

NEXT IAS

(To be filled by candidate)

Name : AMIT MEENA

Roll No. : OAC 24 ANT029 Date of Exam.: 04/09/2024

Mobile No. : .

Exam Centre : Old Rajinder Nagar ☐ Bhopal ☐ Jaipur ☐
Mukherjee Nagar ☐ Prayagraj ☐ Online ☒

CSE (MAINS) TEST SERIES-2024

Test-06	ANTHROPOLOGY OPTIONAL
Dated : 11-08-2024	

Time Allowed : Three Hours

Maximum Marks: 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

There are EIGHT questions divided in Two sections and printed in ENGLISH.

Candidate has to attempt FIVE questions in all.

Question No. 1 and 5 are compulsory and out of the remaining, any THREE are to be attempted choosing at least ONE question from each section.

The number of marks carried by a question/part is indicated against it.

Answers must be written in the medium authorized in the Admission. Certificate which must be stated clearly on the cover of this Question-cum- Answer (QCA) booklet in the space provided.

No marks will be given for answers written in a medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Attempts of question shall be counted in sequential order, unless struck off. Attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question cum Answer (QCA) booklet must be clearly struck off.

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(For filling by Examiners only)

Q. No.	Page No.	Max. Marks	Marks	Total	Signature
1. (a)	4	10			
1. (b)	6	10			
1. (c)	8	10			
1. (d)	10	10			
1. (e)	12	10			
2. (a)	14	20			
2. (b)	18	15			
2. (c)	21	15			
3. (a)	24	20			
3. (b)	28	15			
3. (c)	31	15			
4. (a)	34	20			
4. (b)	38	15			
4. (c)	41	15			
5. (a)	44	10			
5. (b)	46	10			
5. (c)	48	10			
5. (d)	50	10			
5. (e)	52	10			
6. (a)	54	20			
6. (b)	58	15			
6. (c)	61	15			
7. (a)	64	20			
7. (b)	68	15			
7. (c)	71	15			
8. (a)	74	20			
8. (b)	78	15			
8. (c)	81	15			
Grand Total					

Remarks

SECTION-A

Write notes on the following in about 150 words each:

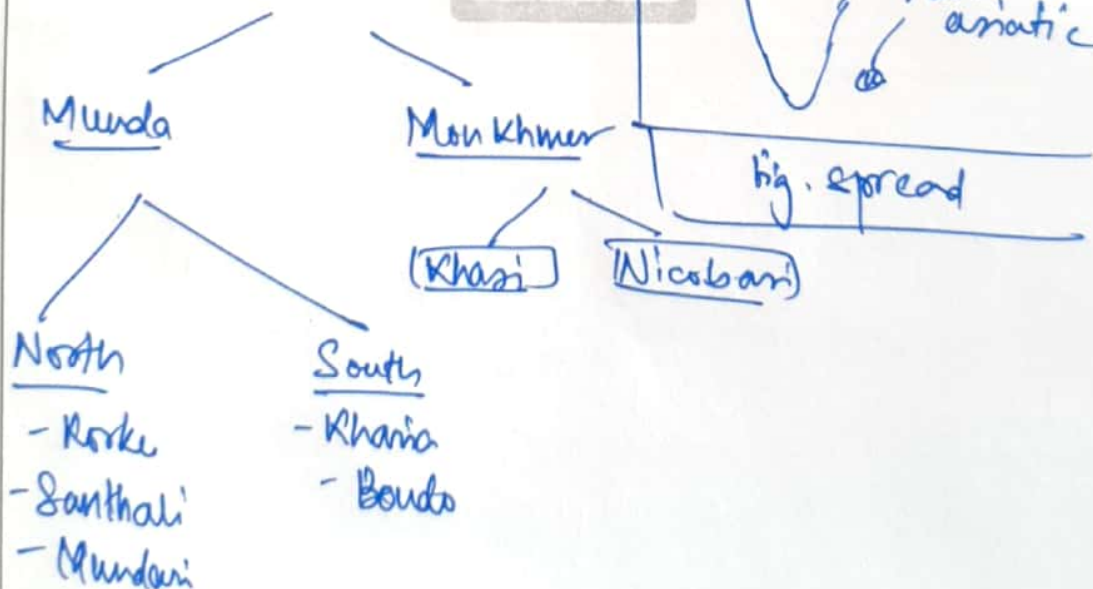
10 × 5

Q.1 (a) Human Migration and the Spread of Austroasiatic Languages

[G. A. Grierson] in the Linguistic Survey of India (1927) divided the Indian languages into 4 families → one of them being Austroasiatic.

Austroasiatic (Nishada)

→ around 1.8% of population



The Munda branch consists of 14 tribal languages like Ho, Santhali etc.

→ [Santhali] most spoken with 7.3 million speakers.

Human migration & spread

① Two primary hypotheses

↙ ↘
 origin in Southeast Asia and later migrate to South Asia pre Neolithic origin in South Asia and later to SEA.

② Gyanshwer Chaudhary et al. (2010) based on studies, concludes that Austroasiatic originated in Southeast Asia.

③ Riccio is also supporting this view.

④ Chaudhary also mentions that the speakers migrated from SEA to South Asia during Neolithic period.

⑤ This language family has spread across India, Nepal, Bhutan and South China.

Thus the Austroasiatic language has been tied to human migration.

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Q.1 (b)

Debate on phylogenetic status of Narmada man

Narmada man or Homo erectus narmadensis is a subspecies of the extinct Homo erectus.

Discovery → 1982 (Dr Arun Sonakia) found
 a fossilized calvaria near Hathnora.
 → 1997 → discovery of right clavicula in same region by Dr AR Sankhyan.

Time → at least 400,000 years old

Features

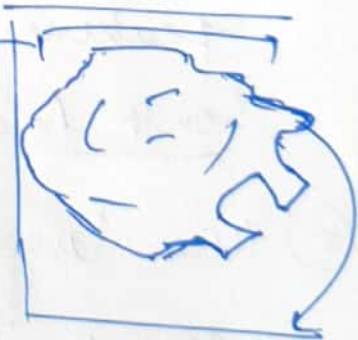
① Cranial capacity

↳ 1150-1400 cc

② Post cranial → Dr Sankhyan

supposed to belong to a
25-30 yr old female of
 modern adult pygmy of stouty build.

flat
cranial
vault



large
brow
ridge

Cultural → several stone tools, mostly
Acheulian tradition.

