive analysis
Logic-Deductive reasoning

Conclusion : Ethno-Archaelogy is the methodological manifestation of logic-deductive reasoning in archaelogy & anthropological discipline.

Risleys Classification

Herbert Hope Risley was a British ethnographer. In 1890, he attempted the racial classification of India and conducted the study on the basis of **Anthropomorphic Technique.** Published report in 1915 in '**The Peoples of India**'. Risley classified Indian population into **seven racial types.**

Turko – Iranian Type

- broad head, medium nose
- fairly tall
- Plentiful hair on the face
- eyes are generally dark
- fair complexion
- Baluchistan Province.
- represented by Baluchis and Afghans.

Indo – Aryan Type:

- long head
- long nose,
- Fair complexion and have dark coloured eyes
- live in the regions of Rajasthan, Patna, Punjab and the valley of Kashmir

Scythio – Dravidian Type

- medium to broad head
- nose is medium
- Fair complexion.
- Scanty hair on the face and body.
- Stature is medium.
- larger heads, flatter faces, higher noses and shorter stature.
- Gujarat and Coorg regions.

Aryo – Dravidian Type

- long heads with tendency towards medium
- Skin colour varies from light brown to dark
- Nose is medium but broad
- shorter and dark nose.
- Uttar-Pradesh, Rajputna, Bihar.
- inter-mixture of male Aryans and female Dravidians.
- broad head with tendency towards medium

Mongolo – Dravidian or Bengali Type

- nose is medium.
- skin colour is dark.

- plentiful facial hair.
- Stature is medium and short sometimes.
- broad heads.

Mongolian Type:

- broad head and nose varies from fine to broad
- Stature is short or below medium
- Oblique eyes showing epicanthic fold
- skin color is dark
- Scanty body with hair on the face
- in and around Assam Nepal and Burma.

Dravidian Type

- short statured people.
- Long head and Nose is broad
- depression seen at the root of nose
- Skin colour is very dark and dark coloured eyes
- ***true aborigines of India***
- Hair is dark in colour and tends to curl.
- from ceylon to ganges covering whole south-eastern India

Factors for high population growth in India

• Excess of Birth rate over death rate - Death rate has been declining in India at a greater rate as compared to reduction in Birth rate resulting in a net addition of population, The decrease in death rate can be attributed to advancement in medical science thereby reducing deaths due to diseases like malaria, dengue, TB, Cholera, plague, small pox, etc

o Improved communication network resulting in greater access to populations to medical facilities,

o reduction / elimination of famines due to better management of food supplies eg: buffer stocks, advancements in agriculture, green revolution, etc,

• Other factors are

o Child marriage and Early marriage especially of females

o Lack of conscious family planning

o Low literacy rate especially among females. (Female 64.6% ; Male 80.9% ; overall 73% as per Census 2011)

o Prevalence of largely peaceful conditions with no major events such as war, conflicts and disasters claiming large number of lives.

• Indian population has been growing at decadal rate ranging from about 13% to 25 % since independence with the maximum being 24.8% during 1961-71. Subsequently the population of India has been on a growing at a reducing growth rate increase with the latest (census 2011) decadal growth rate being 17.69%.

• It is notable to state that it is for the 1st time since 1921 that the population of India has shown a declining trend in terms absolute numbers added,

POPULATION CONTROL IN INDIA

1.India is first among the countries which adopted an official family planning programme, as early as 1950. However, sixty four years later this has not prevented the population touching the one billion mark.

2.The problem, though very complex, can be discussed under two headings:
(i) the available methods for contraception and
(ii) the users. It will be evident soon that it is much easier to discuss the former rather than the latter

3.A careful choice has to be made among the current available methods, depending on the gender, country, socio-religious and cultural practices

4.the most accepted methods are the two terminal methods, vasectomy in the case of the male, and
tubectomy in the case of the female

5.the most accepted methods are the two terminal methods, vasectomy in the case of the male, and
tubectomy in the case of the female. These are methods of choice for all those who have completed their family size and to use them is a conscious decision made by the couple. The next most
Commonly used methods are the barrier methods, still popular in spite of a high failure rate. The other methods such as the use of contraceptive pills, intrauterine devices and injectable are used by a relatively small percentage of the population.

6.It is also evident that except for the barrier method and vasectomy there are no methods available for male contraception, in contrast to the variety of methods available and in use for the female

7.The concept of reproductive health recognizes the diversity of the special health needs of women before, during, and beyond child bearing age, as well as the needs of men and the quality of life of the people involved. Considering this new emphasis, it is evident that population control programmes and reproductive health go hand in hand and are interdependent

8.what is wrong with our population control programme is that unless the status of women in society is improved there is no hope of curtailing our population growth. The woman alone should decide what method to choose, when to choose and how many children she wishes to have. Her status in society is the key to the success of the population control programme in India.

9.India's population growth is a cause of worry, but the problem is not one without solutions. But regulations will not help solve the problem. The sense of responsibility should come from within every individual. While the educated male should change his attitude towards his

female counterpart, granting her the dignity which is due to her, there is also an urgent need to change the status of the millions of underprivileged, illiterate women who are discriminated. Unless they are involved in the decision making process, there is little hope for the future.

B.S.Guha's classification

1.majumdar defines race as-a groupof people who by their possession of a no. Of physical traits can be distinguished from others even if these biological groups are widely scattered in a population.

2.India being a heterogeneous nation has accommodated varies racial elements. Hence racial classification of Indian population is a tedious task. However a first such attempt was made by Risley in 1915.

3.Guha presented his classification based on scientific criteria.

4.his classification is based on the anthropometric survey conducted as part of 1931 census. Because of his scientific approach it is most accepted classification.

5. Negrito - kadars,nagas. Contemporary of negroid stock.

6.proto-australoid-munda,ho. Posses features of aboriginal tribes of Australia.

7.mongoloid . He subdivided it into palaeo-long and broad headed.lepchas. tibeto mongoloid - long and flat face.tibetians.

8.Mediterranean-divided into three-a.palaeo . Nayars of kerala.

B. Mediterranean.nambhudri brahmiof cochin.

C.oriental.baniyas of rajputana.

9.western brachycephals-subdivided into three.a.alpinoid-kayasta of bengal. B.dinaric .coorgs. c.armenoid. Bengali vaidyas.

10.nordic-patans across central india.

He has been criticized on two accounts a. Undue importance of negrito elements. B. Source of all racial groups in india have been traced outside india.

Caste system in india-structure and characteristics, dominant caste, caste mobility, future of caste system, jajmani system, tribe caste continuum

16.1 Caste Characteristics

Caste System In India

Caste system has been derived from portugese caste, meaning race, lineage. Caste is referred to ideology of social stratification in indian society. Caste have been originated in the 2nd/1st millenium B.C. and was largely in place about 500 A.D.

Caste - a form of social stratification characterised by endogamy, non-commensality & hereditary occupations.

Portuguese - Casta - group.

Locally JATI

- Membership only by birth.

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In India, the caste principle is religious: castes are ranked in accordance with the degree of ritual purity ascribed to its members & to their activities(David Jary & Julia Jary in dictionary of Sociology).

Characteristics of Caste-:

Caste system is highly complex in india. According to D.G.S. Ghurye an attempt to describe caste is bound to fail, because of complexity of phenomenon. He describes 6 main characteristics of caste in his work " Caste & Race in India".

1) Caste has a name-:

Castes are names, there is no castes without unnamed. Castes help in maintaining identity & boundaries. They are names according to their occupational, ancestral region or places and nas their own identification like dress,,decoration etc. Tracing of geneological is not possible.

2) Caste membership is by ascription-:

Caste membership is by birth,inherent & permanent.It is a closed unit that is ascribed by a recruitment and even person change his occupation caste membership won't undergo any change. Thus caste membership is hereditary and compulsory and not a matter of choice. However, there are no purely closed castes.

3) Caste- As a segmental division of society-:

Hindu society is a caste ridden society and it divided into number of segments called castes. It is not a homogeneous society and it has a well defined boundary of their own.Status of individual is determined by his birth and not by selection nor accomplishments. Caste membership is unchangeable, unacquirable, unattainable, non transferable. Caste has own way of life and also it has their own customs,traditions etc.

4) Caste – As Hierarchial Division of society-:

Hindu society is divided into graditional one and divided into several small groups called castes & Sub-castes, Highness and lowness is associated with gradation. Brahmans are at the top of the hierarchy and are called as pure,supreme , superior. The degraded castes are called as untouchables occupies the l;ast postiion of hierarchy.

5) Restrictions on Marriages-:

Caste is an endogamous group and every individual in his caste has to marry within his or her group. Even at present intermarriage have not become any popular and violation of rule of endogamy was strictly in older days. The rule of endogamy is close in breeding Hutton regards endogamy as very essence of the caste system.Exception of endogamy is seen in Malabar & Hills of punjab.

Caste also supports Exogamy Marriage.

Restrictions on occupational choice in caste-ridden society, there is gtradation of occupation also. Some occupations are considered to be superior and some degraded & inferior. Every caste has their specific occupation and almost hereditary.

6) Restrictions on feeding & Social Intercourse-:

Caste system has imposed certain restrictions on food habits .In north india, Brahmin would accept "Pakka " food(prepared in ghee) and also

Features of Caste System

1) Socio-religious hierarchy
2) Endogamy
3) Hereditary occupation
4) Restrictions on food & social intercourse
5) Distinctn in custom, dress & speech

- Caste tries to isolate itself.
- High degree of role of summation.

Kaehacha(prepared with the use of water), but wont accept Kacheba(prepered by inferior castes).

Idea of pollution makes clear about restrictions on social relations. It means a touch of a lower caste man would pollute a man of higher caste. Tiyan was explained to maintain a distance from Brahmins.

7) Social & Religious disabilities-:

In the traditional caste society, lower caste people ssuffered from cewrtain civil or social and religious disabilities. Generally, Lower castes people are made to l;ive in outskirts. The reason was that their bodies would caste too long shadows, if they falls on brahmins it make them impure.

8) Caste Panchayat and its functions-:

In Olden days, every village have its own caste panchayat for every caste. It consists of five choosen senior members who enjoy much privelage and respect. They perform many functions-:

Make the members to comply with the rules & regulation in settling caste disputes.
Gives punishment who violates caste rules.

16.2 Theories of origin of caste - Highly complex origin, exclusively Indian phenomena.

The origin of caste cannot be traced to an exact point of time or source .There are various theories which deal with origin of caste system in India. - no comparable instn can be seen elsewhere.

Traditional theory

According to this theory, Brahma, the creator the universe created the caste system. Different castes were born out of various body parts of Brahma. According to Purushasukta hymn of Rigveda, from his mouth came the Brahmins, from hands the Kshatriya, from stomach the Vaishyas and so on. People belonging to different castes then function as per the source of their origin. In ancient India, various sub-castes were born out of these castes and this has received a classical interpretation in the account of Manu. The theory has been criticized for its being a supernatural theory and for its base being just divine.

2.Political theory/Brahmanical theory - Abbe Dubois.

According to this theory, the Brahmins wanted to have a full control over the society in order to curb and rule them. So, their political interest created a caste system in India. Abbe Dubois, a French scholar, originally put forward this theory that was also supported by Indian thinkers such as Dr. Ghurye.

3.Religious theory

It is believed that various religious customs had given a birth to the caste system in India. People connected to religion like Kings and Brahmins were given higher positions. Different people used to perform different tasks for the administration of the ruler that later on became the basis of caste system.

Along with this, restriction on food habits had led to the development of caste system. Earlier there were no such restrictions on taking food with others as people used to believe their origin was from one ancestor. But as they started worshipping different Gods, their food habits changed. This laid the foundation of caste system in India.

- The spirit of caste in India unites the three tendencies of i) Repulsion ii) Hierarchy iii) Heriditary specialisatn.
- Caste system contributes to CULTURAL PLURALISM.
- Caste / groups are interdependent.

Occupational theory Bougle - caste origin from hereditary specialisation.

Nesfield originally gave the name occupational theory, according to which castes in India developed as per the occupation of a person. Concept of superior and inferior caste also came with this as some persons were doing superior jobs and some were into lower kinds of jobs. All those people who were doing the task of purohits were superior and they were the ones who used to do specialization. Superior caste with time grouped into Brahmins. Similarly, other groups were also formed leading to different castes in India.

Evolutionary theory

According to Denzil Ibbesten Caste system is just like other social institution and developed through the process of evolution.Factors which contributed to it were purity of blood, devotion to a particular profession,theory of karma, conquests of one army by the other , geographical location and isolation.

Manu theory

Professor Hutton in his census report propounded this theory. The caste system was there in India before Aryans but Aryans made caste system clearer by enforcing this on everybody. In India, there was a fear of touching or coming in contact with strangers as touching might lead to either good or bad. So people started restraining themselves from others and this gave rise to restrictions regarding eating habits.

Racial theory of Caste - N.K. Dutt.

Herbert Risley proposed that caste came into existance due to clash of cultures and contact of races.this theorey was also supported by Ghurye,Majumdar, Westermark and others.

Risley mentioned 6 processes of development of caste system

a .Change in traditional occupation

b.migration

c.customary changes

d.preservation of old practices

e.tribals getting into folds of Hinduism

f. Role of religious enthusiasts.-creation of sects by preaching their own ideology.example Kabir Das.

Theory of cultural integration:

Proposed by Sarat Chandra Roy ,caste is an outcome of the interaction between the Indo Aryans ,varna system on one hand and the tribal system of the Dravidian on the other.

It is believed that caste system in India is not a result of one individual theory or factor but this is the result of several factors.

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VARNA & CASTE

- Varna & Jati both are different, today (Hindu society).
- Caste - fixed occupations, endogamy.
- Jati - sanskrit word (Jan) - By birth, Varna - Colour.
- Caste system 1) theoretically evolved from VARNA.
- Essentially independent but 2) later fused together.
- 3) Untouchables were outside Varna System (only 4).

Varna model only 5) provides a framework within which the innumerable variations of castes throughout India are found. 4) Clear cut hierarchy in Varna.

But their is vagueness in Caste hierarchy.

In Varna only four ~~Cas~~ categories, but in Caste - many. (Includes Harijans)

→ Varna refers to broader term - category.

- Varna framework remains more or same throughout India But caste vary from region to region & SD do their Social Status.
- Varna includes Cask and caste has further sub-castes.
  - Varna is a conceptual scheme, whereas caste is a reality in Indian society.

Dominant caste - which wields economic or political power. a fairly high position in hierarchy.

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- Its study is essential to understand rural society of India.

16.3 Dominant Caste

- Put forward by M.N. Srinivas in his research paper Dominant Caste in Rampura in 1959.
- Explains the phenomenon of power in rural India.
- Characteristics of dominant caste as per MN Srinivas :-
  - o Caste must own a sizable amount of cultivable land
  - o Must be considerable in numerical strength
  - o Must enjoy a high place in local caste hierarchy.

- enjoys all the elements of dominance.
- Ritually superior
- They have large followers
- Involve in dispute settlement. Caste & village councils.

- Traditionally the land owning castes were the dominant castes
- However in today's society ownership of land, numerical strength and high place in caste hierarchy are no longer the only determining factors of dominant caste. Jurisdiction over other castes.
- Western education, jobs in administration, political clout and contacts are the additional factors determining dominant caste.
- The introductions of universal adult suffrage, panchyayati raj, reservation for SC's, ST's and OBC's in state and central bodies has changed the equations of dominant caste.
- Further due to improvements in transport and communication systems village level dominance is meaningless. For a caste to be called a dominant caste it must have dominance spread over a region or vast contagious tract.
- Dominant caste usually keeps distance from others in the village, considers itself the watchdog of culture, sets norms for behavior, settles disputes through village and caste councils, etc
- S.C. Dube and Peter Gardner argue that there can be a dominant caste only if power is diffused in the caste and there is no inequality of wealth, prestige and power amongst members of the caste. Hence in the absence of the above Dube says that the power structure can be better understood through dominant individuals or dominant factions.
- MN Srininvas says that most of the time the dominant individuals or factions are from the the dominant caste itself.
- The dominant castes play a important role in popular participation in implementation of welfare schemes, schemes for economic development, etc through democratic institutions due to their ability to control and manipulate these institutions. Thus the political process and economic development at the micro and meso levels carry the stamp of the respective dominant castes.

Role: 1) 2) 3)

16.4 JAJMANI SYSTEM

1. Wiser was the first socialogist to use word jajmani system for intercaste and inter familial system. he discribed it in " hindhu jajmani system 1936" based on study in karimpur village of U.p.

1) 2) 3) 4)

2. jajman or jijman means for land owning casting and kamin for serving group. jajmani refers to person performing yagna in vedic literature(he is termed as yajaman) intially jajmani system

5) 6)

Enforcement - Consensus
- Coercion.

- Characteristic Order of interdependence.
- These are links b/w families rather than caste
- Relationship is Durable, Exclusive, Multiple.
- Jajman- refers to client, JAJMANI - Relationship

wass studied with reference to relation between jajman and purohith but later other serving caste were also added to list of kamin.

3. various case studies in india on jajmani system indicate that it is sub continental rural phenomemom with certain similar or general features with different nomencleture.

4. for Majumdar though it mostly prevails in rural india it was universal in urban and rural india in pre-british times. He studied working of jajmani system had presented in "caste and communication in a indian village 1962"

the following are generalised features of jajmani system-

1. it is relation between landowning and arisen caste, the landlord could be rajputs, brahmin, reddy, okkalingas or even backward communities.

2. jajmani relation between fixed families involves economic rights that cannot be transfered to other families. but Majumdar studied in lucknow indicated that on mutual agreement rights can be transfered.if a jajmani family splits rights are distributed among sons of commom family.

3. payments are generally in kind i.e.,food grains alongg with free residence, financial help etc to kamins. jajman protects the kamin in troubles and help in their survival.

4 Beidelman brought out the elements of dependence of one caste over the other.according to him kaminhave more than one family in village or no.of village to serve, on other hand landlords have a limited choice.

FUNCTIONS OF JAJMANI SYSTEM ACCORNDING DIFFERENT ANTHROPOLOGIST

1. this system maintains and regulates division of labour and economic inter dependence of caste- EDMAND LEECH.

2. this system serves to maintain indian villeges as a self sufficient community- WISER

3. It distrubutes agricultural produce in exchange of minial and craft services- HERALD GOULD.

4. it maintains the prestige of upper caste- BEIDELMAN

5. it provides stable labour supply- OSCAR LEWI.

EXPLOIATATIVE ELEMENTS OF JAJMANNI SYSTEM

1. it has been economic system of consisting of both exploitative and protective elements.

according to beidelman kamins were exploited by jajmans through lesser payments and cohersions.

2. majumdar refers to emergence of bonded labour from downward exploitation.

3. for oscar lewi jajmani system does not give oppertunity for the kaminto escape the cohersion of jajmani on other hand economic dependence of kamin on jajman increased rural poverty in

Change & Continuity :- Supplanted becoz of introduction of money.
- modern markets, transportation
- Cash crops not included in Jajmani
- Urban contact - requires money.
- Power of local dominant caste decreased.
- Coercive elements reduced.
- Government supportive measures.

- Continued still in interior parts, isolated areas.
- Ritualistic aspects still under Jajmani
- Patron protection, faction struggles still interdependence.

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Linguistic elements in Indian Population

- G.A Garrison conducted linguistic survey - 1927
- 179 languages, 554 dialects.
- Classified six (6) families:

i) **AUSTRIC** (Proto Australoid, Australoid) - Earliest language
   a) Austranisian - Not in India.
   b) Austro - Asiatic - Only Indian? context.
      - Mon - Khmer - Mon (Burma), Khmer (Vietnam)
      - Munda - largest - Santhali, Mundari, Kuruku.

ii) **KAREN** - Karen tribe, Burma.
   Not in India.

) **MAN** - China, Indo - China (Not in India).

t) **TIBETO - CHINESE** - a) Tibeto Himalayan - Ladakhi, Balti, Tibetan
   b) North Assam - Aka, Dafla, Mishmi
   c) Assam - Burmese - in Naga hills, Garo hills.

:) **DRAVIDIAN** - a) South - Tamil, Kannada, Malu, Tulu
   b) Central - Telugu, Gondi.
   c) North - Malti, Oraon, Brahui, Kurukh.

.) **INDO - EUROPEAN** - Outside (came from) India.
   a) Iranian - in Persia
   b) Dardic / Paisacha - Sindhi, Kashmir languages
   c) Indo Aryan - Hindi, Sanskrit, Punjabi.
      - Outer
      - Inner
        - Central
        - Pahari
      - Intermediate
      - Sub branches

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Cultural traits should be seen in continuum.
Problem of Ethnographers to discriminate b/w Tribe & caste.

Group hinduistic religious practices / beliefs - CASTE.
" animistic practices - TRIBE

- Problem to develop a one way defn for TRIBE & CASTE.

following - distinctn b/w Caste / Tribe :

i) Social factors: Interpersonal relationships - Tribes - Kinship based
Caste - Sitituation requirement based
occupation based.
Tribe - egalitarian.
Caste - hierarchy - Rich, poor.

ii) Political factors: Land-Clan nexus in tribal societies.
Incorporation of new groups - Quick in TRIBES
" " " " - Slow in CASTE.
Tribal societies are more segmentary
Caste societies are Organic.

iii) Economic factors: Tribes - Shifting cultivn, less surplus, ↓ accumuln
Caste - Sedentary. more surplus, ↑ accumuln.

iv) Ritual factors: Tribes - × scriptures, so less eloborate.
Caste - ✓ scriptures, eloborate, specialised.

v Psychological factors: Tribes - Direct satisfcn - sex, food,
Caste - Ambivalent.

TRIBES STAGES OF CULTURAL DVPT

Class I - Purest of pure, religion characteristic alive, share things, honest, isolated geography

Class II - Contact with plains, group live in village, don't share, individualistic less honest, complex.

Class - III - largest section, peculiar state of transition, backward Hindus, exposed to influences of economic / socio-cultural forces.
Affected by british policies - Bonded slaves, uprooted from their habitats.

Class IV - Great Bhil, Naga, Gond Rajas - Retain old tribal names.
Adopted full Hindu faith, modernised, secured benefits of civilizn, without any injury to themselves.

india.

4. for M.N.Srinivas the exploitation is not only downward but also upward as well.his study in mysore pointed at the refusal of kamin to serve the jajman who intern persuates the kamin for service.

5. Herald Gould appionts that kamin are not totally dependent on jajamn as they can sell their services to other families and villages.

with the rigidity of caste system reducing jajmani system also lost its sheen, modern agriculture , emergence of market economy provide a wayout for both kamin and jajman.kamins found better opportunity and income in urban areas and jajman found a range of products to choose from. At the same time governmenbt policies such as land reform and abolotion of jamindar was a blow to jajmani system, promoting education of lower caste wellfare scheme, employment opportunities had everlasting blow to jajmani system. hence it can be summed up that currntly the system is found in traces as a relic of past.

16.5 Tribe- Caste Continuum-:

The concept of continuum was first discovered by Redfield in "The folk culture of yucatan(1941)". He found number of similarities & overlapping in rural & urban life , while working in mexico. He found that it is difficult to draw a similarities between folk & urban, & also explained that it was not always prudent to view the two segments of the society as completely disjunctive entities. Continuity of cultural traits observed in such a dichotomous scheme should be viewed in terms of continuum.

Much before Redfield pinpoint, Indian Ethno-Graphers were grappling with the problem of discriminating between tribe & caste. The problem was identified for the first time at the end of 19th century, when census have began under British supervision. The census included both population & classification of concept into categories as tribes, castes, sects & even described Jats & ahirs as tribes. When Hutton took over as head of the census operations, academic rigor was applied. The difference between tribes & caste has became an academic issue from 1931 onwards. If a group to be shown clearly Hindu in terms of religious, beliefs,political & ecological factors were of secondary important.

Andre Betelle(1974) explained difference between Tribe & caste in sociologists point of view. There is relative isolation of tribes with castes. There are 3 facets-:

1) Geographical Isolation-: Tribes are concentrated in areas more or less accessible. Tribe is a word within it having few external socialties,where as caste a large whole being linked by multifarious tribes with other castes.
3) Language(or) Dialects-: Tribes speak a variety of dialects which differs from major indian language.
2) Religion-: There are numerous elements of religious beliefs & practice differs from Hinduism. animism / Hinduism.

F.G.Bailey im his paper "Tribe & caste in India"(1961), He suggested that curb the tendency of viewing tribe & caste disjunctively, Instead, they should be viewed in terms of continuum. He

Bailey discriminated both in Structural terms.
Suggest to view them in continuum.
- Distinction not in terms of totality but limited to of behaviour politico-economic system.
→ Bailey says both merged together in contemporary society.

G.S. Ghurye tribes are backward.
- Distinction on basis of race

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argued that caste is hereditary & organic, while tribal is segmentary & egalitarian. He seeks to make the distinction in terms of Politico-economic system, not interms of totality of behavior. He declares that "both caste & tribal system are merged into a different system which is neither one nor the other". Bailey - Caste - Land unequal access, Tribe - equal access. direct.

Surajit Sinha opines that many of the lower castes in india seem to have share with the tribals emphasis on equality in social behavior within one's own ethnic group, freedom of cultural participation for women, value system burdened by puritanciai ascetism.

Tribal-caste continuum can be understand by their interactinal level with little & great traditions. Reference of tribes like khasa & Bhils in the epics of Ramayana, Mahabarat proves that the tribes occassionally have cultural contacts with larger hindu society.

The Structure and nature of traditional Indian social systems-varnashrama,purushartha,karma,rina and rebirth

17.1 PURUSHARTHAS – Goal
Aim

1. Purusharthas refer to the goals or aims of life. They form the psycho-moral basis of the Ashramas - the individual through the Ashramas gets trained in the use and management of Purusharthas.

2. There are four Purusharthas:

i. Dharma - Means "to hold together or to preserve" and is the principle for maintaining stability of a society. It is central to all human activities.

ii. Artha - Refers to all the means necessary for acquiring worldly prosperity like power and wealth.

iii. Kama - Refers to all the desires in man for the enjoyment and satisfaction of the senses of life including sexual satisfaction. (one of six enemies of man.)

iv. Moksha - It is salvation, liberation from the endless cycle of births and deaths. It refers to the absorption of self into eternal bliss.

3. Dharma stands on a higher level, while Artha and Kama refer to man's earthly belongings. The lowest level is occupied by Kama and is said to be one of the six enemies of man, collectively called the Arishadvargas.

4. The material means - Artha and the propagation of species - Kama are necessary for the manifestation or conduct of human life. But they should be in correct quality and quantity, this is done by Dharma.

5. In a proper, coordinated and careful management of Dharma, Artha and Kama lies the secret of a good humanity.

17.2 RINA

1. Every individual has to pass through the four Ashramas oflife one after the other and pursue each of them to obtain Moksha.

2. Before entering into the last phase, Sanyasasrama, he has to satisfy himself that he has carried out the duties and obligations laid down for each of the earlier Ashramas.

3. He also has to see that he has duly given his dues in connection with the social obligations or debts. These debts are referred to as "Rinas". They are :

i. Deva Rina - It's a debt one owes to Gods and Goddesses and may be repaid through recitation of Vedas, offering sacrifices, performing Yagna.

ii. Rishi Rina - This is the obligation to the rishis and gurus through whom one acquires knowledge and thus removes darkness of mind and soul. It is repaid by giving guru dakshina, studying the Vedas and obeying the code of conduct of Bramhacharya ashrama.

iii. Pitri Rina - One owes one's existence to one's parents. This debt is repaid by reproducing Santana and making them good human beings and useful members of the society.

iv. Atithi Rina - Atithi(guests) have been equated with Gods whose service is an important element of Hindu Social Order. This debt can be repaid by showing reverence and serving guests in best possible way.

17.3 ASRAMAS

1: THe word Asrama is originally derived from the sankrit root "srama"-to exert oneself.

literally asrama is halting place i.e, stop in journey of live,for rest, in order to prepare oneself for further journey on the way to final liberation(moksha). they are four asramas:

1: Brahmacharyasrama

2: Grihastasrama

3: Vanaprastharama

4: Sanyasasrama

BRAHMACHARYASRAMA

1: concerns itself with the management of education as a social institution. the upanayana sacrament is virtually regarded as second birth of young boy, till upanayana is not conducted every child is considered nature born and as such, as good as shudra.after upanayan he becomes Dwija- twice born.

2:once upanayana ceremony is performed, the boy learns first lessons in simple living and gets his training irrespective of position or stutus of family in which he is born. and stars begging alms for his teacher,he is forbidden from accepting anythingexcept alms.

3: dress habits of students belonging to different varnas also differ, which go according to scripts. higher the verna to which student belong, less luxurious the piece of garment he wears.

4: in brahmacharyasrama the student has to keep his tongue, arms and stomach under control and discipline to attain his vows. thus , the student is being trained in the habit os simple life, no matter to what family he belonged.

5: apart from vedas, many other sciences are also studied by student through his guru and the latter's duty towards his pupil is to impart to him whatever truth he knows.since the teacher charges no fee from the pupil for his labour, the moral influece of the teacher upon his pupil has an added weight.

6: after student has completed the course of his studies, he leaves the place of his teacher and journeys back home and now he his ready to entr next asrama i.e, grihasta.

GRUHASTASRAMA

1: i.e,real family life of a person, who has completed his course of the brahmacharyasrama starts with his marriage.

2: person now has to practice all those rites intended for the preservation and continuity of his family or lineage. he has to follow according to regulation and directions laid down by texts,the domestic activities,the duties and five great sacrifies.these sacrifies are moral obligations of householder. they are

1) brahma yagna

2) pitra yagna

3)deva yagna

4) bhuta yagna

5) manushya yagna

performance of these five yagnas gives happiness.

3: home is a dwelling place not only of living members of the family, but also the forefathers who have passed away and the grand children who are yet to arrive.

4: for individuals , the samsara is a temperory field of action and his life in grihastasrama must be lived and directed only in terms of dharma and karma. to the extent to which the individual performs these, he prepares himself for the next stage of life and then final goal, the moksha.

VANAPRASTHASRAM

1: here individual has to leave the shelter not only of the family and the home but of the village too,he must go to forest and live there all the while starvingto bring under control his senses of enjoyment in the following manner-

has eat vegetables and fruits only, deer skin or bark of tree has to be used for clothing, no deliberate attempt to attain comforts has to be made by him and he should sleep on floor and reside under a tree.

2: five grade of sacrifice performed in grihastasrama are to be continued in this asrama and out of whatever he collects for eating has to be offered to guests who may visit him. reading of sacred texts to elevate his soul to higher levels has to be followed.

3: if a person dies in vanaprastasrma, he is expected to attain moksha by reaching the region of brahma.

SANYASASRAMA

1: all entry into last asrama of sanyasa is inevitable if an individual survives the vanaprastarama, by casting off all the attachment with world. acc. to manu, an individual can enter this last asrama even after the completion of grihastasram and some say that an individual can enter sanyasarama after the brahmachayasrama.

2: an individual in this asrama should be free from everything, posses nothing,should not depend on anybody and move around all alone.

3: all sins of a man who passes through this asrama are washed away and thus attains the ultimate and final goal of existence- moksha.

17.4 Caste and varna

1.opler morris defines caste as -"caste is hereditary and endogamous.it regulates social intercourse,graded in rank,and has an assembly which regulates internal affairs"

2.gurye also refers to restrictions on feeding and social intercourse, civil and religious disabilities.

3.it is the accepted religious principles supporting caste system that distinguishes it from other social stratification systems in the world.

4.varna has its first mention in the rig veda. It mentions three varnas- brahma,kshatra, vaishya. There is no direct mention of sudras but references to groups despised by aryans like agoya,chandala,nishadas.

5.it is said that their was no hierarchy in varnas during vedic period and it emerged during brahmanical period.

6.It was senate who stated caste and varna are not identical.

7.many anthropologists agree that caste is not a sub division of varna. As the origin of caste has nothing with origin of varna.though in the process of development of caste they came to be associated with varnas I.e the hierarchy and mobility of a caste came to be stated in varna terms.

8.importantance of varna is that it furnishes an all india frame into which jatis fit and had helped spread of uniform culture throughout the hindu society.

9.yet varna model has led to misinterpretation of the realities of caste syatem.

10.varna is a mere conceptual scheme for hindu society as a whole but caste depicts real situation of hindu society.

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Sacred complex and nature man spirit complex

18.1 Sacred Complex

Proposed by L.P.Vidyarthi under influence of Robert Red field.

- Based on study in Gaya

introduction:

- Sacred complex is an intricate and interdependent grouping of sacred centres, perfomances and specialists
- A level of continuity,compromise,combination between great and little traditions is seen in sacred complex

Sacred Geography -

- Idol,Tree,Bathing Ghat
- holy city has both sacred and secular zones
  - In sacred centre rites are performed
  - further divided zones, segments, clusters of sacred centres

Sacred Performances

- Mantras, meditation, floral offerings, Artistic performances
- Ex- Gaya shradh

1) Sanskritic - Orthodox, rigid customs
2) Feudalistic - income, disciples
3) Folk priests - social means

Sacred Specialists

- Priests
- transmit great tradition to Rural areas

Sacred complex serve as channels of cultural transmission

Fun of S. complex:

- 2) meeting point of people
- 3) binds people from different socio linguistic groups
- 4) promote arts and literature,

Conclusion

- Sacred complex played integrating role in hindu civilizations,
- Provided a meeting place different kinds of people,tradition,castes thru priesty relationship,
- Led to further researches like sacred complex in Kashi,sacred geography of Dwarka
- secular zone is expanding due to Westernisation
- It Acted as unifying focii of Indian civilisation,

In a S.C one can see local, regional & civilisatn complexities.

S.C - Have intricate & intimate interdependence, both culturally & structurally.

18.2 Nature man spirit - Cultural ecological approach

1..its an important contribution of l.p vidyarathi in applied anthropology.

2. It can be used in formulation and implementation of developmental programs in tribal india.

3.the concept is based on cultural ecological approach, approach in anthropology which explains the constant interaction between man and nature,

4.an attempt to understand the adaptation of socio-cultural institutions with local environmental conditions.

5. Vidyarthi studies the malers primitive tribes of rajmahal hil s in bihar.

Maler: Nature - Man - Spirit - Complex - 1963.
(or)
Souria Paharia.

Defn: First step:
A complex arising out of man's close interaction with & dependence on nature in his belief in supernatural & spirit world.

6) Nature - Environment
Man - Society
Spirit - Religion
} all three components interwoven

- Highlights intimate relationships that exists b/w ecological
- All these by to maintain equilibrium with each other.
- Inequilibrium cause disturbance / hardships to people.
- Social & economic necessities have been traditionally directing man to maintain liaison with nature & super nature → Explains why man is submissive to both.

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in tribal societies

6.gosain is the suprr naturasl spirit which governs all other spirits.the basic two type of spirits are benevolent responisble for health,wealth and increased agricultural production and malevolent spirits cause sickness,death and natural calamities.

7.thus the spirit economic activity I.e shifting vcultivation called khallu locally and the social institutions form a complex.

there is constant interaction among social institutions economic activity and religion.and an equilibrium is established in them

9) Significance: Applied Afy - rehabilitation, formulatn of dupt programs.
- Caution to dupt administrators, rehabilitatn planners, highlights "fallacy of empty vessels"

8.the resistance to introduction of developmental programs by tribes is because it disturbs the equilibrium without preparing them adequately for change.

9.the concept advices an applied anthropologist to be sensitive and receptive to change that threatens the equilibrium.

10.thus it tells little tradition are not only resilient but can reject the great tradition . This concept may find its utility in rehabilitation programs of primitive hunting gathering,shifting cultivators and other simple societies.

Impact of Buddhism,jainism,islam and Christianity in Indian society

19.1 Impact of Jainism on Indian Society

- It is popularly believed that Jainism is fundamentally an offshoot of Hinduism
- It was popularized by during Mahavira's period during 599-527 BC
- Contributions:

o Ethical idealism; Strengthening of ethical life and moral virtues

o Austerity, both external (eg: begging, fasting, lack of fetishism) internal (eg: humility, service to humanity, acquisition of knowledge, meditation, penances) to shut influx of evil

o Preaches kindness not only to human society but to other life forms too which gave form to pure vegetarianism

o Intoxication of any kind is strictly prohibited in Jainism

o Construction of dharamshalas (rest houses, inn) for public service

o In fine arts, their rock cut architecture, temple architecture and paintings stand out

- Jainism has laid down a simple ethical code for people as against complex and esoteric ideas. Prominent among the essence of Jainism are observance of principles of :-

o Satya (truth)

SABAA.

o asteya (non-stealing)

Nature: Maler depends on forest for survival (womb to tomb), livelihood, abode for spirits,

Man: Two essential needs - Hunger, sex. Socio cultural practices Synchrony with envt resource

Spirit: Goyassins. - nothing moves without acceptance of Goyassins.

o brahmacharya (non-adultery)

o aparigraha (non-possession)

o Ahimsa (non violence, peace)

• Observance of these moral virtues are is known as anuvarna

• Both lay persons (Shravakta) and the ascetic (Yati) are supposed to be bound by the following vows

o Cultivation of right state of mind

o Regular practice of meditation

o Observance of fast on the 8th and 14th day of moons waxing and waning period

o Confessions of faults and consequent penance

• Because of factors such as orthodoxy, its affinity with brahmanism, non-missionary spirit, absence of hostility with other faiths Jainism still flourishes in Indian society despite the fact that like other religious ideologies it has imbibed a number of distortions.

19.2 Impact of Christianity on Indian Society

1. The spread of Christianity in India came with the advent of the Europeans from the early 16th century onwards. Among the earliest missionaries were the Portuguese followed by the Dutch, the French and the British.

2. It was a contact between a pre-modern and a modernizing cultural system.

3. The missionaries preached in the mother tongue and also used English to adapt them to Christian civilization. This lead to the growth of vernacular languages as well as English.

4. Female missionaries did a remarkable job in educating Indian women.

5. Christianity attacked the evils of caste system and contributed immensely to loosening up the system through preaching the formation of an egalitarian society based on self respect and social justice. It helped in uplifting the victims of the oppressive caste system.

6. It has been one of the earliest agencies of social welfare. Through the vast network of social services, it has been able to provide educational and medical facilities to the relatively isolated regions of India.

7. In matters of legal justice and civil rights, it encouraged the values of equality, equity and universalism as opposed to those of status and hierarchy.

8. In India, Christianity has been one of the important factors of modernization and economic development. The existing value structure was rendered more open, liberal, egalitarian and humanistic.

19.3 L.P.VIDYARTHI CONTRIBUTION TO INDIAN ANTHROPOLOGY

Lalith Prasad Vidyarthi,popularly known as L.P.Vidyarthi is familiar name in contemporary Indian Anthropology. He was a student of D.N.Majumdar at Lucknow, Robert Red Field at Chicago.His was the last P.Hd supervised by the great patriarch of chicago. He joined in Ranchi University & raised the status of the anthropological department & added multifarious dimension to it a major department of anthropology in country,centre of advanced studies in anthropology & a very productive area of anthropological research.

The concept of sacred complex is an original contribution of vidyarthi through which the cultural processes in the indian civilization is sought to be understood. He did field work mostly among the tribes of Bihar & developed new insights into applied anthropology. He headed the task force for the development of the backward areas appointed by the planning commission on the eve of 5th five year plan,brought a great honour to the applied anthropology in India.The concept of tribal subplan is a product of this effort.

He has published several books &research papers on applied anthropology . By writing extensively on the impact of Industrialisation & Urbanisation on the tribes of the chotanagpur region, he contibuted immensely to on industrial anthropology in India.

When the Tenth International congress of Anthropological & Ethnological sciences was held in 1978 in India, it not only brought a singular honour to India (bed it was the 1st time held in Asian country), But also L.P.Vidyarthi who chaired the congress.

19.4 Contributions of N.K.Bose to Indian Anthropology:

Education and Career:

A bachelor in geology, his interest in Orissa architecture turned Bose towards a Masters in anthropology. He worked in various positions such as Research Feliow, Assistant Lecturer in Anthropology in Calcutta University. He worked as Director of Anthropological Survey of India and Advisor to Government of India on Tribal Affairs during 1959-64.

Post retirement, he accompanied a study team to Assam Hill Districts, reported on educational problems in NEFA in 1966. He served as Commissioner for SCs and STs during 1967-69. He delivered various lectures abroad. He was awarded Padmashri for his contributions.

Literary Contributions:

Most famous book was 'Cultural Anthropology'. Other works include 'Culture and Society in India', 'Excavations in Mayurbhanj', 'Problems of National Integration', 'Tribal life in India'. He wrote many articles in various journals and books in Bengali. He was also editor of the first Anthropological journal 'Man in India' since 1951.

Methods of study:

- Bose was deeply influenced by Boas, Kroeber, Freud, Marx, Malinowski and also Gandhi.
- He applied diffusionist study of distribution of cultural traits in his study of temple architecture.
- His 'Cultural Anthropology' takes functional approach of defining nature of culture as an adaptive device organised around 'Soul of culture' or the body of beliefs and sentiments central to the culture.
- Field studies include his survey of people as a part of social work, over the economic conditions of rural families, repatriated indentured labourers etc.

Contributions:

Caste System: Bose proposes that the persistence of caste system is to be found in the economic and cultural security provided by the non-competitive, hereditary, vocation based productive organisation in an ideal pattern of rural society.
Further his general proposition has been that caste as an economic system and as a regulator of social life is disintegrating at different rates in different regions in India.
He initiated a number of studies on operation of caste association in different regions of India.
Tribal Studies: After a brief field study of Juang of Orissa, he highlighted the changes in tribal economy, absorption of tribes into Hindu culture and the root of tribal separatist movement. He also observed in his book 'Tribal Life in India' that the difference between rural folk and urban classes is greater than that between peasants and the tribals.
Structure of Indian Civilization: Bose in his Bengali book on it highlighted many dimensions of Indian social structure and social processes such as tribal enclaves and their absorption, self sufficiency in village communities and their links with fairs, piligrimage centres etc, impact of British rule on economy and caste system.
He opines that traditional systems though may not suit modern times, can be studied to help in solving contemporary problems. He also wrote on Unity in diversity of India.
Pattern of unity: Bose proposes a pyramidal imagery of unity of Indian civilization with the differences at material level narrowing at ideological level, above it is the unity of beliefs and aspirations which gives Indian civilization a character of its own.
He draws a contrast with European Civilization where repeated wars led to spirit of nationalism while India had developed a cultural pluralism in relatively peaceful conditions.
Pre-historic archaeology: His field research at Mayurbhanj along with Dharani Sen was designed to establish stratigraphic sequence between different types of tools recovered by excavations. He also attempted to correlate finding of prehistory with contemporary ethnographic information on ancient crafts.
Gandhism: Participating in national movement, Bose has published a number of books on Gandhian ideas and thoughts like 'My Days with Gandhi',' Selections from Gandhi'.

19.5 Shyama Chandra Dube

Shyama Chandra Dube (1922-1996) is a well known anthropologist of India . His works were multidisciplinary in nature .

