

**RAO'S COACHING CENTRE**

**MODEL ANSWERS FOR ANTHROPOLOGY**

**(For a Few Previous Years' Questions)**

**Short Notes**

**(10 Marks; about 150 Words)**

01. Q. Genetic Counselling

A. Genetic Counselling is a process by which persons at risk of an inherited disorder are advised by trained professionals about the nature, consequences and probability of developing or transmitting and if possible preventing it. This began in USA in 1940s. With the Human Genome Project now, it is well established.

Genetic counselling is done for people at risk for:

- (a) Chromosomal disorders (eg: Turner Syndrome)
- (b) Mendelian disorder (eg: sex linked disease)
- (c) Multifactorial disorders (eg: Congenital heart diseases). Genetic counselling is useful for those with a family history of the disorders mentioned above and for those entering into consanguinal marriages and in some cases to prevent children from inheriting a disorder like Tayaschs syndrome among the Jews for example. Professional may advise termination of pregnancy, contraception or sterilization to prevent a particular inherited disorder. These days gene screening for some cancers/diseases for eg: breast cancer is available. In addition, amniocentesis blood test, family history study and ultra sound techniques are used.

Genetic counselling is of two types – (a) Prospective (to prevent or manage likelihood of an inherited disease in future) (b) retrospective (hereditary disorder already established).

02. Q. Tribe-Caste Continuum

A. Tribe-Caste Continuum was suggested by Dr. Surjit Sinha to refer to the fact that there is overlap between the two due to:

- (i) Indian tribes do not constitute distinct racial categories and share morphological and serological features with non-tribals
- (ii) In India, tribe is an administrative category; for example, Naiks were given tribal status in 1976 in Karnataka. Lambadis are SCs in Karnataka but STs in AP.
- (iii) 80% of tribes follow Hinduism in terms of idol worship, visits to pilgrim centres, life cycle rituals, naming children & belief in papa and punya etc., Culturally they are akin to non-tribal Hindu Castes.

- (iv) Most STs are peasants or agricultural labour. It is this commonality of occupation with their non-tribal counterparts that also accounts for the continuum.
- (v) In parts of MP, Rajasthan, the Meenas and Bhils adopted Rajputisation in terms of gotras (Matsya gotra and Chadra Vamsa gotra etc.) and consider themselves erstwhile rulers of tribal belts.

However, the tribe-caste continuum concept may not be applicable in Andamans and Hill States of North-East where a tribe-caste divide exists.

### 03. Q. Fertility and Fecundity

A. Fecundity is the biological capability of a woman to give birth to children during her reproductive period (15-49). The opposite of fecundity is sterility which may be (a) Primary (where she cannot give birth to children due to medical reasons) (b) temporary (for eg: after child birth as long as woman breast feeds) (c) secondary (after giving birth once, a woman cannot deliver again due to RH incompatibility or a messed up caesarian).

Fertility refers to the actual number of children a woman has at any point in her reproductive span. Fertility depends on factors like (a) age at marriage (b) education levels of self & her spouse (c) occupation of self & husband (d) family form – nuclear or joint (e) religious beliefs (f) desire for male child (g) economic status (h) Govt policies (h) cost of rearing children (i) awareness and acceptance of family planning (j) health conditions (k) natural fertility were couple do not follow birth control etc.

### 04. Q. Role of Governor in Vth Schedule Areas

A. Schedule Areas under Vth schedule are constituted by the Centre for States like Telangana, AP, MP and Chhattisgarh etc., where there are many tribal dominated/populated pockets.

The Governor has been vested with special powers with regard to Scheduled Areas as follows:

- (i) He should send an annual report to the President regarding the administration Vth Scheduled Areas.
- (ii) The number of members of tribal advisory council scg. Scheduled areas, mode of their appointment, appointment of chairman, conduct of its meetings and staff of these councils.
- (iii) Governor has the power to exempt a law made by Parliament in scheduled areas.
- (iv) He may modify a law with regard to its applicability in these areas.
- (v) Governor may make new rules to be applicable in scheduled areas (with permission from the Centre).
- (vi) Prohibit transfer or sale of land by or even amongst tribals themselves.
- (vii) Regulate land allotment to STs living in these areas.
- (viii) Regulate money lenders' activities.

- (ix) The Governor may also make rules for peace and law and order in scheduled areas.