Phylogenetic status

- ① Dr Sankharia assigned it as H. erectus normadum due to its association with Acheulian culture.
- ② Dr Marie Antoinette de Lumley labelled it as an "evolved H. erectus" due to its high cranial capacity.
- ③ Certain archaeologists also claim it to be archaic H. sapiens. (Dr AAR Kennedy)
- ④ Some are of the opinion of it being Homo heidelbergensis.

Thus, it is still debated regarding the status.

But Dr Sankhyan (2017) mentions that its presence is of huge importance and also support the "Out of Africa" theory.

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Page 8

Q.1 (c)

Traditional culture as concept

Candidates
must not write
on this margin

what do we
mention in
this?



Candidates
must not write
on this margin

Handwritten text in Hindi, likely a paragraph or two, starting with "प्रकार के होते हैं" (Types are).

Handwritten text in Hindi, continuing the paragraph or starting a new one, mentioning "प्रकार के होते हैं" (Types are).



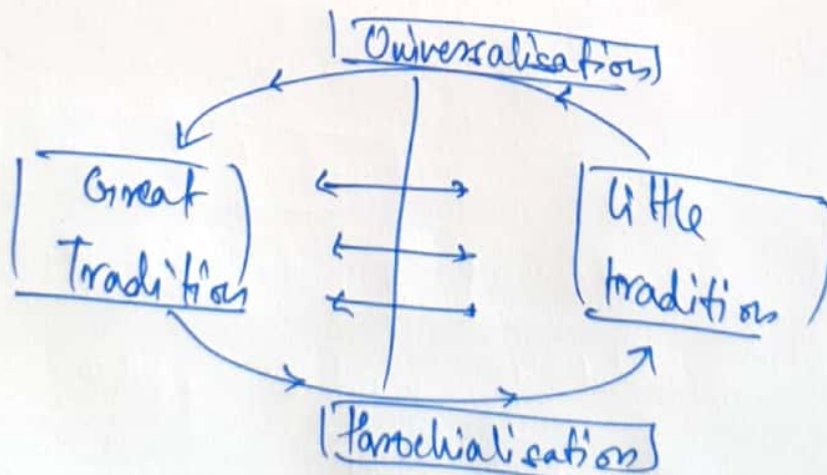
Handwritten text in Hindi, likely a paragraph or two, starting with "प्रकार के होते हैं" (Types are).

Q.1 (d) Concepts of universalisation and localisation

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McKim Marriott, a student of Redfield, studied the interplay of great and little traditions in Kishanganj village of UP.

→ In his paper, "little communities in an Indigenous civilisation" (1955), he wrote about the process of borrowing of elements by one tradition from another.



→ He termed the process of mobility of elements from little traditions to the great traditions as Universalisation.

while the reverse process is parochialisation.

→ During Universalisation, the little traditions are gradually accepted and incorporated in the texts of great traditions.

(eg) Lakshmi Puja is universalised form of Sauri Puja.

→ Parochialisation meanwhile highlights the cultural variances, not submerging but integrating.

(eg) Govardhan Puja (cow dung worship) is parochialised form of Govardhan Puja.

Criticism

- ① Difficult to decide whether universalisation or parochialisation.
- ② Sc Dube → traditions too complex to be analysed by bipolar model.
- ③ Radhakrishnan → Universalisation is very close to Sanskritisation.

Despite these, the concept helps in understanding the cultural richness.

Q.1 (e)

Bonded labour and its impact on Indian Tribes

The advent of colonial rule led to roads being built deep inside tribal areas. The British labelled them "roads of development". However, moneylenders, officials, outsiders entered making them "roads of exploitation".

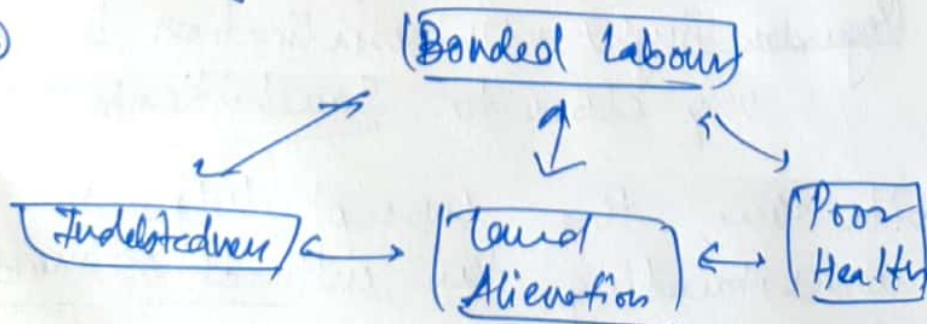
Bonded labour is one of the consequences of it.

↓ refers to a long term contractual relation in which they are forced into labour to repay their debt.

Impact on tribes

① Vicious cycle of poverty and intergenerational indebtedness.

②



③ Case Study (Archi Bastogi, 2015)

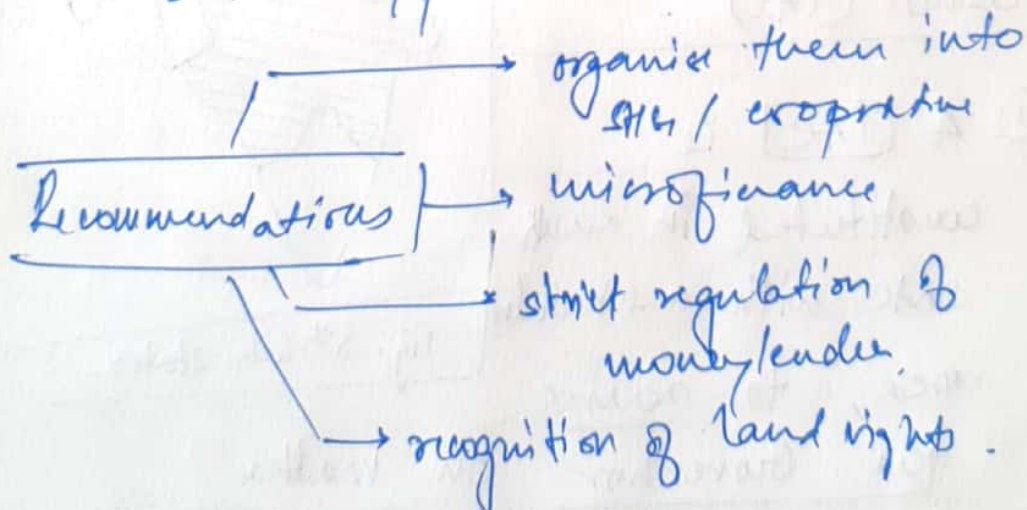
↳ Kolta of Jansari Bewas are placed in lower hierarchy. Due to their abject poverty, forced to borrow from Rajput. They charge heavy rates. Defaulting on loan leads to bonded labour.