CONTRIBUTIONS TO TRIBAL STUDY

His first book , The Kamar is a full length monograph of the tribe Kamar of Madhya Pradesh

CONTRIBUTIONS TO VILLAGE STUDIES

His another book , Indian Village deals with total study considering historical , geographical , political perspectives as well as economic , religious , social practices of village Shamirpet of Telangana . They provide comprehensive insights into complex web of village life in India .

CONTRIBUTIONS TO POLITICAL ANTHROPOLOGY

For him fundamental principles of caste ranking is a concept of ritual purity & pollution . In the case of Shamirpet it is determined based on traditions of prescribed daily rituals food eaten occupations followed , & myths .

In his paper titled ' Dominant caste and village leadership " he added to the concepts and methods of study of rural leadership in India. He says political power is concentrated in few hands rather diffused in the caste .

CONTRIBUTIONS TO YOUTH STUDIES

In his paper ' The Restive students :Strands and themes in Contemoary Youth culture ' he objects to the term indian students as an undifferentiated mass . He identifies different sub cultures of contemporary youth .

CONTRIBUTION TO FAMILY PLANNING RESEARCH

Dube studied the diffusion of IUCD (intra uterine devices) which were introduced as family panning devices . He suggested the need for improvement in research tools , scale to measure variables .

CONTRIBUTION TO COMMUNITY DEVELOPMENT PROGRAMME RESEARCH

In his book " India's changing villages ' based on fieldwork in villages in UP deals with changes brought in villages by invitation of community development schemes

Dube followed structural functional structural approach in village studies . Thus interlinking various elements of social structure at the individual level as well as higher level to bring about solidarity & consensus among villages.

19.6 Christopher Von Furer Heimendorf

Born in USA. Initially he was a biologist, later moved to Anthropology under the infuence of Malinowsky. He studied archaeology and physical anthropology in London. Hence he is considered to be as British Anthropologist.He preferred to study simple societies through participant observation. He was influenced by Geldon, he chose Naga hills ("Konyaka Nagas 1969" and "The Aonagas 1969") for his study in India but his first visit to Assam was under the guidance of Malinowsky. Methods and Techniques of Study:

1. He followed the techniques of participant observation, working in the native languages, staying among the natives for a considerably longer period of time and studying culture change

by revisiting the societies as propounded by Malinowski.He practices detailed note writing, and technique of visual anthropology.

2. He was not a extreme functionalist.

3. In the study of material culture, he used the historical approach and museum methodology as followed by Geldon.

Contributions:

1. Tribal societies: The study of chenchus, Rajgonds ("Rajgonds of Adilabad 1948") and Reddys("The Reddy of Baison hills 1945") was seen in a detailed form under him. Inspired by his contribution, he was appointed as a special officer to the north east frontier province and was permitted to conduct field studies among the Apatamis of Arunachal Pradesh. He was appointed as advisor for tribes to Nizams on the issue of land reforms. Chenchus ("The Chenchus 1948"): He studied social system, transition to economic subsistence. He found that Chenchus shifted from hunting and gathering to being travel guides in Srisailam.

2. Educational institutions: Under Nizam rule, he established many educations institutions and had undertaken issues related to tribal development. His objective was to preserve and safeguard the indigenous cultures and languages. He chaired the Asian Anthropology wing in the school of Oriental and African studies of Osmania University.

3. Sanskritization: He used the concept of Sanskri tization even before such a concept was defined. Without using the word, he explained how the tribals were trying to imitate the lifestyle of a mainstream caste group. 4. He contributed to the understanding of Megalithic cultures and the evolution of material culture among the north eastern tribes of India. His contribution to study of tribal and lingustic studies is appreciated. The Gonds poem "Happy we are" is a commensuration of his return to their land. His revisit was to study culture change and to evaluate the impact of tribal development programme.

19.7 *DHIRENDRA* NATH MAJUMDAR

D. N. Majumdar was born on 3 June 1903 in Patna, the eldest son of Kushum Kumari and Rebati Mohan Majumdar. He was educated at Dacca Government College (now in Dhaka), University College Calcutta (now in Kolkata), Cambridge University and Dalton Laboratory in London.

He became a Masters in Anthropology from Calcutta University in 1924 (securing first position), winning several awards. He started lecturing on Primitive Economics at the Department of Economics and Sociology, Lucknow University as a Lecturer in 1928. He had been selected for this appointment by Professor Radhakamal Mukherjee, who was really interested in Anthropology.

D. N. Majumdar, a student of Sarat Chandra Roy from Calcutta University, went to Cambridge to conduct his Ph.D. under Professor T. C. Hodson in 1933. For his fieldwork, he selected a tribe called the Ho in the Kolhan region of Chotanagpur. This study became a basis for the study of society by students in the future. The approach could be shortened to MARC, or Man, Area, Resource and Cooperation. The relationship between these four elements guided the existence of any society. Man here refers to human beings having certain biological needs and physical

properties. Area refers to the spaces which they occupy, the geographical referent which forms the basis of their existence. Resource signifies the materials available in the spaces that they occupy. Finally, cooperation indicates the relationships between the human beings studied. Harmony in all these four elements leads to a functional unity in society. This unity breaks down due to external pressures.

Using this model Majumdar claimed that the Hos were being influenced due to external pressures. He saw that primitive tribes were declining and this was for him a primary concern for anthropologists. An advanced culture impinging on a simple and passive society, according to him, caused such a decline. He did not agree that this could be stopped by creating reserves for tribals so that they may not be influenced, or by including them very closely within the Hindu fold as a backward form of Hinduism, but that they should be integrated into Indian society, a form that he called "creative or generative adaptation." He believed that dominant groups should give respect to those communities that were backward or downtrodden. A social change, in his opinion, should not be disruptive but should be in continuity with existing cultural traditions. Thus, his work was on culture contact and acculturation among the Ho. His Ph.D. was awarded in 1935. During this period, he was invited to deliver a course of lectures at Cambridge and was elected a Fellow of the Royal Anthropological Institute of Great Britain and Ireland in 1936.

In spite of his specialization in Social Anthropology, he managed to keep up with trends in Physical Anthropology and Prehistory. He advanced in his training through his teachers Professor G. M. Morant and Gates, who taught him advanced techniques in the field. He also regarded Bronislaw Malinowski as his teacher and was greatly influenced by him. He rejoined his post in Lucknow University on his return. In 1939, he became the President of the section of Anthropology and Archaeology of the 26th Indian Science Congress held at Lahore. Medals and honours continued to be showered upon him. In 1941 he became a fellow 24 of the National Institute of Sciences. He was also elected a fellow of the American Association of Physical Anthropology. In 1950, he was awarded the Research Medal by the Gujarat Research Society, Bombay. In 1958, he received the Annandale Gold Medal by the Asiatic Society of Bengal for his contributions to Asian Anthropology.

He was involved in the decennial census operations of 1941, carrying out anthropological and serological surveys in the United Provinces (now Uttar Pradesh). P. C. Mahalonobis, the famous statistician, collaborated with him.
Majumdar also went on to study polyandrous societies like the Khasa of Jaunsar-Bawar in the Himalayas, the Korwas and the Tharus as well as towns and castes in Uttar Pradesh. After Sarat Chandra Roy, he carried on the traditions of fieldwork in India. He extended his work from tribals to urban societies also.

In physical anthropology, he worked on blood groups, anthropometric surveys, health and disease also. Anthropometric and serological data was analysed statistically by him (known as biometrics). In Uttar Pradesh, he tried to find out the biometrical correlates of caste hierarchy. Though using racial factors in his analysis he was opposed to the concept of race and was not fond of single factor explanations in caste studies. Using physical anthropology, he also studied the school children of Lucknow. He was also known to be interested in prehistoric archaeology, keeping up with the latest on the topic and occasionally lecturing on it. He became more and

more knowledgeable about the castes and tribes of the country and went on to promote a problem-oriented research work based on theory rather than mere ethnographical ones. He learnt more about the tribes and castes of Bihar, Madhya Pradesh (studying the Gonds of Bastar), Uttar Pradesh, Gujarat (studying the Bhils) and West Bengal. Another promoter of this approach was his peer Verrier Elwin.

In 1946 he delivered the Rathodkar Memorial Readership Lectures at Nagpur University. He was a visting Professor at Cornell University from 1952-53 and at London University, School of Oriental and African Studies from 1957-58. He went to the Wenner-Gren International Congress in Anthropology at New York in 1952, the World Congress on Population held in Rome in 1954 and the International Sociological Congress in Paris in 1954. In 1953 he collaborated with M. E. Opler of Cornell University in a research project on village studies.

By 1945-7, he laid the foundation of what became the thriving 'Ethnographic and Folk Culture Society' (EFCS) in Lucknow. The society wished to collect ethnographic data on the local cultures of rural Uttar Pradesh. Under this society, the Eastern Anthropologist started out as a premier journal in Anthropology. The journal has a good readership and is still popular. The society has now started two other journals in Anthropology – Manav
(in Hindi) and the Indian Journal of Physical Anthropology. He contributed greatly to village studies in anthropology in India. He recommended the kinds of studies thatwere required for the future and also demarcated the social contours of anindustrial city. He also incorporated an evaluation of administratively engineered social change. He was further involved in carrying out excavations of archaeological sites.

He wrote many important works like Race Elementsin Bengal (which he wrote with C. R. Rao), Social Contours of an Industrial City (with N.S. Reddy and S. Bahadur), A Village on the Fringe, Race and Cultures of India, Fortunes of Primitive Tribes and A Tribe in Transition. He also wrote a very famous textbook which has been reprinted again and again, remaining popular till date – the book An Introduction to Social Anthropology that he wrote with T. N. Madan.

In 1960-61, at the time of his death, he had promoted Anthropology all over the country in a number of universities and also inculcated anthropology among many generations of students. He had then been the Head of the Department and Dean, Faculty of Arts. He apparently died after a full day's work on 31 May 1960 after a cerebral haemorrhage.
Recently, a full year of celebratory seminars, conferences and lectures were held by EFCS to celebrate the centennial year of D. N. Majumdar's birth.

Pg.51 (pdf) **Growth of Indian Anthropology** There has been disagreement regarding phases of Ay dvpt.

Attempts have been made to review the growth of anthropology in India by S.C. Roy, D.N. Majumdar, G.S. Ghurye, S.C. Dube, N.K. Bose, L.P. Vidyarthi and Surjeet Sinha etc. In 1921 S.C.

Roy presented a bibliography of the publications of tribal and caste studies in India. 25 years later Majumdar rev ewed the development of anthropology in India. G.S. Ghurye reviewed the development of anthropology in Bombay in a volume published by UNESCO in 1956. S.C.

- Ay in India was an offshoot of colonial rule.
- Studies were undertaken by British administrators to enable the rulers to take stock of their position & to see how it worked with people.
- Initially it was a "Study of Primitives" later grew many sub disciplines

Dube presented a review in the proceedings of the fourth International congress of Anthropology and Ethnological Sciences, in 1952 in Vienna.

In 1962 he presented another title Anthropology in India, published in D.N. Majumdar commemoration volume. N.K. Bose prepared a small booklet onjthis issue entitled Fifty Years of Science in India, Progress of Anthropology and Archaeology, published by Indian Science Congress Association, Calcutta in 1963. L.P. Vidyarthi reviewed the growth of social anthropological research a thorough and the latest review of the growth of Indian anthropology in his book entitled Rise of Anthropology in India, a social science orientation, Vol. 1st, The Tribal Dimensions, published in 1978.

The growth of Indian anthropology has been divided into different periods by the above mentioned and other notable anthropologists in a slightly different way. According to S.C. Roy the growth of anthropology in India can be classified in terms of the sources of publications such as magazines, handbooks and monograms etc. and also in terms of the nationality of the authors. According to S.C. Dube this growth can be classified in three phases:

c Dube

1. Compilation and publication of volumes on tribes and castes.
2. Detailed monographic studies of individual tribes mostly based upon personal observation.
3. Quantitative advancement and qualitative achievement.

N.K Bose divides the growth of anthropology in India into the following three phases:

N. Bose

1. Encyclopaedia of tribes and castes. publication
2. Descriptive monographs.
3. Analytical studies of village, marriage and family, caste and civilization etc.

D. N. Majumdar divided the growth of anthropological researches in India into the following three historical periods: — Majumdar is - -

1. Formulation phase (1774-1911), - Started with Asiatic society.
2. Constructive phase (1912-1937), - Started with publication of full monograph of Munda by S.C Roy
3. Critical phase (1938-to present day). Silver jubilee for ISC in Lahore.

L.P. Vidyarthi is considered more appropriate

British & Indian A'ys came together + Majumdar published problem oriented monograph Ho

According to L.P. Vidyarthi the constructive period started around 1920 with the opening of the Department of anthropology in Calcutta with R. Chandra as its head and the starting of Indian Journal of Anthropology by S.C. Roy in 1921.

In the critical period Indian and British Anthropologists met together on the occasion of Silver Jubilee of the Indian Science Congress at Lahore. D.N. Majumdar published a problem-oriented monograph on the tribe published under the title A Tribe in Transition: A Study in Culture Patterns, published by Longman's Green and Co. London in 1937. This constitutes the start of what Majumdar calls critical period in the growth of Indian anthropology.

L.P Vidyarthi — ① 1774 - 1919.
② 1920 - 1949
③ 1950 onwards.

This period had the initiation of American collaboration with Lucknow University in anthropological studies. Oscar Lewis came to India as a consultant to the Central Ministry of Community Development, to carry on anthropological studies on a large scale. Another significant outsider to help in this growth was Morris Opler.

Some noted Indian anthropologists like S.C. Dube also visited academic anthropological institutions in America. An important publication of this period was Religion and Society among the Coorgs of South India, by M. N. Sriniwas, published by Oxford University Press in 1952. Thus the critical period was also called analytical period by some anthropologists including L.P. Vidyarthi? In short the growth of anthropology in India can be briefly summarised as follows:

1. the beginning, formative period. 1774 – 1919.

In 1774 Sir William Jones started Asiatic Society of Bengal as its founder president, to study nature and man in India. Since then the British administrators, missionaries, travellers and anthropologists studied Indian tribes and published their accounts in the Journal of Asiatic Society of Bengal (1784), Indian Antiquary (1872), Journal of Bihar and Orissa Research Society (1915), ~~and Man in India (1921).~~ Accounts were also published in a series of districts Gazetteer, hand books and monograms on tribes, This phase with ethnological writings of European A'gists. 1st major monograph – Campbell – 1856 – Central Indian SANTHAL. Data were collected on the tribes during the census in 1931 and 1941. Important contribution in this direction was made by scholarly British administrators such as Risley, Dalton, O'Malley, Russel, Thurston and Crooks. Cambell, Latham and Risley published general books on Indian ethnology. These were followed by detailed accounts of specific tribes by Briggs, Shakespear, Gurdel, Mills, Parry and Grigson, in the following important works:

1. R.G. Latham, Ethnography of India, London, Voorst viii + 375 pp., 1859.
   Risley – 1891 – produced monograph of GONDS (Central India).
2. H.H. Risley, Tribes and Castes of Bengal, Calcutta, (1891).
   Hoffmann & Bodding produced monographs of N.E. Tribes.
3. George W. Briggs, the Chamars, Calcutta Association Press, Russel Street, Calcutta, 1920.
   Andaman Islanders by R.C. Brown.
4. J. Shakespear, the Lushai Kuki Clans, London, Mac-Millan & Co., 1912.
   Toda by Rivers.
5. P.R.T. Gurden, the Khasi, London, MacMillan & Co., 1912.
   Khasi's by Gurdon, Chamars by Briggs (1st Caste based monograph).
6. J.P. Mills, the Lhota Naga, London, MacMillan & Co., 1922 and the Rengma Naga, London, MacMillan & Co., 1937.
   → Shift of content of A'y – started diversifying towards caste & villages.
7. N.E. Parry, the Lakhers, London,, MacMillan & Co., 1932.
8. W.V. Grigson, the Maria Gonds of Bastar, Oxford University Press, London, 1938.

The 1st phase ending saw Indian A'gists like S.C. Roy (Munda), R.P. Chand – 1916 –

Some missionaries also made important ethnographic and linguistic studies. Among these were P.O. Bodding and J. Hoffman, W.H.R. Rivers published an important work, The Todas, in 1906 published by MacMillan and Co., London in 1911, G.G. Saligmann and B.G. Saligmann published an important work entitled The Veddas of Ceylone, in 1911 by Cambridge University Press.

R.P. Chand – 'Indo Aryan Race' book considered the major effort of understanding racial elements in India. His work carried forward by Majumdar to study racial emergence.

~~2. Constructive period.~~

① Shift from Ethnography to Anthropologies.
Facilitated with publication of Journal - MAN IN INDIA (1921)

S. CHITTARANJAN
AIR#574

CONSTRUCTIVE PERIOD - 1920 - 1949

In 1919 Social Anthropology was included in the curricula of Bombay University in Sociology. In 1921 Department of Anthropology was started at Calcutta University. These centres started anthropological researches to which important contributions were made by the following scholars and their publications:-

(1) A.R. Radcliffe Brown, The Andaman Islanders :A Study in Social Anthropology, Cambridge University Press, The Free Press, Glencoe, Illinois, 1922.

(2) J.H. Hutton, "Census of India," Vol. 1, India, Simla, Government of India Press, Part III-B, Ethnographic Notes, 1931.

(3) S.C. Roy, (a) Mundas and Their Country, Calcutta, City Book Society, 1912, (b) The Oraons of Chhota Nagpur, Ranchi, Author, Bar Library 1915. (C) The Birhor, a little Known Jungle Tribe of Chhota Nogpur, Man in India Office, Church Road, Ranchi, 1925, (d) Oraon Religion and Customs, Ranchi, Man in India Office, 1928, (e) 7 he Hill Bhuinyas of Orissa, Ranchi, Man in India Office, 1935, and (f) The Kharia, Vol. I & II (with R.C. Roy), Ranchi, Man in India Office, 1937.

(4) G.S. Ghurye: (a) "A Note on Cross Cousin Marriage and Rural Organisation, Kathiawar," Journal of University of Bombay, Vol. 5, Part 1, pp. 88-90, 1943, (b) "Social Change in Maharashtra," Part I, Sociological Bulletin, Vol. 1, (c) "Social Change in Maharashtra," Part II, Ibid.

(5) K.P. Chattopadhyay : (a) "An Essay on the History of Mewar Culture," Journal and Proceedings of Asiatic Society of Bengal (New Series), Vol. XXIII, No, 3,1925 and (b) "Some Malayalam kinship terms", Man in India, Vol II, No. 2,1922.

(6) M.N. Srinivas: (a) Marriage and Family in Mysore, Bombay, 1942 and (b) The Social Organisation of South India (note), Man, Vol. 46, No. 86, 1946.

(7) D.N. Majumdar, A Tribe in Transition: A Study in Culture Patterns, London, Longmans, Green & Co., 1937.

(8) Iravati Karve, Kinship Terminology and 'Kinship Uses of the Maratha Country*, Bulletin of the Deccan College Research Institute, Vol. 2-4, pp. 327-89, 1940.

Among others who made important contribution to the growth of anthropology in India, the most notable were the studies of the following:

P.N. Mishra, L.KA. Iyer, K.P. Chattopadhyay, T.C. Das, and D.N. Majumdar in the East and North India, and G.S. Ghurye, Iravati Karve, L.K. Ananthakrishna Iyer and A. Aiyappan in the West and South India. All these scholars stimulated anthropological research and publication of articles, monographs and books. In 1938 a joint session of the Indian Science

Congress Association and the British Association reviewed the progress of anthropology in India. This was the first review of the anthropological researches in India. Among the most notable contribution made to anthropology during this period the works of D.N. Majumdar, M.N. Sriniwas and N.K. bose may be noted. D.N. Majumdar published from Lucknow in 1950, The

Several Ethnographies with intense description of isolated groups published.
Ex: Lushai - Shakespeare - 1912
Naga - Hudson - 1912
Birhor - S.C. Roy - 1925
Lota Nagas - Ian Beals - 1925
These provided detailed description of ecology, cultural environment, historical changes in tribal life.

② Dependence on field work traditions & primary sources of research
Verrier Elwin | C.P. Vidyarthi & Majumdar conducted field studies among Baigas, Savaras, Khasas.
Heimandorf
Action A'y.

③ Evolution of Applied A'y end of 2nd phase with introduction of Dept of A'y in many universities.

④ Emphasis on Village & caste studies
Village India - S.C. Dube
Hindu way of tribal absorption by N.K. Bose
M.N. Srinivas - Marriage & family in Mysore

Affairs of a Tribe: A Study of Tribal Dynamics, In 1942 M.N. Sriniwas published his work, Marriage and Family in Mysore.

An important contribution was made by N.K. Bose in his paper Hindu Method of Tribal Absorption, published by Cultural Anthropology, in 1941. The following may be noted as important additions to the anthropological literature published during this period:

1. Verrier Elwin:

(a) The Baiga, London, Johan Murry, 1939, (b) The Agaria, O.U.P., 1943, (c) Maria, Murder and Suicide, O.U.P., 1943, (d) The Muria and Their Ghotul, Geoggery Cambridge, O.U.P., 1947, (e) Religion of an Indian Tribe, Oxford University Press, 1955.

2. C. Von Furer-Haimendorf:

(a) The Chenchus, Jungle Folk of the Deccan, London, MacMillan & Co., 1942, (B) The Tribal Population of Hyderabad, Hyderabad Revenue Department Census 1945, (c) The Reddis of the Bison Hills :A Study in Acculturation' (in collaboration with Elizabeth Von Furer Haimendorf) in two volumes, London, Macmillan & co., 1945, (J) "The Agriculture and Land Tenure among the Apa Tanis," Man in India, Vol. 26,1946, pp. 181-95 and "Notes on Tribal Justice among the Apa Tanis," Man in India, vol. 29,1946.

3. G.W. Briggs, the Chamars, Calcutta Association Press, Russel Street, Calcutta, 1926.

4. L.K. Ananthakrishna Iyer, "The Kahars of Mysore", Man in India, Vol. 9, 1929.

5. J.H. Hutton, Caste in India, Cambridge University Press, 1946.

Summing up the development of anthropology in India during the constructive period L.P. Vidyarthi has rightly remarked, "Thus, Indian anthropology which was born and brought up under the predominant influence of the British, matured during the constructive phase on the lines of British anthropology.

During this period, except a few studies of Indian institutions like Caste, the tribal studies continued to be the exclusive field of study by the enlightened British scholars, administrators, missionaries and later by the British and Indian anthropologists till the end of the forties of this century.

On the lines of anthropology taught at that time at Cambridge, Oxford, and London, Indian anthropology was characterised by ethnological and monographic studies with a special emphasis on researches in kinship and social organization.

3. Analytical Period, 1950.–

After Second World War some eminent American anthropologists including Morris Opeler of Cornell University, Oscar Lewis of University of Illinois, David Mandelbaum of the University of California and others came to India and conducted many important studies in rural and tribal areas.

1) Domain shift to Agrarian studies & culture personality school. Influence of American A'gists. Geethal Steed / Oscar Lewis drove Indian A'y to Psychological studies.

2) Geethal Work on "Hindu Village in Gujarat" - impact political / economic dominances,

3) Guha psychological studies in ASI :

4) G.M. Carstairs work. in Rajasthan - Initiation of field studies using Psychological methods

Besides, important rural studies were made by M.N. Srinivas, Iravati Karve, S.C. Dube and D.N. Majumdar among others. The following are the notable contributions to the growth of anthropology in India during this period:

1. M.N. Srinivas, Religion and Society among the Coorgs of South India, Oxford University Press, 1952. Emergence of Interdisciplinary approach in addressing social problems.

2. Iravati Karve, Kinship Organization in India, Poona, Deccan College (first edition), 1953.

3. S.K. Srivastva, "The Tharu: A Study in Cultural Dynamics Agra, Agra University Press, 1958.

4. D.N. Majumdar, "Himalayan Polyandry", Bombay, Asia Publishing House, 1963.

5. Burling, "Rengsanggri," Philadelphia, University of Pennsylvania Press, 1963.

6. C. Von Furer-Haimendorf, the Konyak Nagas, London, Oxford University Press, 1969.

7. L.P. Vidyarthi, the Maler: A Study in Nature-Man-Spirit Complex of a Hill Tribe, Calcutta, Bookland Private Limited, 1963.

8. Edward J. Jay, A Tribal Village in Middle India, Calcutta, Anthropological Surevey of India, 1970.

9. D.P. Sinha, Culture Change in an Inter-tribal Market, Bombay, Asia Publishing House, 1968.

10. Sachchidananda, Culture Change in Tribal Bihar, Calcutta, Bookland Private Limited, 1964.

11. B.N. Sahay, Dynamics of Leadership, New Delhi, Book Hive,

1968.

12. A.B. Saran, "Murder and Suicide among the Two Tribes of Bihar, New Delhi, National Publishing House, 1975.

13. P.K. Bhowmick, the Lodha? Of West Bengal: A Socio-Economic Study, Calcutta, Punthi Pustak, 1963.

14. F.G. Bailey, Tribe, Caste and Nation, Bombay, Oxford University Press, 1960.

15. G.S. Ghurye, the Scheduled Tribes, Bombay, Popular Book Depot, 1960.

16. P.G. Shah, Tribal Life in Gujarat, Bombay, Gujarat Research Society, 1964.

17. L.N. Chapekar, the Thakurs of Sahadri, Bombay, O.U.P., 1960.

18. P.G. Shah, Tribal Life in Gujarat, Bombay, Gujarat Research Society, 1964.

19. Y.V.S. Nath, the Bhils of Ratanmal, Baroda, M.S. University of Baroda, 1960.

20. Ehrenfel, Kadar of Cochin, Madras, University of Madras, 1952.

21. P.K. Mishra, Nomads in Mysore City, Calcutta, Anthropological Survey of India, 1971.

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S.C. Dube popularised method of social audit.
- Introduced method of participatory rural appraisal.

22. G.M. Carstairs, the Twice-Bom, London, the Hogarth Press,

1957.

23. Oscar Lewis, Group Dynamics in a North Indian Village, Delhi, Planning Commission, 1954.

24. H.S. Dhillon, Leadership and Groups in a South Indian Village, New Delhi, Planning Commission, 1955.

25. S.C. Dube (ed.) EmergingPattems of Rural Leadership in Southern Asia, Hyderabad, National Institute of Community Development, 1965. - Study of Shamirpet - using knowledge from forestry, rural dept. Geography.

26. Rajrii Kothari (ed.), "Caste in Indian Politics," NewDelhi, Orient Longmans Ltd., 1970.

27. LP. Vidyarthi, Dynamics of Tribal Leadership in Bihar, Allahabad, Kitab Mahal, 1976.

28. D.N. Majumdar, Affairs of a Tribe: A Study in Tribal Dynamics, Lucknow, Universal, 1950.

29. Verrier Elwin, Religion of an Indian Tribe, London, Oxford University Press, 1955.

30. L.P. Vidyarthi, Aspects of Religion in Indian Society, Meerut, Kedar Nath Ramnath, 1961.

31. E.B. Harper, Religion in South Asia, Seattle, University of Washington Press, 1964.

32. L.P. Vidyarthi, Sacred Complex of Hindu Gaya, Bombay, Asia Publishing House, 1961.

33. M.Jha, Sacred Complex of Janakpur, Allahabad, United Publishers, 1971.

34. L.P. Vidyarthi and M. Jha (eds.), Sacred Complex of India, Ranchi, Council and Cultural Research, Bihar, 1974.

35. S. Narayan, Sacred Complex of Deoghar, Ph. D. Thesis submitted to Ranchi University, Ranchi, 1973.

Among the important seminars conducted and published during this period are : Urgent Researches in Social Anthropology and Tribal Situation in India published by Indian Institute of Advanced Study, Simla, Numerous papers have been published by Anthropologists in India concerning (a) change leading to tribal identity, integration, vanishing culture and planning, (b) emergence of industrial anthropology, (c) increased emphasis on tribal demography, and (d) integrated study of tribal regions. Important contribution has been made to Action Research, Socio-Psychological Research, and Folklore researches, Studies of Power Structure and Leadership and Anthropology of Religion.

To conclude in the words of L.P. Vidyarthi, "The journey of Indian anthropology still continues. It has gone much ahead under the influence of and in collaboration with the British and American anthropologists. Of course, in a broader perspective, they will continue to influence the Indian social science for some more time.

EVALUATIVE PHASE (1990 - present)

Studying our own histories and values

Science knows no barrier and the science of man in India will continue to collaborate and learn in the- fields of theory and methods of social research from the other scientifically advanced countries of the world

Linguistic Elements of Indian Population

Languages in India are divided into 6 linguistic families by G.A.Garrison in 1927. They are:

- **The Austric Family:** The speakers of these languages are Proto-Australoid and Australoid tribes. It has two sub families:

  Australasian : These languages are prevalent in Madagascar, Indonesia and Pacific Islands and not spoken in India.
  Austro-Asiatic: This family is further subdivided into two branches:

  - Mon-Khemer: Nicobarese language spoken by Nicobarese people, Khasi language spoken by Khasi tribes of Meghalaya belong to this branch
  - Munda Branch: It is the largest of Austric family which includes 14 languages. Mundari, Santhali are the best known languages of this branch.
- **Karen Family**: This family is spoken by Karen tribe of South Burma and parts of Thailand and not spoken in the Indian mainland.
- **Man Family**: It is spoken by tribes in China, Indochina, Indo-Burmese border.
- **Tibeto-Chinese Family**: It is further classified into Tibeto-Burman sub-family which has three branches

  Tibeto-Himalayan: The languages belonging to this group are Tibetan, Ladakhi, Balti, Purik, Lohke etc
  North Assam: The languages belonging to this group are Aka, Urgkas, Dafla, Mishni etc
  Assam-Burmese: These languages are spoken in Naga hills, Garo Hills, Tippara Hills, Manipur etc which are to the south of Himalayas

- **Dravidian Family**: Spoken by most of the Dravidian ethnic group except Mundas. It is a very closely knit family and Telugu, Tamil, Kannada and Malayalam account for 96% of the speakers This family has 3 groups:

  The South Dravidian Group: This group includes the major languages like Tamil, Kannada, Malayalam and minor languages like Tulu, Coorgi, Erukula etc.
  The Central Dravidian Group: This group includes Telugu, the most widely spoken Dravidian language and minor languages like Gondi, Kui, Khond, Koya etc.

  The North Dravidian Group: This group consists of Kurukh, Oraon, Malti etc.

- **Indo-European Family:** This family has 3 branches

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Iranian branch: This is spoken from Iran to the east of Pamirs.
Dardic or Pisacha branch: These languages are spoken in Sindh, Pakistan and Kashmir.
Indo-Aryan branch: This is the most widely spoken branch in India. It has 3 sub branches.

- Outer sub branch: It has three groups

  1 North west group: Punjabi, Sindhi
  2 Southern group: Marathi
  3 Eastern group: Oriya, Bihari, Bengali, Assamese

- Intermediate sub branch: This has intermediate groups that include eastern Hindi or Purviya languages
- Inner sub branch: It has two groups:

  1 Central group: Western Hindi, Punjabi, Gujarati, Bhilli, Kandeshi, Rajasthani
  2 Pahari group: Pahari, Nepali, Kumaoni, Gharwali, Kuluhi, Jaunsari.

Little to Great . Great to Little . ' Little Communities in an indigenous civilisation.
Universalization and parochialisation He examined socio religious organisation in Kisangarhi, UP.

1.Mckim Marriot is the propounder of this concept. It is the process of understanding how little tradition becomes great tradition and vice versa. His case study was western U.P village

2. universalization means carrying forward of materials which are already present on the little tradition. It is the process which little tradition evolves into great tradition.

Parochialisation means downward devolution of great traditional elements and their integration with little traditional elements. it is a process of localization, of limitation upon the scope of intelligibility, of deprivation of literary from of reduction to less systematic and less reflective dimension.

3.In India time immemorial there is a continuous interaction between great tradition and little traditions. Fragments of great tradition have been absorbed into great tradition and the culture of the villages and tribes have in the long run also have been responsive to the authoritative teachings of literati.

4. there are many little traditional elements which cannot stand the scrutiny of reason and rationale, yet they continue to be accepted generation after generation.

5. He studied Krishnagarhi village in UP, it had 24 castes and celebrated 19 festivals in a year. In which 8 belong to great tradition and 11 belong to little tradition.

He speaks of two festival "Govardhana puja" and " navaratri puja" and its parochialisation of great traditions.

6. he studied one of the little tradition festivals known as saluno and Saurati puja which is universalized into a great tradition festival know as rakshabhandan and lakshmi puja.

7. Criticism.

a)U and P is not unilinear two directional process but in fact the process are circular and continuous in operation

b)folk culture is not confined to a single village nor even to a small region but it confines to whole of india what appears to be parochial may be essentially pan indian and vice versa.

c) marriot is very limited in scope because he focuses merely upon the orthogenetic processes of culture change. directed evolution

d)the very process of flow pf elements from one tradition to another reveals the process of diffusion as revealed by franzboaz. whenelement's diffuse the recipients do not accept them as they are.so MM explanation is a repetition of what boaz said long before.

Religious Minority

1. Religion depicts the main socio-cultural characteristics of a person. Different

communities and people perceive religion differently. Some people have an established set of beliefs, rituals and traditional practices and worship one Supreme Being or deity that may be their own caste/tribe or village deity. Other people worship a number of Gods and Goddesses while some practice and perceive religion in their own way and belief others prefer to be atheist. India is a unique country where some religions like Hinduism, Buddhism, Jainism and Sikhism have originated and other

religions of foreign origin flourished bringing 'unity in diversity'.

2. The word 'minority religion' has not been defined anywhere in the Constitution but it finds mention in various Articles in Part III of the Constitution.

3. The U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities has defined 'minority' as one including only those non-dominant groups in a population which possess and wish to preserve stable ethnic, religious or linguistic traditions or characteristics markedly different from those of the population.

4. In exercise of the powers conferred by Clause (c) of Section 2 of the National

Commission for Minorities Act 1992 (19 of 1992), the Central Government in 1993 notified the following communities as "the Minority communities" for the purposes of the said Act, namely: Muslims, Christians, Sikhs, Buddhists, and Zoroastrians (Parsis). However, minorities are not limited to these five religions and States are free to declare/recognise others. Jains have been recognised as one of the religious

minorities in nine States.

Socio-economic Characteristics of Religious Minorities

5. Indian social structure is characterised by unity as well as diversity. It has had numerous groups of immigrants from different parts of Asia and Europe. All the great religions of the world are represented in this country. People speak different languages. Diversity is seen in the patterns of rural-urban settlements, community life, forms of land tenure, and agricultural

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operations and in the mode of living. Some eke livelihood out of hills and forests, others out of land and agriculture and yet a few depend upon marine resources. The fusion of varying religions, the caste system and

peoples occupational structure are the salient features of Indian society. Inter-caste relations at the village level are bound by economic ties, be it peasant, the leather worker, carpenter, blacksmith or the servicing communities.

5.1. The demography of minority communities, their rural-urban distribution, sex composition, literacy and educational status, marital status and livelihood patterns do indicate the lifestyle of the people. Pattern of landholdings, sources of income and health status narrate their quality of life. Today, socio-economic changes are taking place rapidly in the country affecting the majority as well minority communities, due to diversification of economic pursuits, urbanisation, westernisation of education, inter-caste marriages etc.

6. The Constitution of India uses the word 'minority' or its plural form in some Articles – 29 to 30 and 350A to 350 B – but does not define it anywhere. Article 29 has the word "minorities" in its marginal heading but speaks of "any sections of citizens.... having a distinct language, script or culture." This may be a whole community generally seen as a minority or a group within a majority community. Article30 speaks specifically of two categories of minorities – religious and linguistic. The remaining two Articles – 350A and 350B relate to linguistic minorities only.

7. In common parlance, the expression "minority" means a group comprising less than half of the population and differing from others, especially the predominant section, in race, religion, traditions and culture, language, etc. The Oxford Dictionary defines 'Minority' as a smaller number or part; a number or part representing less than half of the whole; a relatively small group of people, differing from others in race, religion, language or political persuasion". A special Sub-Committee on the Protection of Minority Rights appointed by the United Nations Human Rights Commission in 1946 defined the 'minority' as those "non-dominant groups in a population which possess a wish to preserve stable ethnic, religious and linguistic traditions or characteristics markedly different from those of the rest of population."

8. As regards religious minorities at the national level in India, all those who profess a religion other than Hindu are considered minorities since over 80 percent population of the country professes Hindu religion. At the national level, Muslims are the largest minority. Other minorities are much smaller in size. Next to the Muslims are the Christians (2.34 percent) and Sikhs (1.9 percent); while all the other religious groups are still smaller. As regards linguistic minorities, there is no majority at the national level and the minority status is to be essentially decided at the State/Union Territory level. At the State/Union Territory level – which is quite important in a federal structure like ours – the Muslims are the majority in the State of Jammu and Kashmir and the Union Territory of Lakshadweep. In the States of Meghalaya, Mizoram and Nagaland, Christians constitute the majority. Sikhs are the majority community in the State of Punjab. No other religious community among the minorities is a majority in any other State/UT.

Impact of globalisation on peasants

Globalisation involves movement of people , goods , ideas and information across borders . Post 1990 India on compulsion from international institutions took up LPG reforms . Its impact on peasants are

NEGATIVE

1. Due to strings imposed by western world institutions, roll back of state caused decreased state investment in agriculture

2. Not much access to credit as public sector banks gradually stopped expanding into rural areas (initiated started with nationalisation of banks withdrew with LPG reforms)

3. Lack of formal credit system , forcing peasants to borrow at high interest rates . Its leading to suicide . Suicides are also accentuated by increase shift to cash crops .

4. High inflation increased cost of agriculture input . Though Government adopted MSP policy its able to meet cost of production .

5. Decrease employment opportunities due to increase farm mechanisation . MGNREGA is just a limited employment guarantee

6. SEZ took away agricultural lands of few farmers leaving them landless .

7. Lead to polarisation of rich landowning & extremely poor landless .

8. Monetisation expanded new avenues for Social mobility . This disintegrated joint family system to nuclear families , thus increasing the burden of financial security in old age

9. Caste barriers to economic mobility crumbled

10. Their culture is being dissipated , inculcating more of western cultures mostly in dressing & food habits. At times leading to malnutrition

11. With increased income to top sections of peasants in a way contributed to women empowerment

POSITIVE

Its difficult to give positive attributes as there are lot many difficulties araising due to liberalised economies . But there are few to mention .

1. New avenues as health care , education entered rural life

2. Better monsoon forecasting to warn them of weather vagaries

3. Improved decimation of information regarding agricultural practices .

4. Inter connectedness with economy via commodity trading centres

Peasants are the ones most affected with globalisation , vehemently opposed globalisation , leading to various peasants movement .

S.CHITHARANJAN
AIR#574

Caste affects Politics
- Higher caste participation
Reservation system
Caste loyalties in politics
Major caste votes, they win

Caste
Ex:
Nadars

- Fragmentation of caste
- Formation of caste associations
- Caste betterment / employment

Though it has positive impacts as better Health & education services , it's their livelihood that is at stake . So apart from measures that are taken , states need to monitor proper implantation of schemes & also take corrective measures to ensure them secure means of livelihood .

Caste and politics

Relationship between caste and politics can be analysed at two levels, how caste affects politics and how politics influences caste.

Introduction of democratic polities brought to fore the importance of numerical power as well as caste identity in politics, Caste system made available to the leadership, structural and ideological bases for political mobilisation. The leadership was forced to make concessions to local opinion and organize castes for economic and political purposes. On the other hand, economic opportunity, administrative patronage and positions of power attracted the castes into modern politics.

Caste in politics initially involved the higher castes like Reddy in Andhra Pradesh, Lingayats in Karnataka, Kayasthas in Bihar. Later lower castes and masses were also involved. Reservation system introduced in the constitution aided this. With spreading of modern education and awareness, cross cultural allegiances also emerged. Thus on one side, caste ceases to be an exclusive political support base while on other side it continues to affect political affinities as one among various other factors. Beteille points out that politics thus caused simultaneous strengthening as well as loosening of traditional structures.

Caste assumed great importance in emerging power structure in rural areas based on panchayati raj systems. Andre Beteille based on his study says that loyalties of caste are exploited in voting. New alliances cut across castes such as caste federations are formed with a common political objective. For example Gujars, Jats, Rajputs formed an alliance in Haryana in 1989. Such cohesion usually involves cohesion of elites within the caste groups. Aside this, fragmentation and factionalism within caste is also seen in struggle for power.

Several castes have attempted to use politics for betterment of their social and economic condition in terms of better education, employment opportunities, government benefits etc. Breakdown of economic dependence on other castes and higher political position brings higher status for the caste. Robert's study of Nadars in Tamil Nadu shows how they emerged from a backward class to most politically and economically successful one.

Little and Great tradition

- Concepts first used by Robert Redfield proposed in "Peasant Society and Culture". They are appoaches to analyse social change.
- Traditions is defined as customs, practices which are transmitted from generation to generation. The change in tradition can be of two types:

Orthogenic due to internal factors

Heterogenic due to external influence

Little tradition	Great tradition	•	•	•	•
Mostly oral and are followed as beliefs not necessarily based on rationality	Mentioned in original religious epics	•	•	•	•
Localised, maintain a self-sufficient economy as they live in relative isolation, cultural homogenity	National in nature I.e. range is very wide	•	•	•	•
unorganized, and ambiguous	Clearcut and unambiguous	•	•	•	•
related with rural,unlettered,folk,tribal or peasantry	Related with elite, reflective few of urban class	•	•	•	•
Transmitted orally.(India: Folklore, religio-magical practices, customs and rituals)	Transmitted throug texts. (India: Epics like Mahabharata, Gita, Ramayana, Upanishads)	•	•	•	•

- The little and great traditions though exist independently, also interact with each other.
- The degree of flow from great to little has always been greater than the vice-versa
- This concept was applied to India by Mariott and Singer.

According to him in India, great tradition refers to practices and belief systems emanating from scriptures such as Mahabharata, Gita, Ramayana, Upanishads etc. Little tradition refers to folk and locally accepted traditions. Civilisation process grows from folk tradition to peasant tradition to urban tradition. Over a period of time , a mixture of these type of tradition emerges.

To explain the diffusion of traditions, concepts like Universalization and Parochialization were used.

- SC Dube did not agree with this "bipolar" model to understand the Indian cultural realities and proposed a "multipolar model". This model was based on a six fold classification :- classical, regional, local, western, emergent, subcultural traditions.

Industrialisation impact on tribals

27.1 Impact on Tribals in India

- TRIBALS IN INDIA
  - According to Article 342 of the Constitution, the Scheduled Tribes are the tribes or tribal communities or part of or groups within these tribes and tribal

communities which have been declared as such by the President through a public notification.

- The Scheduled Tribes account for 84.32 million representing 8.2 percent of the country's population. Scheduled Tribes are spread across the country mainly in forest and hilly regions.(2001 census)
- The essential characteristics of these communities are (This criterion is not spelt out in the Constitution but has become well established). :-
- Primitive Traits
- Geographical isolation
- Distinct culture
- Shy of contact with community at large
- Employed mostly in primary sector
- High levels of poverty and illiteracy, low nutritional levels.
- The Constitution incorporates several provisions for the promotion of educational and economic interest of Scheduled Tribes and their protection from social injustice and all forms of exploitation.