**20 Marks Questions (around 200-250 Words)**

01. Q. Discuss Post-Modernism in Anthropology?

A. Post-Modernism in Anthropology is a contemporary perspective, the main features of which are as follows:

- (i) Rejects Grand/Universal theories/theory of Cultures
- (ii) Emphasis on including the opinions of the people being studied
- (iii) All Anthropological works are only interpretations
- (iv) Relativism, that means, there can be no universally valid generalizations
- (v) Rejection of Anthropology as Science
- (vi) Impossible to have an objective natural knowledge of other cultures
- (vii) Anthropologist's insights/views are influenced by the political and social contexts within which they are written
- (viii) Anthropologists should be sensitive to subconscious assumptions
- (ix) Anthropologists can never be unbiased observers of other cultures
- (x) Anthropology should transform itself into an activist discipline that seeks to express the voices of the dominated
- (xi) There are multiple interpretations of any social phenomena
- (xii) Reality is subjective, personal and culturally created

Post-modernist perspective is criticized as being abstract and vague; if everything is relative, no theories can be built and no generalizations can be made.

02. Q. Describe what is known of Harappan religion? Have some of its elements continued into later Hinduism - discuss.

A. The religious aspect of Harappan Civilization or Indus Civilization is difficult to find out in the absence of any script or clear cut material artifacts. However, based on a large number of terracotta figurines and representation on seals and a few other remains, the following can be inferred as constituting Harappan Religion (or some of its features):

- (i) Numerous terracotta figurines of female figure wearing lots of ornaments is a common find in many sites. They have been equated with the figure of Mother Goddess worshipped in West Asia since ancient time. Some say it may be associated with fertility.
- (ii) Some of the seals indicate some form of phallus worship.
- (iii) There is famous horned deity sitting in a Yogic posture and surrounded by a large number of animals. This deity shown on one of the seals has been equated with Pashupata or lord of animals.

- (iv) Some-seals show a yogi and a cobra rearing at the back. This indicates snake worship; other seals depicts unicorn, bull and elephant, further indication of animal worship.
- (v) In a few seals a peepal tree or tree spirit is shown which might be related to nature worship.
- (vi) In Kalibangan, brick lined pits containing ashes and animal bones were discovered which may have been used as an altar. In a couple of seals, worshippers are also seen.

Some elements of Harappan/Indus religious elements have continued into later day Hinduism according to historians as follows:

- (i) Shiva worship or Shiva cults may have originated in the Indus times; Pasupathi in the seals is viewed as the earliest pictorial representation of Lord Shiva who is called Pasupathi. Also, the Linga worship of later day Hinduism has its parallel in phallus worship indicated in Harappan seals.
- (ii) Nature worship noticed in Vedic period was also seen in Harappan times. Even today, the peepal tree is considered a sacred object (like the Tulasi tree). Tree worship was also existing in Harappan civilization, it appears.
- (iii) Animal worship which is also a feature of Hinduism may have been practiced since Harappan period as the composite animal figures on the seals show.
- (iv) Sacrificial fire pit for homa is also common event today among the Hindus in many rituals. The Kalibangan fire pit is interpreted as a sacrificial pit.

Therefore, one can conclude that some of the religious aspects of Harappan culture carried into later Hinduism.

03. Q. What is ageing & Senescence; discuss either biological or social theories of ageing:

- A. Ageing means simply getting older. It is a gradual process which renders individuals more susceptible to various factors, internal or external which may lead to increasing loss of vigour & death. Ageing is a process that involves molecular, cellular & organismic changes. Some of these changes are: (i) Decline in metabolic efficiency (ii) Decrease in the power of replacing worn out old cells repairing the damaged tissues, organs and organ systems (iii) The deterioration in the structure and function of body cells, tissues and organs of the individuals.

The term senescence is used for changes which occur during old age. Senescence is the changes which occur during post-reproductive period resulting in decreased survival capacity. There is a slight difference between ageing and senescence. While ageing always takes place – for eg: when a girl reaches puberty, senescence is used to refer to the harmful consequences of old age.

## **Biological Theories of Ageing**

Biological theories may be classified into three major categories; genetic cellular theories, nongenetic cellular theories and physiological theories.

- (i) According to the genetic cellular theories, the major causes of ageing may be perceived in the damage to the genetic information involved in the formation of cellular proteins.

It is the breakdown of these basic genetic mechanisms which causes ageing

- (ii) The nongenetic cellular theories focus their interest on changes that take place in the cellular proteins after they have been formed. They suggest that ageing results from the accumulation of harmful substances in the cells of the organism, or from damage to cell proteins.
- (iii) A set of physiological theories suggest that ageing results from the failure of some physiologically coordinating system, such as the immunological or endocrine systems, to integrate bodily functions properly.

Other points that may be noted are:

01. Ageing is due to interaction of the genetic material and the environment.
02. Ageing is caused by accumulation of some harmful products of metabolism in the cells and in intercellular spaces.
03. Ageing is due to intrinsic property of the genetic material (gene = DNA) i.e., the programme is already there in the body and it(ageing) is undergone as predetermined activity.
04. Very high rate of metabolic activity during life advances old age.