④ Gross violation of human rights.

⑤ Examples → Hali system of Saharaya

↳ Goth system of Jhang.

⑥ leads to loss of livelihood and better opportunities.



The problem has to be seen as a part of under set of issues and must be dealt in a holistic manner.

Q.2 (a)

Discuss the role of the Tribal Advisory Council (TAC) in safeguarding the rights and welfare of Scheduled Tribes in India. Also discuss various challenges faced by them, and what reforms could enhance their effectiveness?

20

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Art 244(1) of the Indian Constitution states that the provisions of Vth Schedule shall apply to administration and control of the Scheduled Areas and Scheduled Tribes in any state except 5th schedule.

→ Presently applicable in 10 states.

Role of Tribal Advisory Council (TAC)

① A TAC is constituted in each state with a scheduled area, to advise the Governor on matters pertaining to welfare & advancement of ST.

② TAC - consists of not more than 20 members, $\frac{3}{4}$ shall be ST.



Fig. 5th Sch states.

- ③ The council serves as a crucial link between the tribals and state government.
- ④ With advice of TAC and President's consent, Governor can issue regulations for better management of peace & good governance.
- ⑤ Such regulations may regulate transfer & allotment of lands to STs, carrying of money lending etc.
- ⑥ TAC plays an active role in monitoring the execution of policies.

Challenges faced by them

- ① Mungekar Committee (2005) reported that in last 50 years, not a single direction on any critical point has been raised by Union government.
- ② TAC in many states do not

have a tribal representative or an Anthropologist.

③ TAC meetings are often tokenistic.

Bhuria Commission (2002) → meetings can't take issues other than referred by Governor.

④ Governors have tendency to bypass the advice of TAC in favour of Council of Ministers.

⑤ Governor's report → not submitted periodically, haphazardly made.

⑥ Many tribal pockets in several states continue to remain outside the Vth schedule.

Reforms to enhance effectiveness

① TAC → ensure direct representation and all communities including minorities have voice.

- ② Making functioning of TAC more transparent, with regular audits.
- ③ Action Taken reports to be published.
- ④ Monitoring of implementation of PESA and FRA by TAC.
- ⑤ Capacity building for TAC members to enhance their ability to advocate for tribal rights.
- ⑥ Bhima Commission → Include areas under ITDP and MADA.

By enhancing the effectiveness of TAC through these steps, the tribal people will be able to enjoy their constitutional rights without any hindrance.

Q.2 (b)

The health status of tribal communities in India is significantly poorer compared to the general population. Discuss various factors that contribute to this disparity.

15

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Health, as per WHO, is a state of physical, mental and social wellbeing. Tribal people, due to their relative isolation and marginalisation, have experienced high levels of health deprivation.

Health status - significantly poorer

① Diseases of underdevelopment → malnutrition, communicable diseases, maternal & child health problems.

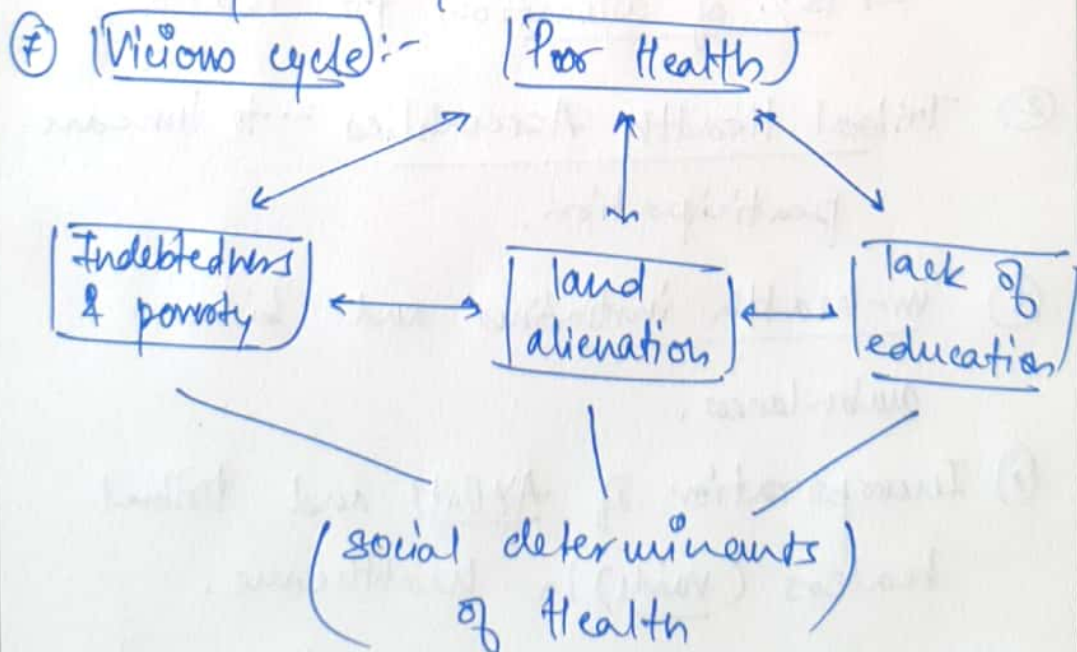
eg → child mortality among ST (36) is almost double of national average.
 → 49% ST women → chronic energy deficiency.

② Diseases like sickle cell, animal bites, Haemoglobinopathies

③ Diseases of modernity like hypertension, tobacco & alcohol addiction.