- PRE-INDEPENDENCE FEATURES
  - Before independence, tribals had a history of common ownership of land, forest resources and the produce. Economic autarky.
  - Inequality in tribals societies was not as striking as non-tribal caste societies.
  - They were, over the centuries, systematically dominated by rulers who claimed sovereignty over their lands and controlled them often ruthlessly from far off areas.
  - Slowly, non-tribals started to settle on tribals land, and when British rule made land a saleable property vast amount of land was passed into non-tribal hands.
  - Classes emerged among tribals.
  - They were declared encroachers on the very same land that they had lived on for centuries.
  - This dispossession from land and restriction of control over forest during colonial era pushed tribals into labor market.
  - By the beginning of 20 th century they were pushed into plantation sector and newly coming industries in Bengal, Assam and Bihar.
  - They mostly did low or unskilled jobs getting very little economic compensation as they had little access to modern education.
- TRIBALS v/s DEVELOPMENT
  - After independence numerous measures were taken to ensure tribal development.
  - To ensure spread of education, medical facilities, bringing them into mainstream society.
  - Broadly divided into three categories 1) Mobilizational 2) Protective 3)Developmental
  - Worldwide experience of modern development process often leading to conflict and destruction of tribal lifestyle(in America, Africa, Australia) was kept in mind, and a slow process directed by Panchsheel principle was to be adopted.
  - The customary rights of the tribals over resources were to be honored.
- TRIBALS v/s DEVELOPMENT
  - But, the approach adopted has been quite the contrary.

- Tribal interests and welfare often was at loggerheads with imperatives of national development .
- Development was seen as a important tool to bring tribals into societal mainstream.
- Infrastructure, industries, dams, mines etc .
- Mineral and forest resources were exploited
- Much of India's mineral and forest wealth lay in tribal areas, leading to an inevitable conflict.
- Historically, Tribals have always been in a continuous process of integration with ever larger economies.
- Food gathering to peasants.
- Communal ownership to private ownership of land.

- SOCIAL CONSEQUENCES OF DEVELOPMENT
  - The Developmental policies drastically altered the relationship of tribes with natural environment and resources.
  - Changed the pattern and methods of ownership and usage.
  - Land and forest most exploited, fundamentally altering the tribal way of life.
  - Land made a saleable private property.
  - Unscrupulous methods used. Modern communication and transport technologies hastened the process.
  - High migrations and uprooting.
  - The dissatisfied tribals now turn to Naxalites.
- SOCIAL CONSEQUENCES OF DEVELOPMENT
  - Depletion of forest resources.
  - Furthermore, developmental projects have seen large scale immigration of people from outside, in search of employment, thus distorting demographics.
  - Often tribals become minorities in their own traditional living areas.
  - Sometimes it has also lead to oppression of indigenous populations.
  - The benefits of large scale expansion of industries and infrastructure, never reaches these tribals .
  - Employment opportunities are denied to them.
  - Overall development of tribal areas has had a deleterious effect on tribals. They are increasingly subjected to oppression and exploitation.
  - This has contributed to rise of Naxalite movements .
  - The above policies have also led to environmental destruction.
- GENERAL PERSPECTIVES ON DEVELOPMENT
  - Earlier , Tribals were themselves seen as hindrance to development.
  - Their traditional socio-economic and cultural systems blamed.
  - Tribals represented as backward, ignorant, superstitious.
  - Hence, the emphasis has been on introducing values attitudes, and institutions that would help them take advantages of fruits of development.
  - This strategy, of late has been changed and it is now recognized that development would be more effective if it is in line with traditional values of tribals.
  - Development without or at minimal cost to ecology and environment.
  - Tribes are now seen as 'alternate' in which a solution lies.

- Realization that conservation is not possible without participation of rural and tribal communities.

- THE PRESENT SCENARIO
  - India is not the only country where mining and industrialization in tribal areas is linked with retarded economic performance.
  - Resource curse.
  - Blame on institutional weakness and political economy.
  - People embrace Naxalism due to present model of development.
  - It gains popularity by focusing on attainment of tribal self determination and control over local resources.
  - Crisis of political empowerment.
  - Naxalites have attacked both private companies and government institutions.
  - The government has acted in a stubborn manner, myopically seeing it as only a 'internal security threat'.
  - Need to recognize the failure of governance, understand the basic reasons and to have political will to institutionalize alternative policies.
  - To give people and communities the right to say 'no' to a developmental project.
- FOREST RIGHTS ACT (2006)
  - The law concerns the rights of forest dwelling communities to land and other resources, denied to them over decades as a result of the continuance of colonial forest laws in India.
  - Supporters of the Act claim that it will redress the "historical injustice".
  - It will provide a legal right for communities themselves to protect the forest.
  - Opponents of the law claim it will lead to massive forest destruction and should be repealed.
  - They see it as a 'land redistribution exercise'.
  - The Law as passed in 2006 has the following basic points. 1) Types of Rights 2) Eligibility Criteria 3) Process of Recognition of Rights 4) Resettlement for Wildlife Conservation
  - Any corresponding law for mineral and rights over other kind of resources yet to be formulated.
  - Mechanism needed to divert benefits to people rather than government machinery or private sector.

27.2 Development projects displacing tribals in India

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

The state ownership of the tribal community land, called common property resources (CPR) land, (which the government owns and involves no compensation when taken over) provides a convenient entry point to project managers. In order to reduce the project cost, they deliberately choose the administratively neglected backward areas with high CPR component and where legal compensation for the private owned land is low. Bureaucrats are of course ever willing to serve the cause of the rich and powerful.

These so called "developmental" activities, which do not confer any direct benefit to the tribals, merely leave them landless and without means for survival. Monetary benefits do not really count when the lifestyle for generations is changed irreparably. Displacement from their traditional habitations leaves them under acute trauma and uncertainty – there is institution in India that is interested in alleviating indescribable human sufferings of the tribals left to struggle for survival with any dignity.

Tribals have paid the highest price of national development because their regions are resource rich: 90 percent of all coal and around 50 percent of the remaining minerals are in their regions. Also the forest, water and other sources abound in their habitat. The indigenous/ tribal peoples who constituted 8% of the total population of India at 1991 census make up 55% of the total displaced persons due to development projects up to 1990. According to the Ministry of Tribal Affairs (MTA) nearly 85 lakh tribals were displaced until 1990 on account of mega developmental projects like dams, mining, industries and conservation of forests etc. Lakhs of tribals have been displaced from 1990 onwards (due to the so-called economic liberalization policies of the Center under pressure from the Western lenders) without proper rehabilitation. Yet, no proper study has been conducted in regard to displacement and rehabilitation of tribals – who cares for voiceless poor tribals as long as corporate czars are happy?

Article 46 of the constitution places an obligation upon States to promote the interests of Scheduled Castes and Scheduled Tribes and protect them from social injustice and all forms of exploitation, It must be mentioned that displacement of tribals from their lands amounts to violation of the Fifth Schedule of the Constitution as it deprives them of control and ownership of natural resources and land essential for their way of life.

Lack of Long Term Foresight

It is the height of injustice that the tribals whose eco-friendly lifestyle preserved forest, mineral and natural resources for ages are now mercilessly uprooted by "outsiders" who would only make money from the resources for some time, creates few jobs mostly for urban middle class and then walk away with the booty only to look for another place to exploit. If all citizens are equal under Indian constitution, why then the helpless tribals are forced to pay the price with their traditional land and lifestyle? Does their peaceful and preserving co-existence with natural surroundings threaten the country in any way? What makes the exploitative corporates superior to poor tribals who have served as custodians of resources for centuries?

Unfortunately such questions don't interest the "people's representatives" sitting in the parliament or assemblies. Led by the finance ministers they are happy to support efforts to sustain the sacred GDP growth rate, after paying lip service to the well being of the poor and native tribals.

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In recent years, West Bengal has seen huge anti-land acquisition movements in Singur and Nandigram while social activists have repeatedly been raising the issue of displacement of tribals due to mining and other activities in central India.

On 8 August 2008, the Supreme Court allowed POSCO India Pvt Ltd, a subsidiary of Korea-based POSCO, to build its Rs 51,000-crore steel plant in Paradeep in Jagatsinghpur district of Orissa. On the same day, the Supreme Court also allowed Sterlite India Limited, a subsidiary of Britain's Vedanta Resources Plc, to mine bauxite in Niyamgiri hills in Kalahandi district of Orissa considered sacred by Dongria Kondh tribe. The Supreme Court's order has undermined the tribal protests and encouraged further acquisition of lands of the tribals leading to their displacement without proper rehabilitation, destruction of their culture and posing threats to their survival in the name of development.

The state government has been backing the pro-POSCO activists to counter the movement by POSCO Pratirodh Sangram Samiti. Nothing surprising about that – it is an open secret.

An Austrian anthropologist, Haimendorf, had first studied some tribes in the 1940s. Then again he studied them in 1970 and asked "How do you explain the fact that their communities that were self-reliant thirty years ago today need State subsidies? Their women had a high status three decades ago. How have they lost it today

The so called economic liberalization, privatization, and globalization that was started 20 years by the current Prime Minister is clearly designed to further the interests of the urban areas and the rich corporations of the country as well from outside. Liberalization, in simple terms, only means allowing the rich corporate to exploit country's resources at rather easy terms unmindful of what happens to th environment and the displaced people who have historically acted at custodians of the lands and surroundings. Who says that the British exploitative policies ended after they left India in 1947?!

Over two decades ago, the West, former colonial powers, cleverly devised the strategies of Globalization and WTO agreements to gain access to natural wealth situated in the remotest corners of the world – all through legal international agreements with governments! Now their giant companies (often bigger than the country they are eyeing) can reach anywhere and grab raw materials and feed the lifestyle of the West at the local people all around the world. And the beauty is: no one is in the position to complain once a government signs the agreement -- which is a matter of push-pull, arm-twisting, kickbacks, and buying few legislators and officials, all away from the public knowledge.

The truth is: indigenous people across the globe are being alienated from their lands (and natural resources) and losing their traditional culture, knowledge and lifestyle. This is what happens when the money power rules the world; not the principles of human justice or equity

Impact of various factors on a Family

28.1 Modernisation /Urbanization

- Modernisation is a transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. Modernisation as a concept represents ideologies and

values of industrial, capitalist and democratic societies of Western Europe and North America.

- Modernisation is represented by literacy, political participation, urbanisation, occupational mobility and empathy. Other characteristics are free market, industrialisation, modern technology, democratic state and modern education.
- Modernisation differs from its predecessor westernisation in a way that it is much less value loaded thus much less threatening to the cultural heritage and dignity of the third world nations, thus people accepted it more readily than westernisation.
- The core idea of modernisation is rationality. A modernised society has three features. Empathy for each other, high social mobility, high public participation. Modernised societies operate through institutional structures that are capable of continuously absorbing changes.
- At the time of independence India had age old traditional institutions like caste, joint family, untouchability etc. Our constitution makers tried to alter few of these institutions by creating new structures based on constitutional provisions such as modern state, parliamentary democracy and organisations for planned development of society, elimination of untouchability, creation of just and equal society in India.
- Modernisation has entered into agriculture with several irrigation schemes, improved seed and farming technology. Green revolution has made India self sufficient in food production.
- Modernisation has revolutionised industry. It fuelled urbanisation which changed the social structure of the society. The institutions of joint families broke down in India. But it increased access to health and education irrespective of caste and class. Mortality rates fell, life expectancies improved dramatically.

Negatives: On the other hand this social transformation generated numerous problems like regional imbalances, pollution, ecological degradation, slums, global terrorism etc.

- At individual level where people's level of income rose, new problems like life style diseases, trauma, loneliness, increased alcoholism and drug addiction is seen.
- Despite all the problems which arose due to modernisation, it has brought about a qualitative shift in every sphere of the society and ultimately how humans live their lives.

Media and social change:

Media is the means through which information is transmitted and plays a major role in development and change within the society. While it has been influencing Indian society in the form of print media, radio, television since pre independence times, the recent development of internet enlarged it's role. It aids the changes in social, cultural and political spheres.

Cultural sphere: Media has contrasting roles in cultural sphere.

- On one hand, media exposure accelerates the process of cultural change by acquainting new things around the world which are added to the culture. It could bring change in day to day activities like modes of consumption, style if dress, use of synthetic materials etc. It sometimes poses threat of loss of culture.

- On the other hand media has a role in preservation and continuity of culture by writing or depicting about various cultural elements and practices which are otherwise unknown to people.

Modernisation is based on rationality
Features: 1) Empathy 2) High social mobility 3) High public participation
- much less value loaded
- Much less threatening to cultural heritage
- Upholds dignity of third world nations
- People readily accepted it.

- Media through the above processes causes a kind of cultural integration between value systems of tradition and modernity thus bringing different people closer. Sociologists call this 'cultural resilience'.

*Social sphere: There could be positive as well as negative aspects.

- With the increasing access to media like TV and internet, they play an increasingly important role in the socialisation of young. Development of values, beliefs and attitudes are shaped by these.

Positive.

- Imparting knowledge, new skills and techniques, media can help enlarge mental horizons of people. It can be used to raise levels of aspirations.

- By exposing negative aspects within the society like violence against women, media can help stir up a debate over traditional stereotypic thinking, causing a positive change in the outlook of people.

- Exposing the failures of existing systems in catering to needs of all and highlighting positive works done by NGOs and other groups, media can inspire people towards greater social participation.

- Rapid growth of social media through internet creates a virtual world which could grow out of bounds affecting real world activities. It could also cause social and psychological problems.

- With the influence of cosmopolitan culture through media, values of sharing, collaboration, harmony decline and tension in society may increase.

*Political sphere:

- Media plays an important role in bringing awareness among people regarding political issues as well as their rights. This helps in betterment of disadvantaged sections who could now demand for their entitlements.

- By drawing attentions to institutional failures such as corruption, nepotism, inefficiency etc., media can pressurise governments for improving quality of governance.

Dominant Caste

The concept of dominant caste has been used for the first item in sociological literature by an eminent Indian Sociologist M.N. Srinivas in his essay social system of a Mysore Village, which was written after his study of village Rampur. The concept occupies a key position in the process of 'Sanskritisation' as propounded by the same sociologists in his book, Religion and society among the Coorgs at south India.

It is held by some sociologists like Domont and Peacock that Srinivas transplanted the notion of "dominance" form the African society to the Indian Society. It may be true to some extent. Srinivas himself writes that. I used the term dominant caste for the first time in my essay 'Social System of a Mysore village' and it is probable clean and dominant lineage in the contemporary

anthropological literature on Africa. But in a sense Coorg book is also about a dominant caste and it was but a step from it a formulation of the idea of the dominant caste.

The term dominant caste is used to refer to a caste which "wields economic or political power and occupies a fairly high position in the hierarchy." These castes are accorded high status and position in all the fields of social life. The people of other lower castes look at them as their 'reference group' and try to imitate their behavior, ritual pattern, custom and ideology.

In this way, the dominant caste of a particular locality plays an important role in the 'process of cultural transmission' in that area. The members of a dominant caste have an upper hand in all the affairs of the locality and enjoy many special opportunities as well as privileges.

Factors contributing towards dominance:

There are different factors that make a caste dominant in a particular locality or region. As Srinivas tells "a caste to be dominant, it should own a sizable amount of arable land locally available, have strength or numbers and occupy a high place of local hierarchy. New factors contributing towards dominance are "western education, jobs in administration, and urban source of income." Let us discuss these factors in brief to have a clear understanding of their role in making a caste dominant.

i) Land Ownership:

Land is the most precious possession in rural area since it is the principal source of income. Uneven distribution of locally available cultivable field is a regular phenomenon of Indian Society. A vast area of land is concentrated in the hands of rich minority generally the big landowners come from higher castes. These land owners employ the people of other castes as their laborers. They also give land on rent to the people. As a result, the entire population of the locality remains obliged to the few land owners of a particular caste.

These few landlords of a caste exercise considerable amount of power over all other castes and become the dominant caste of that locality. Srinivas cites the examples of landowning jots treating Brahmins as their servants in Punjab. Thakur landlords denying accepting cooked food from all Brahmins accept their gurus and religious teacher.

ii) Numerical Strength:

The numerical strength of a caste also contributes towards its dominance. The more the number the greater the power. In many areas, the Kshyatriyas due to their large population are able to exercise their control and power even over the few rich Brahmins of a locality and are able to dominate the socio-political situation.

iii) High place in local hierarchy:

Indian Society has been stratified into various groups on the basis of Caste System organised according to the beliefs and ideas of purity and pollution. In every locality certain caste is accorded high status owing to its ritual purity. They always enjoy social superiority to all other castes in every aspects of social life.

All the factors described above contributed towards the dominance of a caste in traditional society. With the onset of modernisation and change in the attitude and belief of people the new factors have come up overshadowing the old ones, they are:

iv) Education:

The caste, member of which are highly educated, is naturally looked up by the members of others castes. Due to their high education, they win the morale of others. The illiterate people have to take their help in many occasions owing to the complexities of modern social life. The educated people, due to their well information and knowledge about various developmental activities, plans and programmes, are also in a better position to utilise them which aids to their prosperity making them dominant in a particular area.

v) Job in administration and urban sources of income:

The caste, the majority members of which is in government bureaucracy or has sound economic strength, always finds itself in an advantageous position. Its members held legal and administrative powers by virtue of their being government officials. They help their other caste fellows to have different sources of urban income like supplying of food grains to urban dwellers, doing various types of business.

In this way they strengthen their economic position and become comparatively rich then, the members of caste who are engaged only in agricultural activities. All these aid to the higher position of that caste in a locality and make it dominant.

vi) Political involvement:

The dominant place of politics in contemporary Indian Society can hardly be undermined. The caste being more involved in political affairs of the state or locality, automatically raises its position and exercises control in all fields of social life. Till now we have been emphasizing on the point that a caste becomes dominant in a locality due to its attributes as discussed above. But dominance is no longer a purely local phenomenon.

The caste may or may not have attributes of dominance in a particular locality or village but till it can contribute to be a dominant caste, if the same caste occupies a dominant position in that wider region. In such a case, the network or relationship and friendship ties of the members of locally unimportant caste with the dominant relatives of that region, makes them dominant.

Forest Rights Act

FRA 2006

NEED for FRA

- Earlier acts didn't define forest area properly as most of it wasn't surveyed
- There was little regard to communities living in forests
- There was criminalisation of tribal communities in name of encroachments by all powerful forest officers.

• Earlier policies were mere extension of FRA1927 whose main purpose was providing timber to British .

• It gives legal recognition to traditional forest dwelling communities (those residing in forest for >75yrs , depend on forest for livelihood or ST residing & depending on forest for livelihood)

RIGHTS GRANTED

1. LAND RIGHTS :

A) Those cultivating but with no documents can claim upto max of 4 ha

B) Get back lands with pattas that have been illegally taken by forest dept

2. USE RIGHTS

A) Use & collect minor forest produce (except timber)

B) Continue nomadic & pastoral activities

C) Use grazing grounds , water bodies , do cultivation

3. RIGHT TO PROTECT & CONSERVE

A) For the first time community have been granted rights to protect & manage forests For sustainable use . Its vital for village communities who been doing it since ages.

4. RIGHT TO REHABILITATION

A) Right to in situ rehabilitation including alternative land if they are illegally displaced.

5. OTHER RIGHTS

A) Community right to intellectual property & traditional knowledge reacting to biodiversity & cultural diversity

Recognition of rights .

• Gram Sabha makes recommendation , this passes through screening committes at taluk & district levels . Final decision is taken at district levels

Other provisions

• Land recognised can't be sold it can only be inherited

• No forest land can be diverted without central government approval

• If central government have to divert : it has to take informed consent of affected gram Sabha , also record & certify peoples right by gram Sabha .

Recently Government is trying to do away with informed consent for mining leasing , thereby diluting green laws . This may not augur well in our efforts to conserve biodiversity . There

needs to be fine balance between development needs and needs of multiple species dependent on forests inorder to achieve sustainable development .

Tribal education and health

32.1 Tribal Problem : Low Literacy and Poor educational facilities

- The vulnerablity of tribal populations to exploitation can be largely traced to thier illiteracy. They have not been able to take advantage of new economic opportunites.
- Literacy rate among the tribes has increased but it is far below the general level. Some states like Mizoram and Nagaland have high literacy rates due to the work of missionaries but many states have a very low literacy.

Causes and Suggestions:

1. Inadequate Educational institutions:

- The supporting services like scholarships, book banks are insignificant and do not attract the children. The schools do not blend well into the tribal environment.
- Non-formal and vocational education centres have been successful and hence should provide academic education along with vocational training.

2. The Medium of instruction:

- Though there are provisions in the constitution which guarantee the instruction of pupils in their mother tongue, many state governments do not provide for the required facilities. As initial instructions are given in a foreign language, they understand and assimilate very little.

3. Content and Method of Education:

- It should be objectively evaluated taking into consideration the unique historical and social background of the tribal youth. Presently, the general contents have been extended which in many cases are not relevant.
- The content and method should help in creating interest among the youth for better life. As the tribes have inherent talent for sports, it should be included as a part of curriculum.

4. Absenteeism of teachers:

- There is no proper supervision to check the absence of teachers. As a result, many children also drop out of school due to unavailibility of teachers.
- Thus the teachers should be selected from the tribes themselves or the non-tribal teachers who know the tribal language should be selected.A system of effective supervision is essential.

5. Education Policy:

- There is no clear education policy for the tribal areas. This lack of administrative policy affects the education of tribes.

5. Poverty:

- Many cannot afford for the education of their children. This results in children working at a very young age to support the family.
- some states have abolished tuition fees and also provide free education in the schools run by local bodies. Such methods should be adopted to fight the problem of poverty.

S.CHITHARANJAN
AIR#574

Unemployment , Underemployment and Bonded Labor

Unemployment And Underemployment

What is Unemployment

> The state of not having a job
> The total number of people who do not have jobs in a particular place or area
> The Involuntary idleness of workers

What is Underemployment?
The condition in which people in a labor force are employed at less than full-time or regular jobs or at jobs inadequate with respect to their training or economic needs

Causes of Unemployment and Underemployment
> Institutions have "Under-Subscription" of Long Term Courses and "Over-Subscription" on Common Courses.

> Physical and Natural Cause such as Calamities.

> Frequent Change in Season

> Influx of Technological Inventions

> Discrimination in the Workplace

> Prospective Workers outlook toward Employment

> Population Growth

Different types of Unemployment and Underemployment
> Voluntary Unemployment > Overqualification

> Involuntary Unemployment > Involuntary part-time

> Cyclical Unemployment > Overstaffing

> Frictional Unemployment

> Structural Unemployment
Effects of Unemployment
> Increased Crime Rate
> Women abort children during Pregnancy

> Children are forced to stop school and work
> Parents are forced to leave their children and work abroad
> More poor people sleep at squatters
> More people die
> Malnutrition
> Rate of beggars increase
> Food decrease
> People rallies outside the governments office
> Mental Health Problems
> Health diseases
> Tension at home
> Political issues
> Tension over taxes rise
> Insecurity amongst employees
> Suicide cases
> Social outing
> Stigma
> Standard of leaving
> Employment gaps
> Lose of skills' usage

Effects of Underemployment
> Being dissatisfied with self
> Just having a job is not enough
> Not multiplying one's time
Solution to lessen unemployment and underemployment taken by the government, religious institution, schools and NGO's
> DOLE (Department of Labor and Employment)

Bonded Labor

Definition: The bonded or forced labour system was known by different names in different parts of the country like Begar, Sagri or Hali, Jeetham etc. The problem of bonded labour was closely linked to the broader socioeconomic problems of surplus labour, unemployment/under-employment, inequitable distribution of land and assets, low wages, distress migration, social customs etc.

How Act was formed?

The issue of 'bonded labour' came to the forefront as a national issue, when it was included in the old 20-Point Programme in 1975. It was the 5th point of the Programme which stated that "bonded labour, wherever it exists will be declared illegal."

•To implement this, Bonded Labour System (Abolition) Ordinance was promulgated. Which was later on replaced by the Bonded Labour System (Abolition) Act, 1976.

•It freed unilaterally all the bonded labourers from bondage with simultaneous liquidation of their debts.

Understanding it...

Bonded labour system means the system of forced or partly forced labour under which a debtor enters or has or is presumed to have entered into an agreement with the creditor to the effect that he would –

1. Render, by himself or through any member of his family or any person dependent on him labour or service to the creditor for a specified period or for any unspecified period either with wages or nominal wages.

2. For the freedom of employment or other means of livelihood for a specified period or for unspecified period.

3. Forfeit the right to move freely throughout the territory of India.

4. Forfeit the right to appropriate or sell at market value any of his property or product of his labour of a member of his family or any person dependent on him.And includes the system of forced or partly forced labour under which a surety for a debtor enters or has or is presumed to have entered into an agreement with the creditor to the effect that in the event of the failure of the debtor to repay the debt, he would render the bonded labour on behalf of the debtor.

The factors are the handicaps of :

1- Absence of freedom to choose one's employment.

2- Denial of freedom to relinquish one's employment whenever desired.

3- Dept bondage and

4- Consequential nominal or no wage payment

Constitution of India

Under Article 23.

Prohibition of traffic in human beings and forced labour-Traffic in human beings and begar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law. Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only on religion, race, caste or class or any of them.

•Under Article 42.

Provision for just and humane conditions of work and maternity relief- The State sha.l make provision for securing just and humane conditions of work and for maternity relief.

•Under Article 43.

Living wage, etc. for workers- The State shall endeavour to secure, by suitable legislation or economic organization or in any other way, to all workers, agricultural, industrial or otherwise, work and living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities and, in particular the State shall endeavour to promote cottage industrial on an individual or co-operative basis in rural areas.

IPC

•Indian Penal Code:

•Under Section 374.

Unlawful compulsory labour- Whoever unlawfully compels any person to iabour against the will of that person, shall be punishable with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Biogenetic variations of tribes in India

India has the world's largest tribal population of 104.2 million which is 8.6% of Indian Population in 2011. the Constitution (Scheduled Tribes) Order, 1950 lists 744 tribes across 22 states in its First Schedule. With these many groups present, there is bound to be lot of variation among the tribes. So they are classified in by their:

Geographical Distribution: L P Vidyarthi by taking into consideration geographical, ecological, social, economic, administrative, ethnic and racial factors classified tribes of India into 4 regions and an islands subregion. These are:

- Himalayan Region: More than one third of the region's population is made of tribes which is almost 1/8th of tribal India. It has 3 subregions.

    1. North Eastern Himalayan region: It includes all the 8 Northeastern states and Darjeeling region of West Bengal.
    2. Central Himalayan region: state of Uttarakhand
    3. North Western Himalayan region: It includes states of Himachal Pradesh and Jammu and Kashmir

- Middle India Region: This region has about 55%of total tribal population of the country. This region includes states of Jharkhand, Chhattisgarh, Odisha, West Bengal and Madhya Pradesh.
- Western Indian Region: This region constitutes about a quarter of the tribal population of the country. It includes states of Rajasthan, Gujarat, Maharashtra, Goa and Dadar and Nagar Haveli.

- Southern India Region: This region consists of around 6%of the total tribal population of the country. It comprises of Telangana, Andhra Pradesh, Karnataka, Kerala and Tamil Nadu.
- Island Region: 55% of the total populations of these islands are tribals. Andaman and Nicobar in Bay of Bengal and Lakshadweep in Arabian sea constitute this distinct subregion.

Racial Classification: According to Guha tribal people on India can be grouped into three major categories.

1. The Proto Australoids: Munda, Oraon, Ho, Gond, Khond etc especially concentrated in the Central region
2. The Mongoloids: Tribal people of Himalayan region
3. The Negrito: Kadars of Kerala, Andamanis of Andaman island.

Linguistic Classification: Languages spoken by tribals broadly fall into 4 major linguistic families:

- Austro-Asiatic Family:

1. Mon-Khmer Branch: Khasi, Nicobari
2. Munda Branch: Santhali, Karwari, Ho, Munda, Gondi, Kharia, Savara, Khond, Gadaba etc

- Tibeto-Chinese Family:

1. Siamese-Chinese sub family: Khampti, Phakial etc
2. Tibeto-Burmese sub family

    - Tibeto-Himalayan branch: Bhotia
    - Western sub group of Himalaya: Chamba
    - Lahauli, Swangli, Kanauri etc
    - Himalayan group: Lepcha, Toto etc
    - Arunachal group: Aka, Abot, Miri, Dafla, Mishmi etc
    - Assam-Burmese branch: Nagas- Angami, Ao, Sema, Rengma etc, Singhpo, Manipuri, Lushai, Sokte etc

- Dravidian family: Korawa, Yerukula, Yarava, Baaga, Toda, Kota, Kurukh, Malto, Khondi etc
- Indo-European family: Hajong, Bhili etc

Impact of Urbanization on Tribals

- Urbanization is the process of social and cultural change in which the tribal and rural India is gradually changing towards urban centres. The migrants introduce influences of urbanism back to their areas and affect the tribal folk.

- This process has started during British period and it has been continued because of the planned change induced by the five year plans after Independence.

British Rule:
- With the establishment of British rule, every remote area in India became a part of the widest political community.
- The various policies of British which broke the isolation of tribal areas from mainstream are:

1. Construction of Roads and development of communications ,
2. Uniform civil and criminal law
3. Measures taken to improve the public health systems .
4. Western Education
5. Extension of the economic network ,

Urbanization has its impact on the lifestyle, religion, political, social and economic life in tribal India

Political:
- Hereditary leadership is replaced by rational leadership.
- The leadership is based on legality and authority
- The voting choice is given to people.

Economic:
- with the coming in contact with urban centres, tribals often foresake their traditional means of livelihood like agriculture and allied activities in lieu of better prospects in industry.
- They are exposed to new urban commodities in rural market.

Social:
- Urbanisation makes them tolerant towards other religions.Hence religion is less primitive and more rational.
- Individualism replaces collective conciousness
- Change in the status of women as they acquire social and economic independence.
- Changes in the institution of Marriage like inter caste marriages.

Urbanization also has many detrimental effects on the tribal life:
- Loss of traditional working capabilities
- Development of slums because of scarcity of living accommodation.
- Increased incidence of crimes
- Decline in social sympathy and fellow feeling. This is due to decline in social control (family, religion)
- Breakdown of joint family.

Thus Urbanization is essential but it is required to be taken up with planning and anthropological insight and strategies.

Shifting cultivation-merits and demerits

Shifting cultivation is an agricultural system in which plots of land are cultivated temporarily, then abandoned and allowed to revert to their natural vegetation while the cultivator moves on to another plot. The period of cultivation is usually terminated when the soil shows signs of exhaustion or, more commonly, when the field is overrun by weeds. The length of time that a field is cultivated is usually shorter than the period over which the land is allowed to regenerate by lying fallow.

One land-clearing system of shifting agriculture is the slash-and-burn method, which leaves only stumps and large trees in the field after the standing vegetation has been cut down and burned, its ashes enriching the soil. Cultivation of the earth after clearing is usually accomplished by hoe or digging stick and not by plough.

It is prevalent in tropical region in different names e.g, Jhumming in North eastern states of india, Milpa in central America and Mexico, Ladang in Indonesia and Malaysia.

Advantages :

- Helps thr land to replenish the depleted nutrients.
- Recycling of land.
- Improves sustainability and productivity for initial few years.
- Environment friendly as it is organic farming.
- A form of weed and pest control.
- Reduced incidence of soil borne diseases.

Disadvantages :

- Deforestation
- Desertification
- causes soil erosion.
- Loss of biodiversity.
- soil loses its quality after few years of repeated recycling.
- Un economical.

IMPACTS OF SANCTUARIES AND NATIONAL PARKS ON TRIBAL POPULATION.

In recent years, India has captured international attention for both its high levels of threatened biodiversity as well as the cultural diversity amongst its people. In an attempt to preserve the nation's forests and wildlife, the government has adopted the international notion that for nature to be conserved, it must remain pristine and uninhabited by humans.Unfortunately, this ideal has

created an array of difficulties for the indigenous hill tribe people of the country, especially in the northeastern states.

The Wildlife Protection Act, 1972 is a strong regulatory statute which restricts almost all activities inside Protected Areas. These include restrictions on entry to sanctuary (Section 27), removal of forest products including NTFPs (except for bonafide self consumption), regulation or prohibition of grazing or movement of livestock etc. This effectively exiles people living inside the Protected area from civilization, with restrictions on movement of goods and services. The Protected areas under the act such as National parks and wildlife sanctuaries threaten local villager's traditional livelihoods by tearing them from their homes, denying them access to previously used resources,and preventing them from acquiring land for agriculture.

It is not uncommon for this to have even further negative impacts on the villagers' food stability, health and economy. In addition,government policies based on the assumption that people are incompatible with wilderness protection have created a hostile environment in which hill tribes' relations with park management turn bitter and mutual cooperation for the environment's sake is absent.

Other issues with the govt. Such as,

a) Non-recognition of rights over land in Survey and Settlement: This applies mainly to the practice of shifting cultivation, traditionally practiced by large number of tribal communities.

b) Non-recognition of customary use : Most of the customary uses of the local inhabitants onforests (including other natural resources like water) have not been codified or recorded in any record of rights.

c) Lack of up to date and proper settlements of land rights: Most of the sanctuaries are in the remote tribal areas. In most of these areas, only one round of Settlements have taken place. The current situation in terms of land tenure in these areas is highly confused, with a major discrepancy between formal tenure and informal land use.

For eg., Makdias and Khadias are the nomadic tribes who preferred to live inside the forest. Following the declaration of Simlipal Tiger Reserve they were assured of rehabilitation and resettlement, which is still under process even after years.

Current discourse thus emphasizes the need to integrate conservation with community development by embracing

a) rights-based approaches

b) hill tribe participation

c) co-management of parks

d) economic incentives for the land's protection.

Though it is undeniable that conservation policies are essential for the survival of India's precious biodiversity, protection strategies must incorporate indigenous rights in order to be successful in the implementation of conservation of biodiversity programmes.

last

Recommendations at a Glance

S. CHITHARANJAN

Tribes: Legal and Administrative Framework

1. During the colonial period, tribal communities inhabited areas were divided into 'excluded' and 'partially excluded' areas for purpose of administration. Such administrative arrangements have found continuation in post-independence India in the form of Sixth and Fifth Schedules of the Constitution. Laws enacted by the Governor-General in Council or Governor in Council were not automatically applicable in these areas in colonial India unless Governor General or Governor thought otherwise. In post-Independence India, this legal provision has been continued in Sixth Schedule Areas, but not in Fifth Schedule Areas. Thus, laws passed by the Parliament or State Legislature are not directly applicable in Sixth Schedule Areas unless the Governor thinks it desirable. In the Fifth Schedule Areas, laws passed by these bodies are automatically applicable, unless the Governor thinks it to be not in the interest and welfare of the tribal communities of the State.

   There have been laws and policies passed by the Parliament and State Legislatures such as the Forest Conservation Act, 1980, the Wildlife Protection Act, 1972, the Panchayat Acts (prior to the passing of the 73rd Amendment in 1992), and so on which have had an adverse and detrimental impact on tribal communities. Yet the Governors have not exercised their constitutional power towards the protection and welfare of the tribal communities. This opens up two possibilities:

   (i) Laws and policies enacted by the Parliament and State Legislatures should not be automatically applied in the Fifth Schedule areas (as was the case under colonial rule or as is presently the case in the Sixth Schedule areas). Its applicability should be made contingent on the discretion of the Governor who would determine its applicability or non-applicability or applicability with modifications/amendments on the advice of Tribes Advisory Council and issue a Statement of Objectives and Reasons for decisions on both applicability and inapplicability of laws and policies.

   (ii) In case the above is untenable, the Governor should be mandated to take the advice of the Tribes Advisory Council and examine legislations and policies (particularly, though not exclusively, those pertaining to issues such as forests, land acquisition, conservation, mines and minerals, health and education) passed by the Parliament or State Legislatures and the implications of the same on tribal welfare. A mechanism for such examination and action should be clearly stated and established.

2. Actions taken by the Governor for safeguarding the interests of tribal communities should be clearly mentioned in the annual Governor's Reports submitted to the President. The Governors must be mandated to ensure the timely submission of these reports. To this end, the Governor's office must be adequately assisted by specially set up competent and dedicated team in the form of Governor's Cell for Scheduled Tribes (as has already been initiated in some States).

TAC
2/3rd
elected of
(SCA) of (ST)

3. The Tribes Advisory Council is an integral part of the administrative structure of the Fifth Schedule. Currently, the TAC consists of 20 members, of which two-thirds is comprised of elected members in the State Legislature belonging to the Scheduled Tribes. The rest are nominated members who generally tend to be government officials working in Ministries and Departments associated with tribal development. In this regard, we recommend that:

(i) There needs to be a radical restructuring of the composition of the TAC. Instead of two-thirds elected members from the State Legislature, this should be restricted to half the members of the TAC. Moreover, these elected representatives must come from different political parties, rather than only from the ruling party. The remaining one-half should be comprised of Chairpersons of the district Panchayat bodies (or chairpersons of the Autonomous Council, wherever established) of the Scheduled Areas on a rotational basis.

(ii) Tribes Advisory Council should be empowered, made active and responsible for the tribal affairs in the State through the following measures:

- The scope and responsibilities of TAC should be widened to transform it into the Tribes Advisory, Protective and Developmental Council. Constitutional provisions, laws, policies, and administrative matters pertaining to the Scheduled Tribes must come under its ambit.
- The tribal development plan of a State and its outlay should be approved by the TAC before it is placed before the Legislative Assembly.
- In view of the serious responsibility placed on the TAC, it should be made compulsory for the Council to meet at least four times a year.
- The Tribal Welfare Department should be made accountable to the TAC. It should present its annual plan, budget and performance report to the TAC and receive its approval for the next year.
- The agenda for the TAC meetings should be prepared through due consultation with the members.

- The Governor should be made responsible for the overall functioning of the TAC.

4. The provisions of the Sixth Schedule provide considerable space for autonomy and self-governance. Through the Autonomous Councils, tribals have the opportunity to enact legislations, execute programmes and adjudicate at a scale larger than their individual villages. Such a provision has helped tribes of the Northeast to protect their habitat, land, forests, natural resources, culture and identity. They have not experienced displacement and land alienation on the scale that tribes in 'mainland' India have. In view of these powers of political autonomy, the tribal communities in the Northeast region have fared much better in respect of socio-economic, educational and health status.[422] In contrast, the tribes in mainland have fared miserably in all these spheres. Hence, there is an urgent need for extending the pattern of the Sixth Schedule in the form of Autonomous Councils in the Fifth Schedule areas as has been provided for in the Provisions of Panchayat (Extension to Scheduled Areas) Act, 1996. The specific provision notes that, "the State Legislature shall endeavour to follow the pattern of the Sixth Schedule to the Constitution while designing the administrative arrangements in the Panchayats at district levels in the Scheduled Areas".

This pattern would provide tribal areas with an institutional structure that mediates between the State Government and hamlet-level Gram Sabha. There are various forms of Autonomous Councils in the Sixth Schedule areas. These are represented by Meghalaya, Mizoram, Tripura and Assam. On the question of which pattern would best suit the 'mainland' tribal regions should be seriously deliberated and worked upon by the States with Fifth Schedule areas.

5. There are a large number of States wherein tribes form a sizeable population in blocks or villages, for example, in States like West Bengal, Kerala, Tamil Nadu, Karnataka, Goa, etc. Tribal areas in these States must be brought under the ambit of Scheduled Areas.

6. There are various impediments to the smooth and inclusive working of the Autonomous Councils in Sixth Schedule areas which must be addressed. In order to do so, we propose the following:

6th Schedule

- Autonomous Councils must be covered under State Finance Commission that is empowered to review periodically the financial position and lay down appropriate principles of resource distribution between State and the Autonomous Council. Funding should not be left to arbitrary discretion of the State Governments.
- The ADC should be reconstituted within six months of its dissolution.

[422] *There are several other reasons for this situation, most importantly, the relative homogeneity of the population in Northeastern states, a tribal majority in many states and a history of missionary activity. However, the provisions of the Sixth Schedule have also made a significant contribution.*

- There should be provision for reservation for tribal women (one-third) as well as smaller tribal groups in the ADCs and other political institutions.
- Traditional political institutions at the village/hamlet level should be formally recognized by the State.

Livelihoods and Employment Status

training insms, labour intensive industries, cooperative

1. There is a dire need to establish agro-based training institutions and related labour-intensive processing industries in tribal regions. Terms and quantum of micro-credit should be made reasonable for individuals, SHGs, cooperative institutions and Gram Sabhas in Scheduled Areas for the tribes to pursue these occupations.

Organic farming

2. In order to make use of land available with the tribal farmers, they should be motivated to undertake organic farming and eco-forestry. This requires concerted efforts by the Departments of Agriculture and Forest to motivate the tribal farmers to undertake such activities.

Micro watershed dvpt program.

3. Although a majority of Scheduled Tribes have land, and cultivation is their main occupation, water for agriculture is the greatest impediment in production. Micro watershed development program with people-centered participatory approach is a good method for poverty reduction through natural resource management in tribal regions. Therefore, micro watershed should be given top-most priority in tribal areas to enhance agricultural productivity.

Water harvesting structures.

4. It is imperative to strategize water management in degraded and undulating land, dependent on erratic monsoon. Water conservation through large dams has been proved contrary to the interests of the tribes. Therefore, the best strategy would be to construct water harvesting structures on various small and large water sources. Even on big rivers, small water harvesting structures could be constructed, which would be environment friendly.

5. The deprivation of STs of cultivated land adds to their marginalization and penury. This warrants the prevention of all kinds of tribal land alienation through strict enforcement of laws and restoration of alienated land to the tribal owners as per the provisions of the PESA and the confirmatory Acts by various States. There should be monitoring agencies at the National and State levels to prevent alienation of tribal land and its restoration.

6. Since tribal inhabited regions have good forest cover (with or without trees now), they should be allowed to participate in the protection and management of forests. The newly acquired land under FRA, 2006 could be utilized in eco-

forestry rather than for food grain cultivation, which could give more return to the ST farmers, in case they want to opt for it.

NCST, NSTFDC

7. Credit and marketing facilities need to be extended to the STs. Delivery of social justice must be monitored by the National Commission for Scheduled Tribes, both at the national and state levels.

ST - 6.55 / 7.5%

8. There is severe under-representation of STs and pending vacancies in Central Government services. As far as the representation of STs in Public Sector Banks, Financial Institutions and Insurance Companies, STs accounts for 6.55 per cent, which is less than the mandatory 7.5 per cent of ST reservations to be followed by these institutions. Therefore, the Government should follow a transparent policy with regard to jobs for STs in public sector. No ST candidates who fulfill the basic eligibility criteria for a specific post should be rejected on the ground of no suitable candidates found.

Credit facilities

9. The discriminatory credit policy of the financial institutions is a major deterrent in the participation of STs in business. Entrepreneurs among STs must be given credit facility on par with other social groups. Further, all steps must be taken by the Government for skill development among the tribal youth to make them employable or self-employed, according to their aspirations.

10. The participation of STs in MGNREGA has been decreasing from its inception in 2006. This trend is very disturbing, which should be investigated and monitored by a special agency under the administrative control of MoTA.

11. Tribals should be encouraged to use their traditional knowledge to meet their needs by recreating their forest ecosystem and forest-based livelihood.

PVTG

12. The Particularly Vulnerable Tribal Groups (PVTGs) among the tribes need special attention due to their vulnerability in the present situation. Their 1) customary right to land, forest and sources of livelihood must be respected and protected. The 2) issue of nomenclature must be addressed by commissioning a special study. MoTA should ensure that all states having PVTGs should take steps to have 3) micro-projects for individual PVTGs to utilize the grants received under SCA. 4) The Project Offices for PVTGs should be made to report to the MoTA about the development activities undertaken for the PVTGs under their jurisdiction, rather than submitting allocation and expenditure statements.

NITD

13. Data on development parameters with respect to STs are not available for the purpose of policy planning and implementation. Therefore, a National Institute

of Tribal Development, an autonomous research organization, has to be set up exclusively for undertaking research on STs.

Education

1. The purpose of education anywhere, including in tribal areas, should be to provide chidren with an understanding of the environment and society in which they live and to endow them with the capability to earn a livelihood in the local society and, for those who have the desire and ability, in the national job market.

2. There is a marked gender gap with respect to education in tribal society. This is reflected in the disparity in literacy levels, drop-out rates and enrolment in higher education. Hence, there is a need for greater gender focus and social mobilization to encourage education of girls. The State must develop certain mechanisms to this effect.

3. Since the educational scenario in tribal areas is marked by poor infrastructure, providing adequate infrastructure, such as classrooms, teachers and teaching aids as well as basic facilities like electricity, water, boundary walls and toilets is absolutely essential for the proper functioning of these schools and from the perspective of security and safety of children.

4. In view of the deteriorating condition of elementary education in tribal areas, where Sarva Siksha Abhiyan has hardly been of help, recourse should be taken to the Right of Children to Free and Compulsory Education Act, 2009 which provides for compulsory enrolment of all children between the age group 6 to 14, re-enrolment of those who have dropped out with the facility of special coaching for admission in a class appropriate to his or her age, and admission of a child in a neighbouring school of his or her choice. The Act should be stringently implemented.

5. Keeping in view the difficulties of adjusting to a new cultural environment, teachers for schools in the tribal regions should be recruited locally. Along with the teaching staff, the administrative staff dealing with tribal education should have regular orientation courses to appreciate tribal culture and way of life. To facilitate such training, the centers of training should be located in the tribal areas. There should be a separate cadre of teaching and administrative staff, who will serve among the tribal schools over the long run.

6. New teacher training institutions should be opened in the TSP areas to meet the full requirement of qualified and trained teachers. The curriculum for the training should be drawn up very carefully, taking into account the socio-cultural milieu, tribal ethos, language etc.

7. The dearth of teachers fulfilling the eligibility criteria set out under the RTE Act is an impediment to achieving the right to education in tribal areas. For addressing the current crisis of absence of teachers in tribal areas, special efforts need to be made to produce more teachers who have qualified the Teachers Ability Test. This must be done on an emergency basis. In the interregnum, teachers appointed in educational institutions must be given a term within which they qualify the Teachers Eligibility Test, and facilities be provided to assist them in taking this test, including training, courses and access to materials.

8. The State Governments should develop a policy for multilingual education, so that early learning is conducted in the local language.

9. The experiment with the Model Primer developed in Odisha and other similar ventures may be worked upon in TSP areas and in tribal languages in other states as well.

10. Inclusion of local culture, folklore and history in the curriculum can help in building confidence of tribal children and enhance the relevance of education in their lives. Music and dance are a central part of tribal life. Therefore, storytelling, theatre, painting, music and dance performances should be promoted. Similarly, sports such as football, archery and other popular local sports are extremely beneficial and therapeutic for children, and should be promoted.

11. Recognizing that the tribal people have certain cultural 'genius', different aspects of 'indigenous knowledge' should be documented, researched and promoted. For developing better understanding of the tribal cultures and their promotion, there should be appropriate number of tribal cultural academies in regional centres. An important step in this direction is teaching tribal history and culture in schools for both tribal and non-tribal children.

12. To address the problem of low representation of the tribals in higher education, it is necessary to refurbish primary and secondary school education through special coaching.

13. Institutions of ITDAs/ITDPs and micro-projects support to the tribal schools should be strengthened for prevention of dropouts.

14. The policy of no-detention needs a review. When the student, teachers, or parents of the student request for retention of a child to enable him/her to acquire skills to move to the next class, he/she should be retained.

15. In light of the harsh terrain of tribal inhabitations, norms concerning distance and Pupil-Teacher Ratio, at all levels of school education, should be reviewed.

16. The policy of vocational education at the secondary and senior secondary level needs further integration and strengthening.

17. There is a marked absence of quality secondary and higher secondary schools in tribal areas. The Government needs to establish well-run residential schools such as Jawahar Navodaya Vidyalayas closer to the habitations (within a radius of ten kilometres) up to Class XII. These schools must provide comprehensive facilities for marginalized children including quality education, health care and academic support classes.

Nomads :

Resident school set up :
) Good weather
) Secure areas.
) Parents interaction
) Efforts of

18. Residential schools should be set up specifically for Nomadic Tribes. The basic principles are: (a) The residential schools should be in places where the weather is least harsh, (b) there should be special security for the children, including girl children for whom there should be women wardens, (c) the parents of students should be brought to these institutions so that they are informed about the education, and quality of life, of their children, (d) there should be proactive efforts by Tribal Affairs officials of the State to approach every family to help them make an informed choice to send their children to the schools, (e) the holidays for these schools should be fixed in such a way that the children can meet their family, when the family returns to the place where they celebrate festivals, weddings, etc.

19. In residential schools, which are often in the news for incidents of sexual abuse of students, strong mechanisms should be put in place to protect the students from abuse, neglect, exploitation and violence.

Demilitarisation of schools.

20. There is a need to recognise the adverse impact of violence on children's education. No schools or areas in the immediate vicinity of schools should be occupied by security forces or the police, as has been the case in conflict zones in tribal areas. Demilitarisation of schools is vital in order to restore schools as a place of safety, security and scholarship for students.

21. Involvement of community in educational interventions through the Panchayati Raj Institutions needs to be institutionalized. Information on various schemes and benefits to beneficiaries should be provided to the Gram Sabhas and Gram Panchayats, which would create transparency and increase awareness about their entitlements.

Social audit of the school.

22. There is a need for regular social audits to monitor the functioning of schools. To this end, a monitoring committee at the block level for primary and middle schools and district level for high and higher secondary schools should be set up.

23. Most of the educational 'missions' do not reach the tribal areas and where they do reach, they are too rare to have any significant impact. The State educational machinery is largely responsible for this situation. There should be proper accountability of the State educational administration to end the longstanding stagnation in education in tribal areas.

24. The scope of education needs to be expanded for the purpose of scholarships and should include tribal painting, art, craft, song, music and dance, etc. While the Ministry of Tribal Affairs is now supporting scholarships for students belonging to Scheduled Tribes, the UGC and the MoTA should support scholarships for tribal studies for non-tribal students also. A single window scholarship portal targeting the Scheduled Tribe students should be established to provide information on different scholarship schemes.

tribal crafts.

25. Regional Resource Centres in States with significant tribal populations should be established to provide training, academic and other technical support for development of pedagogic tools and education materials catering to multilingual situation.

26. It is suggested that owing to poor condition of the State Tribal Research Institutes, there is the need to improve the same in terms of infrastructure, quality of staff, research output and direction for policy. It is also recommended that a Central Tribal Research Institute, as has been planned by the Central Government, be launched. CTRI

27. It is recommended that a Tribal Chair be established by the UGC in Universities in every State comprising Fifth Schedule Areas.

Health Stakeholder participation

1. The first principle of any policy or program for tribal people is participation. Tribal people as a population segment are not politically very vocal, However, they have different geographical, social, economic and cultural environments, different kind of health cultures and health care needs. Hence their views and priorities must get due place in any health care program, meant for them. We suggest making use of three types of existing institutional mechanisms to improve the programs.

1) Tribal health assem
2) Tribal health committee
3) Tribal advisory

   - Tribal Health Assembly: From the Gram Sabhas at village level, upto the national level, Tribal Health Assemblies should be annually organized in which the people (at the level of village) or their representatives (at the higher levels) participate. For instance, such a 'Tribal Health Assembly' is annually organized for the past 15 years by an NGO, SEARCH, in Gadchiroli district (Maharashtra) for three purposes, a) to listen to the health problems and priorities of the people, b) to get approval for the

1) Listen
2) Get approval
3) feedback

THA,
THC,
TAC

proposed health solutions and activities, c) to get their feedback on ongoing activities. This can serve as a model at the local level in other Scheduled Areas. At least one Gram Sabha meeting annually should be exclusively dedicated to the purpose of health and related subjects.

1) Elected NGOs experts - officers

- Tribal Health Councils: These should be constituted by including elected representatives, NGOs, experts and government officers for the purpose of planning and monitoring of programs. Such councils should be constituted at the block or ITDP level, district, state and national level. These should be empowered to shape the health plans and monitor implementation. These sub-committees of Panchayat level, district level and Zilla Parishad could function as Tribal Health Councils.

approval

- Tribes Advisory Councils at the state level: These Councils should approve the health plans prepared by the Tribal Health Councils, and to review the performance of implementation.

700 tribes
area specific
tribal sensitive
local planning

2. In view of the enormous diversity among nearly 700 tribes in India, the second principle to be followed is of area specific and tribe-sensitive local planning. The PESA provides an institutional basis for this. The three institutional mechanisms suggested above, when created and made operational at the block, district and state level, will allow local planning.

3. Social determinants of health – literacy, income, water, sanitation, fuel, food security and dietary diversity, gender sensitivity, transport and connectivity – play very important role in determining the health outcomes. Hence, inter-sectoral coordination for improvement in other sectors is as important, if not more, as health care. Some specific suggestions for improving health are:

Specific Suggestion

- The 1) construction of drainage system, village sanitation infrastructure, personal toilets and the environmental measures to 2) control mosquito-breeding can be included in the MGNREGA scheme and completed on priority basis in Scheduled Areas.
- To 2) reduce the household use of unclean fuels and biomass burning, the solar energy, especially the solar cooker, water heaters and lights be promoted in Scheduled Areas. This will also help save trees.
- 3) Improving nutrition of children, adolescents and pregnant and lactating women is critical for the Scheduled Tribes population. The nutrition awareness and feeding programs in the Scheduled Areas can be better implemented in collaboration with the National Rural Livelihood Mission and the women's saving groups in the villages.
- Health and income available for family will show improvement by 4) controlling alcohol and tobacco.

4. Empowerment of the Scheduled Tribe people is another cardinal principle. Building their capabilities to care for their health is the long term solution far

superior to a perpetual dependence. This however does not mean that the government or the rest of the society can abdicate their responsibility towards tribal people. But this responsibility can be better served in long run by building local capacity. In other words, instead of 'giving' health care, the policy should be to build 'capacity to care for health'. This principle should guide in planning health care – especially in the choice of who will provide health care, where, when and how.

Capacity building in health care

5. To bridge the scientific knowledge gap of centuries, health care for Scheduled Areas should give paramount importance to spreading 'health literacy' by way of mass educational methods, folk media, modern media and school curriculum. Enormous scope exists for communication in local dialects and for the use of technology.

6. A large number of Scheduled Tribe children and youth – more than one crore – are currently in schools. This provides a great opportunity – both for improving their health and for imparting health related knowledge and practices. Schools, including the primary schools, middle schools, high schools, ashram shalas and also the Anganwadis should become the Primary Health Knowledge Centers.

Primary Health Knowledge Centres.

Anganwadi PHKC

7. Special attention should be given to women, children, old and disabled people in the Scheduled Tribe population as these are the most vulnerable.

8. Traditional healers and Dais play an important role in the indigenous health care. Instead of alienating or rejecting them, a sensitive way of including them or getting their cooperation in health care, must be explored. Traditional herbal medicines should be protected through community ownership. The ownership and intellectual property rights of tribal community over their own herbal medicines and practices should be ensured.

Ethno medicine

9. Apart from the physical distance, a huge cultural distance separates the tribal population from others. Health care delivery to the Scheduled Tribe population should be culture-sensitive and in the local language in order to overcome this distance.

10. Health care delivery system for Scheduled Areas must keep as its guiding principle the Chinese axiom – How far can a mother walk on foot with a sick baby? Health care must be available within that distance. This, for the tribal communities living in forests, means health care must be available in their village/hamlet. Sixty years of failure should teach us that health care from outside is not a feasible solution. The design of health care in Scheduled Areas should be such that major share of health promotion and prevention and a sizable proportion of curative care is generated and provided within the village or hamlet.

In proximity

11. In light of these principles and in view of the common disease pattern and needs listed earlier in the conclusions section, we recommend that the Ministry of Health and Family Welfare should redesign the primary and secondary health care services in Scheduled Areas. The new pattern should not be enforced as a top-down, vertical, uniform national program, but should provide a framework for local planning with local participation. Thus, the 'Tribal Health Plan' will have three feature: one, a process framework about 'how' to prepare the local plan, which will be in the form of guidelines on mechanisms; second, a series of locally developed need-based contents of the plan and third, a design or structure of the health care system to deliver such services in all Scheduled Areas. This 'Tribal Health Plan' should become an essential feature of the National Health Mission and of the Tribal Sub Plan. The goals and monitoring indicators of this plan will be different than the regular MIS of the NHM.

12. Human Resources for Health: The well-known difficulties in deploying doctors, nurses and other technical personnel from outside, into Scheduled Areas have made the problem of human resources the Achilles' heel of health care in Scheduled Areas. We recommend that, instead of making futile efforts to import unwilling and unstable personnel from outside, the most feasible and effective long term solution will be to select, train and deploy local Scheduled Tribe candidates. This should be done at the following levels:
    - Accredited Social Health Activists (ASHA) and Anganwadi workers – from the same village or the hamlet.
    - The ANMs and paramedic workers – from the same block.
    - The doctors and public health program managers – to a large extent, from the same district.

train ST's nurses
ASHA
Anganwadi
Auxiliary nurses

The candidates must be local, belong to Scheduled Tribes, be fluent in local tribal dialects, be selected on merit and should be committed to serve in the local Scheduled Area for at least ten years.

The ASHA workers, Anganwadi workers and ANMs will continue to be the mainstay of health care in rural and tribal areas. Due to the physical isolation of tribal communities, compounded by a lack of doctors, it will be pragmatic to train, equip and empower the three 'As' – ASHA workers, Anganwadi workers and ANMs – in tribal areas to a higher level.

Since the selection for medical education is through a statewide and all India competitive process, the local Scheduled Tribe candidates may not get selected. Hence, we recommend that separate Medical Colleges for Tribal Areas be opened in selected scheduled districts, one college per three million Scheduled Tribe

Tribal med colleges

ANM – Auxiliary Nurse Midwifery

population in the state. All seats are to be reserved for such committed Scheduled Tribe candidates, to be selected from the respective Scheduled Areas, depending on the population and need for doctors in each Scheduled Area. The aim should be to provide, in ten years, the required number of appropriately trained doctors to serve in these areas. The High Level Expert Group (HLEG) on Universal Health Care, appointed by the Planning Commission, in its report (2011), has recommended that the District Knowledge and Training Centers be developed and made into medical colleges attached to district hospitals, and nearly 187 new medical colleges should be opened in the country, especially in undeveloped regions. These recommendations can be used to open Medical Colleges for Tribal Areas. Approximately 30 new medical colleges for tribal areas, each with 60 seats per year, will be able to produce nationally about 1800 new doctors per year, selected from, trained and legally committed to work in the Scheduled Area of their origin.

The Medical Education for Tribal Areas (META) should be, to some extent, different from the regular MBBS, and hence, should not entirely follow the curriculum of the Medical Council of India. Besides the regular medical curriculum, some modifications are necessary such as: i) knowledge of and sensitivity towards tribal culture and language, ii) methods of communication iii) training and management of a health team, iv) competencies in preventing and managing health problems common among the Scheduled Tribe population by way of clinical, outreach and public health approaches, v) collaboration with other sectors of development affecting health, eg. sanitation, nutrition, education, forestry. If necessary, the MCI recognition for this degree may not be sought, or a new degree different than MBBS be created, with legal permission to function as a doctor in Scheduled Areas.

13. Addiction has serious effects on the socio-economic fabric of tribal society. It affects not only health but also productivity, family economy, social harmony and ultimately, development. Hence, i) the Excise Policy for Scheduled Areas, approved by the Ministry of Home Affairs, Government of India, in 1976 and accepted by the states, should be implemented effectively, ii) the availability and consumption of tobacco and drugs should be severely controlled and iii) the availability and use of alcohol and tobacco products among the Scheduled Tribe population, and the implementation of control policies by the states, should be monitored on selected indicators. These efforts should become a critical part of the Tribal Sub-Plan.

14. The TSP budget, in proportion to the Scheduled Tribe population, should be an additional input and not a substitute to the regular budget for routine activities of the Health Department in Scheduled Areas. At least ten percent of the total TSP budget should be committed to the health sector, the Tribal Health Plan in the Scheduled Areas, in addition to the regular health budget for these areas.

10% of TSP to health

15. Data on the Scheduled Tribe population is a basic ingredient for planning, monitoring and evaluating health programs in Scheduled Areas. All national data systems – the Census, SRS, NFHS, NSSO, and DLHS – should be asked to plan for and generate Scheduled Tribe-specific estimates on health indicators at the district level and above. One percent of the total budget for the Scheduled Tribe population (TSP) should be allocated to the generation of reliable, timely, and relevant segregated data on Scheduled Tribes population, from the local to national level. This will provide the crucial instrument – the facts – necessary to guide program managers, policy makers and the Scheduled Tribe population itself. Towards this, the specific measures recommended are:

TDI
THI
Rankings

- Construction of a composite Tribal Development Index (TDI)
- Construction of a composite Tribal Health Index (THI) including the indicators on health status, determinants and health care.
- Ranking of 151 districts with more than 25 percent Scheduled Tribes population and of states on these indices.
- Creation of a high power national body under the Ministry of Health and Family Welfare to facilitate the commissioning and collection of relevant data and monitoring of the indices and progress. This body should complete the work through the various existing agencies/surveys such SRS, NSSO, NFHS, DLHS, AHS, NNMB, the TRTIs in the states, the ICMR institutes network on tribal health, and finally, the health ministries in the states. Necessary administrative and financial authority should be provided to this body. Broadly, one percent of the total health budget for tribal areas (the regular health budget for Scheduled Areas, including the health component in the TSP) should be devoted for this purpose.

16. Research: From the public health point of view, certain aspects of tribal health need research. These are:

- Epidemiology, disease patterns and mortality rates in Scheduled Areas,
- Traditional belief systems and practices, and effective communication methods,
- Tribal healing systems,
- Methods of health care delivery in Scheduled Areas.

The AYUSH (Ayurveda, Yoga, Unani, Siddha, and Homeopathy) department and the Indian Council of Medical Research should incorporate these into their scope of working.

17. The Proposed Goals of the Tribal Health Plan should be:

- To attain the Millennium Development Goals (2015) on health and nutrition for the Scheduled Tribe population in India by the year 2020,

- To bring the health, sanitation and nutrition status of the Scheduled Tribe population to the same level as that of the non-Scheduled Tribe population in the respective states by the year 2025,
- To create the human resources necessary for provision of healthcare in Scheduled Areas, as per the norms set by the High Level Expert Group on Universal Health Coverage (2011), by the year 2025,
- To create and make functional the institutions for participatory governance (Tribal Health Assemblies and Councils) at all levels in the Scheduled Areas by the year 2016,
- To annually generate Tribal Health Plans at all levels by the year 2017,
- To annually allocate and spend 8.6 percent, in proportion to the Scheduled Tribes population, of the total Health Sector Plan and Non-plan budget, plus 10 percent of the TSP for the implementation of the Tribal Health Plan.

Land Alienation, Displacement and Enforced Migration

1. Serious effort is required by the State to minimize displacement. There should be a rights- based approach to comprehensive rehabilitation for socio-economic reconstitution of victims of development, including for the backlog of displaced.

2. The problem is with the expansive interpretation that has been given to the doctrine of 'eminent domain' by political and managerial elites. In this context, it is essential that the whole process of displacement should be democratic and rights of tribal communities to say 'no' to acquisition of their land and to access and manage forests and other CPRs, be recognised.

3. The new legislation, 'The Right To Fair Compensation and Transparency in Land Acquisition, Rehabilitation And Resettlement Act, 2013, is progressive in the sense that it is the first to legally mandate rehabilitation of PAP. However, it fails to address the need for minimizing of acquisition of land and resources. This is not surprising, since the objective of the Act, which seeks to address concerns of those whose livelihoods are affected, simultaneously aims at facilitating land acquisition for industrialization and urbanization. This is in keeping with the broader liberalization policies. Such policies will result in more displacement in Central India for mining and in the Northeast for dams.
   - The 2013 Act already has a provision for safeguarding food security and states that multi-crop irrigated land will not be acquired, except as a last resort measure. Further, the State Government is to set limits on the acquisition of such land under this law. States are also required to

set a limit on the area of agricultural land that can be acquired in any given district. However, there is no mention of the need to protect tribal land and community resources. Hence, a suitable provision is required to be incorporated in the Act, to safeguard tribal land and community resources in Scheduled Areas and disallow acquisition by a non-tribal, including private companies.

- The definition of 'public purpose' in the new law is very wide and will only lead to greater acquisition and displacement in Scheduled Areas. The exercise of 'eminent domain' and definition of 'public purpose' should be severely limited.
- Government agencies acquiring land with the ultimate purpose to transfer it to private companies for stated public purpose, should be kept outside the ambit of the new law, as the Public-Private Partnership mode of acquiring land is simply a backdoor method of alienating land in violation of the Constitutional provision to prohibit or restrict transfer of tribal land to non-tribals in Scheduled Areas.
- It is recommended that, as directed in the landmark Samatha judgment and the PESA Act, every Gram Sabha should have the power to prevent alienation of tribal land and further that minerals should be exploited by tribal people themselves. The stringent provisions of the amended Andhra Pradesh Scheduled Areas Land Transfer Regulation, 1959, should be adopted by other States, particularly the provision that facilitates the formation of Registered Scheduled Tribe Co-operative Societies, which could take up mining activities in Scheduled Areas. By doing so, the Samatha Judgment would hold good for all States with Scheduled Areas. It should be the responsibility of the State to facilitate the formation of cooperatives of tribal people for the above purpose.

Samatha Judgment
PESA act
APSALTR act
RSTCS
Registered

- Gram Sabha consent should be mandatory for acquisition of land by the Government for its own use as well.
- The Act does not have a provision to the effect that exploitation of natural resources in Scheduled Areas must be with the consent of the Gram Sabha. This should be rectified.

4. In the interest of weaker sections such as tribal communities, the threshold should be kept very low and R&R provisions of the new law should apply to all cases.

5. There is plenty of unutilized tribal land available with Central/State/PSUs, and Central/State Governments which is not being used for the purpose for which it was acquired. Governments should be legally mandated to return such land to the original landowner/successors or use the same for

resettlement of displaced tribals. This should not be left to the discretion of the State Government. One example of this is of HEC, Hatia, Ranchi, where excess tribal land had been acquired and people are agitating for the return of the land, but the State wishes to utilize it for other purposes. In such cases, land should be returned to the original displaced families.

The Vijay Kelkar Committee on Fiscal Consolidation (2012) said,
"Over the next 24-36 months, there is yet another policy instrument for raising resources for development and that is monetizing the government's unutilized and under-utilized land resources. These resources can finance infrastructure needs, particularly in urban areas. Such a policy has been effectively utilized in many countries including USA, France, Canada, Australia and China. For monetizing land resources, the potential is considerable given the under-utilized prime lands of PSUs, Port Trusts, Railways, etc. Toward this, we recommend setting up of a group to work out the policy framework and institutional modalities."[423]

The suggestion of the Vijay Kelkar Committee on Fiscal Consolidation (2012) that "unutilized and under-utilized land resources" be used for "raising resources" to "finance infrastructure needs particularly in urban areas" is against the purpose and intent of the land acquisition law and should be roundly rejected, and unused land should be returned to the loser of the land and to the community.

6. There has been inadequate recognition at the policy level that land represents an inalienable resource, passed on from generation to generation in tribal communities, who otherwise have no education and skill development. Studies have documented that those DPs who got jobs in lieu of land and whose children did not receive education or training were worse off after the job-holder retired from service. It is recommended that the objective of R&R should be to ensure that the socio-economic status of tribal DPs/PAPs after displacement, should improve positively rather than deteriorate further. Loss of land and CPR can be compensated only by proper R&R which envisages restoration of livelihoods, health and education facilities and skill development for the whole family and community of tribal DPs/PAPs. There should be provision of 'land for land', in acquisition of tribal lands. Compensatory land provided must be made cultivable with irrigation and agricultural inputs. Rehabilitation should be treated as a continuous process to be monitored by the Project Authority and State until the alternative livelihood becomes economically viable. They must be given a stake in the assets and economic activities being created on their acquired land and CPRs (for example, land in command area, irrigation of tribal land in the vicinity,

[423] *Report available at http://finmin.nic.in/reports/Kelkar_Committee_Report.pdf*

CPR - Common property resou
DP - Displaced persons
PAP - project affected persons
R&R - Resettlement & Rehab.

jobs in industries, or shops/jobs in industrial projects/townships). An expanding economy, particularly expanding labour-intensive manufacturing sector together with adequate emphasis on health, education and skill development, hold the key to humane R&R.

7. The 2013 Act is weak in matters relating to skill development and provision for livelihood for DPs/PAPs. During a meeting between the HLC and representatives of displaced tribal people in Bastar, Chhattisgarh, anger was expressed at the non-fulfillment of promises to give jobs to the educated displaced persons. They were unhappy with the cash allowance being given in lieu of jobs. The official response, that there were not enough jobs to accommodate all displaced people, did not satisfy the aggrieved parties. A sum of two thousand rupees per month per family as annuity for 20 years, with appropriate index for inflation in lieu of jobs, as stipulated in the new Act, is too low. Clearly, more has to be done for skill development and creation of alternative livelihoods. One of the ways to ensure that jobs are provided to displaced people, including tribal families, is to create a State level/National-level Virtual Employment Exchange with complete data of age, sex, educational qualifications, and skill-set of persons displaced in the past, present and in near future, for providing them employment and/or preparing them for employment/self-employment. Global best practices could be studied for providing alternative livelihoods, which could include imaginative self-employment schemes with backward and forward linkages to be provided by Project Authorities.

8. Research studies stress that gross undervaluation of losses, replacement value of loss and costs of resettlement, has led to inadequate financing of R&R and externalization of costs of R&R to the displaced and the future generations. The new law has expanded the definition of 'displaced' to include project-affected persons; however, care has to be taken to ensure that all genuine cases are included and compensation is properly computed.
   - In computing losses, it has to be recognized that there are instances of tribal DPs who do not have documents to support their genuine claim but who base their ownership rights on oral tradition. Such claims should not be rejected.
   - Forest rights have been covered under the Forest Rights Act, but other CPRs such as Government land and Panchayat land has not been covered by any legislation. This needs to be rectified. Moreover, survey by Government is incomplete – as a consequence, community land is recorded as Government land and tribal communities, primarily tribes who practice shifting cultivation on such land, are denied

compensation. This problem needs to be addressed by measures to include such cases under R&R provision.

- Women require special consideration and affirmative action. Widows and unmarried adult daughters should be recognized as a separate unit.
- The principle for working out land compensation has been spelt out. For all other assets, compensation should be based on replacement value or net present value of assets lost/destroyed.
- While preparing the project cost estimates, the full cost for R&R should be included, and no attempt should be made to reduce costs for a favourable cost-benefit ratio.
- The rehabilitation package and process should take into account, the cultural displacement, and loss of customs and tradition. For tribal people, their strength is their community, and therefore, it is imperative that they be resettled and rehabilitated as a community, if they so desire.
- Infrastructural amenities to be provided in the resettlement area have been mentioned in the new law, but provision of banking facilities has been missed out. With primary emphasis on monetary compensation, it is essential that displaced tribals, who may not have experience in handling money and understanding of the monetary economy, should be advised on handling their cash compensation. Banking facilities should made available for keeping their money safe and credit facilities should be provided by the State (to avoid exploitation by money-lenders).

9. Land and water sources polluted by industrial and mining projects in tribal regions require attention and the onus for taking corrective measures should be on the Project Authorities. The schemes of the Government could be utilized to treat polluted land and water resources of tribal people.

10. The role of the Governor is crucial for protecting land, community assets, culture and traditional institutions of tribal people and to ensure that they are treated fairly. This role extends to ensuring socio-economic reconstitution of tribal DPs/PAPs. This raises the issue of suitability of persons who occupy the important position of Governor and other offices, such as Commissioners, Deputy Commissioners and District Magistrates, in Scheduled Areas. It is imperative that the antecedents and experience of persons be taken into consideration by the Government to check whether they can protect the interest of tribal communities and are suitable for such appointments, in view of the special role assigned to them in such States.

11. Implementation of the new law will be difficult in the absence of resettlement and rehabilitation capacities in the local administration, local community and corporate entities. It is essential that the State and corporate sector create such capacity by introducing professional training and orientation courses for following the best R&R practices worldwide and replicating them in the Indian situation. Offering tribal people monetary compensation and making promises without attendant capacity to deliver on them will not resolve the impasse that has brought land acquisition to a standstill. Sporadic attempts by instruments of the State to use force to acquire land is unethical and unacceptable. Only a genuine and bonafide effort at comprehensive and pragmatic R&R can persuade tribal people to part with their land.

12. The new legislation lays considerable emphasis on consultation and consent of Gram Sabhas. It is essential that the State be vigilant through adequate monitoring mechanisms for ensuring that consent is obtained freely and every displaced person gets adequate and comprehensive R&R in lieu of land/livelihoods lost. The State must put in place a system to collect disaggregated data of DPs/PAPs for all social groups. Oversight mechanisms must be created at the District, State and Central levels, comprising officials and non-officials with proven competence, integrity and commitment to public good. There is a view that, though the new legislation has been enacted by the Centre, R&R is a State subject, which should continue. However, the Centre has a responsibility along with the states to ensure comprehensive R&R. The Central Government should decide on the monitoring mechanism to be put in place. One possibility is to establish an Authority/nodal agency with a multidisciplinary team under the Ministry of Land Resources.

13. In view of the large-scale discontent among displaced tribal people regarding poor R&R, a High-Level Fact-finding Committee/Enquiry Committee should be set up to investigate the quality of R&R in all medium and major development projects undertaken in the last fifty years in Scheduled Areas and tribal-dominated districts of States without Scheduled Areas. This Committee should be mandated to suggest ways and means to deliver justice to the displaced families, who have not received any proper rehabilitation. This is essential, in view of the fact that, the new law has not taken cognizance of the backlog of displaced people, a majority of whom are tribal people.

14. Myriad grassroot movements against exploitation of tribal people and other weaker sections hold the key to greater socio-economic justice. It would be

desirable if the State recognizes this and engages with democratic grassroot movements, instead of crushing these movements.

15. Tribal people who have been displaced by conflict in Chhattisgarh and the Northeast should be rehabilitated by the State Government in their villages and provided facilities of housing, safe drinking water, health and education, skill development, electricity supply, irrigation facilities, and agricultural inputs. It is for the State to take preventive action and ensure safety and prevent tribal land alienation in such areas. During a visit of HLC to Assam, civil society groups and representatives of Autonomous Tribal Councils emphasized that influx of outsiders was a real threat to the tribal communities. They also alleged that inter-tribal conflict was being instigated by outsiders. It is the responsibility of the State Government to take measures to prevent such conflicts.

16. Under the 'Coal Bearing Areas (Acquisition and Development) Act, 1957, pattas/legal titles for houses allotted in resettlement sites are not issued to the displaced. As a result, the displaced lose their identity and are unable to access public facilities provided by the local administration, thereby facing difficulty in obtaining Caste/Tribe certificates. Further, there is no provision for payment of compensation before taking possession of land. The provision for returning land to original landholders post-mining is rarely complied with. Clearly, there is a need to make amendments in the Act.

17. Development projects have opened up tribal areas leading to influx of people from outside the tribal region, seeking employment in various sectors. All this has resulted in increasing urbanization of tribal areas and immigrants, rather than tribals, have benefited from this. Consequently, the percentage of tribal population in some Scheduled Areas has declined, although historically, these areas were almost exclusively occupied by tribal people. Hence, it is recommended that there should be no reduction in the areas declared to be Scheduled Areas as this will harm the interests of already deprived tribal communities by diminishing their space and their resources. Rather, the representation of tribal communities should be enhanced and strengthened in the politico-administrative institutions within Scheduled Areas.

18. Tribal people suffer predominantly from the phenomenon of poverty-induced migration, also known as forced migration. An analysis of the Census data shows that there has been an occupational change and the number of tribal cultivators has reduced while the number of tribal marginal

workers has increased. Micro studies indicate the increase in seasonal/circulatory migration of tribal workers, which may help them to avoid starvation, but is not enough to improve their standard of living. Hence, it is recommended that:

- The Census and National Sample Surveys should gather data on the phenomena of seasonal/circulatory migration, migration of children across social groups and poverty-induced migration.
- Priority should be given to STs in settlement of ceiling surplus land and wasteland, investments to improve agriculture, support for high value horticulture, employment opportunities in rural areas, access to credit facilities and skill-development to rural youth for employment in labour-intensive manufacturing sector.
- Complaints have been received that, due to seasonal migration of tribal people, they are not enumerated in the Census and therefore, Census data is not a true reflection of tribal population. This grievance requires to be redressed.
- Apathy and incapacity of the State to implement the Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979, has led to exploitation of tribal migrant families. In particular, tribal women and children suffer greatly. There is a growing demand for enactment of a comprehensive Migrants Rights Legislation, which deserves serious consideration.

19. Recommendations for measures to prevent illegal land alienation of tribal land are as follows:
    - In pursuance of the PESA, 1996, Land Transfer Regulations/Tenancy laws of all Schedule V Areas should be suitably amended to ensure Gram Sabha participation in the identification, investigation and restoration of lands to tribal people. Gram Sabhas require to be strengthened by State Governments to undertake these responsibilities.
    - Plenary powers could be given to Gram Sabhas to fight cases of tribal land alienation collectively, as an individual tribal cannot afford to face prolonged legal battles, given their socio-economic conditions.
    - The Gram Sabha should be empowered to restore the alienated land on detection, pending the long legal battle, in order to potentially discourage a prospective non-tribal buyer of land in Scheduled Areas. This needs to be legally examined.

- Care has to be taken to ensure that District Councils and State-level Council do not have powers to dissolve Gram Sabhas or to dilute the powers and functions of the Gram Sabha
- Legal loopholes and ambiguities in all Scheduled Area Land Regulations and Tenancy laws should be removed. For example, such a removal must ensure that tribal land is not transferred for purposes such as settlement of refugees, housing, etc.
- There is a provision in the Andhra Pradesh Act, wherein immovable property of tribals can be mortgaged to banks and, in case of default, the property to be sold back only to tribal people or tribal cooperative societies exclusively formed by tribal people. This provision needs to be evaluated to explore replication in other Scheduled Area States. There is an urgency in doing so to meet the financial needs of tribal youth.
- There is a presumption clause in the Andhra Pradesh Act that, until the contrary is proved, any immovable property in the Scheduled Areas and in possession of a person who is not a member of a Scheduled Tribe shall be presumed to have been acquired by the person or his predecessors through a transfer made to him by a member of a Scheduled Tribe. This clause should be examined by other States for adoption and inclusion in their laws.
- Suitable amendments should be made in all land laws for protection of tribal land in Scheduled Area States to the effect that there should not be any time limit for restoring tribal land.
- Suitable provision should be made in land laws so as to bring all benami transfers, transfers in the names of concubines, tribal servants or others into the purview to prevent fraudulent land transfer in Scheduled Areas.
- The move to notify rural areas as urban areas in order to nullify PESA provisions should be stopped forthwith. Use of Master Plan in urban areas to alienate/displace tribal people from their land should be curbed.
- Increased investment is required to be made by State Governments to provide legal aid to tribal petitioners so that they are in a position to hire competent lawyers to fight cases. The Government must also provide legal training, literacy and awareness programs for youth and women on State and customary laws contextualized with modernity processes, with the participation of NGOs.
- Ultimately, it is the duty of State Governments, to ensure that all officials and lower-level functionaries do not connive in defrauding tribal people of their land. Regular monitoring at the

State and Central levels of disposal of cases and proactive efforts for restoration of tribal land is required. It is the responsibility of the State to address the problem of contradictory judicial pronouncements that jeopardize implementation of protective land laws by removing ambiguities in all relevant laws.

Legal and Constitutional Issues

1. The past twenty years have been dramatic in terms of the changes in the economy, and in the effect that economic policy has had on tribal communities. This has also been the period when laws, notably the Provisions of Panchayats (Extension to Scheduled Areas) Act, 1996 and the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, have been enacted which recognize autonomy and rights of tribal communities.

2. The implementation of these laws is, however, sputtering and reluctant. The FRA framework includes provisions for: (i) recognition and vesting of rights (towards a secure tenure and livelihood/food security of the Scheduled Tribes and Other traditional forest dwellers), (ii) protection of the rights till the recognition and vesting process is completed, and (iii) control over forests of the local community and the Gram Sabhas. This framework, however, is missing from the process adopted for implementation of the law and the implementation structure does not have the necessary mechanisms and the vision to realize the objectives of the law. What is needed foremost is to strengthen the institutional system to support the process of implementation, including strengthening of the Gram Sabhas and FRCs, streamlining functioning of the sub-divisional and district level committees, strengthening the functioning of the state level monitoring committees and a dedicated structure within the nodal ministry (Ministry Of Tribal Affairs).

3. The implementation of the community forest rights has hardly taken off. It needs to have a clear mechanism and plan for recognition of various community forest rights and rights of vulnerable communities such as PVTGs and pastoralist communities.

4. The implementation of the protective provisions in the law and the process of recognition and assertion of forest rights is so far largely affected (obstructed) by contradictory processes like: diversion of forest land which, among other things, is displacing Scheduled Tribes/OTFDs and alienating their rights, displacement from the protected areas and Tiger Reserves, and displacement

due to intervention by the Forest Department through forceful plantation in the forest lands. While the protective clause under FRA is meant to prevent such cases of violation of forest rights, the implementation process has almost entirely ignored the protective parts of the law.

5. The democratic structure in forests with the Gram Sabhas as laid out in the FRA faces great resistance from the current forest regime and the various forestry institutions and programs implemented by the Forest Department and the MoEF. In the Joint Forest Management program, for instance, the operation of working plans are found to be obstructing the process of assertion of rights by the Gram Sabhas. It is necessary to remodel the entire structure of forest administration, the Forest Department, the MoEF and its programs to complement and enable the control and management of forests by Gram Sabhas and local communities.

6. The changed paradigm has not yet permeated administration, and projects and plans continue to approach forests as the exclusive domain of the state. This is resulting in multiple ways and situations in which the laws are subverted, and the rights of tribal communities denied. The exception to linear projects and the decisions of the Cabinet Committee on Investment illustrate the point. Such deliberate flouting of the law currently has no penalties attaching to it. Such penalties that will deter the breaching of the FRA need to be introduced.

7. The FRA mandates the representation of women in Gram Sabha and in the other tiers prescribed by the law. Effective participation has, however, been elusive. Given the close relationship between forests, forest produce and women's lives, there is work to be done to turn this around.

8. The difference between states of poverty and of vulnerability has been explored in the context of PVTGs. Access to resources in forests makes a difference in the extent of their vulnerability. Where there has been a depletion of forest cover, and the emphasis is on timber trees, the effect is to add to the vulnerability of PVTGs. Where, on the other hand, the resources are safeguarded and the community has access, the ability to prevent nutritional distress can be augmented.

9. Displacement for creating Tiger Reserves and Elephant Corridors take away from the provisions that recognize that tribals need to be asked to be displaced only if co-existence is impossible and with Gram Sabha consent. The resettlement experience of those displaced speaks to continued marginalization of affected communities. This is a common tale, and that is the way it has

largely been through the years. Even where the decision to displace is taken reasonably and according to the process prescribed, the inability displayed in effecting rehabilitation has to be acknowledged. There is an urgent need to review the ability of administrators who are responsible for rehabilitation, and for revising the rehabilitation process. Failed rehabilitation has consequences that have been ignored for far too long.

10. The import of PESA has not been internalized into administrative practice, and government officials including Forest Departments continue to deny access to tribals to that which is their right. Bureaucracies and judicial institutions need to be introduced to the changes that PESA has brought into administration and control in Fifth Schedule areas.

11. An exercise to bring rules made by state governments in conformity with PESA needs to be undertaken.

12. Government officials who were the agencies to prevent tribal loss of land are increasingly being seen to be negotiators on behalf of project authorities. This is a very disturbing trend, where the very authority who had been tasked with preventing land alienation from a tribal to non-tribals becomes an agent for effecting such alienation. This must be stopped.

13. There have been recorded cases of Gram Sabha consent being fraudulently obtained or forged; such conduct must face penalties, and projects that proceed on the basis of consent so obtained cannot be allowed to proceed. If such consequences do not flow, there will be no incentive to refrain from such actions.

14. Given the constitutional provision in Article 243-ZC, the creation of new Nagar Palikas or the extension of those already in existence in Fifth Schedule areas and tribal areas, as defined in the provision, must be preceded by a law made by Parliament, which sets out the exceptions and modifications from the chapter on Municipalities introduced by the 74th Amendment to the Constitution.

15. The amendments proposed to PESA has an important component of prior informed consent. This is a necessary condition for the effective implementation of PESA.

16. There has been a proliferation of MoUs between states and companies that imposes responsibility on the state to facilitate various aspects of project clearances including in matters of environmental and forest clearances. Increasingly, the state undertakes to maintain law and order for the smooth execution of the project. These MoUs make the state a party to an agreement and take away the neutrality of the state. The idea such MoUs needs to be reviewed. Institutions such as the Cabinet Committee on Investment that set priorities and pursue them even where it is in direct breach of the law amounts to deliberate flouting of the law and such practices of expediency need be halted.

17. Public policy and practice must draw on the iconic experience of Niyamgiri, and the adverse lessons from the Salwa Judum.

18. The encounter of the tribal with criminal law has been one of the disturbing aspects in the past decade. Large numbers of tribals, men and women, are in jails for what are termed 'naxal offences'. There is, of course, no legal basis for terming anything a 'naxal offence'. Others are charged in areas where there is resistance and protest against projects, provoking the assessment that the criminal law is being used as a tool of the state to suppress dissent. The acquittal rate is extraordinarily high, raising doubts about the use of criminal law. Yet, the years spent in jail, multiple charges that are imposed on the tribals and the charges on tribal leadership and on supporters have become the new normal. The committee is of the view that a Judicial Commission needs to be appointed to investigate cases filed against tribals and their supporters, only this will allay the concerns that have risen about the misuse of criminal law by the state.