Various factors that contribute

- ① Absence of health infrastructure and personnel → unwillingness.
- ② Poor availability of water and sanitation facilities.
- ③ Deficiency of funds and misutilisation
- ④ Absence of tribal participation in policy making.
- ⑤ High Out of Pocket Expenditure (~62%)
- ⑥ Exploitation by liquor vendors and spurious liquor



Case Study - (Prafulla Das, 2016)

↳ 19 Jhang children (PRT6) died in 3 months due to chronic malnutrition. Only one permanent Anganwadi worker, nearest public health centre 40 km away. Besides their exclusion from govt schemes like NFSA.

Recommendations

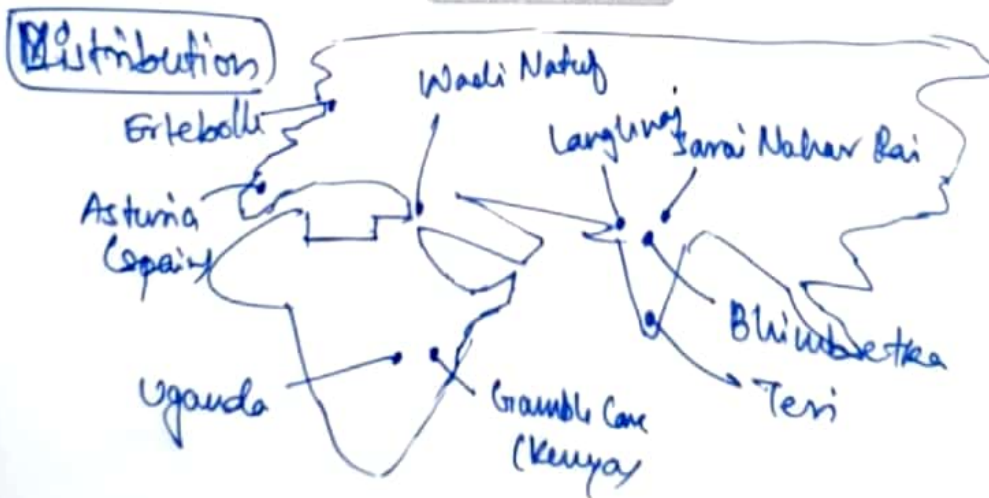
- ① Abhay Bang Committee → creation of dedicated medical colleges.
 - ↳ Tribal Health Index
 - ↳ 15% of allocation for health.
- ② Tribal Health Assemblies - to increase participation.
- ③ m-health initiatives and like ambulances.
- ④ Incorporation of AYUSH and tribal healers (vaid) in healthcare.

Thus, restructuring & strengthening the public healthcare system should be at the heart of tribal policy.

Mesolithic culture refers to the earliest Holocene culture prior to the advent of widescale food production.

Timeline → around 10,000 – 4,000 BCE

Climate → Mediterranean type of climate with plenty of grasslands
→ melting ice corresponded with clearing up of forests and water bodies.



Mesolithic – Phase of Transition

① Tools → Mesolithic period saw refinement of tool symmetry and high craftsmanship, compared to Palaeolithic

② Microoliths and composite tools

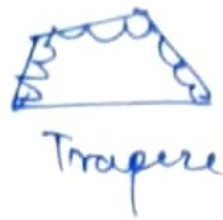
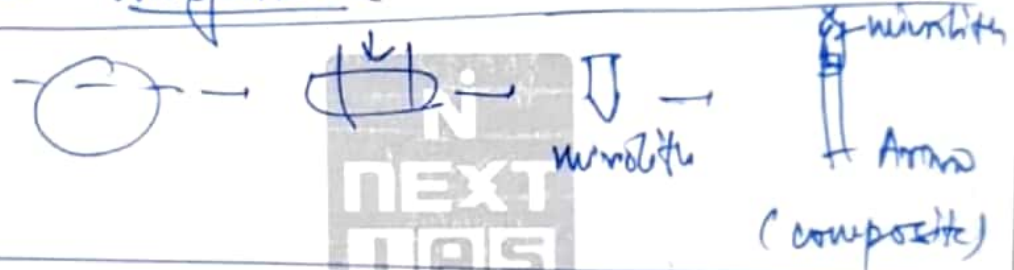


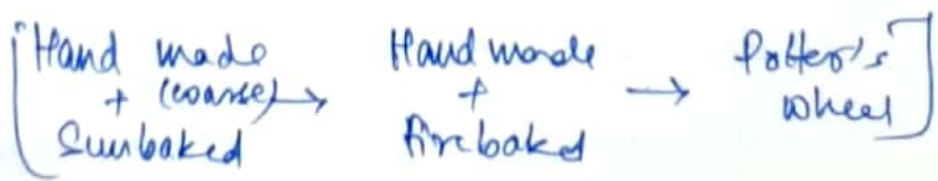
fig. microoliths

③ Used pressure flaking or fluting technique. microoliths were geometric or nongeometric.



④ The technology further developed in Neolithic, with techniques like polishing and grinding.

⑤ Pottery → Crude pottery reported from several Mesolithic sites in Eastern Europe and North Africa. This got developed in Neolithic



⑥ Intermediate type of climate and this

climate change from Ice age to dry period
in Mesolithic continued into Neolithic.

⑦ Changing climate & Adaptation - wetting

↳ fishes and birds $\Rightarrow$ hunt using
microblades.

⑧ Social Life $\rightarrow$ bones of domesticated animals

& wild seed collection practices acted
as precursor for agriculture. ~~Ex~~ Laughing

↳ semi-sedentary living with stone
pared habitations flooring at
Bogor

↳ numerous burials which continued
from palaeolithic $\Rightarrow$ existence of
rituals.

Thus this period laid the foundation for
full fledged agricultural societies of
the Neolithic, countering V. Gordon
Childe's idea of Neolithic Revolution,
rather forming a continuum.