19. De-notified Tribes have been asking that steps be taken to remove stigma and prejudice from their lives. More specifically, the Habitual Offenders Act, which has served to continue to attach criminality to them, should be repealed. Anti-beggary laws render the talents that they possess, such as juggling and acrobatics, into punishable conduct; there are earnest demands for the repeal of these provisions in the law. Women bear the brunt of this attribution of criminality, and whole communities of women find themselves in prostitution without a choice. Complaints about police brutality including custodial rape were rife, speaking of lawlessness among the law enforcers. Such lawlessness is unacceptable and action must be taken in accordance with law.

20. The Andaman Trunk Road which the Supreme Court ordered to be closed in 2002 still continues to be open to traffic. Although there are formal directions against plying commercial traffic on the road, these have been observed only in the breach. Tourist vehicles including buses and taxis ply on this road. In

the past few years, the exploitation of Jarawas as a tourist attraction, and the sexual exploitation of the Jarawas has been recorded and reported on. The problem has however not abated. The Andaman Trunk Road will have to be closed if the Jarawas are to be protected from such unwelcome interest. DNA testing on Jarawas has been reported. Efforts to get the protocols used to ensure the consent of the indigenous population did not yield result. This becomes of especial significance in the context of the Human DNA Bill, 2012, which proposes the creation of DNA data bases. Informed consent is a necessary part of such exercises, also among the indigenous population.

21. The persistence of bonded labour, and the trafficking, in large measure, of women from tribal areas needs a concerted effort to end it. The state has to take primary responsibility to identify, release and rehabilitate bonded labour, wherever they are found.

S. CHITHARANJAN

1. DEMOGRAPHIC FEATURES

Scheduled Tribe population and decadal change by residence : 2011						
	Scheduled Tribe population2011			Decadal change2001-2011		
	Total	Rural	Urban	Total	Rural	Urban
(1)	(2)	(3)	(4)	(5)	(6)	(7)
INDIA	104,281,034	93,819,162	10,461,872	23.7	21.3	49.7

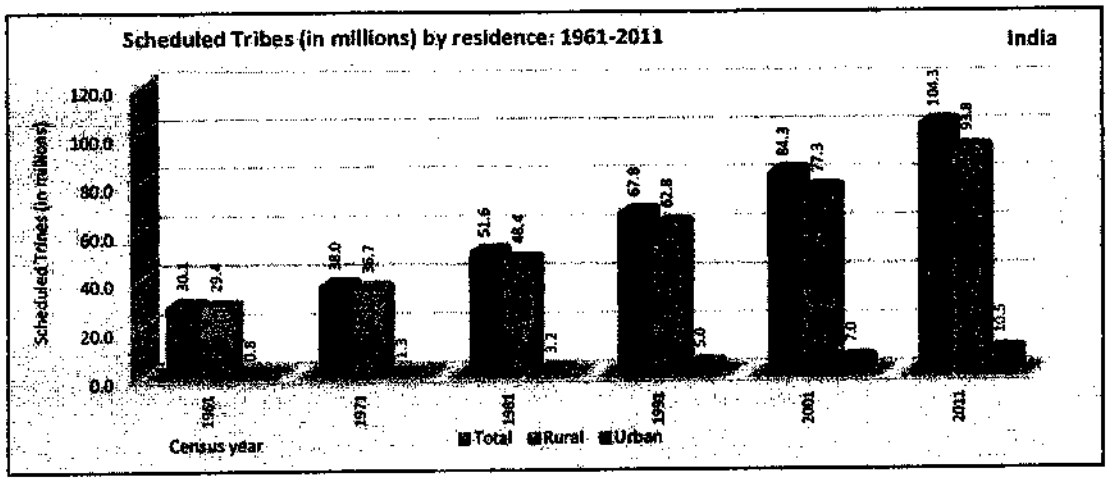
Scheduled Tribe population by sex and residence : Census 2011						
	MALE			FEMALE		
	TOTAL	RURAL	URBAN	TOTAL	RURAL	URBAN
(1)	(2)	(3)	(4)	(5)	(6)	(7)
INDIA	5,24,09,823	4,71,26,341	52,83,482	5,18,71,211	4,66,92,821	51,78,390

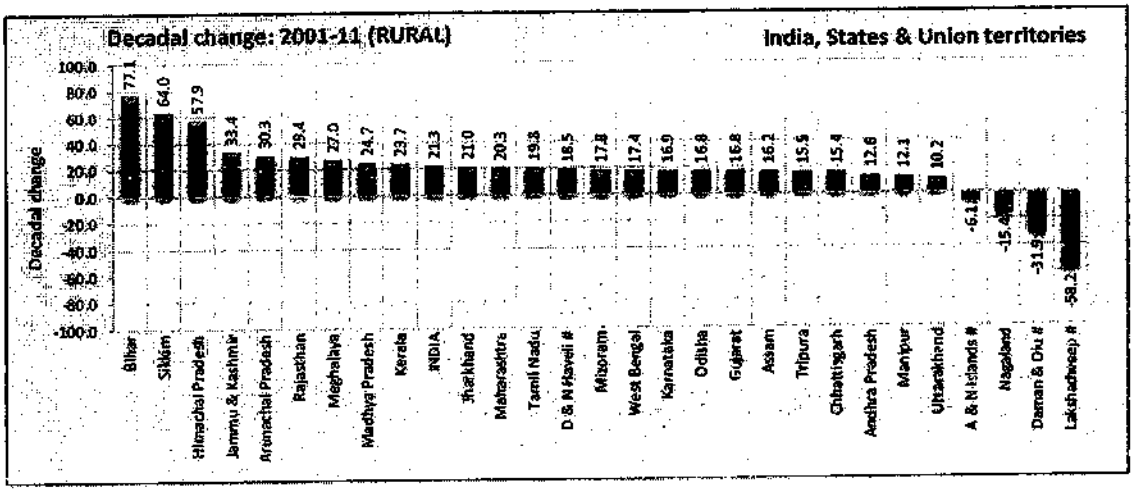
Sex Ratio among Scheduled Tribes by residence : 2001 - 2011						
	Sex Ratio 2001			Sex Ratio 2011		
	Total	Rural	Urban	Total	Rural	Urban
2	2	3	4	5	6	7
INDIA	978	981	944	990	991	980

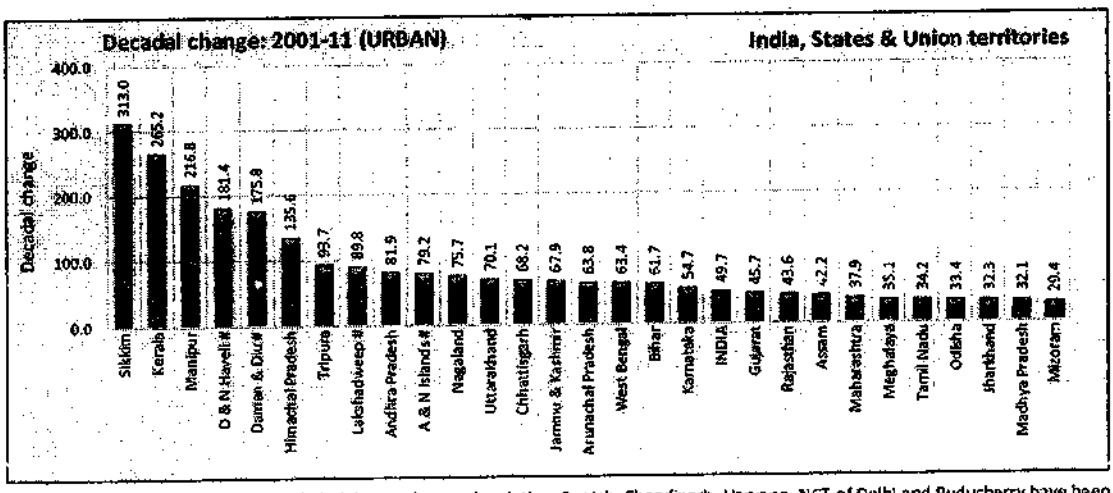
Sex ratio increased

Percentage of Scheduled Tribes to total population : 2001-2011						
	Percentage of Scheduled Tribes 2001			Percentage of Scheduled Tribes 2011		
	Total	Rural	Urban	Total	Rural	Urban
1	2	3	4	5	6	7
INDIA	8.2	10.4	2.4	8.6	11.3	2.8

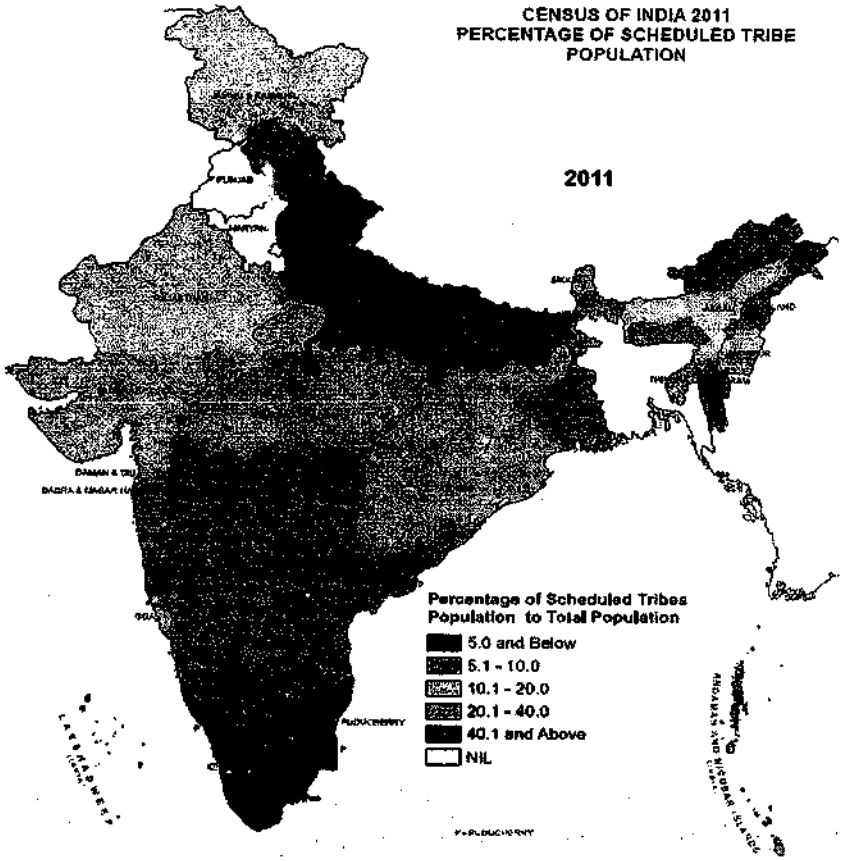
Scheduled Tribe population and decadal change by residence : PERSONS

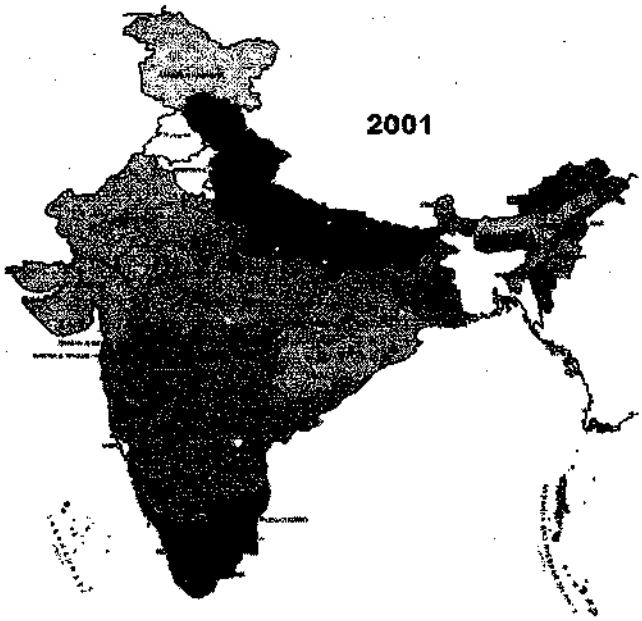


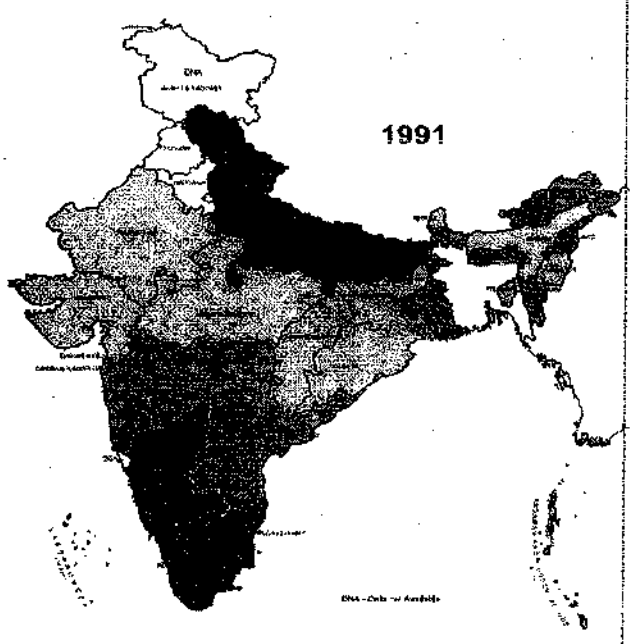




Uttar Pradesh and Goa have been excluded due to abnormal variation; Punjab, Chandigarh, Haryana, NCT of Delhi and Puducherry have been excluded as there is no Scheduled Tribe population in these States/Union Territories.


CENSUS OF INDIA 2011
PERCENTAGE OF SCHEDULED TRIBE POPULATION
2011
Percentage of Scheduled Tribes Population to Total Population
5.0 and Below
5.1 - 10.0
10.1 - 20.0
20.1 - 40.0
40.1 and Above
NIL


2001


1991

State wise no. of district where the ST population is more than 50% and between 25% to 50 percent as per Census 2011

State	Name	Total Population	ST Population	Percentage of ST	more than 50% ST Popln.	Between 25% to 50% ST Popln.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
01	Jammu & Kashmir	12541302	1493299	11.9	2	3
02	Himachal Pradesh	6864602	392126	5.7	2	1
08	Rajasthan	68548437	9238534	13.5	3	3
11	Sikkim	610577	206360	33.8	1	3
12	Arunachal Pradesh	1383727	951821	68.8	13	3
13	Nagaland	1978502	1710973	86.5	11	0
14	MANIPUR (Excl. 3 Sub-Divisions of Senapati Distt.)	2570390	902740	35.1	5	0
15	Mizoram (highest) state	1097206	1036115	94.4	8	0
16	Tripura	3673917	1166813	31.8	1	3
17	Meghalaya	2966889	2555861	86.1	7	0
18	Assam	31205576	3884371	12.4	2	5
20	Jharkhand	32988134	8645042	26.2	5	8
21	Odisha	41974218	9590756	22.8	8	6
22	Chhattisgarh	25545198	7822902	30.6	7	6
23	Madhya Pradesh	72626809	15316784	21.1	6	13
24	Gujarat	60439692	8917174	14.8	5	4
26	Dadra & Nagar Haveli	343709	178564	52.0	1	0
27	Maharashtra	112374333	10510213	9.4	1	3
28	Andhra Pradesh	84580777	5918073	7.0	0	1
31	Lakshadweep Highest U.T.	64473	61120	94.8	1	0
35	Andaman & Nicobar Islands	380581	28530	7.5	1	0
	Total				90	62

2. BASIC AMENITIES

Housing Condition (Census – 2011)

	Total houses	Good houses	% having latrine facility within the premises	% having separate kitchen inside
All social groups	246,692,667	53.1	46.9	61.3
ST	28,329,105	40.6	22.6	53.9

2-3 crores

Percentage of household having latrine and bathing facility within premises

	Total number of households	Number of households having latrine facility within the premises	Night soil removed by human	Number of household s not having latrine facility within the premises	Open defecation 50%	Number of households having bathing facility within the premises	Waste water outlet connected to (Closed drainage)
All social groups	246,692,667	46.9	0.3	53.1	49.8	42.0	18.1
ST	28,329,105	22.6	0.1	77.4	74.7	17.3	6.1

75%

Households Cooking *inside* house and the type of fuel used

	Total number of households	Type of Fuel used for Cooking smoke emanating fuel	Type of Fuel used for Cooking non smoke emanating fuel
		Fire-wood/Crop residue/ Cowdung cake/Coal, Lighite, Charcoal (ALL INDIA)	Kerosene/LPG/PNG/ Electricity/No cooking (ALL INDIA)
All social group	215,412,356	63.99	35.58
ST	20,472,827	87.50	12.00

Percentage of ST households having Bank Account and possessing few durable assets- a comparative picture of ST and All social group

	Household s availing banking services	Tele-vision	Bi-cycle	Computer / Laptop	Mobil e only	Both (land line and mobile)	Two wheeler	Four wheeler	Households with TV, Computer/ Telephone/ mobile phone and Scooter/ Car	Does'nt have any
All social group	58.7	47.2	44.8	6.3	53.2	6.0	21.0	4.7	4.6	17.8
ST	44.98	21.9	36.4	4.4	31.1	1.8	9.0	1.6	1.3	37.3

HOUSEHOLDS BY LOCATION OF THE MAIN SOURCE OF DRINKING WATER (Census 2011)			
	Within the premises	Near the premises	Away
All social group	46.6	35.8	17.6
ST	19.7	46.7	33.6

HOUSEHOLDS BY MAIN SOURCE OF DRINKING WATER (Census 2011)				
	Total Number of Households	perceived full intervention (treated tap water, hand pump etc.)	perceived partial intervention (untreated tap water, covered well, Tube-well/ Borehole etc.)	perceived non intervention (Un-covered well, Spring, River/Canal,Tank/ Pond/ Lake, Other sources etc.)
All social group	246,692,667	65.46	21.62	12.92
ST	23,329,105	53.82	19.58	26.60

3. EDUCATION

Literacy rate among persons of age 5 years and above for different social groups (all India)									
Social group	Rural			Urban			Rural + urban		
	male	female	person	male	female	person	male	female	erson
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
ST	70.1	52.6	61.5	88.0	72.0	80.4	71.7	54.4	63.1
All Social Groups	77.3	58.5	68.2	90.0	78.9	84.8	81.1	64.0	72.8

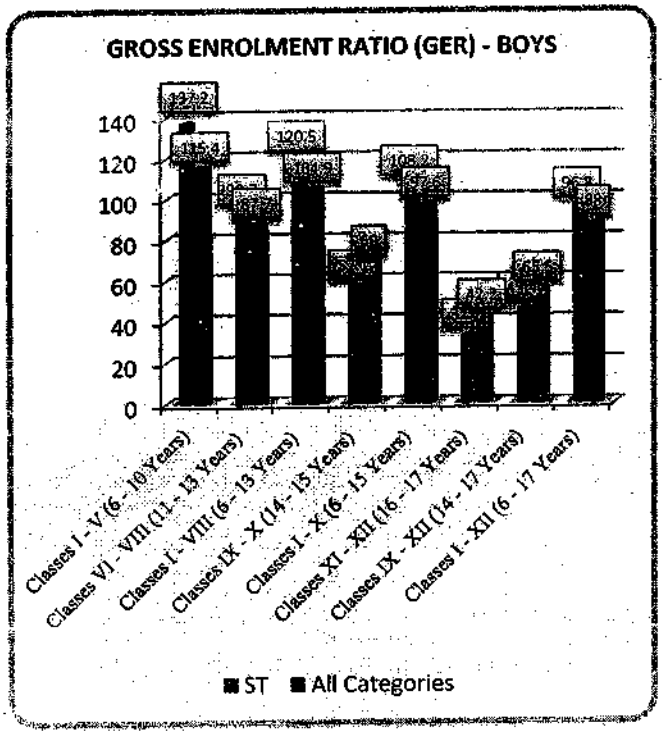
source: Report no. 543 of NSS 66th round, 2009-10

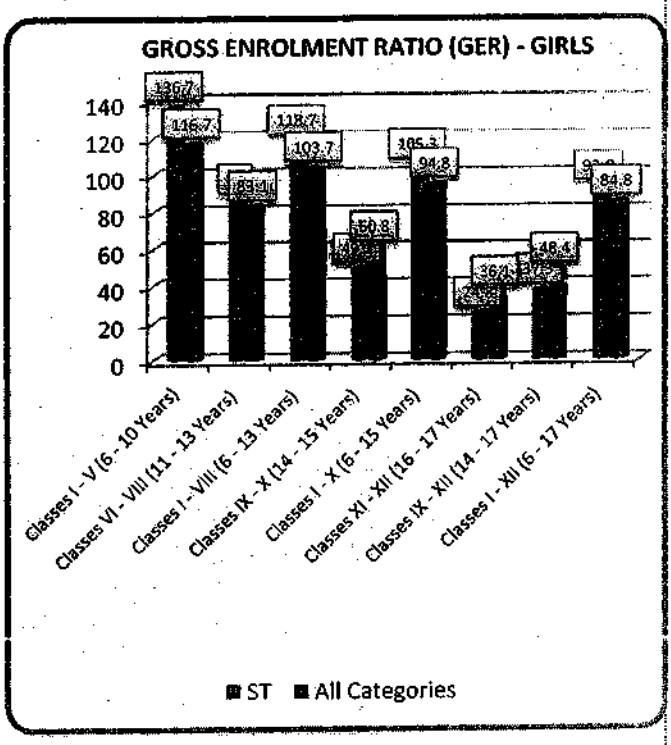
Percentage distribution of persons of age 15 years and above by level of general education							
	Level of general education						
social group	not literate	literate & upto primary	middle	secondary	higher secondary	diploma/ certificate	graduate & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
rural male							
ST	35.8	26.4	18.3	11.1	5.7	0.6	2.2
all social group	26.0	25.3	20.5	14.7	8.0	1.0	4.5
rural female							
ST	58.3	21.7	10.3	5.7	2.7	0.3	0.9
all social group	49.8	22.0	13.5	8.2	4.2	0.4	2.0
rural person							
ST	47.0	24.2	14.3	8.4	4.2	0.4	1.6
all social group	37.8	23.7	17.0	11.5	6.2	0.7	3.2
urban male							
ST	12.7	17.6	19.3	18.2	14.3	2.6	15.3
all social group	10.4	15.9	17.5	19.5	13.9	2.9	19.8
urban female							
ST	31.3	16.7	15.3	14.7	11.1	1	9.8
all social group	23.6	17.2	15.3	15.9	12.1	1.3	14.7
urban person							
ST	21.8	17.1	17.3	16.5	12.8	1.8	12.6
all social group	16.7	16.4	16.4	17.7	13.0	2.1	17.3

source: Report no. 543 of NSS 66th round, 2009-10

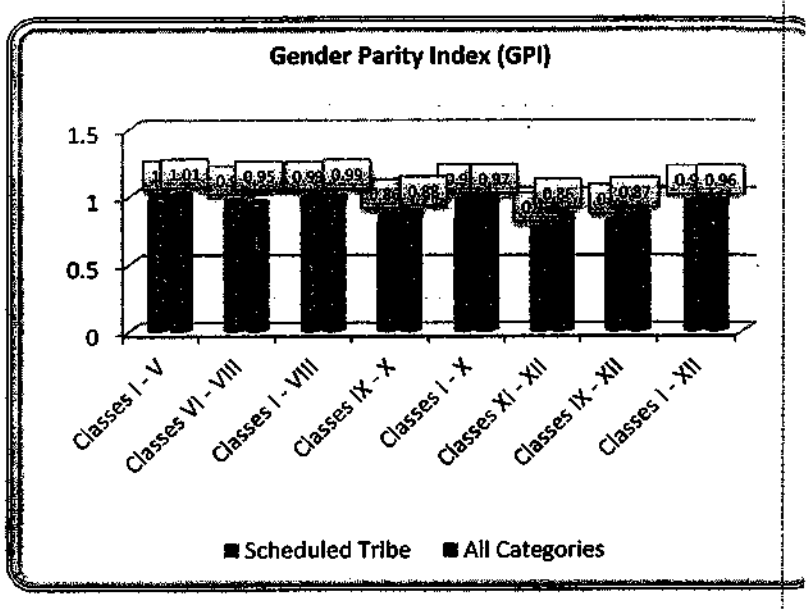
GROSS ENROLMENT RATIO (GER) - BOYS				GROSS ENROLMENT RATIO (GER) - GIRLS		
Classes	**ST**	**All Categories**		**Classes**	**ST**	**All Categories**
Classes I - V (6 - 10 Years)	137.2	115.40		**Classes I - V (6 - 10 Years)**	136.7	116.7
Classes VI - VIII (11 - 13 Years)	90.7	87.70		**Classes VI - VIII (11 - 13 Years)**	87	83.1
Classes I - VIII (6 - 13 Years)	120.5	104.90		**Classes I - VIII (6 - 13 Years)**	118.7	103.7
Classes IX - X (14 - 15 Years)	57.1	69.00		**Classes IX - X (14 - 15 Years)**	49.1	60.8
Classes I - X (6 - 15 Years)	108.2	97.60		**Classes I - X (6 - 15 Years)**	105.3	94.8
Classes XI - XII (16 - 17 Years)	32.7	42.20		**Classes XI - XII (16 - 17 Years)**	24.8	36.1
Classes IX - XII (14 - 17 Years)	45.4	55.50		**Classes IX - XII (14 - 17 Years)**	37.3	48.4
Classes I - XII (6 - 17 Years)	96.8	88.00		**Classes I - XII (6 - 17 Years)**	92.8	84.8

Source: Statistics of School Education 2010-2011

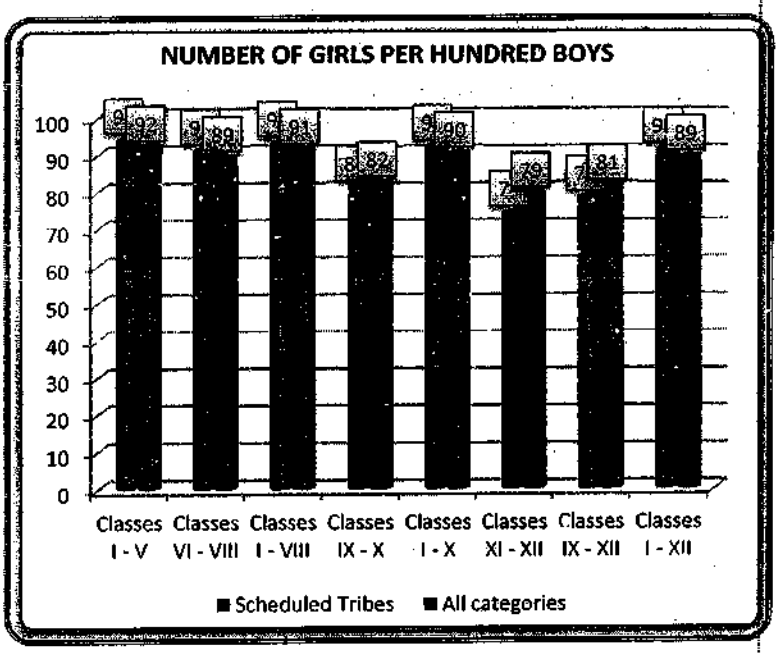




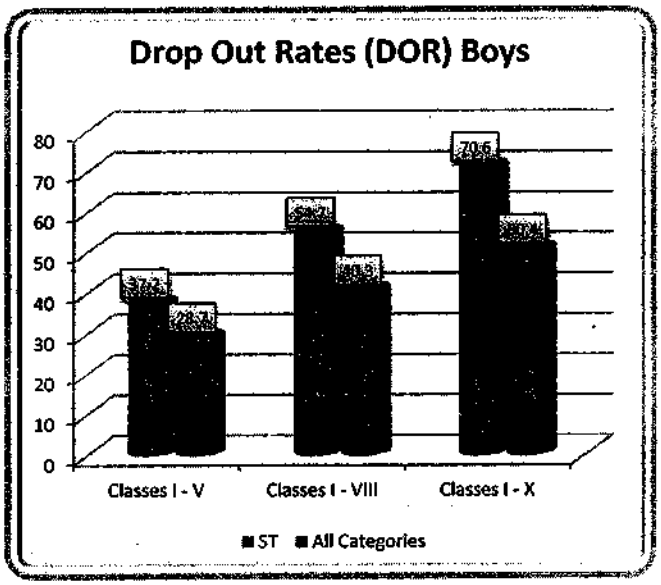
Gender Parity Index (GPI)		
	ST	All Categories
Classes I - V	1.00	1.01
Classes VI - VIII	0.96	0.95
Classes I - VIII	0.99	0.99
Classes IX - X	0.86	0.88
Classes I - X	0.97	0.97
Classes XI - XII	0.76	0.86
Classes IX - XII	0.82	0.87
Classes I - XII	0.96	0.96
Source: Statistics of School Education 2010-2011		



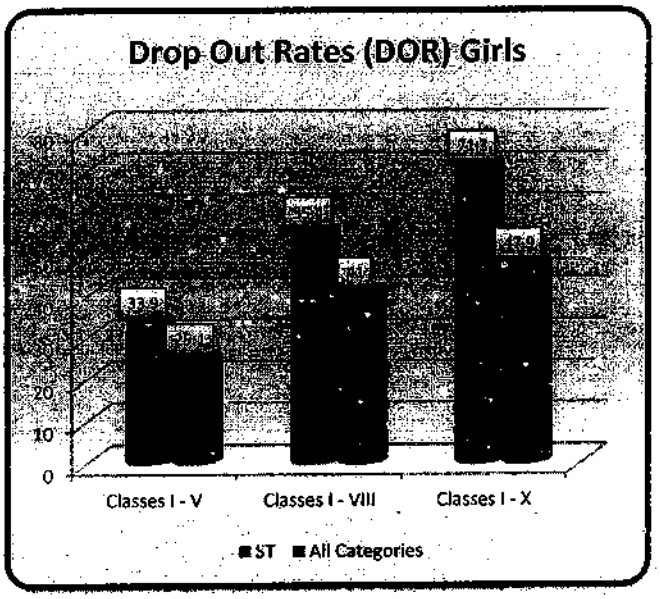
NUMBER OF GIRLS PER HUNDRED BOYS		
	STs	All categories
Classes I - V	94	92
Classes VI - VIII	91	89
Classes I - VIII	93	91
Classes IX - X	81	82
Classes I - X	92	90
Classes XI - XII	74	79
Classes IX - XII	78	81
Classes I - XII	91	89
Source: Statistics of School Education 2010-2011		



Drop Out Rates (DOR) Boys		
	ST	All Categories
Classes I - V	37.2	28.7
Classes I - VIII	54.7	40.3
Classes I - X	70.6	50.4
Source: Statistics of School Education 2010-2011		



Drop Out Rates (DOR) Girls		
	ST	All Categories
Classes I - V	33.9	25.1
Classes I - VIII	55.4	41.0
Classes I - X	71.3	47.9
Source: Statistics of School Education 2010-2011		



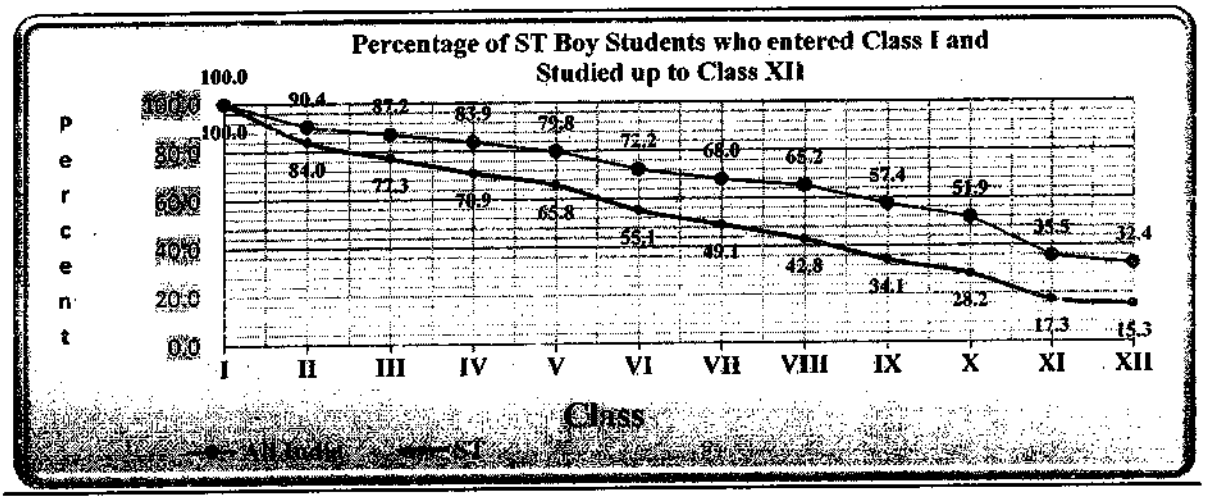
Percentage of ST Students who entered Class I and Studied up to Class XII

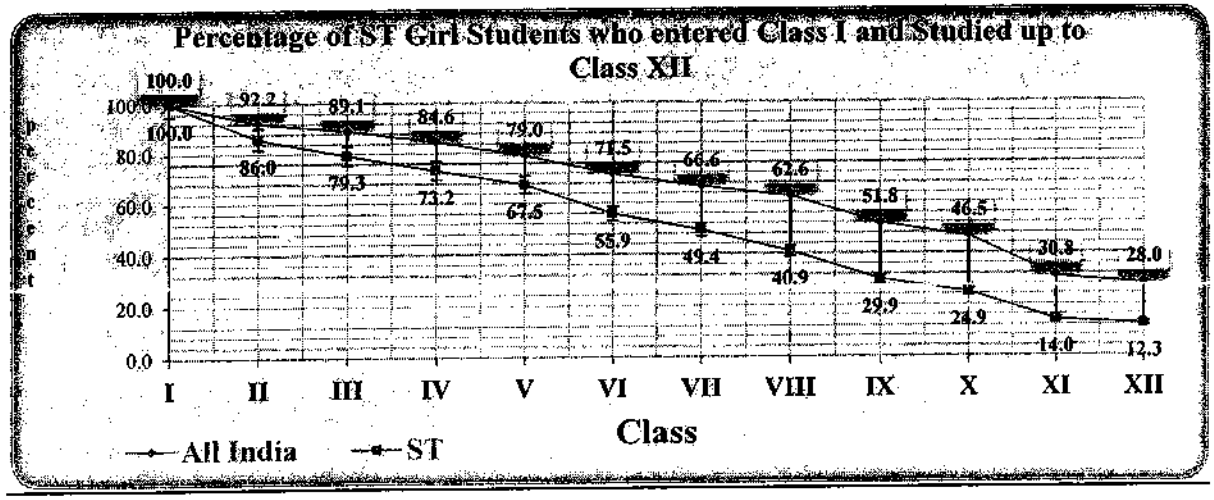
	BOYS		GIRLS		TOTAL	
Class	All India	ST	All India	ST	All India	ST
I	100.0	100.	100.0	100.0	100.0	100.0
II	90.4	84.0	92.2	86.0	91.3	84.9
III	87.2	77.3	89.1	79.3	88.1	78.3
IV	83.9	70.9	84.6	73.2	84.2	72.0
V	79.8	65.8	79.0	67.5	79.4	66.6
VI	72.2	55.1	71.5	55.9	71.9	55.5
VII	68.0	49.1	66.6	49.4	67.3	49.3
VIII	65.2	42.8	62.6	40.9	63.9	41.9
IX	57.4	34.1	51.8	29.9	54.7	32.1
X	51.9	28.2	46.5	24.9	49.3	26.7
XI	35.5	17.3	30.8	14.0	33.3	15.7
XII	32.4	15.3	28.0	12.3	30.3	13.9

Percentage of ST Students who Discontinued Studies at Different Levels from Class I to Class XII

	BOYS		GIRLS		TOTAL	
Class	All India	ST	All India	ST	All India	ST
I						
II	9.6	16.	7.8	14.0	8.7	15.1
III	3.1	6.7	3.1	6.6	3.1	6.7
IV	3.3	6.3	4.5	6.1	3.9	6.2
V	4.1	5.2	5.6	5.8	4.8	5.5
VI	7.6	10.	7.5	11.6	7.5	11.1
VII	4.2	6.0	5.0	6.5	4.6	6.2
VIII	2.8	6.3	4.0	8.5	3.4	7.4
IX	7.8	8.7	10.8	11.0	9.2	9.8
X	5.6	5.9	5.3	5.0	5.4	5.4
XI	16.3	10.	15.7	10.9	16.1	10.9
XII	3.1	2.0	2.8	1.7	2.9	1.9

Source:





4. KEY HEALTH INDICATORS

Indicators	ST	Total
Infant Mortality	62.1	57
Neo-natal Mortality	39.9	39
Post-natal Mortality	22.3	18
Child Mortality	35.8	18.4
Under-five Mortality	95.7	74.3
ANC Checkup	70.5	77.1
Percentage Institutional Deliveries	17.7	38.7
Childhood vaccination (full immunization)	31.3	43.5
% households covered by a health scheme/ insurance	2.6	31.9
Prevalence of any anaemia (<12.0 g/dl) in women	68.5	55.3

Source: National Family Health Survey (NFHS) 2005-06

Early childhood mortality rates by background characteristics (Figures per 1000 live births)					
Background Characteristic	Neonatal mortality (NN)	Post-neonatal mortality (PNN)	Infant mortality	Child mortality	Under-five mortality
URBAN					
Scheduled tribe	29	14.8	43.8	10.4	53.8
Total	28.5	13	41.5	10.6	51.7
RURAL					
Scheduled tribe	40.9	23	63.9	38.3	99.8
Total	42.5	19.7	62.2	21	82
TOTAL					
Scheduled tribe	39.9	22.3	62.1	35.8	95.7
Total	39	18	57	18.4	74.3

Source: NFHS-3 2005-06, M/o Health & Family Welfare, GOI

5. POVERTY INDICATORS

Percentage of population Below Poverty Line for ST 2009-10		
(Tendulkar Methodology)		
	Rural	Urban
All India	**47.4**	**30.4**
Legend: SC = Scheduled Castes, ST = Scheduled Tribes, OBC = Other backward classes		
Source: Planning Commission		

Percentage of population Below Poverty Line (social groups wise) -2004-05								
	Rural				Urban			
	ST	SC	OBC	Others	ST	SC	OBC	Others
All India	47.3	36.8	26.7	16.1	33.3	39.9	31.4	16
Legend SC = Scheduled Castes, ST = Scheduled Tribes, OBC = Other backward classes								
Source: Planning Commission								

6. EMPLOYMENT STATUS

Per 1000 distribution of Rural households of different social groups by household type

social group	household type						others	all (incl. n.r.)
	self employed (SE) in			rural labour (RL)				
	agriculture	non-agriculture	subtotal	agricultural labour	other labour	sub- total		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
ST	370	70	440	334	131	465	95	1000
All	319	155	474	256	148	404	122	1000

source: Report no. 543 of NSS 66th round, 2009-10

Per thousand distribution of Urban households of different social groups by household type

social group	household type			others	all (incl. n.r.)
	self employed (SE)	regular wage/ salaried (RWS)	casual labour (CL)		
(1)	(2)	(3)	(4)	(5)	(6)
ST	233	384	211	169	1000
All Social Groups	347	397	134	121	1000

source: Report no. 543 of NSS 66th round, 2009-10

Per 1000 distribution of Rural households of different social groups by size class of land possessed and size class of land cultivated

All-India rural

size class of land possessed (hectares)	ST	all (incl. n.r.)	size class of land cultivated (hectares)	ST	all (incl. n.r.)
(1)	(2)	(3)	(1)	(2)	(3)
0.000	101	83	0.000	372	454
0.001-0.004	138	117	0.001-0.004	10	8
0.005-0.40	328	448	0.005-0.40	186	203
0.41-1.00	198	161	0.41-1.00	208	155
1.01-2.00	130	97	1.01-2.00	127	95
2.01-4.00	83	65	2.01-4.00	76	61
4.01 & above	22	30	4.01 & above	20	25
all	1000	1000	all	1000	1000

source: Report no. 543 of NSS 66th round, 2009-10

Number of households having MGNREG job card per 1000 households, per 1000 distribution of households by status of getting work in MGNREG works and average number of days, got work during last 365 days for each household social group

rural

household social group	number of households having MGNREG job card per 1000 hhds.	average number of days worked during last 365 days in MGNREG works by hhds that got MGNREG work	per 1000 distribution of households by status of getting MGNREG work			
			got MGNREG work	sought but did not get MGNREG work	did not seek MGNREG work	all (incl.n.r.)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
ST	541	42	398	197	363	1000
All social groups	347	37	242	193	538	1000

source: Report no. 543 of NSS 66th round, 2009-10

Number of households having MGNREG job card per 1000 households, per 1000 distribution of households by status of getting work in MGNREG works and average number of days got work during last 365 days for each household social group

Scheduled Tribe

All India	Number of households having MGNREG job card per 1000 hhds	per 1000 distribution of households by status of getting MGNREG work								average number of days worked in MGNREG by hdds./got MGNREG works
		got work					sought but did not get MGNREG work	Did not seek MFNREG work	all (incl. n.r.)	
		less than 20 days	20 to 50 days	50 to 100 days	100 days or more	all				
ST	541	143	129	123	3	398	197	363	1000	42
All Social Groups	347	102	76	62	2	242	193	538	1000	37

Source: source: Report no. 543 of NSS 66th round, 2009-10

Labour force participation rate (per 1000 persons) according to usual status (ps+ss) for different social groups

All-India

	rural			urban			rural+urban		
social group	male (RM)	female (RF)	person (RP)	male (UM)	female (UF)	person (UP)	male	female	person
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
ST	569	362	468	534	212	378	565	349	460
All Social Group	556	265	414	559	146	362	557	233	400

source: Report no. 543 of NSS 66th round, 2009-10

Worker population ratio (per 1000 persons) according to usual status (ps+ss) for different social groups

	rural			urban			Rural + urban		
social group	male (RM)	female (RF)	person (RP)	male (UM)	female (UF)	person (UP)	male	female	person
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
ST	559	359	461	510	203	362	555	345	452
All Social Group	547	261	408	543	138	350	546	228	392

source: Report no. 543 of NSS 66th round, 2009-10

Number of persons unemployed per 1000 persons (PU) and unemployment rate (UR) (number of persons unemployed per 1000 persons in the labour force) according to usual status (ps+ss) for different social groups during 2009-10

All India		ST	all (incl. n.r.)
66th (2009-10)	**rural male**	**10(17)**	**9(16)**
66th (2009-10)	**rural female**	**3(9)**	**4(16)**
66th (2009-10)	**urban male**	**24(44)**	**16(28)**
66th (2009-10)	**urban female**	**9(43)**	**8(57)**

Note: 1.. *Figures in parentheses are the corresponding unemployment rates (UR).*

Source: Report no. 543 of NSS 66th round, 2009-10

Unemployment rate (UR) (number of persons unemployed per 1000 persons in the labour force) for persons of age 15 years and above according to usual status (ps+ss) for different general educational levels for each social group

All India

social group	**general educational level**									
	Not Literate	**literate and up to primary**	**Middle**	**secondary**	**higher secondary**	**diploma / certificate**	**graduate**	**post graduate and above**	**secondary and above**	**all**
					rural person					
ST	0	15	25	44	33	28	136	52	51	14
All	2	9	18	26	51	138	86	80	48	17
					urban person					
ST	0	22	36	42	129	98	91	86	84	45
All	9	15	28	32	52	61	58	61	49	33

Source: : Report no. 543 of NSS 66th round, 2009-10

S.CHITHARANJAN
AIR#574

6.1 TRIBAL SITUATION IN INDIA

1941 - 2.47 crore, after partition came down to 1.79 crore.