Q.4 (a)

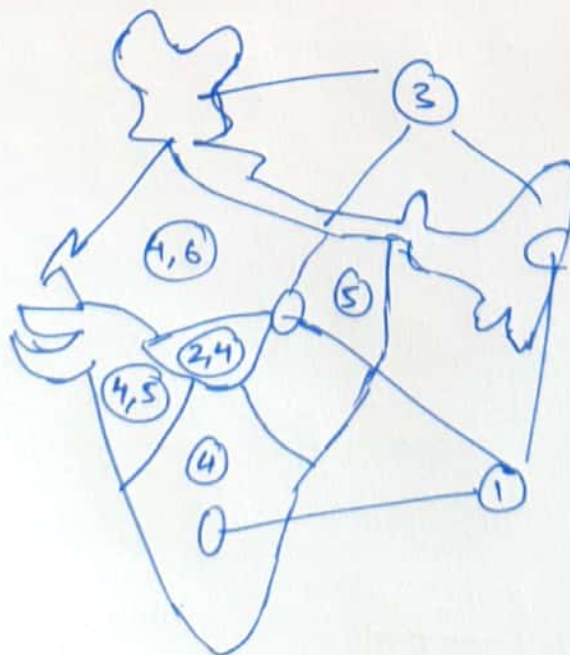
Critically analyse the racial elements in Indian population as opined by B.S Guha. 20

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According to [Prof DN Majumdar], India is a melting pot of races and therefore all racial classifications are in fact an attempt to classify races in India, of which BS Guha's is the most quoted one.

[BS Guha] was an Indian physical anthropologist. Based on the anthropometric data of 1931 census, using 18 measurements, he gave a six-fold classification of

Indian population.
Guha's classification



Racial types

- ① Negrito
- ② Proto Australoid
- ③ Mongoloid
- ④ Mediterranean
- ⑤ Western
Brachycephal
- ⑥ Nordic

Types

① Negrito → short stature, dark complexion, frizzly hair, flat broad nose & thick everted lips.

eg → South Indian tribes like Kadars, Irnulas

② Proto Australoid → short stature, dark complexion, long head, wavy hair.

eg → Santhals, Oras, Chenchus.

③ Mongoloid → short to medium, flat face, epicanthic fold, prominent cheekbones
→ 2 types $\left\{ \begin{array}{l} \text{palaeo} \\ \text{tibeto mongoloid} \end{array} \right.$

eg → Sema Nagas, Chakmas, Limbo.

④ Mediterranean → medium to tall, long head, well developed chin.
→ 3 types $\left\{ \begin{array}{l} \text{palaeo} \\ \text{true} \\ \text{oriental} \end{array} \right.$

eg → Nairs, Telugu Brahmins etc.

- ⑤ Western Brachycephale → medium to tall, dark skin, broad headed, prominent nose
- ↳ 3 types {
 - Alpenoid
 - Dinaric
 - Armenoid

eg → Gujarati Bania, Bengali Kayasthas, Parsi

- ⑥ Nordic → tall & well built stature, fair skin, long head, straight nose.
- eg → North India - Punjab and Rajputana.

Relevance

- ① Guha's work is considered as the most scientific and acceptable racial classification.
- ② He not only worked on physical characteristics, but also attempted to trace the origins and immigration of racial groups.
- ③ He considered Negrito to be the

earliest immigrants to India and
Noradic to be the last.

Criticisms

- ① Sources of all racial groups have been traced outside of India.
- ② S.S. Sarkar denied extent of Brachycephalisation as envisaged by Guha. According to Sarkar, Dolicocephalic was prominent.
- ③ His findings vis-à-vis Negrito element are opposed by several leading Anthropologists.
- ④ Based on genological studies, earliest inhabitants were proto Australoid.

Moreover in 2001, the first report of Human Genome Project concluded that all humans are genetically similar by 99.99%. Genetic variation of 0.01% is not enough for creating racial classification.

Q.4 (b)

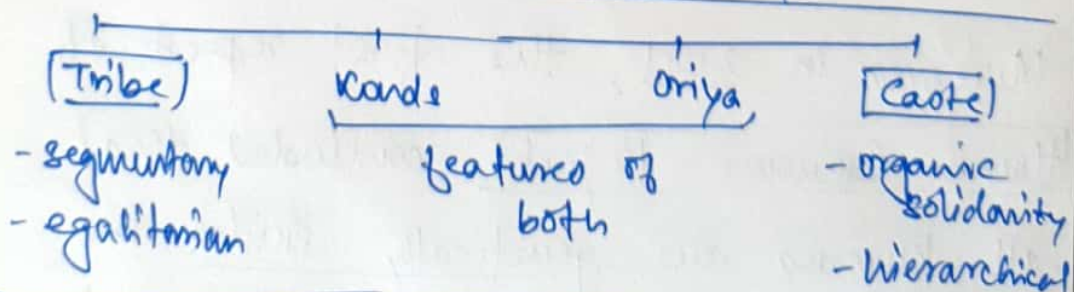
"The concept of Sanskritisation as well as Tribe-caste concept explains the changes within Indian civilisation, but both differs from one another in a significant way". Elaborate.

15

Both the concepts of Sanskritisation and Tribe caste continuum explain the changes within the Indian civilisation.

[H. B. Bailey], inspired by [Robert Redfield] in his book, "Tribe, Caste and Nation" (1960) remarked that both tribe and caste may be viewed as constituting two ends of same pole, and not mutually exclusive entities i.e. the Tribe Caste Continuum.

→ His study of [Konde and Oriya] :-



[Prof. M. N. Srinivas] gave the concept of Sanskritisation in his book, "Religion & Society among Coorgs" (1952).

(Differences)TCC

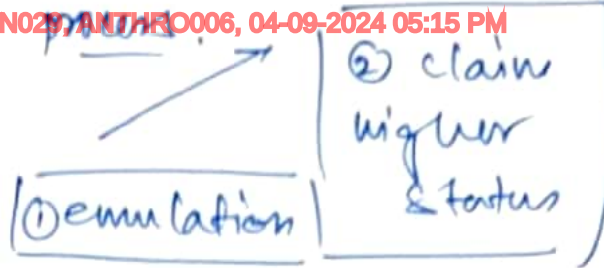
- ① Two way interaction and emulation by both caste & tribe.
- ② Gradual, organic cultural diffusion and adaptation
- ③ The two groups involved are not mutually exclusive.
(continuum)
- ④ Cultural retention is emphasised (original traits remain)
- ⑤ Very slow and continuously ongoing
- ⑥ No steps as such

Samikantisation

- ① One way emulation by lower castes to achieve upward mobility.
- ② Deliberate and conscious effort.
- ③ Distinct groups i.e. higher and lower caste
- ④ Promotes cultural homogenisation, erosion of distinct traits.
- ⑤ Direct upward jump for claimants.
- ⑥ Two step

⑦ Integrationist
approach

⑦ Assimilationist
approach



⑧ Relevance → helps
establish the level
of cultural contact
→ appreciates the
intermingling
of traditions

⑧ Relevance → David
Mandelbaum → acts as
a safety valve for
caste systems.
→ facilitates upward
mobility

Thus, both TCC and Sanskritization
highlight the fluidity and dynamism
of social identities in India, but
they differ significantly in their
processes & outcomes.