1951 - Census - 1.91 crore (5.36% of total population).

2011 - Census - ?

- Total number of tribes in India -

Total states & tribes having -

GEOGRAPHICAL DISTRIBUTN

GUHA - Demarcated three tribal zones (regional grouping).

Zone 1 - North, N.E (Shimla to Mishmi)

Zone 2 - Central India (largest)

Zone 3 - Peninsular India + A.N Islands.

L.P VIDYARTHI - Four fold geographical classificatn + 1 subregion

1) Himalayan (North East, Central, North Western)
2) Middle India
3) Western India
4) South India &
5) Island region

RACIAL CLASSIFICATION

GUHA — 3 categories

Proto-Australoid - Dark skin, sunken nose
- Munda, Oroaw, Gond, Ho

Mongoloid - Himalayan tribes.

Negrito - KADARS (Kerala)
Andamanis.

SAMTHARANJAN
AIR#574

LINGUISTIC CLASSIFICATION – Tribes on Language

1) Austro-Asiatic
   - Mon khmer – Khasi, Nicobari
   - Munda – Santhali, Karwari, Munda, Ho, Khond, Khaira.

2) Tibeto Chinese
   - → Siamese-Chinese – Khamptl, Phakial
   - → Tibeto Burman –
     - Tibeto Himalayn (Bhutia)
     - Western Himalayn (Chamba)
     - Lahauli, Swangli, Kanauri.
     - Himalayn (Lepcha)
     - Arunachl (Abor, Miri, Dafla)
     - Assam Burmese
       - Bora/Bodo, Kachari, Dimasa
       - Naga group: Angami, Lema, Kabui Naga.

3) Dravidian – Korawa, Toda, kota, Oroan, Yerukala, Yarava.

4) Indo European – Hajong, Bhili

SOCIO ECONOMIC CHARACTERISTICS OF TRIBES (IND)

Social Organisation: Five factors

~~1) Natural organisation~~

1) Natural environment – Dependency for basic needs
2) Population – provides raw material for well organised society
3) Human being – Collective action
4) Material technology
5) Social environment – direct & intimate relationships.

S.C. Dube – 1971 – Tribal design – Family – Clan – Phatry – Tribe.

Not all tribes have similar social Organisatn. Differs according to factors.

– But majority fall into minimum category
  – Individual – family – Clan – Tribe.

CHITTARANJAN
AIR#574

All tribes have a particular (Common NAME) by Outsiders as collective reference.

Ex: Nagas - but have many tribes in it (Angamis, Mao, etc..

- Geographical factor emphasising common name.

They might have few things in common, but they are endogamous with respect to their tribes.

- Indian tribal FAMILY — all four 'P' seen:- all four 'M'

PATRILINEAL - In N.W Himalayas - Gujjars, Gaddis, Pangwals (Jammu)

- Joint families also found.

POLYANDRY - Khasas - UP (Patrilineal), Tharus (Patriliny but women strong)

MATRILINEAL - Garos & Khasis / Kurichchians, Kunduvadians, Malayaurs.

Parallel Descent - Dasama Kacharis

PATRIARCHY - (male holds power) -

POLITICAL ORGANISATION

- Both D'cy & Monarchy coexist.

- Mostly office of head is hereditary, but tribal majority is required. - Nagas - Chieftainship.

- MUNDAS - elect their leader.

JUANGS - Religious heads.

CHENCHUS - Every local group have a leader, for communication with outsiders

& DADAR ELDERS (Cochin)

JUDICIAL MACHINERY

- Panchayat (Mundas, HO, Oroans, Bhils), Headman or Council of Elders (Malers) (Munda, Santhal, Nagas, Khasar; Nagas, Kondareddis, Thasus, Lushai), Union of Villages (Santhals, Kharias), Tribal Chief (Khasi, Loshai)

- Oath, Ordeal - means of voluntary submission of accused to law.

- Obeyed - fear of supreme being.

Basis of social position – Formal
– Informal
– Exploitative leaders.

RELIGIOUS ORGANISN

L.P. Vidyarthi says - Tribal India is by practice – Hindu, Christians in N.E, A.N, Kerala. Muslims - Lakswa, H.P, W.B, MH. Buddhist in Assam, W.B, Tripura, H.P.

Natural belief - Animism, Animatism, Naturalism, Totemism, Magic, Ancestral Worship, Polytheism.

ECONOMIC ORGANISATION (L.P. Vidyarthi's Classifn).

1) Hunting / Food gathering / Fishing – Kadar, Paliyan, Irula, Kurumba – Kerala.
– Chenchu, Yanadi – A.P.
Koya, Kontareddi – TN.
Katkari – MH.
– Onge, Jarawa.

Following factors considered:
1) Population density
2) Economic resources
3) Technology
4) Political system 5) Change in occupn

2) Shifting Cultivn

3) Pastoralism – Todas (Mattharis), Gujjars (HP), Bhotias, Gollas (AP), Kurumbas (Mysore)

4) Agriculture – Mizos, Apatanis (Ar. P)

5) Artisan – usually secondary occupation.
Saoras of Orissa – metal works.
Korwas, Agarias – Iron tools.
Ghasis – Gut fibre.
Irulas – Bamboo & mats.
Kotas - (TN) – Blacksmith / carpenters.
Marias, Muria Gonds – Bastar Artcrafts (CG)
Bhils – Cotton pdts.

olk artists.
aperas, UP – Snake charmers
Nats, UP – Street performers
indupatas – Orissa
ahurupas, AP – A.P.
otas, TN – Musicians.
radhan, Central – Acrobats.

7) Agri / non-agri labourers.

8) Skilled & white coloured jobs.

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6.2 - PROBLEMS OF TRIBAL COMMUNITIES

Constitnl provisions

- The process of marginalisation of tribals has gone unabated
- War, conquest & annexatn by British brought them under single political / admve structure.
- New laws alien to tradn & ethos of tribals.
- Leading to large scale alienatn of land.

16(4) - Jobs & appointments in favour
14(4) - Reservation
342 - Proportionate representn in Plt
330/332 - " " in states l'gre.
19(5) - Restrictn on citizen to move/settle in tribal areas
29 - Conservation of one's language.

PROTECTIVE DISCRIMINATION - 7.5% Jobs in govt / educnl.

- Still results nt satisfactory.

For effectiveness - SUBSTANTIVE EQUALITY - ability, resources & actual oppurtunity must be created to make formal equality.

→ Provisions via effective LEGAL, ADMVE, INFRASTRUCTURE. FINANCIAL SUPPORT along with L'GSN. CONSTITUTNL PROVISIONS

→ Some states made provisions to protect from NON-TRIBALS.

ex: 1) A.P Land transfer requln ~~act~~, 1959 amended in 1970

2) Kerala ST Regulatn of transfer of Land & restoratn of alienated land, 197. repealed to give effect to concessions made to tribals,

For tribals PESA - Panchayat (Extension to Scheduled areas), 1996.

ST & Other forest Dwellers Act, 2006.

→ Not well implementn.

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LIMITS TO LAW, D'CY & GOVERNANCE

- PESA & FRA can create a legitimate political space & d'cratic mechanism where equity, justice & participatory D'cy are the core.
- NEP - 1991 - accelerated attempts to exploit natural resources
  - led to maladministrn & misgovernance (G'vnce deficit).
  - Neglect Infra, welfare (Dvpt deficit)
  - Spread of Naxalism (outcome).

Regulation XIII (13) of 1833 - Chotanagpur - non-regulated area.
Schedule Dist. acts, 1874 - Back dists as scheduled
GOI 1919 & 1935 - also excluded few areas from NTI/State lands.
- Allowing Tribal self governance in scheduled areas.

More than 50% tribes living out of Scheduled Areas (Art. 244) and so, denied rights.

Study of An. S.T in Birbhum dist, WB - in 6 decades, Santhals from Agriculture to menial jobs, daily labourers, women as maids.
In 1956. - Majumdar mentions Santhals as Agriculturalists in "The Santhal - A study in cultural Change".
- Jahertan - sacred grove of Santhal - displaced.

Tribal cases (land) - 4334. } under
Involving 28,500 acres of land } APTLTR act.
decided in favour of Adivasis.

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PROBLEMS OF TRIBAL COMMUNITIES

When one society / cultural group takes over the land of others groups (tribals).

LAND ALIENATION — 60% of Forests are Tribal areas.

- Tangible asset of tribal family - main stay - agrobased society
- Emotional attachment.
- Now land alienation - deprivation - cultivators to labourers.
- 19.71% (1961) to 32.67% (1981) - labourers. 2011 - ?
- Decrease in number of cultivators - Increase in land alienatn
- Unauthorised occupation - Tribals actual owners
  Non tribals - virtual owners.

HISTORICAL PERSPECTIVE

Geographical area identified with occupied tribes in Ancient India.

- Remained outside mgt system before British arrival.

Tribal lands — 1) Community land.
2) land belonging to clans.
3) Individual holdings.

- Later British - Reasons: 1) land revenue system - under ambit of laws - maintanence of land records - 2) Tribal lands not registered - often evicted.
- Absence of regular - land system
  3) Unsatisfactory state of land records.
  4) Introduction of commercial orientatn of land as resourc
  5) Barter to money system.

But British introduced protective measures:

1) Regulatn of community ownership
2) Adoptn of only suitable lands to community areas.
3) Prohibitn of acquiring land by non-tribals in SA.
4) Right of pre emption.

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Causes :- 1) Indebtness
2) Lacunae in land laws
3) Encroachment
4) Forceful eviction
5) increase in populn size
6) Decrease in size holdings

Methods: Sale, mortgage, benami transfers, collusive decrees, fradulent methods.

ITDA attapady in 1982 reveals tribes lost about 4,064 ha of lands b/w 1960 - 1977.

DEFICIENCIES IN LAWS / REMEDIES

- Provisions only to SAreas, not outside.
- Absence of suomoto action.
- Oral evidence?
- Responsibility to prove should be nontribals.
- No tribal to be allowed to transfer / abandon land.
- Executive to be setup.
- Time limit for execution of all orders.
- What to do with erections by non-tribals in - lands.
- Regulating land transfers.
- Mortgaged tribal lands in banks.
- Verification of land by revenue dept before registration.
- Amendment of Indian Registration act.
- Protective provisions.

Admve & Socio economic measures

- Entertain complaints.
- Make suomoto enquiries
- Settling disputes.
- Create awareness.
- Train tribal youth.
- Mobilize Tbl community
- Create consciousness
- Reorganizn of tribal instns.
- Survey, update land records.
- Credit facilities.
- Plug loopholes.

POVERTY & INDEBTNESS

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- Symptom of economic malaise.
- Debt liability per household in 1982 - ₹ 819 - 2011 - ?

Causes of Indebtness - Introductn of money economy
- Poverty
- Indifferent attitude of govt
- Lack of awareness.
- Absence of alternative credit facility
- financial xclusion
- Lack of supply of essentl commodtie
- Loan process - ?
- Lack of employmt oppurtunities.

Laws present - but no adequate machinery to implement.

Measures -1) Effective use of protective provisions in 5th schedul
-2) Review existing laws
-6) Availabty of essentl commd
- LAMPs, PACS strengthening
-7) Employment.
-3) Support to cooperatives.
- Skill devpt.
-4) Stringent actns against unauthorised lendings.
-5) Ceiling on interest rates.
8) financial inclusion
9) Credit facilities.

Peasantization / De peasntizn - Hunter gatherers → Chenchus to Cultivation.
↳ Becoz of industrialisn - Chotanagpur region.

1961 - 1/5 tribals agrilabourers, now 1991 - 28%.

- Santhals to land labourers.
- Koyas AP - bamboo making lost to papermill at Rajamundry
- Migratn to plantatns of Assam.

Maa Thota scheme -
- Srikakulam - Flagship program of NABARD.
- Conversion of boosey land into agriculture fields.
- Telangana has 260 tribal populns.

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LOW LITERACY

ST - 47.1% - 2001
Total Literacy 59% - 2011 (Male - 68.5%, Female - 49.4%)

Education - concurrent - basic responsibility with state govt.

Causes:

- Poverty of parents
- Content of educatn irrelevant
- Inadequate educnl institns
- Absenteeism of teachers
- Medium of Instruction
- Educatnl policy ?
- Dropouts

Measures / Suggestions.

- Content - aspiratns of tribals.
- Vocational education
- Child care centres
- System of effective supervision
- Control of panchayats.
- Traditnl local skills/ crafts.
- Teachers from tribals.
- Suitable nutrion programs.
- Management of hostels
- CSR involvement.

Ekalavya model residential schools (EMRS) (158 no.) - to provide quality middle & higher level education to ST students in remote areas.

- Mission Sarva Shiksha - Sarva samriddhi.
- Estb. of hostel - Ashram schools in TSP areas.

Nizam Gond schools - 1943
Chenchu schools, Kurnool - British time.
Maa Badi, ITDA, Vizayanagaram.
ICDS extended to tribals.

→ Kolam tribe (PVTG) children, Adilabad - bullied by other students, quits schooling.

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UNEMPLOYMENT.

- Livelihood as labourers.
- Engaged in unorganised sector

BONDED LABOUR - Origins becoz of (from) uneven social structure.
- Characteristics of feudal system - seen in 11 states.
- Gandhi peace foundatn survey - 1978-79 - 26.17 lakhs.
  GPFS
  NSSO survey - 3.54 lakhs.
  2011 - ?

Art. 23: Prohibits forced labour.
- Bonded Labour System (Abolition) Act, 1976 — release / liquidatn of debts
- Acts provides vigilance committees.

Rehabilitatn of B.L
Assistance given
1) Land based — Allotment of land / Backup provisions (cart, plough)
2) Non land based - Milch animals.
3) Craft based - raw material, working capital

MIGRANT TRIBAL LABOUR - Outside SA becoz of evictions, lack of oppurtunities - now work in kilns, excavation work, daily labourers - unskilled work - unhygienic work places
- No new oppurtunities - unorganised sector.
- Displacement causes migration (out).
- Exploited at work places, no medical facilities.
- Fear of loss of employment.

LAWS - Inter-state Migrant Workmen (Reguln of Employment & Condition of service) Act, 1979
- But law only for Interstate migrants, What about within state?
- Applies only employed via contractors, if direct?
- Working conditns?
- Inspection X

- A model central law necessary covering all aspects

HEALTH PROBLEMS / HYGIENE

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- Stress - Suicide
- Culture-contract
- Protein deficiency - PDS

- Hardship in medical treatment.
- Indigenous medical system.
- Depend on nature.
- Widely spread, so no command area to undertake economic activities.
- <5000 - minor tribe (MT) (350 in no.). - threat of extinction.

PTG - isolated, nomadic so health system inaccessible

- High TB rates - Sahariya tribes (MP).

Backwardness reasons

1) Japanese bombardment - A.N
2) Low Birth rate.
3) Addictions
4) Venereal diseases - Sexual xploitn
5) New diseases - lack immunity
6) Polyandrous.
7) Female infanticide.
8) Food taboos (Potato, fish) (Gonds).
9) Iodine deficiency - Hills.

Measures

- Survey all M.T
- Identify special needs - priorities.
- Shifting to settled cultivn
- Family centred approach.
- Ecological equilibrium.
- New skills.
- Educatnl facilities.
- Pathogenic mapping.

CRITERIA TO IDENTIFY PTG

PVTG (new) (old)

1) Pre-agricultural level technlgy
2) low level of literacy
3) Stagnant / diminishing populn.
4) Subsistence economy
5) Forest dependent livelihoods.

Dhebar commission studied tribal health issues under

1) Culture contact
2) Socio cultural - Food taboos, Drugs - impotency
3) Ecology - Malaria, T.B
   - Mineral deficiency
   - Water borne diseases

- 75 groups now. (27.6 lakhs)

Orissa has 13 PVTG.

19 groups less than 1000 populn

Shompen, Jarawas, Sentinelese

Bondos (OD), Cholonaickans (KL)

Abujh marias (CJ), Birhors (JH)

Paharias - PVTG

- PVTG not granted ST status.
- Verge of extinction
- Kolams tribe - vulnerable to epidemic deaths becoz of poor resistance - food habits including Mahua flowers - All women are anemic.
- Attappady - Child deaths - malnutrition only tribal block - Kerala - becoz of poor health of mothers

VILLAGE STUDIES

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Significance of village studies

- Socio-cultural landscape of contemporary India.
- large volume of India (67%) live in rural areas.
  2001 – 72%. 2011 – ↑ ? 83.3 crores – rural, 37.3 crore – urban, 121 crores
- Gramvasini Bharati.
- Agricultural based country – 65% dependent on Agri.
- Real India – Authentic native life.

Andre Beteille – Village reflects the basic value of Indian civilisation.

- A'gists role to provide authentic / scientific account of Traditional social Order.
- Lewis – Ford Foundation in India – to work – Program Evaluation Organisation
  ↳ to develop a scheme for objective evaluation of PC. of rural reconstruction program.
- Quantative Studies of economist } for policy development programs.
  Qualitative Studies of A'gists }
- Analyzing the intricate system of social relations.

1) Political
2) Economic
3) Social relations
4) Traditional aspects
5) Development strategies
6) Migration causes.
7) Stability of traditional societies
8) Community mentality
9) Caste influences.

Significance
- To study Indian society
- 2) Role in disciplines of sociology & social Anty.
- 3) Institutional patterns study.
- Relevance of fieldwork based 4) understanding of Indian society.
- 5) field view different from book view
- 6) Study of peasantry.
- How to 7) transform ~~standard~~ stagnant & backward agrarian economy.
- 8) Study peasantry & depeasantization studies.

M.N. Srinivas – Indian villages book – 1955.
Mackim Marriot – Village India
Majumdar & S.C. Dube contribution

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- Villages are India in Microcosm.
- Villages are observation centres to study social process and problems occuring.
- They are focal point of reference for individual prestige and Identification.
- Administrative / social unit
- Survived wars, famines, floods, disasters - How?
- Historical continuity & stability of villages.

During 50', 60's Indian society was changing & its pristineness has to be recorded before it was too late.

- Land as common unit for family - Cohabitation - Inter-personal relations.
- Majumdar says - Indian village not merely a way of life, but CONSTELLATION OF VALUES.
- Sachidananda - Basic unit of our social polity.
- Self sufficiency of villages - How?
  Jajmani system. — Pivot of Indian society
- Veritable museum of different & even conflicting cults & ideologies.

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INDIAN VILLAGE AS SOCIAL SYSTEM

- Considerable degree of diversity (not uniform like trend)
- Self sufficient republic - SKU village had links with outside, SKU having its own design.
- Vertical ties (governing) & horizontal ties.
- Important source of residents - IDENTITY

Different caste, communities inhabitating village were integrated in its economic, social, ritual pattern by ties of mutual/reciprocal obligations sanctioned & sustained by generally accepted conventions.

- WISER - Framework of reciprocity implied that though village social organism was hierarchical, it was the interdependence among different caste groups that characterised the underlyin spirit of Indian village — Mutual gratificam as outcome. Each turn is a master/servant.
- Unity concept in village - accepted by Srinivas & Dube
  Communitarian unity concept rejection by Lewis & Bailey
  Radical critique of Unity - reciprocity thesis.
  Lewis says - coercion of dominant caste works more.

TRADITIONAL CHANGING PATTERNS OF SETTLEMENT

IVC - Rural - urban centres co-existed in India.

Interdependence ↑ → sphere of economy,
~~upran~~ Urban migration
urban dwellers dependence of agri commodities
Rural dpdnce on mfg goods

Inspite of dpndence, certain distinctive features - Size,
- demographic composition
- culture
- Style of life
- Economy
- social relations

Types of settlement patterns - 1) Nucleated
Kerala - 2) Linear
Hills - 3) Scattered

Rural agriculture dependence.

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Rural family :- Joint family – Coresidentiality
↓ Commensality
works as a economic / cultural unit. Coparcenary

– Marriage as interpersonal affair – rules of kinship.

Changes :- Nuclear family – usually agri. labourers.

Two approaches 1) Assumes – family undergone unilinear change from joint to nuclear form like west

2) Development cycle approach.
I.P. Desai, S.C. Dube, T.N Madan

Says – Family structure keeps expanding with births / marriage & deplete with death / partition in a cyclical order with period of time.

– Joint families more in Rajputs & nuclear families in lower caste.

KINSHIP – Bhai-Bandh – Exogamous – Gotra nomenclature.

Adrian Mayer – Studies Malwa village.

1) kindred of cooperation – smaller units, cooperation offered without formalities

2) kindred of recognition – Larger units, only meet on formal occasions with invitatn.

In South – Strengthen of existing kin with marriages (centripetal).

In North – Exogamy – new alliances (Centrifugal).

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RELIGION

Evolutionary theory :

Evolutionists tried to approach origin of belief in supernatural forces.

Ember

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PESA - Panchayats (Extension to Scheduled Areas) Act 1996

- Enacted by GOI to cover SAreas not covered under 73rd.
- Enables Gramsabhas to self govern their natural resources.
- Xtension of provisions of part IX of constitution relating to panchayats & SA.
- On recommendn of BHURIA Comte to enable Tribal self rule.
- 6th schedule areas not covered as they have own Autonomous Councils for governance.

Features: Every village to have Gram Sabha - Competent to Safeguard & preserve traditions & Customs of people

- Empowered GS to approve plans, programs for dvpt,
- Identify beneficiaries under poverty alleviatn programs
- Certify utilisn of funds
- Rights over MFP, powers to restore lands to tribals
- Involvement of GS in dvpt activities.
- Reservatn for ST ≤ 50% total seats of panchayat.

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CHANGES IN CASTE SYSTEM.

Indian society never static — Religious conversions.
— Sanskritizn
— Migration
— Caste mobilisation.

- Emulation of uppercaste life styles.

New forces causes:
1) Industrialisn
2) Urbanisatn
3) Politicizatn
4) Dupt progms
5) Modern educatn
6) Legal systems
7) Land reforms.
8) Govt. policy towards lower caste.
9) Introductn of money
10) Land as a economic/tradable unit.
11) Non traditional occupatns - diversifcn.

- Tea stalls common
- Untouchability lessened
- Distinctn in dress - more of income than caste
- Money remittances to rural areas.
- Associatn with politics - reservn, Adult suffrage.

Caste undergone both → Process of fusion
" " Fission

- Emergence of dominance of new caste (agragrian surplus).

Agriculture

- British tax system.
- Three classes - 1) Zmdrs (tax gatherers, non labourers).
  2) Tenants.
  3) Agri. labourers.
- Land reforms.
- Green revolutn - accentuatn of class conflicts - Agri unrest

Process of increasing PROLETARIANIZATION of peasantry.
Process of social mobility. ↓ Process of downward mobility (Depeasantisn)
Embourgeoisement → phenomena of upward mobility of intermediate class peasantry.
↳ Emergence of new land lords.

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1) Lokur committee - Scheduling groups as ST.
2) Elwin committee - to examine functing of Multi purpose dept Programs.
3) U.N. Dhebar committee on overall situation of tribal groups. 1961
4) Shilu Ao Cmte - 1966 - Tribal dept & welfare.
5) Bhuria Cmte - 1991 - for enactment of PESA, 1996.
6) Bhandopadhyay cmte - Governance in LWE.

Issues discussed ↑ are 1) Dept 2) Protection.

Maldhari Community participn in supporting Gir lion Reserve
- Mulai forest preserved by mishing community (Assam).
- Van bandhu Kalyan Yojana.
- Jadav Payeng - Mulai kathoni - Created forest on Majuli.
Vietnam increased forest cover from 27.8% in 1994 to 40% in 2010.
- Bishnois of RJ - Concern of Black Buck.
- Dongariya khonds of Niyamgiri.
- Khasi tribes - Tree bridges.
- Indigenous water harvesting techniques → Bamboo pipelines - ME
→ Johads, RJ.

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1) DE-NOTIFIED TRIBES (Vimukta Jati).

1) Criminal Tribes act, 1871 — 2) replaced by Habitual Offender act. — 3) hereditary criminals are subject to surveillance, confinement & discrimination under

4) Prevailing notion that crime was genetic trait passed down — 'Reason to believe' rather than factual evidence.

5) Say they are addicted to crime.

6) Cream of settlements for them.

7) In 1952 — All India Criminal Tribes comittee (AICTC) (1949) recommd to repeal act, from then, so De-notified tribes.

9) But still these ethnic group have ~~that~~ the stain of criminal antecedents → leading to everyday discrimn everywhere

10) They practice various : 1) Pastoralists, nomads
2) Blacksmiths,
3) Acrobats, Dancers.
4) Singers, astrologers.

11) They are denied affirmative action as they are not included in any list uniformly throughout India.

⇒ Ex: Yerukula tribe at Stuartpuram Guntur dist.

Stuartpuram

12) National Commission for Denotified, Nomadic & Semi Nomadic tribes. (NCD,NT)

— Under MoSJ & Empwt. — setup in 2003.

Annual Tribal Art & Crafts Mela.

→ Aadishilp

- Organised by TRIFED.
- To give tribal artisans an opportunity to showcase & sell art/craft and to get feedback.
- Provides a platform for direct interface with art/craft lovers. Sharing their talents.

Tribal Cooperative Marketing Dept fed of India.

- Apex body of GOI
- Engaged in traditional tribal products
- Under MoTA
- Improve livelihood of tribes, organising craftmelas.
- Focus of skill upgradation Capacity building
- Marketing through network of outlets.

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ITDA / ITDP . - Contiguous area - size of Tehsil / Block
- Populatn of ST > 50%.

In ~~Kerala~~, KN, TN, WB, AS, - Not contiguous.

→ AP & OD opted Agency model under Registn of societies act. So here called ITDA's.

→ So far 194 agencies / projects

- In J&K no ITDA's, but ST covered under TSP.

- In Eight Schedule area states, ITDA's are coterminus with TSP.

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→ In Chattisgarh, women named - Kawasi Hidme, illegally detention for 7 years in CG prisons. (Oct, 2015).

District Mineral Foundations (Mines & Minerals Dvpt & Regulation Act, 2015) bring transparency in allocation of mining licenses by auction

M.B. Shah Comission on Illegal mining in Odisha. 59000 crore worth of illegal mining (Sundergarh & Keonjhar 2013.

- Since two years not a single rupee recovered.
- DMF - Mining companies has to pay royalty into DMF.

20 wood cutters shot dead - mostly tribals from TN. Some call it Premeditated murder.

- Mafia preyed on tribal poverty & bonded them to illegal work

10 crore living on forest land
27.5 crore forest - dependent people

DMF - A fixed % to the revenue of a mine will be allocated to dvpt of the area around it, called DMF
- State will set the rates.
National mineral exploration trust -.

of Displaced 40% are Adivasi & 20% Dalits.

Jarawas - 400 populn, Andaman, extremely vulnerable to diseases, - Shooting photos, video. is illegal (of them)

TOTO TRIBE - Language protection
Their language in danger, no script (Alipurduar, WB)
- Tibeto - Burman group language, dwinling populn - 1500+
Threat as of Nepali & Bengali speaking
- Primitive Himalayan tribes - Day labourers, Porters - Carry oranges from Bhutan

2002 - SC ordered to close Jarawa reserve passing Andaman Trunk Road.

becoz of Athirapally project - Kadar tribes boycott elections.
- Chalakudy river basin (Home for Kadars)
→ Depend on fishing.

Displacement
Kerala
TRIBAL UNREST

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Mother-Child tracking system - to prevent death of tribal infants due to malnutrition and other reasons.

Kani tribe - Western ghats, Kanyakumari.

Attapaddy Hill area Development Society (AHADS) will implement a Japan-aided comprehensive envt. conversation & community dvpt project in Wayanad.
- Aim to enhance livelihood security of tribal communities and BPL sections.

PTG literacy rates - 33.38%. PVTG.
26.43% PTG - Landless & Homeless.

Attappady - Health. has 10000 tribal families - Irula, Muduga, Kurumba in 192 oorus.
54 child death cases - malnutrition

→ Anganwadis → can supply nutritional food to children.
NRHM survey - No. of children (0-5) - 4871
Malnutrn - 572.
Extreme - 127.

Causes:
→ Marginalisn
→ lack of food, nutrition
→ Poor health-care
→ lack of care during pregnancy.

Land alienation & displacement.
Jharkhand signed 110 MOU with private companies since 2000.

Chotanagpur tenancy act - 1908
Santhal paraganas Tenancy act - 1949.
} debars buying & selling tribal land.

KUNTHI - JK most tribal district.

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Konda Kummaris - Araku - Hill tribes.
- Pottery & practice Podu cultivation & collect forest pdu
- Not included in ST list (Shifting).

NABARD launches Tribal project in PACHAMALAI HILLS, Tiruch
implemented with Hand in Hand (NGO) association to prevent migration of residents of habitations to urban
- Farmers unable to harvest rainfall becos of landslide and erosion.
- Project seeks to adopt natural resource management & extend support for farm activities.

Gandhigramam - federation over 1500 workers.
- Tribal products sale made by Kurichya communities of Paniya Wayanad.

MGNREGA - 150 days for tribals benefiting 14 lak families

Govt decided to setup a National Tribal Advisory Council for effective monitoring and implementatn of schemes.
- The Council will be chaired by PM.

Rajnat Community women in prostitution, of RJ.
Profsn practiced for generations.
They were dancers and singers in royal courts but reduced to this level.

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TRIBAL MOVEMENTS

Gough, Desai & Guha treated T.M as peasant revolts,
- T.M are agrarian, forest based - some ethnic in nature.
- Against exploitation - moneylenders
  - Zamindars.
- No help from police or revenue officials.
- Courts ignorant, unaware of their customs & laws.
- Improper management of forest.
- In 1936 - An.S.I surveyed - 36 ongoing T.M.
- Insignificant T.M in South India - becoz they are 1) too primitive, 2) small number, 3) isolated to organise revolt.

AFTER INDEPENDENCE

~~Three~~ four groups:-

1) Movmts seeking political autonomy (N.E)
2) Agrarian movts. (Gonds & Bhils of MP)
3) Forest based movts (Gonds - customary rights)
4) Socio religious and cultural movements. (Bhagat movt - Bhils, RJ. Raghunath Murmu movt - Santhals)

General tendencies (L.K. Mahapatra gave).

1) Initiated by charismatic leaders.
2) Appeared numerically strong.
3) Unlikely pan Indian tribal movt becoz of Geography
4) D'cratic politics among tribes is fragmentary which in turn blocks the emergence of civil collectivism.

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1999 - Bettada tribals - Nagarhole forests, 29000 tribals evicted since 1972.
Rehabilitation by 70 families - Gramsabha,
But forest officials burnt their huts. govt took no action, so police failed to protect & govt remained callous

Tribal took two paths: — Non violent
— Violent.

Reasons for Tribal unrest

1) Inadequate implementation of tribal safeguards.
2) Denial of participation in development process.
3) Lack of accountability
4) Leadership vacuum
5) Displacement without rehab -
6) Land alienation
7) Exploitation in forestry ops.
8) Socio cultural factors.

SUMITHA RAMAN
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DBT transfer system for providing benefits directly to identified schemes (43 dish) – Decision taken by Centre.

Schemes: Post matric scholarships – ST
Top class educn for ST.
RGN Fellowship scheme.

Financial Assistance to Centres of Excellence – to fill the gap of research studies on tribal issues by reputed agencies who are experts in the field.

→ To enhance / strengthen institutn resource capabilities of various NGOs, Research inst Univ. to conducty qualitative action oriented / policy research.

Areas of work:-

- Documenty of tribal culture, artifacts – Documentn of PVTG.
- Research on MFP, migratn, RLR – Publications of issues
- Awareness creation among ST rights. – Organisaty seminars.

Operational guidelines were issued for scheme

Grant-in Aid to Tribal Research Institutes.

Basic objective of scheme to strengthen in following areas:

i) Research & Documentation.
ii) Training & capacity building.

~~Man power very low.~~
~~- No dedicated staff structure~~

MoTA nodal ministry for operationalising – 100% CSS for 12 FYP.

Fns of TRI:

- → Knowledge / research body
- → Policy planning support
- → Capacity building for tribals
- → Awareness / Dissemination of info.
- → Organisatn of tribal festivals.

→ Suggest nominations for National Tribal Awards.
→ Documentatn of Tribal Medicines

Field research
Training personl
Orientn training on FRA, PESA
- Museum Creation.

- Steps to be taken for screening / counseling of parents / children with SCAnemia / SCT -- premarital counseling for people with SCT.

- Using satellite mapping to identify xsting potential water collection spots, which could be developed for fish culture using MGNREGA.

Revision of Guidelines of PVTG (Scheme of Development) → Details refer ← Pg.

- 75 groups in 18 states / 1UT.
- Scheme aims at planning their socio economic dvpt in a comprehensive manner retaining there culture.
- Scheme follows strategic approach of Vanbandhu Kalyan Yojana
- Scheme is flexible, enables state to focus on areas that consider relevant to PVTG.
- All 18 states have to prepare Conservation cum Development Plan. for each PVTG, based on requirement, survey conducted
- CCD should focus on strengthening institutnl framework in PVTG.
- Cream of special health centres for PVTG.
- Health surveys, issue health cards + SCA screening
- Setting up residential school in PVTG areas.

CCD - Consist of Annual plan + perspective plan for 5 years
100% Executed through ITDA, TRI, State PRIS.
CSS. State completely responsible for execution, implementn, supervision.

Andhra - Chenchu, Kolam, Kondareddi, Thoti, Bodo Gadaba.

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Malaria - Tribes.

- Tribals account for 30% of Malaria morbidity.
  Many places P. vivax became resistant to Chloroquine (1st gen drug).
- Artesunate combination therapy (2nd gen) - became resistant
- So TRI tasked to constitute a task force for identification of third range of anti-malarial drugs based on tribal medicines

VANBANDHU KALYAN YOJANA - Strategic process.

- aims at creating enabling envt for need based, Outcome oriented holistic development of tribal people.
- Covers [all] tribal people. | A complete package.
  Write anything - it is covered in VKY. like health, literacy, edu(n),

Strategies:

1) Strengthen Institns
2) Preparatn of scattered resources → perspective plan
3) Gender responsiveness
4) Services of academic insts. through ITDA / ITDP, PPP, TRI
5)

TRIBAL AFFAIRS Brochure (Byheart it)

Recommendns of Xaxa Report

TRIBAL DVPT. STRATEGIES

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TSP - since 1974 - multi pronged strategy - support to all necessities
↳ - 23 states covered

Challenges - 1) 1951 - 1990 - 85 lakh tribals displaced (40%).
Only 21 lakh rehabilitated.

2) Physical remoteness & poor service delivery.

3) Language barriers. 4) Weakening of Micro projects in time.

5) Inherent defects in Channelisation of TSP funds.

6) Underperformance of TSP funds (104826 crores in 2014-15)
beoz: a) lack of unified planning, monitoring.
b) Scattered financial resources
c) lack of local specific perspective plan
d) lack of gap analysis.
e) Inadequate financial powers.

P.C issued guidelines to states to utilise TSP funds & non diversion of funds.
- Have to be under control of nodal dept.
- Every state to "Skill mapping" & skill dvpt of youth

MoTA issued "Operational guidelines for formulation, implementation & Monitoring of TSP & Art. 275(1) grants
- laid emphasis on strengthening instns.

Project Appraisal Comtee meeting decisions

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Agri: 1) Cultivate tradnl crops.
2) Soil testing, - humus mapping
3) Backyard kitchen.

Horti: Nurseries for fruits, Kitchen garden in school

Dairy: - 1) Cooperative based dept.
2) Veterinary services.
3) Improve local breed.

Skill: Training, growing fishseed, apiculture.

Arts / Culture: Sport facilities, T. festivals, strengthen TRI.
Museum construction, documentn of tradnl languages

Health: - Strengthen HS centres.
- Immunisn drive.
- Screening SCA, health cards.
- Eradicatn of Malaria.
- Iron tablets.

Edu: EMRS - atleast one in ITDA as per EMRS guidelines 2010.
197 sanctioned, 129 functioning.

Growth of Anthro - India

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Manu - Dharmashastra
Kautilya - Arthashastra } Indian society
Megasthenes - Indica.
Al Baruni -

Anty thought at Haileybury college to Civil servants

James Hutton - Admstr, Ant'sts
- Political agent to Naga hills
- Studied Anganu Nagas and Semi Nagas. (Book ↑) - 1921.
- Discussed Negrito elements, head hunting
- President of ISC - 1921

Chistopher Haimendorf
- Initially in Naga hills.
- Chenchus of A.P.
  Gonds of Adilabad.
  Apanatis of Ar.P.
-

V. Elwin came to.

1) As Christian preacher came to India.
2) 1932 - as Ethnographer
3) worked - Baiga tribe, M.P,
4). Published Baiga, 1939.
5) He suggested Isolationism
6) Suggested state to prevent interaction from landlords.
7) Reserved national parks for tribals. - suggested. Calling T.R.A. - supported Isolationalism.
8) Study on Murias of Bastar book on Youth dormitories (training youth in social activities initiation of sexual activities)
9) Borneo highlanders he again supported Isolationalism.
- A philosophy for NEFA, more assimilating space with Nehru.
10) He propogated the idea of panchsheel.
- 12) Editor of Man in India. 11) Wrote book - A philosophy for NEFA

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B.S. GUHA - 1936- found Indian Ant'cal institute

Biraja Sankar Guha, 1894 - 1964.

- Did his PhD from Harvard.
- Discovered Remnants of Negrito tribe in Cochin, Travancore.
- Studies racial types of social institutions of Khasi & Khalash tribes.
- Excavations of Skeletons in IVC.
- Expertise in physical Anty, Forensic.
- Worked on Polyandrous Khasis & studied Chittral in, Baluch.

Director of Anty S.I.

Conducted systematic Anthropogmetric survey of tribes & caste in India.

Established Dept of Anty, GOI.

L.P. Vidyarthi - Student of Majumdar & R. Redfield.

→ Joined Ranchi univ → Anty dept dept.

→ Sacred complex, Man - N.S - Complex

- field work mostly - tribes of Bihar
- Headed Task force for development of Backward areas appointed by Planning Comsn. (5 FYP)
- Elevated Applied Anty.
- TSP - product of his effort.
- Studies on Urban/Industrn on Chotanagpur Industrial Anty.
- Chaired 10th Internl Congress of Ant'cal & Ethnological sciences.

S. C. DUBE - Social Anty, masters in Pol. Sci.
- PhD on Kamar, M.P.
- Field research, Contributions to sociology - Structure, Eco dept

M. N. Srinivas - born ~~1944~~ 1916.
- Sanskritn, Westernisation, Dominant caste.
- Understanding ground realities of Village India.

Majumdar - Born 1903, Patna.
Introduced to field by S. C. Roy
Involved in dicennial census 1941
Ho of Chinagpur, Khasa.
Initiated problem oriented Ethnography.
Published journal Eastern Antits.
Pioneer in Village studies.
Innovator of accultration studies.

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N.K. BOSE - 1901. - Bachelor of Geology

Freedom Struggle.

Authored Cultural Anty., Tribal life in India, Excavations in Mayurbhanj.

Editor of Man in India. (1st since 1951).

Director of Anty SI.

Advisor to govt on Tribal affairs.

Commisioner for SC & ST during 1967-69.

Method of Study: Diffusionist study of cultural traits
functional approach.
field studies.

Bose proposed pyramidical ~~unity~~ imagery of unity of Indian Civilisation

Emphasised on Gandhism.

Sharath Chandra Roy - Ethnography.

- No formal degree in Anthropology.
  Born in 1871.
- → BA, MA, B.L, practiced in 24 paraganas.
- → Govt awarded Kaiser-I-hind & Rai Bahadur title.
- 1920 as Honorary member of folklore society of London.
- Became prez. Anty section - ISC.
- Seat in Ranchi County - Bihar.
- He brought out Man in India, exclusive journal.
- Laid foundations to Ethnological studies.
- Studies tribes of Bihar & monographs.
  Books - Mundas & their country.
  Monographs - Oraons, Birhors, Kharias.
- Father of Indian Ethnography.

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G.S. GHURYE :- 1893, Sanskritic scholar.

- Evolutionists.
- Used indological texts to work on caste & race in India.
- Father of Systemic teaching of Sociology.
- Wrote caste & race in India.
- Emphasised to merge tribes with castes & to treat them as backward classes.
- No fieldwork,

S.C. SINHA.

Tribal transformatn in India.
Worked on Integration of Bhumij tribals in Hindu caste
Studied organisation of Ascetics of Kashi.

MANDAL COMSN. B.P Mandal.

- 2nd Backward class commission.
- Submitted report - Dec, 1980.
- 52% OBC populn (1980).
- 3743 OBCs.
- Used 11 indicators to identify OBCs. (4 economic).

1) 27% reservation for OBCs ✓
2) Made applicble to promotions (But not accepted).
3) Relaxation in upper age limit.
4) Roster for each category of posts.
5) Applicable PSUs, centre, state, privates receiving aid from government.

NATION STATE

STATE - Political and geopolitical entity ← Defined territory, Permanent populn, Govt.

Nation state - Cultural & ethnic one. Here nation and state overlap. Entire state having nation features. Ex: Japan.

UK - 4 nations in 1 nation state.

Nation - Group of people who share the same culture but donot have sovereignity.
- Has no physical borders.

Ex: kurds in Iran, Iraq & Turkey.
Flemings of Belgium.

India is a state, but not a nation becoz of its cultural diversity. We are in process of NATION MAKING.

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1) - Physical Anthro.
- Prehistory - evolution of man
- Biological concepts of man
- Genetics & diseases.

2) Social Anthro
- family, Marriage, religion.

3) Theories.

4) Misc - Demoy, Research

Anthropology - Optional

of Part B - Main Examination of Civil Services Exam

PAPER - I

Academy - I, Post 1

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. 120 '96 - Vol-2

Post-5

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).

Academy - 2

(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).

Post-6

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. 146.

1.6 Phylogenetic status, characteristics and geographical distribution of the following:-

Academy 3 (a) Plio-pleistocene hominids in South and East Africa - Australopithecines. 154

Academy 3 (b) *Homo erectus*, Africa (*Paranthropus*), Europe (*Homo erectus heidelbergensis*), Asia (*Homo erectus javanicus*, *Homo erectus pekinensis*). 172

Academy 3 (c) Neanderthal Man- La-Chapelle-aux-saints (Classical type), Mt. Carmel (Progressive type).