Though, Sanskritization has lost
its importance today, TCC is still
effective in designing of developmental
programs.

Q.4 (c)

Critically analyse the working of constitutional safeguards for the minority communities in India.

15

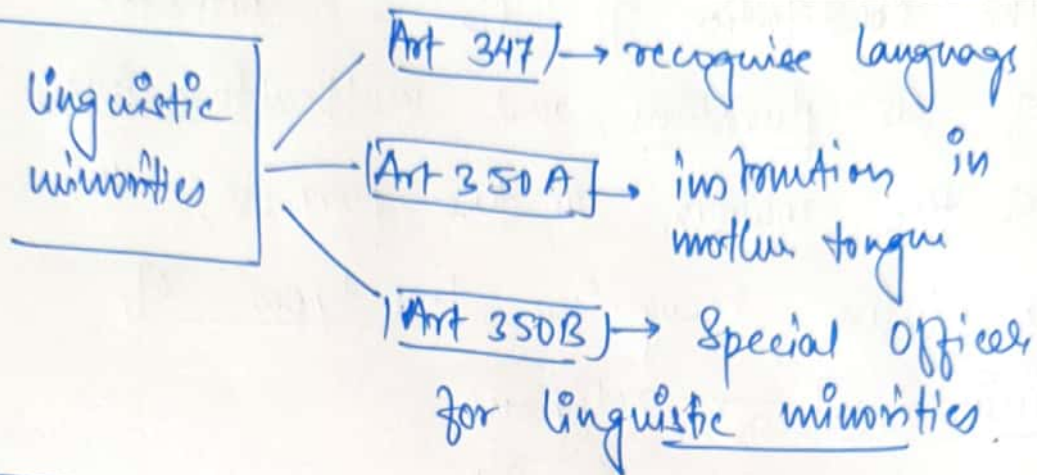
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The Constitution of India is a protector of the pluralism and multiculturalism of the country. For this purpose, the Constitution recognises two types of minorities → religious
→ linguistic.

Constitutional safeguards

- ① Art 29(1) → right to conserve culture.
- ② Art 29(2) → No citizen shall be denied admission
- ③ Art 30(1) → All minorities shall have the right to establish and administer educational institutions.
- ④ Art 30(2) → State shall not discriminate educational institution.

Religious minority → Art 15, Art 16 → prevent discrimination & ensure equality
→ Art 25-28 → religious freedom



Working

- ① Ensure proper safeguard of rights and equality of all.
- ② Right to profess and conserve.
- ③ Various targeted benefits to the minority communities.

Issues

① Linguistic :-

- ① Loss of language → (PLB) → 220 languages have been lost in past 50 years.
- ② Ineffective implementation of safeguards due to apathy.
- ③ Discriminatory state policies based on majority view.

④ Politicisation of language - (Harmful).

① Religious :-

① Economic and educational backwardness among religious minorities like Muslims.

② Victims of discrimination, stereotyping and communal violence.

③ Growing aggressiveness of fringe elements in the name of "ghar wapsi".

④ Separatist demands among Sikhs
(e.g. Khalistan)

Way Ahead

① Protection and preservation of endangered languages through benevolent state policies.

② Clamping down on divisive politics.

Therefore, it is necessary to ensure that the cultural diversity of India is preserved by uplifting the minorities.

SECTION-B

Write notes on the following in about 150 words each:

10 × 5

Q.5 (a) Syncretism of Religious Practices among Indian Tribes

Syncretism refers to the blending or amalgamation of different religions beliefs and practices, resulting in a new, cohesive tradition.

Syncretism among Tribes

① Hinduism → Bhuij of Barabhum
(Surajit Sinha)
→ Gonds of Varanasi (Prashant Bawode)
→ integration of various deities -
worshipping Hindu deities alongside tribals
→ intermingling of various rituals and
festivals

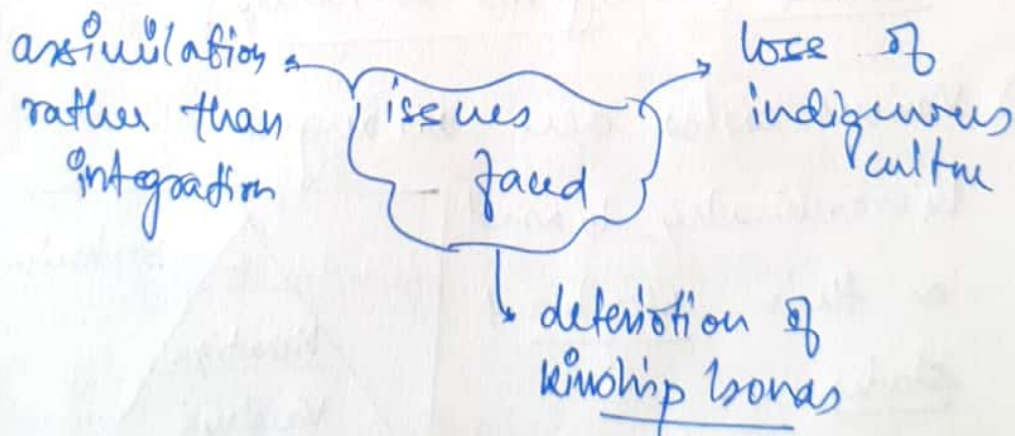
② Christianity → tribes of North East
practising Douyi Polo alongside it.
→ growth of English as a language.

↳ led to indigenisation of Christianity

eg. traditional musical instruments during church service.

③ Islam → Keela Dubey - matriliney being practised in Lakshadweep.
↳ influence of Sufi tradition.

④ Buddhism → Haimendorf study on Mongpa tribe: elements of Bon religion coexist with traditional Buddhism.



Thus, while syncretism is present, there is a need to preserve the indigenous culture of tribes.