? (d) Rhodesian man. (transitional form)

Academy 3 (e) *Homo sapiens* -- Cromagnon, Grimaldi and Chancelede.

Academy-1 1.7 The biological basis of life: The Cell, DNA structure and replication, Protein Synthesis, Gene, Mutation, Chromosomes, and Cell Division. (Post -2)

2

1.8 (a) Principles of Prehistoric Archaeology. Chronology: Relative and Absolute Dating methods. 300 vol. B

(b) Cultural Evolution- Broad Outlines of Prehistoric cultures: 300 – Volume B

(i) Paleolithic

(ii) Mesolithic 2

(iii) Neolithic 6

(iv) Chalcolithic

(v) Copper-Bronze Age

(vi) Iron Age

2.1 The Nature of Culture: The concept and characteristics of culture and civilization; Ethnocentrism vis-à-vis cultural Relativism.

2.2 The Nature of Society: Concept of Society; Society and Culture; Social Institutions; Social groups; and Social stratification.

2.3 Marriage: Definition and universality; Laws of marriage (endogamy, exogamy, hypergamy, hypogamy, incest taboo); Types of marriage (monogamy, polygamy, polyandry, group marriage). Functions of marriage; Marriage regulations (preferential, prescriptive and proscriptive); Marriage payments (bride wealth and dowry). 60

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. 117

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; Descent and Alliance. 74

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. 42

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. 92

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, 132

medicine man, sorcerer and witch).

6. Anthropological theories: – Post-14, 15

(a) Classical evolutionism (Tylor, Morgan and Frazer)

(b) Historical particularism (Boas); Diffusionism (British, German and American)

(c) Functionalism (Malinowski); Structural- functionlism (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

7. Culture, language and communication: Nature, origin and characteristics of language; verbal and non-verbal communication; social context of language use. 120

Post 10

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.

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. 258

Post 2

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.

Post 3

9.4 Chromosomes and chromosomal aberrations in man, methodology.

(a) Numerical and structural aberrations (disorders).

(b) Sex chromosomal aberrations – 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 metric 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.

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.

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.

12. 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 counseling and eugenics, DNA technology in diseases and medicine, serogenetics and cytogenetics in reproductive biology.

- Prehistory in India.
- Indian Social society
- Indian tribes & their problems.

PAPER – II — [illegible]

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 tribal cultures to Indian civilization.

P16 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.

2. Demographic profile of India -- Ethnic and linguistic elements in the Indian population and their distribution. Indian population - factors influencing its structure and growth. 81.

3.1 The structure and nature of traditional Indian social system -- Varnashram, Purushartha, Karma, Rina and Rebirth.

3.2 Caste system in India- structure and characteristics, Varna and caste, Theories of origin of caste system, Dominant caste, Caste mobility, Future of caste system, Jajmani system, Tribe-caste continuum. 36

3.3 Sacred Complex and Nature- Man- Spirit Complex.

3.4 Impact of Buddhism, Jainism, Islam and Christianity on Indian society. 45

4. Emergence and growth of anthropology in India-Contributions of the 18th, 19th and early 20th Century scholar-administrators. Contributions of Indian anthropologists to tribal and caste studies. 60

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, 66

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.

P19 6.1 Tribal situation in India – Bio-genetic variability, linguistic and socio-economic characteristics of tribal populations and their distribution.

149

6.2 Problems of the tribal Communities -- land alienation, poverty, indebtedness, low literacy, poor educational facilities, unemployment, underemployment, health and nutrition.

P19

6.3 Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of urbanization and industrialization on tribal populations.

169

7.1 Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and Scheduled Castes, 153

7.2 Social change and contemporary tribal societies: Impact of modern democratic institutions, development programmes and welfare measures on tribals and weaker sections. 181

P20

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. 186 152

8.1 Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies. 189

P21

8.2 Tribe and nation state -- a comparative study of tribal communities in India and other countries.

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. 197, 202

P22

9.2 Role of anthropology in tribal and rural development. 200

9.3 Contributions of anthropology to the understanding of regionalism, communalism, and ethnic and political movements.

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- Kasa report

- S.K. Misra

Chalcolithic
Transism b/w Neo-Bronze.
IVC sites are prominent.
Represent farming communities - 2000-700 BC.

India: Kayatha (MP), Ahar (RJ), Malwa (MP, RJ), Jorwe (Nasik)

Residence: Mud walls.

Subsistence: Inamgoan (rice cultivn).
Wheel made pottery, decorated.
Ornaments - Chalcedony.

Europe: Serbia - oldest evidence of copper melting.
Los Millares - Iberian peninsula.

Ethnography - Deals with study of procedures carried out in any society.
like marriage, weddings, cremation.
- Description of procedures.

Ethnology - Systematic collection, comparision, contrast of cultures of societies.
- Its a specific academic discipline
- Also called Cultural Anthropology.

Discontinuous - Height
- Tall and short

Blood
A
B
AB
O

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Volume 01 – Socio-cultural Anthropology

Chapter 01 – Introduction to Anthropology

Holism is a methodological approach & kind of field in itself.

Meaning & Scope of Anthropology

Philosophy that functional systems can't be explained looking at individual pieces. Infact the subfields make up a whole system. Like Anthy into 4 subdivisions.

1. Holism in Anthropology – 15
2. Linguistic Anthropology – 15
3. Relevance of Anthropology in 21st Century – 30 – Development Anthy

Prehistoric Archeology

Stratigraphic sequence – Typological – Simple to complex
Flourine & Uranium
Chronological sequence of events.
to measure time.

4. Discuss the various relative and absolute dating techniques used in various branches of Anthropology. 40
   Luminescence & Dendric K-Ar dating. Paleomagnetism, C-14,
5. Geological Time Scale – 15
6. Describe broadly the distribution and general characteristics of Lower Paleolithic Cultures. 30
7. Describe broadly the distribution and general characteristics of Upper Paleolithic Cultures. – 30
8. Describe the distribution and general features of Neolithic cultures 30
9. Copper-bronze Age – 15
10. Chalcolithic Cultures – 15
11. Neolithic Revolution – 15

Chapter 02 – Culture & Society

Nature of Culture

12. Nature of Culture – 15 learned, Integrated, Complex, Adoptive, Controls, Cohesion, Diffuses, Different
13. Culture and Civilization 30 Culture is way of life of particular community. Civilization is social process by which societies achieve advanced stage
14. Cultural Processes 15 – specific continuous actions by which culture produces change
15. Cultural Evolution VS Cultural Diffusion 15
    1) Cultural Evolution – Lower to higher
    2) Cultural Diffusion – No contact
    3) Acculturation – Contact
    4) Transculturation – Side by side,
    5) Enculturation – parent child
16. Ethnocentrism and Cultural Relativism 20
    School of thought – basic premise is ones culture is correct.
    Ingroup & outgroup
    1) Negative – Hatred towards
    2) Extreme negative → imposing
    3) Positive – affinity to one's culture.
    Cultural relativism – views that all beliefs of an individual is relative to this individual.
17. Functions of Culture 15

Nature of Society

Group of people, common territory, interaction/culture | values, beliefs, shaped by society, is culture

18. Society and Culture 15 – Visible – Nonvisible.
19. Social Institutions 15
    Cultural Relativism Vs Holism
    Ex: Caste, race system, Cannibalism, fem. Infanticide.
20. Social Groups 25 – Collection of individuals. Unity, Group norms, Dynamic, Groupformal
    Characteristics: Number, Reciprocal Relns, Common goals
21. What is social stratification? Describe the various types of social stratification. 30
    arrangement of social groups in a society in a hierarchy within a society.
    Basis, Reason – Types – Class, Caste, Estate → Characteristics: Universal, unequal, It is social, Ancient, Diversified, Consequential
22. Functional significance of social stratification. 15
23. "A truly unstratified society has never been realized in the history of mankind". Explain. 30
24. Weberian Triumvarate 15 – Three dimensions stratify society i) Class ii) status iii) Power.

Kinship based group – Lineage, Clan, Phratry.
Nonkinship based – Band, tribe, age groups.

Social Institutions: Are set of norms & subsystems that support the survival of society.
– fmg & stability of society.
Secondary: Derived from primary.
Primary – five areas: Govt, family, Economy, Education, Religion.

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Marriage

25. Discuss the issues related to universality of marriage definitions, citing examples wherever necessary. 40
26. Discuss the various types of marriage regulations. 40
27. Incest Taboo 15
28. Monogamy VS Polygamy 15
29. Marriage Payments and their functional significance 20
30. Levirate and Sororate 15
31. Hypergamy 15
32. Marriage system in traditional Nayar society 15
33. Endogamy VS Exogamy
34. Ways of acquiring mates in tribal societies 20

Kinship

35. Discuss the various types of rules of descent, giving suitable examples. 40
36. What are descent groups? Describe different forms of descent groups. 30
37. Complementary Filiation 15
38. Kinship Terminology - classification 30
39. "It is the universality of Incest Taboo that gives rise to ailiance systems". Explain – 40
40. Types of Kinship Terminology systems. 30
41. Nature of Kinship 15
42. Bilateral Descent 15
43. Unilineal Descent 15

Family

44. Discuss the stability and change in human family. Do you think it will remain a universal social institution? 40
45. Describe the various types of household and domestic groups. 30
46. Types of family based on structure 15

Chapter 03 – Economic Anthropology

47. Relevance of economic anthropology 15
48. Describe the debate between formalism and Substantivism 30
49. What is the impact of globalization on indigenous economic systems 30
50. Discuss the various systems of exchange 30
51. Nature of simple economic systems 15
52. Nature of production, distribution and exchange in societies subsisting on hunting and gathering. 30

Chapter 04 – Political Anthropology

53. Describe the different types of political systems, giving examples. 40
54. Nature of power, authority and legitimacy 30
55. Nature, functions and types of social control. 30
56. Nature of social control in modern societies 15

57. Nature of law and justice in primitive societies 30
58. Primitive Law Vs Modern Law 15

Chapter 05 – Anthropology of Religion

- An institution consisting of culturally patterned interaction with supernatural beings.

59. "Monotheism and Polytheism are not distinct but a part of a larger continuum". Explain 30
60. Sacred VS Profane 30 Marks
61. What is religion? Describe the various forms of religion found in tribal and peasant societies. 30
62. What are myths? Discuss the functional significance of myths in religion. 30
63. What are rituals? Discuss different types of rituals. What do you think is the relationship between myths and rituals? 40
64. What are the differences in nature of religion and magic? 30
65. Magic and Science 15
66. Types of Magic 30
67. Religion from a functional perspective 30
68. Magic, witchcraft and sorcery 15
69. Shaman and Priest in religion 15
70. Religion as a psychological phenomenon 15

- Durkheim says 3 aspects 1) Sacred aspect 2) Social aspect 3) Moral aspect

Symbolic narrative of unknown origin which embodies belief regarding a fact

Performance of ceremonial acts prescribed by tradition.

Fns: 1) Explanation of facts 2) Justification 3) Description 4) Healing & inspiration 5) Aesthetic xpernin

Types: 1) Rite of passage 2) Rites of intensification (warfare) 3) Shamanistic rituals (fertility, killing) 4) Celestial rituals.

Rlnship b/w Myth & Ritual (E.B. Taylor)

Myth	Ritual
Science	Technology
Protoscience	Secondary
Explains world	Applicn of myth

Chapter 06 – Anthropological Theories

71. Discuss the anthropological school of Classical Evolutionism. Add a note on its contributions to the general discipline of anthropology. 40
72. What are the general provisions of anthropological school of Diffusionism? Describe the differences in various traditions of Diffusionism. 40
73. What is Neo Evolutionism? In what way is this school of thought different from its Classical counterpart? 30
74. Discuss the anthropological school of Cultural Materialism. 30
75. Discuss the general postulates, methodology and contributions of Historical Particularism in anthropology. 40
76. Discuss the contributions of various anthropologists to the culture and personality school. 40
77. Post Modernism in Anthropology 15
78. Cognitive Theories in Anthropology 30
79. What is functionalism? In what way is this theory different from structural functionalism? 40
80. Discuss the contributions of Claude Levi Strauss and Edmund Leach to school of Structuralism. 40

Kinship terminology - G.P. Murdock

1. Eskimo - Rare, seen in foraging Central America - Nuclear families
2) Hawaiin - least complex, small no. terms
3) Sudanese - most descriptive terms associated
4) Omaha - Matrilineal societies.
5) Crow Indian -
6) Iroquois - Similar to 4 & 5 in parental gen

Chapter 07 – Language, culture and communication

81. Broadly discuss the theories of origin of language. 40
82. Language, culture and society 20
83. Discuss different social contexts of language use. 30
84. Describe different forms of nonverbal communication. 40
85. Significance of nonverbal communication. 15

Chapter 08 – Research Methodology

86. Genealogical Method 15
87. Describe various techniques and methods of observation. 40
88. Discuss the techniques of data interpretation. 30
89. Distinguish between technique, method and methodology. 15
90. Significance of fieldwork in anthropology. 15

Interpretation refers to task of drawing inferences from collected facts after an analytical study.

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Volume 02 – Biosocial Anthropology

Chapter 01 – Introduction to Anthropology

Theories of Organic Evolution

Process in lower life gradually modify to complex

1. Biological and Cultural Factors in Human Evolution – 30
2. Describe the salient features of Lamarckism and Darwinism. In what way do you think these two approaches to evolution are different? 40 – Vertical & horizontal aspects – Struggle / Internal force. Pegnen / Individual. Common descent / – Nature selects / Nature directs
3. Discuss the Modern Synthetic Theory of Evolution 30
4. Parallelism and Convergence 15
5. Doctrine of Irreversibility of Evolution 15 – Dollo's rule.
6. Reproductive Isolation and Speciation 15 – Modern syn.
7. Natural Selection 15
8. Homology and Analogy 15

Primatology

9. Adaptive Radiation in Primates. 15
10. Describe the Primate Evolutionary Trends while highlighting their significance. 40 Bipedalism, canineal, eyes, brain size, nose, teeth, incisors, body flexibility, grasping hand, claws to nails, tactile pads, prolonged life span, facial expression learning, great awareness of nature.
11. Comparative Anatomy of Apes and Man. 30
12. Critically evaluate the skeletal changes and other adaptations that have taken place to support bipedalism. 40
13. What are the various locomotary adaptations we find in Primate Order? What adaptive changes have taken place to accommodate them? 60
14. Brachiation – 15
15. Arboreal VS Terrestrial Quadrupedalism. 15
16. Primate Behavior – 15 Learned, Jane Goodall studies 1) Grouping 2) Communication 3) Dominance hierarchy 4) Dependency & development. 5) Feeding & learning. 6) Sexual behaviour.
17. Describe major primate taxa 40

Paleoanthropology

18. Discuss the distribution, general characteristics and phylogenetic status of Australopithecines. 40
19. Discuss the distribution, general characteristics and phylogenetic status of Neanderthals. 40
20. Discuss the distribution, general characteristics and phylogenetic status of Homo erectus. 40
21. Homo heidelbergensis. 15
22. Australopithecus VS Paranthropus – 30
23. Java Man VS Peking Man – 15
24. Cro-Magnon Man – 15

Hominoids – all apes + Humans (Past & present)

Hominin – Any species related to human including humans, A. pithecines, Homo, Ardipithecus, Paranthropus. (All men & women)

Hominids – All great apes (No gibbons) – Man, Chimp, Gori, Orang

Biological Basis of LIfe

25. Mitosis VS Meiosis – 15
26. DNA Replication – 30
27. Protein Synthesis – 40
28. Structure and Function of DNA – 30

29. Gene Mutation – 15
30. Chromosomes – 15

Chapter 09 – Human Genetics

Methods & Application

31. Describe the method of Pedigree Analysis and its significance. 30
32. Discuss the Twin Method in human genetics. Add a note on the viability of this method and concerns therein. 40
33. Cytogenetic Method in human genetics. 30 - Study of chromosome & related diseases.
34. Foster Child Method 15
35. What is rDNA technology? What are its various applications? 40

Mendelian Genetics in Man

different version of one gene — trait controlled by multiple genes.

36. Multifactor Hypothesis and Polygenetic Inheritance 20
37. Lethal Gene Action 30

Genetic Polymorphism and Selection

38. What is Hardy Weinberg Equilibrium? What are the factors that affect this equilibrium? 30
39. What is inbreeding? What do you think are the genetic consequences of inbreeding on human populations? 30 adv:- Retention of desirable characters. elimination of undesirable | disas Decrease in vigour size, fertility,

Chromosomal Aberrations & Methodology

40. Non Disjunction 15 [Failure of homologous chromosomes to separate properly during cell division. Three stages – failure at MI, MII, Mitosis. Non disjn in Oogenesis " " " Spermatogenesis
41. What are the various sex chromosome disorders found in humans? Briefly explain their etiology and symptoms. 30
42. Discuss various autosomal chromosomal disorders. 40
43. Genome Imprinting 15 – differential inheritance of genes – Factors → Species specific, differential expression, erasable, not erasable.
44. Genetic Screening 15 – Analysis of chromosomes, metabolites, proteins to study inheritable diseases.
45. Genetic Counseling 15
46. Discuss the various steps involved in DNA profiling (fingerprints) and its applications. 40
47. Intersex States in man. 15 term used for variety of conditions in which person born with sexual anatomy doesn't fit female or male.
48. Human Genome Project and its applications 30

Heterozygote presymptomatic prenatal, Newborn

DNA sample → Extract DNA → Cleavage of DNA by RE → Gel electrophoresis to separate DNA fragments. DNA profile is small set of DNA which is different in unrelated individuals as unique as fingerprint. → Southern Blotting technique → Autoradiography to obtain DNA bands → Develop visualise DNA fingerprints.

DNA fingerprinting is procedure | Profiling is → record keeping | Forensic technique used to identify individual characteristics

Raciology

49. Race and Racism
50. What is a race? Discuss the role of different factors contributing to the formation of races. 30
51. Describe the differences in physiological characteristics in different cultural and socio-economic groups. 30

Intersex
- People born with characteristics don't fit typical binary notions of male & female bodies.
- Biological sex depends on five factors:
1) Sex chromosomes
2) Types of Gonads
3) Sex hormones
4) Internal reproductive anatomy.

Uses of DNA Profiling
Immigration disputes
Paternity testing
Criminal investigation
Crime record
Criminals record

H. Genome Project
→ International scientific research project
→ Goal to determine sequence of chemical base pairs which make up DNA.
- Identifying & mapping of all genes of human genome from both genetic & physical standpoint.
Started in 1984 – 2003.
Total 22+X+Y chromosomes
App → Molecular medicine to human evolution
→ Understanding viruses
→ Genetic disorder
→ Forensic
→ Biotechnology
- Bioinformatics.
Parallel project by Celera corp in USA.

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Ecological Anthropology

52. What is adaptation? Discuss the concept of human adaptability. 30
53. Describe man's physiological responses to environmental stress hot, arid climate. 30
54. What environmental stresses humans have to cope in high altitude zones? How does one cope with such stresses? 30

Epidemiological Anthropology

55. Epidemiological Anthropology 15
56. Health, disease and illness 15
57. Nutritional deficiency related diseases 30

Chapter 10 – Growth & Development

58. Concept of growth and development 15
59. Discuss the role of heredity and environment as factors that influence growth and development in man. 30
60. Aging and Senescence 15
61. Discuss the various theories of aging. 40
62. Role of hormones in growth and development 15
63. Abnormal Growth 15
64. Methodologies of growth studies 15
65. Classification of human physique and somtatotypes 15

Chapter 11 – Social Demography

66. Relevance of various bioevents to fertility 15
67. Fertility differentials 15
68. Broadly discuss the theories of demography. 40
69. Social Demography and Anthropology 15
70. What are the biological and socio-economic factors that influence fertility? 30
71. Age-specific mortality 15
72. Social consequences of mortality 15
73. Fertility and Fecundity 15

Chapter 12 – Applied Physical Anthropology

74. Kinanthropometry 15
75. Methods of personal identification and facial reconstruction in forensic anthropology 40
76. Forensic Anthropology 15
77. Scope and significance of the science of Eugenics. 30
78. What is Gene Therapy? Describe the various methods of Gene Therapy and problems therein. 40

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Structure of Indian population

0-4 - 10.7%.

25-44 - 27.6%.

Less than 18 - 41.7%

> " 18 - 47.9%.

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Volume 03 – Indian Anthropology

Chapter 01 – Evolution of Indian Culture & Civilization

1. Importance of Siwaliks in Anthropology 15
2. Ethnoarcheology – 15
3. Examine the contributions of Mesolithic cultures to the rise of Neolithic cultures in India – 15
4. Upper Paleolithic cultures in India 15
5. Belan Valley 15
6. Soan Valley 15
7. Neolithic Revolution – 15
8. Sivapithecus – 15
9. Geographical spread of Indus Valley Civilization 15
10. Urban planning in Harappan Cultures 15
11. Socio Cultural characteristics of Indus Valley Civilization 30
12. Decline of Indus Valley Civilization – 20
13. Narmada Man 15
14. Contribution of tribal cultures to Indian civilization 15

Chapter 02 – Demographic Profile of India

15. Critically examine the factors responsible for growth of population in India. 30
16. Suggest suitable measures to control population growth in India. 15
17. Critically examine Risley's classification of Indian population. 30
18. Discuss Guha's classification of racial elements in India 30
19. Negrito Elements in Indian Population 15
20. Linguistic classification of India 15 – Austric, Karen, Man F C, Drew, Indo Europ.
21. What is the structure of Indian population according to 2011 Census 30

Chapter 03 – Traditional Indian Society

22. Critically examine the Varna Theory. 30
23. Varna and Jati – 15
24. Critically evaluate the role of the doctrine of Karma in Indian philosophy. 20 – MacDonnel – Minimising imp. of present life – ↓ social progress – Superstitions – Backwardness – / Fatalistic caste & minimises aptitude / inactivity ↑ / cowardice among low caste
25. Ashramas - 15
26. Varnashrama Vyavastha – 15
27. The concept of Rina 15
28. Discuss the structure and characteristics of caste system in India. 30
29. Critically evaluate the theories of origin of caste. 30
30. Describe the traditional Jajmania system and its significance. 30
31. Concept of Dominant Caste and its relevance. 20 – M.N. Srinivas, Rampura – Caste affects politics
32. Examine the nature of interaction between caste and modern politics 30. Politics affects caste
33. Discuss the changes in the caste system in economic and ritual domain. 30
34. What do you think will be the future of caste system? Explain. 15
35. Discuss the concept of Tribe Caste Continuum. 30 → Redfield – folk culture of Yucatan – Overlapping rural/urban notion. Census – Hutton ↑. academic view – 1931. Andre Beteille – Tanjore, Language Religion – F.G. Bailey – New Continuum – Distinction in political economic system

36. Relevance of the concept of Tribe Caste Continuum. 15
37. Discuss the concept of Sacred Complex. 30
38. Nature Man Spirit Complex 15
39. Impact of Islam on Indian Society 15
40. Impact of Buddhism on Indian Society 15

Chapter 04 – Emergence & Growth of Anthropology in India

41. Describe the growth of Indian Anthropology. 30
42. Contribution of British scholar administrators to Indian Anthropology 30
43. Contributions of M.N Srinivas to Indian Anthropology 30
44. Contributions of L.P. Vidhyarthi to Indian Anthropology 20

S.C Dube, A.K. Iyer, PRA, S.C Roy, Verrier Elwin, American Anthrs

Chapter 05 – Social and Cultural Change in India

Village Studies

45. Significance of Rural Anthropology / Village Studies in India 30
46. Describe the salient features of Indian village as a social system 30
47. Discuss the nature and factors responsible for social change in Indian villages. 30
48. Discuss the nature of changing inter-caste relations in Indian villages 15
49. Describe the change in the nature of agrarian relations in Indian villages 20
50. Evaluate the impact of globalization on Indian villages 30

Minority Situation in India

51. Discuss the problems of linguistic minorities in India 20
52. Describe the socioeconomic and political problems of religious minorities in India. 30
53. Constitutional safeguards and programs for minorities in India. 30

Indigenous & Exogenous Process of Change

54. Critically evaluate the concept of Sanskritization of M.N. Srinivas 30
55. Nature of influence of westernization on Sanskritization – 15
56. Nature of Modernization of Indian Society 30

R. Redfield

57. Discuss the concept of Great Traditional and Little Traditions 20
58. Describe how Great and Little Traditions in India interact. 30
59. Discuss how the Panchayat Raj institutions can bring social change in India. 30
60. Salient features of Panchayat Raj as per the constitution. 15
61. PESA – 15
62. Discuss the nature of social change media can usher, especially in the context of poor and underprivileged. 30

Exogenous process in socio cultural changes.

Universalisation - Is the process of carrying forward the materials which are already present in little tradition.
- Process in little tradn evolves to great tradition.

Parochialisation - Downward devolution of great elements into little tradns
Process of localisation

Critics
Not universal, but dominant - Continuous in India
Wrong score -
Only orthogenetic process

Chapter 06 – Tribal Situation in India

63. Biogentic and Socio economic characteristics of tribes in India 30
64. Critically examine the problem of Land Alienation in Tribes and suggest suitable measures to control this problem, 30
65. Shifting Cultivation 15
66. Discuss the problems faced by various institutions involved in tribal education and suggest suitable measures, 30
67. Problems of unemployment and underemployment in ST Population. 30
68. Discuss the various factors contributing to poor status of health and hygiene in tribal societies and suggest measures to improve the condition. 30
69. Discuss the impact of displacement on tribal societies and evaluate the resettlement programs. 30
70. What is the background and context of GOI enacting the Forest Rights Acts for FDSTs? Describe its salient provisions, 40
71. Critically evaluate the impact of industrialization on tribal societies. 30
72. Urbanization and Tribes 15

Chapter 07 – Backward Classes

73. Discuss the various constitutional safeguards and their relevance for STs. 30
74. Relevance of Fifth and Sixth Schedules of Constitution of India 15
75. Examine the problems of exploitation and deprivation in SC population of India. 30
76. NCST 15 – 89 CA, 2003, 338A, bifurcation, Chairman, Vice chairmen 3 full time Mbrs (one lady). 3yrs tenure. Fns: Investigate constitn p, inquire complaints, Advice planning, Annual report & free
77. Examine the impact of democratic institutions and development programs on tribal situation in India. 30
78. OBCs and their constitutional status 15 collective term, by GOI to classify castes which are socially edu & ethnically disadvantaged classes. 52% by M-Comm 1982, 41% in 2006, 27% reserv, OBC list maintained by MoSJE.
79. Critically examine the Mandal Commission Report and its recommendations. 30
80. Discuss the factors responsible for tribal unrest in India. 30
81. Growth of regional consciousness in tribes. 15
82. Pesudo Tribalism 15 – Non tribals undergoing the process of tribalism for claiming socioeconomic benefits Ex: Tribe in one state Non tribe in another state.
83. Concept of ethnicity and its interaction with politics 15
84. Ethnicity, Nation and Nation-state 15

NBCFDC, NCBC. Art 340 – Obligations for promotn of OBC's. Art 338 – NCSC is empowered to look into grievances of OBC.

Tribalism → Uppercaste, Lower caste

Retribalism. Ex: Gonds & Raj Gonds – tribe → sanskritisation → T-C-communs Reservation came, so back to tribe

Chapter 08

85. Impact of Christianity on tribal societies 15
86. Impact of Hinduism on tribal cultures 15
87. Describe the nature of government's policy towards indigenous populations in USA. 15

Chapter 09 – Applied Indian Anthropology

88. Discuss the approaches to tribal development in India. 30
89. ITDA 15

Ethnic group defn has five components:

i) Belief in historical antecedents.
ii) Geographical centre
iii) Shared cultural emblems.
iv) Self ascribed awareness, belonging to group
v) Recognition by others.

90. TRIFED 15
91. What are the special problems of primitive Tribal Groups (PTGs)? 20
92. How far have the developmental programs of the government been able to address the issues of PTGs? 30
93. Criminal Tribes / Denotified Communities 15
94. Critically evaluate the role of NGOs in tribal development 30
95. Critically examine the relevance of anthropology in community development in India. 30
96. Ethno-political movements 15
97. Discuss the factors responsible for regionalism in India. 30
98. Nature of secularism in India. 15
99. Factors responsible for growth of communalism in India. 30

- ✓ Tribal panchsheel.
- ✓ Joint forest management.
  - → Patnership b/w forest dept & local communities.
  - Policy objectives outlined in NFP - 1988.
  - Vary from state to state.
  - Village forest protectn comtee assist in safeguarding forest resources through protectn from fire, grazing, illegal harvesting.
  - Originated in WB.
  - Over 63000 FPC involved.
  - JF Movement Guidelines of 1990, 601.
  - Emphasise need for participn of people.

MONOGENIC

Characters inherited owe their origin to single pair of genes. Two alleles are responsible for phenotypic variation.
- These show discontinous variation.

Traits like colour of eye, ability to taste PTC, ability to curl tongue } result of single pair of genes.

POLYGENIC - unlike monogenic phenotype
- Show two contrasting phenotypes - NO DOMINANCE.
- many of traits exhibited by humans are continuous
- Show wide range.
- Influenced by genes & by envt.
- Phenotype xpressed is cumulative sum of effects produced by alleles at tens of locii.

Ex: Height, weight, colour of skin.

— Basis for racial classfn } Responsible for most variations of humans. Children of two contrasting parents have intermediate chrs.

founder effect: - Changes in gene frequency due to colonisation of new area by limited no. individuals. Ex: Ex: British colony of Tristan da Cunha by 15 people & one then had Rare genetic disorder

Genetic drift — Certain genes without advantage
- Sewall Wright effect - Will increase in populn. Not because of selection, but of sampling error. Happens in small & isolated popins.
- Ex. Fixed Amish dwarfism
- Alters gene frequence.

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History - description of past events.
Psychology - Study of psycho cognitive behaviour.

Post 1

Comparative & integrated discipline that examines, all societies.

Q-1 Write a short note on major sub-divisions in Anthropology. Simp -10 marks, 150 words, UPSC-2014

Q-2 Write a short note on Ecological Anthropology.-10 marks, 150 words, UPSC-2014
studies interpersonal relationship b/w humans, envt & culture.

Q-3 How do you situate anthropology in Social Sciences? -10 marks, 150 words, UPSC-2013

Q-4 Write a short note on Linguistic Anthropology.-10 marks, 150 words, UPSC-2013

Q-5 Write a short note on Biological Anthropology. -20 marks, 200 words, UPSC-2008

Q-6 Elucidate Relation of Social Anthropology to History. -20 marks, 200 words

Q-7 Discuss the Pre-historic Anthropology & its relation to other sciences. -20 marks, 200 words
Petrologist, Palaeontology, Archeology.

Post 2

Drawbacks → Twins possibility low,

Galton $\frac{V_{DZ} - V_{MZ}}{V_{DZ}}$ if = 0 then concordant, 1 - discordant.

Write a note on Twin method in human genetics. -10marks, 150 words
UPSC2013 If both possess or free from character - Concordant
If not - Discordant - Phenotypically dissimilar.
Two analyze heritability, zygocity & envt influence on inheriting a particular trait.
- For comparision MZ & DZ twins done.

Huntington disease

What are lethal and sub-lethal genes? Explain. -20marks
UPSC2012
Semilethal, Sublethal, conditional - Phenylketonuria - envt - Dobzhansky - N-selection of hetero zygosity
Sickle cell anemia
Dominant (Heterozygous) - Semi lethal - Huntons - Sublethal - Epidermolysis
Recessive (Homozygous) - Semilethal - Thalassemia, Sublethal - SCA
Muller school - socio cultural practices

Discuss monogenic and polygenic inheritence in man, citing suitable example. -30marks
UPSC2011

Write short note on protein synthesis. -20marks, 200words
UPSC2008

Write short note on Pedigree Analysis. -20marks, 200 words
UPSC2007
Galton - Symbols are used in chart, family tree.
After mendel's discovery, analysis of inheritance patterns started
Analysis of traits in several generations of a family - Tool to find abnormal traits in individuals.
- To find disorders inherited. Pedigree chart, family tree. Autosome, Sexlinked - Illustrating inheritance in P. chart

Write short note on Genome Study. -20marks, 200 words
UPSC2007
Genome refers to all the genes carried by individual
H.G.P - Uses -
Genomics - area in genetics, concern sequencing analysis of an organism genome.

Discuss the areas in which knowledge of human genetics can be applied. -60 marks
UPSC2004

Write a short note on Recombinant DNA technology. -20marks, 200words
UPSC2001, 2000

Post 3

Process in which the patient/relatives are made aware of the genetic disorder an individual is suffering from,
Process: Diagnosis, determn of mode of inheritance, Transmission of info, management of disorder.

Write a short note on Genetic Counselling, -10 marks, 150 words
UPSC2014, 2012

Describe Turner (45,X0) and Klinefelter (47XXY) Syndromes in Humans. -15marks
UPSC2014, 2003
OR
Discuss the chromosomal abberations and manifestaions of Klinefelter and Turner Syndrome. -20marks
UPSC2013
OR
Chromosomal deletion and numerical fluctuation may lead to gross abnormalities in man. Discuss wth help of suitable example. -30marks
UPSC2010

Gene frequency - presence of single alleles in population, Genotype - Presence of combination of alleles in population

Discuss the factors affecting gene frequencies among human populations. -20marks
UPSC2014 Sexual selection, Hybridism, mutation, N-selectn, G. Drift, Flow, Kolanom, social selection,

What do you understand by 'Genetic Load' in a population? How is it measured and what are the important factors that can influence it? -15marks, 250 words
UPSC2013, 2008 - Quantity designed to measure the loss of fitness in a population due to selection. Relative decrease in avg fitness of population with respect to fitness of all individuals in popul.
Two sources: 1) Mutional load, Segregation & Recombin
Mutation

only adv: - What are the genetic effects of consanguinity? Give examples. -20marks
UPSC2012 Risk of homozygote increase, decreased biological fitness, inbreeding depression, great risk of genetic disorders
Related parent carrying autosomal recessive gene, Cognitive impairments, immunity decreases.
Close relation taken 3 generations.
Kinto distinguish Dominant & Recessive
No G. load, Frequency, random

How natural selection acts on variation. -12marks, 150 words
UPSC2012 is gradual, nonrandom process by which biological traits become common in population. → key mechanism of evolution
→ Concept of fitness.
→ More fit more survival.
Gotra system, ban on cross/parallel marriages in N. India

Write a short note on conditions necessary for the operation of Hardy-Weinberg Law. -15marks, 150 words

Ge. load due to over dominant loci caused segregational load.

Source: Mut. load :- Recurrent mutations. Mutn & G. load - selection has no role.

Segre. Recombn :-
Adv: In changing envt for more suitability.

Consanguinity effects
Ex: Albinism
auto. recessive disease.
G. fingered dwarfism
Auto. recessive
Results pigmentation

- Aim of study distinguish relative importance of two classes in areas [illegible]

Ad G.P: Occurrence of two or more genotypes at a locus with frequencies that doesn't can't be maintained by mutation alone.
→ Gaining discrete/ discontinuous] Sources :- 1) Mutation 2) Selection 3) Flow of gene info. (frequency must be >1%)

Genetic equilibrium - Genotype remains similar with changing generations. in absence of evolutionary forces
Conds: 1) Random mating 2) Large population 3) Equal offspring sexes. 4) No mutations 5) No migration 6) Organism diploid
Relevance: 1) Acts as baseline - to assess changes in genetic frequencies 2) Hypothetical case to assess evolutionary forces. 3) Assess no. of heterozygotes

UPSC2011
OR
What do you understand by Hardy-Weinberg Equilibrium? Discuss the factors that produce and redistribute variation. -60marks
Factors affecting G.E 1) Preferential mating 2) Evolutionary forces — Mutation, Natural selection, Migration.

UPSC2008 Concept & G.P: 1) Mutation 2) Genetic recombin.
Write a short note on Genetic Polymorphism. -15marks, 150 words
UPSC2011, 2006, 2003
OR
What is balanced genetic polymorphism? How is it maintained in a population? -30marks
UPSC2010

traits are discontinuous & discrete
essential to maintain diversity of genepool.
Occurrence of different alleles at same locus in a population which appreciable frequency and minimum frequency taken as 1%. Predisposition to adaptation.
coexistence of different genes.
Process in which natural selection effectively maintains multiple alleles in gene pool.
Heterozygote viability than homozygote. Ex: SCA in tropics, thalassemia, Hb_A & Hb_S, than Hb_A, Hb_A.
Natural selection through differential approach maintaining heterozygosity - weeds out homozygosity.

Involvement of selection

Write short note on Oncogenes. -20 marks, 150 words
UPSC 2010
Gene having potential to cause cancer. Protooncogene is a normal gene that can mutate to oncogene.
Cancer drugs target proteins encoded by oncogenes.
Causes cells are engaged in uncontrolled mitosis. Apoptosis - cell death.

Write a short note on natural selection in Humans. -20 marks, 200 words
UPSC2009
Key of evolution, selection of variation, based on adaptation & suitable, survival of fittest is central to it.
How successful organism is reproducing. Ent decides fitness. Variety of races among humans
Neanderthals extinction

Write a short note on inbreeding. -20marks, 200 words
UPSC2008
Mating of individuals belonging to same group. Ex: Consanguinity
(Choose related closely) Increases homozygosity, genetic equilibrium, smaller gene pool, lesser gene frequencies, increased mutations
Happens when autosomal recessive gene is present, used in cattle breeding, genetic purification

What is genetic counselling? Discuss its relevence in present day context. -60marks
UPSC2006, 2002
Helping people understand, adapt, medical, psychological, familial implications of genetic conditions to disease.
1) History 2) Pedigree chart 3) Estimation of risk 4) Transmitting info. 5) Treatment Prevention.

POST 4 Hg combines at low partial pressure
nose shortened, nostrils directed upwards. heart little right side.
hypoxia, low O_2, low metabolism, low body weight, expanded chest, high rate heart, B.P, thick blood

What are the stresses at high altitudes? How do better cardio-respiratory functions help the native highlanders in combating low enviromental pressure? -15 marks
UPSC 2014
OR
Native highlanders are well adapted to the high altitude enviroment. Discuss. -30marks
UPSC 2011

Consciousness & biological — Biologically - group of people, reproductively isolated, share common gene pool.
Cultural - share common values, traits & geographing.

Diffrenciate between Race and Racism. What are the 3 major races of the world. Give important biological criteria used frequently for this classification. -15 marks, 250 words
UPSC 2013
OR
Write a short note on Racial Criteria. -20 marks
UPSC 2006, 2004

cons/unconcious attitude, making decisions towards person based on race. leads to ethnocentrism. social phenomena.

What are genetic markers and what is their usefulness? Why are blood groups considered as good genetic markers? Illustrate with example. -15 marks, 250 words
UPSC 2013

O-47%
A-41%
B-9%
AB-3%

G.M are sequences of DNA which have been traced to specific location on chromosomes associated with particular traits.
Demonstrate polymorphism
Apps: i) Tracing inheritance. ii) Understanding genome. iii) Diagnosis of breast cancer iv) Certain associated with diseases. v) Paternity testing, crime, medicine

Why Blood groups:
1) Not same (Polymorphic)
2) Single pattern
3) Different frequency
4) Not influenced by ent.
5) Easily obtained
6) Easily transported

Elaborate upon major human adaptation to heat and cold. -15 marks, 250 words
UPSC 2013

Give a comparative account of variation in hemoglobin level and respiratory functions among the populations living under different kind of environmental stresses. -20 marks
UPSC 2012

Is Race a valid concept? Critically access the relevance of racial classification in Indian context. -30 marks
UPSC 2010

Use:- Glucocorticoids, Azathioprine, cyclosporine
Best possible match. occur on WBC & tissue cells. HLA on short arm, Chr. 6
Auto, Iso, Allo, Xeno

Write a short note on genetics of HLA and organ transplantation. -20 marks, 200 words
UPSC 2009

Write a short note on ABO and Rh blood group distribution in Human population. -20 marks, 200 words
UPSC 2008
B absent in N.A
A ← B. Ans tribes
85% in Europe
93% in Indians.

Examine the adaptive significance of Human variation in Tropic and Arctic climatic zones. -60 marks
UPSC 2007

vasodilation, sweating, Nose narrow, increased rate of repn. small body, long appendages.
vasoconstriction, body larger (Eskimo), brown metabolic fat, appendages smaller (Alen), Nose is longer & warm air. Cultural - Food, clothing, alcohol.