Q.5 (b) Hierarchy is the core of caste system

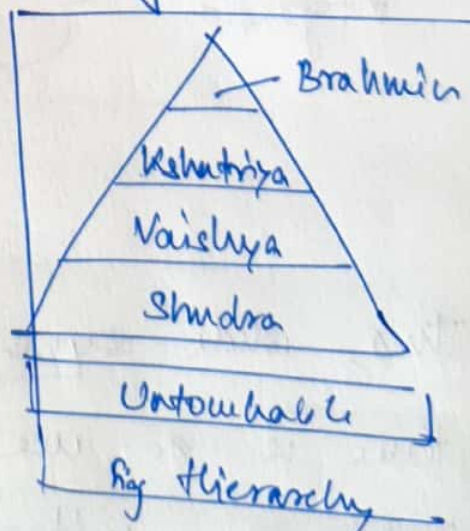
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Caste is derived from the word "casta", meaning a system of stratification based on colour, creed etc.

Hierarchy at core of caste system

① GS Ghurye in his book "Caste and Race in India (1932)" gave 6 features → one of them being social & religious hierarchy.

② Various castes are arranged hierarchically, based on their ascribed status.



③ Louis Dumont in his book "Homo Hierarchicus" (1966) argued that hierarchy is a defining feature,

based on concept of purity & pollution

④ The hierarchy ensures division of labour and social status based on the occupation.

⑤ The concept of [Jajmani system] works on this principle, where the top get services from the lower caste (kamini). This ensured [social control] and [caste system].

⑥ [Sanskritisation] as per MN Smith also talks about how it helps in achieving divya status by emulating higher castes.

However, this hierarchy has led to large scale discrimination against the Dalits and goes against the principles of equality.

Q.5 (c) Langhnaj

Langhnaj is a Mesolithic site in Mehsana district of Gujarat.

Dated → 2400 - 2000 BCE

Excavated between 1944 - 1961 by Prof HD Sankalia along the Sabarmati valley.

Climate → experienced warm & dry climatic conditions.

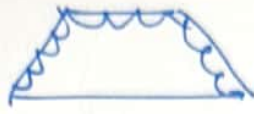
Material culture

- ① Out of the microliths found, around 90% correspond to waste material, cores and chips.
- ② Only 10% are finished types, and include blades and geometric microliths like lunates & trapezes.
- ③ Other notable findings include a soft ware piece with rubbed surface.

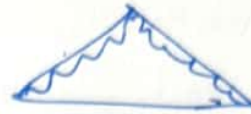
and a rhino shoulder blade).



Lunate



Trapeze



Triangle

④ Windscreens have also been found,

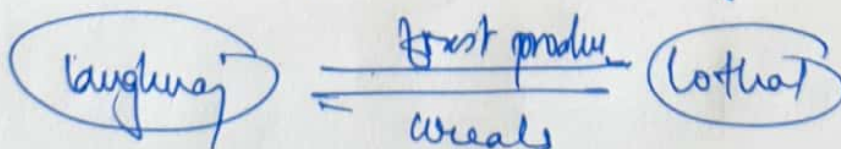
Social Life

① Findings of wild and domestic animal bones indicate a hunting gathering economy with varying pastoralism.

② 14 human skeletons have been found buried in crouching posture, indicating some form of ritual.

➔ Another remarkable feature is dating of the site, making it contemporary to (Lothal civilisation) of Harappan.

There was possibly a trading relation:-



Thus, Lothal remains one of the most puzzling prehistoric sites in India.

Q.5 (d)

Ethnography of Ho tribe

can you provide
basic framework
& content for
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Q.5 (e)

Pseudo-tribalism

Pseudo tribalism is the process by which certain sections of society try to label themselves as "tribals" despite their non tribal history and background.

→ In the Indian context, pseudotribalism has been observed in post independence period. Non tribal groups are claiming or attempting to claim Scheduled Tribe (ST) status to gain associated constitutional and legal benefits.

Example → Bhuijans of Rajasthan (Yogesh et al.) protesting for years to gain access to claim ST status and benefits of affirmative action.

Modes used

① Retribalisation: as seen by Burjot Sinha → Bonds → Raj Bonds

now want ST status.

- ② Desanskritization - as per Prof BN Majumdar among Khasas.
 - ③ Tike Caste continuum - misutilised to gain bogus certificates.
 - ④ Tribalization - study of 'SL Kali' among UP Brahmins in Jainsar area.
 - ⑤ Administrative classification or identical nomenclature
- ⑤ → Two Kammaras (in Andhra) → the caste based occasionally claim themselves as tribal and even get ST status.

Thus, there is a need for the process of pseudotribalism to strictly controlled so that genuine tribals are not deprived of their rightful benefits envisaged in the Constitution.

Q.7 (a)

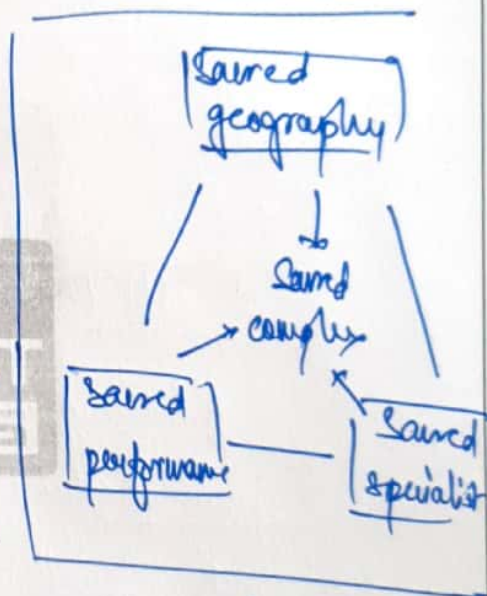
Analyse the concept of the 'Sacred Complex' in Indian anthropology. How does it help in understanding the interaction between religion, culture, and society in India? 20

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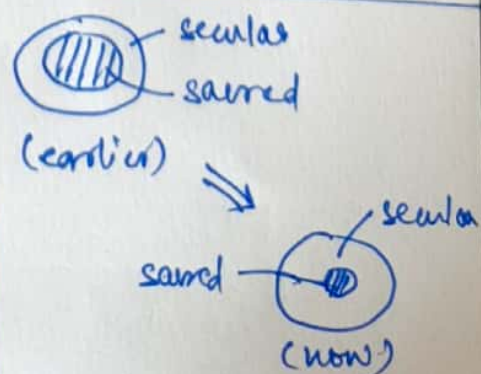
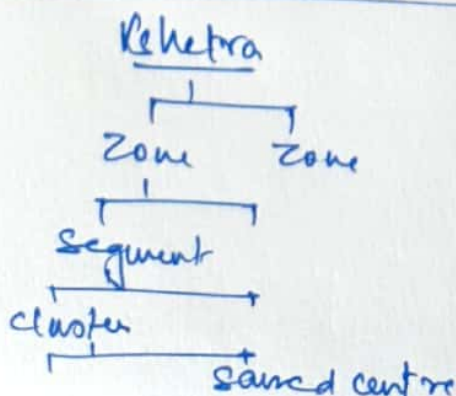
[Prof LP Vidyarthi] in his book, "The Sacred Complex in Hindu Gaya" (1961) gave the concept of Sacred Complex.

→ Concept

① It is an intricate & interdependent grouping of sacred geography, performance & specialist which is in cultural & structural relationship with the whole Hindu civilisation.



② Sacred geography → spread of sacred place where people offer prayers.



③ Sacred performance → it refers to the rituals and activities performed at different sacred centres.

→ It includes puja, prarthana, meditation etc.

(eg) → Graya Shradddha: sacrifice to ancestral spirits (at Graya, Bihar)

④ Sacred specialists → they are priests associated with different centres, that conduct the sacred performance.

(eg) In Graya, the most important are the Gayawal Brahmins, who have monopoly over Graya Shradddha, pind daan.

⑤ Contemporary → A study by Anjali Chauhan (2015) of "sacred commerce" in Haridwar → analyses the sacred complex and tries to prove existence of the fourth element.

Help in understanding interaction

- ① The study of sacred complex unfolds channels of cultural transmission which helps in integration of civilisation.
- ② Vidyarthi has remarked that sacred centres represent the great traditions of the country. People representing different little traditions from different regions visit these centres, and thus interaction between the great & little traditions take place.
- ③ Prof Vidyarthi has paid tribute to his teacher (Robert Redfield) through this.
- ④ The concepts of Universalisation and Parochialisation help in better understanding.
- ⑤ According to BN Saraswati, the concept of sacred represents

Hindus' desire (religion) to communicate with the supernatural world in order to attain moksha.

⑥ Sacred complex also cultivates and promotes varieties of creative arts & literature (culture) and helps preserve the "ideal types".

⑦ Deep insights into the complex nature through various studies by [BN Saraswati] [Mukham Tho] etc.

Thus, this concept represents social change in Hindu society and can be applied to other facets.

To conclude, sacred complex is a reality that binds us together against the geographical diversities and social & linguistic heterogeneities, thereby maintaining [cultural continuity].

Q.7 (b)

Indian Paleolithic culture can neither be conceived chronologically homogenous nor as a uniform cultural phase. Discuss.

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Paleolithic culture refers to the cultural debris recorded from the entire Pleistocene epoch. As per Prof Shanti Pappu et al. (Nature, 2011) its time period is from 11.51 mya to 10 kya.

Chronological non homogeneity

- ① Majority of the river valleys surveyed in India maintained only two gravel of Pleistocene period.
- ② As only two stratigraphic units were present, a three fold division of lower-middle-upper Paleolithic was not possible in Indian context for a long time til 1970s.
- ③ Even till date, only a few sites like:-
 - ① Bhimbetka ② Tikoda (Prof SB Ojha)
 - ③ Athirampakkam ④ Belan Valley

② Ponkasam (Prof. MK Singh)

have yielded a continuous sequence
from lower to middle to upper.

Cultural non uniformity

① Indian subcontinent witnessed significant climatic variations, while Northern mountains had glacial climate, river valleys of Peninsula witnessed pluvial.

② Stratigraphy

- North: massive stratigraphy
(eg) Loan valley has 6 terraces.
- Central: Narmada shows complicated stratigraphy due to rift valley
- South: simple stratigraphy
- North East: surface findings (lower paleo)

③ Material culture

① Northern sites like Loan - high frequency of crude chopper chopping tools,

while Madrasian shows sophisticated
handaxes and cleavers.

(b) At sites like Bhimbetka → no vertical
evolution from Abbeillian to Acheulian

(c) Fossils very rare → only one
Narmada man, due to acidic nature.

(d) Material change from quartzite to
crypto-crystalline silica not seen
at Bhimbetka and Kurnool.

(e) Upper Paleolithic → bone tools found
only at Muchchatla Chintamani Grani.

(4) Art → cave art is found only at
limited sites, like Bhimbetka and
Lakundiyar. Art objects are rare
occurrences, unlike European.

Thus Indian paleolithic culture can neither
be conceived chronologically homogeneous
nor as a uniform cultural phase.

Q.7 (c)

What are the problems in application of the concept of indigenous people on Indian Tribes?
Discuss.

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The term Indigenous people was first defined in the UN's ILO Convention on Indigenous & Tribal population (1959)

→ It defined indigenous population as "a population of special category analogous to the tribal and semi-tribal populations." However, the convention was criticised for its ethnocentric bias and patronising attitude towards indigenous people.

→ Accordingly, ILO adopted a revised convention (no. 169) which delinked the concept of indigenous from tribe.

Problems in Application on Indian tribes

① The debate on indigenous people was almost non-existent in

India before 1993, when UN declared 1993 as "International Year of Indigenous People".

- ② A notion similar to it had always been present in India, conveyed by the term ("Adivasi"), meaning pristine or original settlers.
- ③ Since then, arguments for considering tribes in India as indigenous has come up.
- ④ Anthropologists who support this view, point out that the tribals claim association with their habitats not through documentation, but by a body of shared truths, that include folk culture, myths etc.
- ⑤ Many anthropologists, however recorded that although tribes may think

that they were the first to inhabit, they themselves talk of collective movements (migration).

- ⑥ From People of India Project, K. L. Singh (1997) concluded that roughly 65% of tribes claim to be migrants and this perhaps is true for all our tribals.

To conclude, in India it is difficult to establish who is indigenous & not. This is because India is a "melting pot of races" (Prof. DN Majumdar), with a long history of migration.

Thus rather than debating on their indigenous nature, it must be accepted that tribes are the worst sufferers of colonialisation and present day political system. Therefore work must be done for their upliftment.