POST 5+Revision

Discuss how Neo-Darwinism integrated the fields of Genetics and Evolution. -20 marks, 250 words
UPSC 2013

Define somatotype. Describe the salient features of different features of somatotypes. -30marks

G.M Should satisfy:
1) Follow simple pattern of inheritance
2) Classified accurately
3) Genetically determined

UPSC 2011

Write a short note on synthetic theory. -15 marks, 150 words
UPSC 2011

Write a short note on anthropological relevance of population genetics. -20marks, 200 words
UPSC 2009

Define adaptibility? What biocultural adjustments do humans show in coping up with stress at high altitude. -60marks
UPSC 2008

Breifly describe the various application of physical anthropology. -60marks
UPSC 2007

What is organic evolution? Explain the theories of evolution. -60marks
UPSC 2002

Write a short note on ecological anthropology. -20 marks, 200 words
UPSC 2001

Evaluate the role of serogenetics and cytogenetics in reproductive biology. -60 marks
UPSC 2001

Write a short note within 150 words on:-
Doll's Rule
Principle of Competitive Exclusion
Lamarckism
Mosaic Evolution

POST 6

Write a short note on Asian Homo Erectus. -10 marks, 150 words
UPSC 2014
Write a short note on Culture of Homo erectus. -15 marks, 150 words
UPSC 2010

Elucidate the skeletal differences between humans and chimpanzees. -15marks
UPSC 2014

Describe Neolithic culture of India. -15 marks
UPSC 2014

Give a broad outline of Paleolithic culture emphasizing upon its tool technology. -20 marks, 250 words
UPSC 2013
OR
Discuss the typology and distribution of Upper Paleolithic cultures in India. -20 marks
UPSC 2012

Comment briefly on phylogenetic position of Australopithecincs. -10 marks
UPSC 2012

Compare and contrast the skull of Gorilla and Man. -20 marks
UPSC 2012

Describe major skeletal similarities and differences between Homo erectus and Homo sapiens. -30 marks
UPSC 2011

'Man is primate'. Discuss. -30 marks.
UPSC 2011

Write a short note on Neanderthal Man. -15 marks, 150 words
UPSC 2011

Why Neanderlands called Pre-Historic Humans? The Upper Paleolithic period provides evidance of their coexistance with modern man. Discuss. -30 marks
UPSC 2010

List the major Skeletal modifications in humans due to assumption of erect posture. -30 marks
UPSC 2009

Write a short note on Homo habilis. -20 marks, 200 words
UPSC 2009

Distinguish between major categories of Australopithecines, How are Australopithecines different from apes? -30 marks
UPSC 2009

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POST 7

Is culture unique to human beings? Critically examine. -15 marks
UPSC 2014

Define marriage and describe the various of marriages in human societies. -15 marks
UPSC 2014

Diffrentiate between State and Stateless societies. -10 marks
UPSC 2014

Where do you situate 'live-in relationship' within the institution of marriage. -15 marks, 250 words
UPSC 2013

Bring out the distinguishing features of culture and civiliztion. -15 marks, 250 words
UPSC 2013

Why has the concept of Culture Relativism been so dear to Anthropologists. -20 marks, 250 words
UPSC 2013

Write a short note on Band and Tribal socities. -12 marks, 150 words
UPSC 2012

Write a short note on cultural relativism and subequent violation of Human Rights. -20 marks, 150 words
UPSC 2010

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POST 8

1 Define Status and Role. Distinguish between Ascribed and Achieved Status. -15 marks
UPSC 2014, 2012

2 What is understood by 'Rites of Passage'? Describe the various phases of 'Rites of Passage' and their significance. -20 marks
UPSC 2014

3 Discuss the impact of urbanization and feminist movement on family. -20 marks, 250 words
UPSC 2013, 2002

4 Write a short note on Totemism. -10 marks, 150 words
UPSC 2013

5 Write a short note on Various types of descent. -10 marks, 150 words
UPSC 2013, 2008
OR
Write a short note on Double Descent. -10 marks, 150 words
UPSC 2014

6 What are the bases of social stratification? Discuss with examples. -20 marks
UPSC 2012

7 Write a short note on "Is family a social institution?". -12 marks, 150 words
UPSC 2012

8 Write a short note on Ways of acquiring a spouse in simpler societies. -12 marks, 150 words
UPSC 2012

9 What factors are responsible for bringing about variation in residence of different societies? Explain how kinship influences man's social life. -30 marks
UPSC 2010

10 Write a short note on Segmentary and territoriality. -20 marks, 150 words
UPSC 2010

Write short note on Chiefdom in tribal society. -20 words, 200 marks
UPSC 2009

Write a short on Demographic Transition. -20 marks, 200 words
UPSC 2007

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POST 9

Discuss the nature of Law and Justice in simple societies citing suitable examples. -20marks
UPSC 2014

What is functionalism? Discuss the fundamental approach to the understanding of religion. -20marks
UPSC 2014

How does taboo serve as the means of social control? -15 marks, 250 words
UPSC 2013

Diffrenciate between economics and economic anthropology. -10 marks, 150 words
UPSC 2013

Discuss the impact of globalization on tribal economy. -20 marks, 350 words
UPSC 2013

Explain various anthropological approches to study religion. -30 marks
UPSC 2011, 2007, 2006

Discuss different modes of exchange in simple societies with suitable examples. -30 marks
UPSC 2011

Critically examine the debate between formalists and substantivists. -30 marks
UPSC 2011

Discuss means of social control in simple societies citing suitable example. -60 marks
UPSC 2007

Write a short note on:- -20 marks, 200 words
(a)Shamanism-UPSC 2007
(b)Varnashram-UPSC 2005
(c)Sacred Complex-UPSC 2005

Describe the evolution of political system. -60 marks
UPSC 2006

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POST 10+Revision

Write note on Genealogical Method. -10 marks, 150 words
UPSC 2014

Write note on Fieldwork tradition in anthropology. -10 marks, 150 words
UPSC 2014, 2011, 2008

Describe the absolute dating method in archaeology, highlighting the importance of each method. -15 marks
UPSC 2014

What are the tools of data collection? Discuss the advantages and limitations of participant observations as a technique of data collection. -20 marks
UPSC 2012

Write a short note on relative dating methods. -12 marks, 150 words.
UPSC 2012

What do you understand by Systemic, Stratified and Multistage Sampling? For wht kind of anthropological researches will you use each and why? -30 marks
UPSC 2010

State the theories regarding the origin of spoken languages in human societies both from biological and cultural point of view. -30 marks
UPSC 2010

Write a short note on "Schedules" and "Questionnaire" in research methodology. -20 marks, 200 words
UPSC 2009

Critically examine the role of subjectivity in antropological research. -60 marks
UPSC 2006

Describe the types of kinship groups formed on the basis of different principles. -20 marks
UPSC 2012

Distinguish between Religion, Magic and Science. -20 marks
UPSC 2012

Write a short note on importance of chronology in prehistory. -20 marks, 150 words
UPSC 2010

What are the major craniofacial changes that occured during Hominid evolution? Discuss. -30 marks
UPSC 2010

Write a detailed note on polyandrous societies, citing Indian examples.
UPSC 2009

Discuss the relationship between culture and personality. -60 marks
UPSC 2008

POST 11

Discuss the role of anthropology in the understanding of health and disease. What specific understanding is available with respect to infectious and non-infectious diseases? -20 marks
UPSC 2014
OR
Write a short note on non-communicable diseases. -20 marks, 200 words
UPSC 2009 Genetic, Allergic, Anthropogenic.
Asthma. B P, Sugar.

Write a short note on Epidemiological Anthropology. -10 marks, 150 words
UPSC 2014

What are the different stages of growth? Describe any one of them in detail. -20 marks
UPSC 2014

Discuss Ageing and Senescence. Describe either the biological or social theories of Ageing. -20 marks
UPSC 2014, 2013
OR
WRite a short note on senescene and socio-economics in contemporary times. -15 marks, 150 words
UPSC 2010
OR
Discuss the theories of Ageing. -40 marks
UPSC 2009, 2005

What is meant by Epidemiological transition? Elaborate upon its causes and consequences highlighting major health problems of our adult population today. -15 marks, 250 words
UPSC 2013

Justify "Though human growth is under tight genetic control but it is influenced but it is influenced by various enviromental factors". -15 marks, 250 words
UPSC 2013, 2005 Diet, Temp, Mineral content of soil, Humidity, Altitude, ← Pre natal — Infections mother, X ray xposure, Drugs (teratogens), Nutrition of mother
Post natal — Nutrition, Trauma, Infections, etc

Write a short note on diffrentiation between child growth and development. -10 marks, 150 words
UPSC 2013

Briefly discuss the important causes for the variations in occurrence and intensity of parasitic diseases among different populations. -20 marks
UPSC 2012

How does improved aerobic fitness increase exercise tolerance in warm humid climates? Give suitable examples in support of your answer. 20 marks
UPSC 2012

Describe the different methods of studying human growth. -30 marks
UPSC 2011, 2006, 2002

Write a short note on social concept of disease. -15 marks, 150 words

Methods:- Longitudinal
- Each child measured at intervals of time
- Individualistic time taken

Cross sectional
- Each child measured only once.
- age groups pooled.
- Short period measurement

Mixed longitudinal
Complicated

UPSC 2010

Distinguish between chronological age and biological age. -20 marks
UPSC 2009

Write a short note on Thrifty genotype. -20 marks, 200 words
UPSC 2009

Differenciate between growth and development. List the factors affecting human growth and development. -30 marks
UPSC 2009, 2003

POST 12

Distinguish between the tearms 'fertility' and 'fecundity'. Are the factors affecting them distinguishable? Discuss. -30 marks
UPSC 2010
OR
Write a short note on fertility and fecundity. -10 marks, 150 words
UPSC 2014

Discuss the relevance of menarche, menopause and other bioevents to fertility. -15 marks
UPSC 2014, 2001
OR
Write a short note on Bioevent of fertility. -20 marks, 200 words
UPSC 2008

Write a short note on Demographic transition. -10 marks, 150 words
UPSC 2013, 2007

Discuss the biological and socio-ecological factors influencing fertility and mortality. -60 marks
UPSC 2005

POST 13

Critically examine the role of anthropology in Contemporary India. -15 marks
UPSC 2014

Briefly discuss the applications of the knowledge of human osteology in forensic investigations. -20 marks
UPSC 2012

Write a short note on applications of anthropology in designing. -12 marks, 150 words
UPSC 2012

Explain the application of anthropological knowledge in genetic counselling, forensic science, sports and nutrition. -30 marks
UPSC 2011

Write a short note on personal identification. -15 marks, 150 words
UPSC 2011, 2006

Write a short note on role of forensic anthropology in the field of personal identification. -15 marks, 150 words
UPSC 2010

What stage is known as incipient stage of food production? Point out major features of this cultural stage. Illustrate your answer with suitable examples from a specific area in the old world. -30 marks
UPSC 2010

Analize the various application of anthropological knowledge to solve medico-legal problem and in the reconstruction of evidence. -60 marks
UPSC 2009

Discuss the role of anthropology in designing defence and other equipments. -60 marks
UPSC 2008

Write a short note on Nutritional anthropology. -20 marks, 200 words
UPSC 2008

Write a short note on Forensic anthropology. -20 marks, 200 words
UPSC 2007, 2003

Write a short note on anthropology of sports. -20 marks, 200 words
UPSC 2004

Write a short note on Eugenics. -20 marks, 200 words
UPSC 2003

Evaluate the role of serogenetics and cytogenetics in reproductive biology. -60 marks
UPSC 2001

POST 14

In what ways Functionalism is different from Structural Functionalism? -20 marks, 350 words
UPSC 2013

What are the major criticisms of the theory of 'Structuralism' as propounded by Claude Levi-Strauss? -30 marks
UPSC 2009

Discuss the relationship between culture and personality. -60 marks
UPSC 2008, 2001

Discuss the modern theory of evolution with special reference to the concepts of gradualism and punctuationalism. -60 marks
UPSC 2008

Critically discuss the contribution of Ruth Benedict to the study of culture. -60 marks
UPSC 2004

Write a short note on Structural Functionalism. -20 marks, 200 words
UPSC 2008
OR
Describe structural features of social life as suggested by Radclifee Brown in his theory of social structure. -60 marks
UPSC 2003

Components of culture are vast and varied."Explain this statement. -60 marks
UPSC 2002

Discuss the relevance of Case study method of data collection. -20 marks, 250 words
UPSC 2013

POST 15

Bring out the contribution of Turner and Geertz in symbolic and interpretive theories in anthropolocy. -15 marks, 250 words
UPSC 2013
OR
Write a short note on symbolism. -20 marks, 200 words
UPSC 2007, 2001

Write a short note on post-modernism in anthropology. -12 marks. 150 words
UPSC 2012

Critically analyze the contribution of anthropologists in the interpretation of symbols. -30 marks
UPSC 2011

Write a short note on Cultural materialism. -15 marks. 150 words
UPSC 2011

Point out the differences in the concept of classical evolutionism and neo-evolutionism in socio-cultural anthropology. Which stage of prehistoric culture is known as cultural revolution and why? -30 marks
UPSC 2010
OR
Explain the theory of neo-evolutionism. -60 marks

UPSC 2009, 2000

Discuss the contribution of Julian Steward to Cultural Ecology. -60 marks
UPSC 2002

Write a short note on primatology in anthropology. -10 marks. 150 words
UPSC 2013

Write a short note on carbon-14 method of dating. -10 marks. 150 words
UPSC 2013

Write a short note on adaptive radiation in context of evolution. -12 marks. 150 words
UPSC 2012

Double descent - Yako, Nigeria.
Parallel " - Saha, Columbia.
Patrilineage - Nuers of Sudan, Witoto red Indians
Matrilineage - Veddas, Gharo, Khasi
Patriclan - Chippewa red Indians, Nerus
Matriclan - Nayars, Cherokee, Ashanti.
Phratry - Navaho, Muria Gonds.
Moiety - Ao Nagas, Andhra Adilabad, Todas of Nilgiris, Tlingit red Indians.

Debate is about distribution of resources & how it takes place.

Formalist	Substantivist
1) Neoclassical economics	1) Subsistence
2) Law of rational human being, diminishing law of marginal utility	2) Apply principles of reciprocity & redistribution
3) Law of supply & demand	3) Role of Social institutions

Both accept principle of Rational distribution.

POST 16

Write a short note on Neolithic cultures of N-E India. -10 marks, 150 words
UPSC 2014

Describe what is known as Harappan religion. Have some of its parts continued into later Hinduism? Discuss. -20 marks
UPSC 2014

Discuss the importance of ethno-archaeological approach to the study of indigenous craft in India. -15 marks
UPSC 2014

Describe the evolutionary significance of the fossil finds of the Narmada Basin. -15 marks
UPSC 2014
OR
Write a short note on Narmada Man. -12 marks, 150 words
UPSC 2012
OR
Write a short note on Paleoanthropological significance of Narmada Man. -20 marks, 200 words
UPSC 2008

Examine the details related to Ramapithecus. -10 marks, 150 words
UPSC 2013

Discuss salient features of Mesolithic culture in India with special reference to western India. -10 marks, 150 words
UPSC 2013, 2011

Indian Palaeolithic can neither be conceived chronologically homogenous nor as a uniform cultural base. Discuss. -15 marks
UPSC 2013
OR
Compare salient features and distribution of the Middle Palaeolithic and Upper Palaeolithic cultures in India. Add a note on the tool traditions of the Upper Palaeolithic period. -30 marks
UPSC 2012, 2001

Write a short note on typo-technology of Indian palaeolithic culture. -20 marks, 200 words
UPSC 2004

Write a short note on Palaeolithic Art. -10 marks, 150 words
UPSC 2012

Write a short note on Soan Culture. -12 marks, 150 words
UPSC 2012, 2011

Write a short note on Iron age in Gangetic region. -15marks, 150 words
UPSC 2011

Examine Gordon Childe's statement, "Neolithic culture is a revolution". -15 marks
UPSC 2010

Write a short note on following in about 150 words. -15 marks, UPSC 2010
(a)Neolithic culture in India(2007)
(b)Sivapithecus
(c)Urban planning in Harappan Culture

Comment in detail on the socio-cultural life of the people of Indus Valley Civilization. -30 marks
UPSC 2010
OR
Write a short note on town planning in Indus Culture. -20 marks, 200 words
UPSC 2003

Write a short note on importance of Shiwaliks in Anthropology. -20 marks, 200 words
UPSC 2009 – Siwalik hills location, fossil deposits of Miocene - Pliocene epoch, fossil - mandibles, maxillae, teeth.
Examine the contribution of Mesolithic culture in the evolution of neolithic culture. -10 marks
UPSC 2009
OR
Write a short note on Mesolithic culture. -20 marks, 200 words
UPSC 2005

Write a short note on concept of Ethnoarchaeology. -20 marks, 200 words
- Study of contemporary cultures in order to understand the behavioural relationship b/w material culture pattern & societies.
- Reconstruct the past. Indirect approach.
- Ethnology, Archaeology.
- Understanding the formation process of past cultures, trait, culture
- How society evolved.
- Identification of tools, usage & evolution.
- Methodological manifestation of logical deductive reasoning in Archaeology & Anthro.

UPSC 2008
Critically examine the contribution of tribal culture to the development of vedic culture. -60 marks
UPSC 2006
Describe a few Chalcolithic sites in India and describe their most salient features. -60 marks
UPSC 2002

POST 17
Write a short note on Major Linguistic Divisions of India. -10 marks, 150 words
UPSC 2014, 2006

Describe the concept of 'Sacred Complex' with ethnographic example. -15 marks
UPSC 2014

Do you think caste persists in contemporary India? Critically discuss. -15 marks
UPSC 2014
OR
Examine the role of caste system in the present political context. Is the present political system strengthening the caste system? Discuss -30 marks
UPSC 2010

Define the concept 'Dominant Caste' and examine its relevance in the contemporary Indian Village with suitable examples. -20 marks
UPSC 2014, 2011, 2009, 2001
OR
Examine the criticisms on the concept of dominant caste. -15 marks
UPSC 2013

Discuss the contribution of Islam to the composite culture of India. -15 marks
UPSC 2014, 2005, 2003

Write a short note on Sufi tradition of Islam. -10 marks, 150 words
UPSC 2013

Examine Nature-man-spirit complex as an ecological concept. -15 marks
UPSC 2013, 2009, 2001

What is Jajmani system? Examine the views on Jajmani System as an egalitarian as well as exploitative system. Give reasons for its decline. -25 marks
UPSC 2013, 2007, 2000

Write a short note on Sacred Geography. -12 marks, 150 words
UPSC 2012

Critically examine the prevalence of caste ideology among religious minorities in the Indian context. -30 marks
UPSC 2012

Briefly comment on the linkage between Gender and caste. -10 marks
UPSC 2012

Write a short note on Philosophy behind Purushaetha. -15 marks, 150 words
UPSC 2011, 2007, 2003

Describe the linguistic elements of Indian population. -15 marks
UPSC 2011

Write a short note on factors contributing to communalism. -20 marks, 200 words
UPSC 2011

Critically examine the theories of origin of caste. -30 marks
UPSC 2011

Critically the examine the factors responsible for the high population growth in India and suggest suitable measures for population control. 30+15 marks
UPSC 2010, 2006

Discuss the relevance of Guha's racial classification in the context of Indian ethnic groups. -15 marks

UPSC 2010, 2007

Discuss the salient features of the prevalent hypothesis on the future of caste system in India. -30 marks
UPSC 2009

Is tribe-caste continuum is reality or myth? Discuss. -60 marks
UPSC 2008, 2000

Write a short note on distribution of Indo-Aryan language. -20 marks, 200 words
UPSC 2008

Is Risley's Racial classification of Indian population valid? Critically discuss with suitable examples. -60 marks
UPSC 2014, 2008, 2007

Write a short note on Varnashram. -20 marks, 200 words
UPSC 2005

POST 18

Write a short note on Great Tradition and Little Tradition. -10 marks, 150 words
UPSC 2014, 2011, 2008

Discuss the contribution of S.C. Roy to understanding the tribes of India. -20 marks
UPSC 2014, 2001

OR

Compare the contribution of S.C. Roy and Verrier Elwin to tribal ethnographies in India. -20 marks
UPSC 2012, 2011

Indian farmers are not slow to react to economic opportunities. Discuss this statement. -15 marks, 250 words
UPSC 2013

Discuss the significance of study of religious centres to the understanding of Indian Civilization. -20 marks
UPSC 2013

How has globalization impacted agrarian relations in last two decades. -20 marks
UPSC 2012, 2004

Trace the trajectory of encyclopedic works on tribes and castes of South India with special reference to Ananthakrishna Iyer's contribution. -20 marks
UPSC 2012

Write a short note on participatory rural appraisal. -12 marks, 150 words
UPSC 2012

"Modernity has entered Indian character and society but it has done so through assimilation, not replacement". Discuss -30 marks
UPSC 2011

Evaluate the contribution of American anthropologists to Indian anthropology. -30 marks
UPSC 2011

Discuss the contribution of S.C.Dube towards the understanding of the Indian Village. -15 marks
UPSC 2010

Assess the contribution of M.N. Srinivas towards Indian anthropology in general. Add a note on his understanding in the context of studying social mobility in India. -20+10 marks
UPSC 2010

Write a short note on Universalization and parochialization. -15 marks, 150 words
UPSC 2010

Describe the significant contributions of village studies in India to the understanding of social transformations. -60 marks
UPSC 2009, 2004, 2002

What are the various exogenous processes of socio-cultural changes in Indian societies. -20 marks

minorities - are non dominant groups in a population who strive to protect their culture, tradition or ethnic characteristics marked different from populations.

UPSC 2009

Write a brief note on the contributions of Prof. L.P.Vidyarthi in the field of anthropology. -20 marks
UPSC 2009

Write a short note on Sanskritization. -20 marks, 200 words
UPSC 2009, 2002

What are the issues and socio-economic problems arising out of being a religious minority? Discuss.
-60 marks
UPSC 2007, 2003

Write a short note on contribution of N.K.Bose in Indian anthropology. -20 marks, 200 words
UPSC 2006

Linguistic and religious minorities are particularly vulnerable to political manipulations. Comment.
-60 marks
UPSC 2005, 2000

POST 19

Write a short note on Biogenetic variations of Indian tribes. -10 marks, 150 words
UPSC 2014, 2005, 2003

Write a short note on Socio-economic marginalization of tribal people. -10 marks, 150 words
UPSC 2014

Write a short note on Forest policy and tribes. -10 marks, 150 words
UPSC 2014
OR
Critically examine the evolution of Forest policy in India since British period. Discuss its impact on tribals of India. -60 marks
UPSC 2009

Write a short note on Linguistic classification of Indian tribes. -10 marks, 150 words
UPSC 2013, 2009

Write a short note on Impact of sanctuaries and national parks on tribal population. -10 marks, 150 words
UPSC 2013

Write a short note on Indigenous Knowledge. -12 marks, 150 words
UPSC 2012

Write a short note on Commodification of tribal art. -12 marks, 150 words
UPSC 2012

Critically examine the National policy on Rehabilitation and Resettlement substantiating it with experiences from different parts of India. -30 marks
UPSC 2012
OR
Discuss the problem of displaced tribal communities with recent examples. -30 marks
UPSC 2011, 2010
OR
Write a short note on Land Alienation. -15 marks, 200 words
UPSC 2007, 2003

Using ethnographic examples, point out how gender relations have changed over time among Central Indian tribes. -20 marks
UPSC 2012

Discuss the concept of indigenous people as per the relevant UN convention. Are tribals of India indigenous? Comment. -20 marks
UPSC 2012
OR
Write a short note on tribes as indigenous cultures. -20 marks, 200 words
UPSC 2008

Write a short note on Youth Dormitory. -12 marks, 150 words
UPSC 2012

Write a short note on impact of urbanization and industrialization on tribals. -20 marks, 200 words
UPSC 2012, 2007, 2005

Write a short note on Forests rights Act-2006. -15 marks, 150 words
UPSC 2011

Write a short note on Future of Hunting and gathering Tribes. -15 marks, 150 words
UPSC 2011

Discuss the distinctive features of tribes in North-East India. -30 marks
UPSC 2011

"Tribes in India are not a homogeneous group". Discuss. -30 marks
UPSC 2011

Write a short note on the problem of bonded labour in Indian tribes. -15 marks, 150 words
UPSC 2010

"Land and Forests are twin problems of the tribes". Explain. -40 marks
UPSC 2010, 2003

Discuss the relevance of traditional wisdom and knowledge of the tribes with reference to health in the present day context. -20 marks
UPSC 2010

Write a short note on Indebtedness of tribal communities. -20 marks, 200 words
UPSC 2010

Discuss the health problems faced by tribal populations in India. Suggest some corrective measures. -60 marks
UPSC 2008

Critically examine the constitutional provisions for safeguarding the interests of ST's in India. -20 marks
UPSC 2014

Critically evaluate National Tribal Policy. -15 marks
UPSC 2014

Discuss the impact of globalization on the livelihood of the Indian populations. -20 marks
UPSC 2014

What are the significant factors responsible for tribal unrest? -15 marks
UPSC 2014
OR
Write a short note on tribal unrest in Central India. -20 marks, 200 words
UPSC 2009

Write a short note on Government action against Left Wing Extremism. -10 marks, 150 words
UPSC 2013, 2011

Fifth and sixth schedule of the constitution are build on the foundations laid by colonial government. Discuss. -20 marks
UPSC 2013, 2009

Discuss how british policies disposed tribals of their communal properties and agricultural lands. -15 marks
UPSC 2013

Discuss Social disabilities suffered by SC's. -15 marks
UPSC 2013

Write a short note on role of Gramsabha under PESA. -10 marks, 150 words
UPSC 2013
OR
Write a short note on Panchayati Raj and tribes.
UPSC 2010, 2005

Bonded labour Causes:

1) Social taboos – lending
Ex: Kol Tribal bondage, UP.
2) Land alienation
3) Denial of access to common property resources
4) Socio economic dominance of certain groups
5) Middlemen exploitation.

OR
How have modern democratic institutions influenced the Indian tribal societies? Assess. -60 marks
UPSC 2008

Write a short note on Colonial Ethnography. -12 marks, 150 words Ethnography - systematic study of people & cultures. Designed to explore cultural phenomena.
UPSC 2012

Examine the relevance of Tribal Panchsheel by Jawahar Lal Nehru in the light of emerging development practices. -20 marks
UPSC 2012, 2011
1) Dev along lines of their own genius, avoid imposing
2) Tribal rights overland respected
3) Train to administer themselves
4) No over administration by multiplicity of schemes
5) Judge remote by quality of life.

Using ethnographic example, highlight the process of religious conversions in Tribal India. -20 marks
UPSC 2012

Compare the approach adopted towards tribal communities during Colonial and post-independence periods. -30 marks
UPSC 2011, 2010, 2005

Analyze the factors influencing tribal regionalism, citing Indian examples. -30 marks
UPSc 2010
OR
What is regionalism? Evaluate how regionalism has stimulated political movements in India. -60 marks
UPSC 2003

Critically examine the various structural constraints in the educational development of ST's. -30 marks
UPSC 2010

Write a short note on concept of ethnicity. -20 marks, 200 words
UPSC 2008

Discuss the anthropological understanding of rising ethnicity among Indian tribes in the context of nation building. -60 marks
UPSC 2007

POST 21

Write a short note on social and economic marginalization of tribal people. -10 marks, 150 words
UPSC 2014

Write a short note on impact of Christianity on tribes. -10 marks, 150 words Khasis - Naga - Christ. NE, Kl, Tribes, Social work Evangelism | Concentrated on big tribes - Oraons, Bhils, | least impact in West.
UPSC 2014
OR
Analyze the impact of Christianity on tribal communities with special reference to North-East India. -60 marks
UPSC 2009

Discuss the rise of ethno-nationalism among Indian tribes with specific examples. -15 marks
UPSC 2014

Examine the impact of non-tribal contact on socio-cultural institutions of tribal people with suitable examples. -15 marks
UPSC 2013

Discuss linkage between language, territoriality and kinship among the tribes of India. -30 marks
UPSC 2012

Using suitable example, bring out the historical processes of social exclusion of denotified tribes. -20 marks
UPSC 2012

Critically examine the relationship between tribal communities and the nation state on issues of governance. -20 marks
UPSC 2012

Discuss the impact of Hindu society on tribal population in India. -30 marks
UPSC 2011
Anthropologists - Tribal, youth dorm - distorted
Hinduism impact - Mund, panchayat, Ramleela, Tribe-caste continuum.
Peasantry, Sanskrit - priest services, Kosaria, Gotra - Rajbansi, rituals, women, monogamy,

In what ways has anthropology contributed to the understanding of ethnic and political movements in India? -60 marks
UPSC 2009

POST 22

Write a short note on the concept of PGT. -10 marks, 150 words
UPSC 2014

OR

What are the special problems of the Primitive Tribal Groups(PGT's). How far have the developmental programmes of the Government been able to address these. -60 marks
UPSC 2008

Critically examine the role of anthropologists in rural development. -20 marks
UPSC 2014

Critically examine the role of NGO's in promoting health and education in tribal areas. -15 marks
UPSC 2014

OR

Write a short note on NGO's and tribal development. -20 marks, 200 words
UPSC 2009, 2007

Describe the history of tribal administration in the colonial period. -15 marks
UPSC 2014

Examine the impact of Green revolution on rural people. -15 marks
UPSC 2013

Discuss the alternatives for shifting cultivators in the context of ecological costs and humanistic concerns. -20 marks
UPSC 2013

Write a short note on ethnic movements in India. -10 marks, 150 words
UPSC 2013, 2009

Assess the contribution of early 20th century ethnographic contributions to Indian Anthropology. -15 marks
UPSC 2013, 2006

Discuss the significance of cultural and administrative factors in tribal development. -15 marks
UPSC 2013

Using examples comment on how anthropology can be utilized in policy making. -20 marks
UPSC 2012

Critically examine the role of anthropologists in tribal development. -60 marks
UPSC 2006

POST 23

Outline the distribution of Dravidian language in India and describe their cultural significance. -15 marks
UPSC 2014

Discuss the contribution of H.D. Sankalia to prehistoric anthropology in India. -20 marks
UPSC 2013

Discuss how Louis Dumont explained caste system. -10 marks, 150 words
UPSC 2013

Discuss the criticisms leveled against anthropology in the context of 'Isolation, and assimilation debate' on tribal populations. -20 marks
UPSC 2013

Write a short note on ethical issues in genetic research. -12 marks, 150 words
UPSC 2012

Briefly comment on the linkages between Gender and Customary law. -10 marks
UPSC 2012

Critically examine the 'bbok view' and 'field view' of social reality. -20 marks
UPSC 2012

Do you find any significant change in the approaches? Assess. -15 marks
UPSC 2010

Write a short note on New Archeology. -20 marks, 200 words
UPSC 2009

Write a short note on Revivalistic Movements. -20 marks, 200 words
UPSC 2008

Write a short note on Mediterranean Element in Indian Population. -20 marks, 200 words
UPSC 2008

Critically the processes of Social changes the contemporary Indian society is under going. -60 marks
UPSC 2006

Differentiate between Detribalization and pseudo-tribalization. -15 marks

Write a short note on K.S. Singh's project on 'People of India'. -20 marks, 200 words
UPSC 2002

Anthropologist in Development:

- Employed in Dvpt agencies, organisms, consultancy firms.

Positions Asts occupy
1) Social dvpt advisors.
2) Consultants
3) Research officers
4) Advocacy role.

- Mediators b/w dvprs & those to be developed.
- Trained sceptics - prefer quality to quantity
- Monitor the process of project implementation
- Involved in project design, appraisal & evaluation
- Asts involved in carrying out impact studies under Integrated rural development.
- Practical contributions to planned change & policy.
- Study socio cultural effects of i) Economic change
  ii) Dvpt change.

1) Economic change - Migration
Detribalization.
Agriculture polarisation.

Anthro in policy making

1) Anthro model of economics as being embedded in social relationships is essential for policy makers.

2) Methods of Anthro to enhance the social factors in dvpt projects - Focusing on group interviews, household surveys, participatory appraisal

3) Prioritising the social factors studied by Anthro

4) Policies drawn upon Data collected from Anthro case studies & National stats.

5) Anthro to join in policy organisations

6) Can be constructive critique of policy organisms

7) Quality increased with their involvement.

8) Targeting the policies can be made easier.

9) Ongoing activity study.

10) This skill to intersectoralise policy.

Anty in tribal dvpt

Mandelbaum identified Anty 4 characteristics in dvpt

i) Holistic approach
ii) Field work.
iii) Micro to macro relation
iv) Comparative perspective.

→ Means are as important as ends.
- Coercive measures are counter productive

Anty provides need specific & culture specific solutions

from V FYP, under S.C. Dube & L.P.V, 3 pronged strategy dvpd:

1) State oriented
2) Area oriented
3) Family oriented

Education :- LPV devised educatl program for tribals.

Ex: Srikakulam - Bagata tribes given own academic calendar
Savara language education

Resource utilisation

Ayush adopted Gonds Herbal Contraceptives

Displacement - LPV role in studying resistance of Maker's displacement.

Criticism :- Overemphasising simple societies.
- Impractical solutions.
- Mostly isolating approach
- Not in sync with dvpt.
- Anty's, not involved in evaluation & post project effects.

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Race crossing :- Galton says English superior.
Davenport disharmony in envt. as race suited to envt.
Four statements released since 1950 after Nazi racism.
UNESCO on Racism :- 1978, UNESCO declaration of Race & Racial prejudice.

! All peoples of the world possess equal faculties for attaining intellectuals technical, social, economic, develpt. Differences are entirely attributed to geographical, historical, political factors.

Archeo-Anty: Deals with prehistory, branch of Anthro deals with past cultures.
Archeology is study of human past.

Ethnomusicology - Sub discipline of medical-Anthro.
Anthro: - More of a behaviorism, changing envt, stress more non-inferiority, economic discrim, emphasis on study of socio-cultural factors - here Anthro involved both work together for well being.
Factors - Exogenous factors, Endogenous, Demographic, Behavioural factors.
- good @ e.g. to identify the role of the factors causing disease.

Ex: focus on education, how it is more open to social change fulfilling needs of individual
Psychological needs.
Biocultural functions

Malino	Durkheim	Focus on education how it changed society & social society
Individual	Irrelevant.	
Biological needs	Society structure.	
	Much on society society as whole insin	

looks concept of social change.

Cultural ecology - Study of human adaptns to physical envts
Human adptn refer both bio & cultural process.
- Enables populns to survive & reproduce
Coined by J. Steward.

Comparative approach: Helps in understand a whole cultural group by understanding not only what it is but what it is not.

Chromo-kanyotypes: Chrom, number, kanyotyping is analysis of chrom. kanyotype is no. & appearance of chromosomes. Ideogram - Diagrammatic signif: to study chrom. abberations, structural abns, cell division genetic bus

Substantivist - Emphasis study how people make a living from social & natural envt.

Rational choice among alternate limited sources.
Formalist assumptns - Raymond Firth & Scheider -
1) Utility maximisn
2) Rationality
3) Scarcity
4) Diminishing marginal utility.

Fieldwork - First hand systematic exploration of variety of human cultures. Anty observation based field science. Humans can't be studied in lab.
Techniques: Observn, interviews, case study, genealogy
Boas, Malinowski, W.H.R. Rivers.
Participant observn Key of fieldwork. Malin-Trobrianders.
Helps both conscious & unconscious levels of culture.
Limitns :- Time consuming, rapport estb, high levels of trust,

Systematic sampling: Statistical method.
2) [illegible]

Non-verbal: Expression of emotns by Man & animals.
Process of sending & receiving wordless messages.
Include paralinguistic elements - voice, rhythm, style.
Written texts are - Handwriting, special arrangements
Types: 1) Clothing & Bodily Characteristics.
2) Physical environt - Proxemics - Physical space
Chronemics - How we perceive time
3) Mvt of body positions
Kinesics - Interpreting body langs
Posture
Gesture
Haptics
4) Paralanguage

Synthetic - Variation & Redistribution
- Natural selection on variations
- Role reversal on species form

Mosaic - evolution of species kinds to be inconstant, asymmetrical rapid or slow or stop.
Ex: Biped - Encephalisation
So process of N-selectn acts differently upon various structures & functions of evolving species

Social Darwinism
Theory says - persons/groups/races are subjected to same laws of Natural selection.
- The weak were diminished & their cultures delimited.
- Strong grew in power & culture & influence weak.
- Social Darwinists held that life of humans in society was "Struggle for Existence" & ruled by survival of fittest.
- Theory supported Laissez-faire capitalism.
- Class stratifcn was justified.
- Used for Imperialism, philosophical rationalisation of racist policies.
- Aryan superiority & Nazism.
- Holocaust.
- Herbert spencer supported.

Contributns of Darwin
Origin of species - Modern theory of Evolution
Descent of man - Man & apes - common ancestors.
Hypothesized origin from Africa.
Comparative anatomy of primates & man.
Expression of Emotions in Man & animals

Narmada Region: 1982 - A. Sonakia (Skullcap of N. Man) — Athropocene
Same site - A. R. Sankhayan got clavicles & rib.

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Negrito Elements:
Yes: B.S. Guha in Kadars of Cochin based on Anthrometric measures.
De Quatrefages - negrito are original inhabitants of India.
J. H. Hutton - Elements in Angami Nagas of Manipur, Kachar Hills (Ex of head hunting)

altered annual
major climati
No - Drastic change
negrito

No: Risley said no negritos in India.
S.S. Sarkar measured serological & morphological traits are said no traits.
-No skeletal evidence (Morshall).
Skeletal remains of IVC - cosmopolitan

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2015 MAINS - ANTHROPOLOGY

PAPER - I

IMPORTANT AREAS

Chapter 1.2

- Anthropology - Psychology

Chapter 1.3

- Applied Linguistic Anthropology
- Scope of Archeological Anthropology
- Underwater Archeology

Chapter 1.4

- Synthetic Theories
- Mosaic Evolution
- Social Darwinism
- Contributions of Darwin to Anthro.

Chapter 1.5

- Primate adaptation
- Living Major Primates

Chapter 1.6

- Comment on the changing Hominid brain size in evolution.
- Cultural aspects of Australopithecus
- Rhodesian man
- Lucy fossil with latest case studies.

Chapter 1.8

- Write an essay on comparative merits and demerits of absolute and relative dating methods.

Chapter 2.3,2.4,2.5

- Need for gender nuetral laws with examples from India.
- Social regulation of Sexuality
- Forms of descent groups
- Changes occuring in Joint Family system.

Chapter 3

- Meaning and scope of Economic anthropology
- Substantivism in Anthropology

Chapter 4

- Kinship based political systems
- Mechanisms of social control

Chapter 5

- Forms of Religion in tribal and peasant societies
- Sacred and Profane

Chapter 6

- How did the contributions of Julian Steward alter Anthropological thought?
- Concept of Survivals
- Concept of Unilinear evolution
- Contributions of Malinowski
- Concepts used in Culture personality school
- Cultural materialism
- Post modernism in Anthropology
- Comparison of R C Brown and Levi' Strauss.
- Comparative approach in Anthro.
- Steward's cultural ecology
- Edmund Leach

Chapter 7

- Non verbal communication
- Social context of language use.

Chapter 8

- Tertiary sources of information
- Method, methodology and Technique
- Genealogy method
- Evolution of Field work in Anthropology.

Chapter 9.1, 9.2

- Anthropological studies associated with Pedigree Analysis,
- Chromosomal Karyotyping

Chapter 9.3

- Non consanguineous mating, anthropological works.
- Genetic drift

Chapter 9.4

- Sex chromosomal aberrations with anthropological case studies.
- Human DNA Profiling
- Gene mapping

Chapter 9.5

- Explain the views of UN on Racism and Caste, their interplay
- Race crossing
- Race formation

Chapter 9.6***

- Concept of genetic markers
- Body fat and Hb level in different cultural and socio economic groups
- Pulse rate

Chapter 9.7

- Concept of Ecological Anthro
- Altitude adaptation with anthropological studies

Chapter 9.8

- Cultural responce to nutritional stress

Chapter 10

- Growth studies
- Essay on stages of growth

Chapter 11

- Fertility and fecundity, Indian studies
- Demographic theories
- Studies on menarche and menopause

Chapter 12

- Paternity diagnosis
- Eugenics
- Defence anthropology
- Anthropology of sports

Economic Anty: Cross cultural study of production, distribution & consumption of goods & services
- describes various economic arrangements
- Holistic study of economies in society
- Analysis of economic life as subsystem

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Industrial nomadism
L.P. Vidyarthi - Tribal culture in India
large scale influx of non tribal workers
in tribal areas
Resulting into socio cultural problems.
Looking down of tribal cultures
Ill treatment of women
Psychological stress
Ex: JK study by L.P.

~~F provision~~ LAMPS
Large area multi purpose Cooperative societies
st. Recomdn of BKS Barva Committee.

IADA - Modified Area Dvpt Approach
- Dvpt of tribal areas staying outside ITDA areas.

[illegible]

PATCHES: Ornament of Minor tribes of Bastar, equivalent to gold ornaments. Birds with large beaks, bronze ornaments.
Head gears of Bison Horn Maria.
Neckpieces according their wealth of [illegible]
[illegible]
Area of Bison horn [illegible]
Birds Crown [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ED.

[illegible] - Has nothing to do with religion.
- FR of religion will [illegible] Recruitment because [illegible]
- Reduce burden of legal system.
- Promote unity.
- Elevation of muslim women
- Ending vulnerant problem.

Admin Antgsts
EIC appointed Dr. Francis Buchnan to undertake ethnographic survey to inquire into condns of inhab. of Bengal.
William Jones - ASB - 1784.
Herbert Risley, Dalton (Ho studies) 1879
- Gurdon admnms, prepared ethnographies.
- 1931 JH. Hutton put forward self governing tribal areas & free power of self determination.
Majumdar, Verrier Elwin,
N.K. Bose - SCST officer, advisor.

Anthrly in Tribal dvpt.
Pre Ind.
Post Ind: Neglected, admnstrs overlooked them, later they came out.
→ Specialised knowledge
Deep perception.
Sympathetic attitude
- Rigorous field oriented approach.
- Specialist -
Westernisation
Decay of [illegible]
Parliamentary in [illegible]
Cultural [illegible]
[illegible]
- Absence of social [illegible]
With [illegible]
Tribal land [illegible]
1) Kinship: [illegible]
2) Economy - [illegible]
3) Religion - [illegible]
4) Polity - [illegible]

Denotified tribes (Vimukta Jna)
Criminal tribes act 1871
Hereditary criminals subject to Stigmatised, Continuous discrimin.
Crime as genetic trait.
All India tribes conference
Denotified, still.
NC for D, N, S. Nomadic tribes, under MoSJ&E (2003).

Social Change in Tribes
1) British period
a) Economic systems - Commercialism money, landsale [illegible],
b) Agri - Seasonalism, cropping pattern settled culture, plantain jobs
c) Political - Kinship to centralised. Modern Judiciary
d) Cultural/social - Sanskritism, western, Christianity, youth dorm!

Post Indep:- Impact of dvpt programs. emergence of elite
Resulted in Industrial nomadism.
Doratic institns.
Globalism & liberalism.
Tribal health assembly by SEARCH, Godchiro MH

Ex: NGOs
Servants of India -
Thakkar Bappa - Bhil seva mandal
Gandhi Ashram - Nagaland.
RK. Ashram - Ranchi, Chhattisgarh
Samatha - A.P.
Hand to Hand - In TN, Nabar project

Minorities schemes
1) Nai Roshni - scheme of leadership dvpt of minority women scheme.
2) Seekho aur kamo - Skill dvpt of minorities
3) Jiyo parsi - CSS for contain popln decline of parsi.
4) Support to students who cleared UPSC.
5) USTAAD - Upgrading skill & training in Traditional arts/c & dvpt.

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2015 MAINS - ANTHROPOLOGY

PAPER - II

- Karma philosophy
- Functions and dysfunctions of Caste
- Great and Little traditions
- Westernisation
- Missionary activities of Islam and Christianity.
- Administrator anthropologysts in Indian Anthropology.
- Significance of Narmada Valley in tracing human evolution in India.
- Contriburions of H D Sankalia to Indian Archeology.
- Contriburions of S C Dube to Indian Anthro.
- Negrito racial element in India.
- Important archeological sites- Langhnaj, Adamgarh, Bhimbhetka, Chirand.
- Denotified tribes
- UCC- Reasons for delay.
- Iron age in India
- Tribal Art forms of India
- Contributions of Sir William Jones to Indian Anthropology
- India on the map of Human evolution studies of the world.
- Factors influencing structure and growth of Indian population
- Caste mobility
- Changing Agrarian social structure
- Contributions of Robert Brucefoot to Indian Anthropology

IMPORTANT AREAS

- Hutton's Racial classification of Indian Population
- Tribal Indebtedness.
- OBCs, their situation in India
- Impact of Urbanisation and Industrialisation on Indian tribes
- Regionalism and demand for autonomy
- Social Change among tribes during colonial and post independent India
- Impact of Buddhism on Indian tribes
- NGOs in Rural and Tribal development
- Studies on Nationalism in Indian Anthro.
- Ethnic revolts in India
- Religious minorities, their social, political and economic status
- Current status of Anthropology in India
- Modernisation
- Xaxa committee report on Development displaced.
- Uses of Anthropology.
- Shifting cultivation
- Participant observation based studies in India
- Western Indian tribes... economic profile.
- Religious minorities.. issues, initiatives.
- Ethnographic profile of tribes of Lakshadweep Is.
- Status of village studies in India.
- Tribe Caste continuum with suitable examples

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PAPER - II

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