04. Q. What are the significant factors responsible for tribal unrest? (15 Marks)

A. Many tribal areas in India, for eg: Western Orissa, Chhattisgarh, MP, (Bastar) Maharashtra (Gadichorli), Manipur Hills, Bodo areas in Assam and Garo Hills of Meghalaya are in a State of unrest owing to a number of reasons. These may be summed up as follows:

- (i) Large scale land acquisition for irrigation, infrastructure, mining and industrial projects has displaced thousands of STs. 70% of displaced persons in India are tribes. For eg: Sardar Sarojvar Dam displaced more than a million Bhils in MP. Relief & Rehabilitation measures are slow and uneven.
- (ii) Money and market economy have impoverished the tribes. Their traditional occupations do not give them sufficient money incomes to meet the necessities of life driving them to money lenders who exploit them.
- (iii) Another reason for unrest is poor service delivery quality in the areas of health, education & public distribution system. There is absence of

governance in many tribal areas. Govt Hospitals are short of staff, medicine and equipment.

- (iv) In tribal districts of Maharashtra Telangana & AP for eg., malnutrition death are high; even IMR and other mortality rates are high. Even NHRC has taken note of this.
- (v) Potable drinking water, power and roads are inadequate and projects to develop them are way behind schedule.
- (vi) Human rights violations by police/security forces in Naxal hit tribal areas is another cause for unrest. Poor implementation of PESA in Vth Schedule areas also adds to unrest.
- (vii) Lastly in North East, demographic changes (eg: in Bodo areas in Assam), ethnic factors, development deficit, economic divide and abetment from China etc., have contributed to unrest.

05. Q. Define Marriage and describe the various types of Marriages in human societies:

- A. Marriage may be defined as a: (a) a socially approved (b) relatively stable (c) sexual (d) relationship between a man & woman (e) which creates a legitimate unit for procreation.

### **01. Types of Marriages**

A. Based on Number of Mates :

- (i) Monogamy – Most common and universal type, prescribed by Hinduism, Buddhism, Jainism, Budaism, Christianity and Sikhism. It is compatible with the general increase in the status of women, rise in educational levels and industrialization.
- (ii) Serial Monogamy – A variation on monogamy where a woman or man, at any given time, has only one spouse living, but over a period of time has several.
- (iii) Polygamy – Having multiple spouse is further divided into – (a) Polygyny where a man has more than one spouse. Among the major religions Islam allows Polygyny. Many Indian tribals also practice polygyny. Polygyny is again divided into sororal where the wives are sisters and (b) non-sororal, if the wives are not sisters. Exploitation, poverty and low status of women are some of the main reasons for polygyny.
- (iv) Polyandry where a woman has more than one husband living. Todas (TN) and Khasas (UP) practice polyandry, though even among them it is declining. Poverty, bride-price and scarcity of females and scarcity of resources are the main reasons for polyandry.

Polyandry is again divided into (a) adelphic or fraternal where the several husbands of a woman are brothers and (b) non-adelphic or non-fraternal where they are not brothers. sometimes polyandry acquires the form of polygynandry where one of the husbands of the

woman acquires his-own and exclusive wife. It also may get converted into group-marriage when the husbands decide to have more than one wife in common.

**B. Based on the Freedom of Choice of Mates**

- (i) Open Marriage marked by relative absence of pressure by parents on the youngsters in choosing mates – is divided into (a) arranged and (b) romantic.
- (ii) Closed or preferential/prescribed marriage – means marrying kins. It is common amongst Indian tribes and in agricultural societies and even now in South India. Reasons are economic, to minimize mother-in-law & daughter-in-law conflicts and continuation of cultural traditions. Close marriage is divided into (a) cross-cousin (b) parallel cousin (c) avuncular (d) levirate (when a man marries his elder brother’s or younger brother’s wife in the event of the latter’s death) and (e) sororate when a man marries his wife’s sister either on her death or even when is alive if she happens to be barren or suffering from serious illness etc.

**C. Based on status of partners**

- (i) Homogamy – Marriage between equals in many respects
- (ii) Heterogamy or Anisogamy – Marriage between unequals: is divided into – (A) Hypergamy or Anuloma when the status of the man is high and that of the woman low and (b) hypogamy or pratiloma when the reverse happens.

06. Q. Elucidate the skeletal differences between humans and Chimapanzees (15 Marks)

A. Both Humans and Champanzess are hominoids within the sub-order of anthropoids among primates. There is considerable physiological similarities between humans and Chimps; however, there are a lot of variations between the two with regard to skeletal anatomy as shown below:

	<b>Chimpanzee</b>	<b>Humans</b>
01.	The facial skeleton is more developed than cranial skeleton	The cranial skeleton is more developed than facial skeleton
02.	Prognathism	No Prognathism
03.	Head is more posteriorly placed; the foramen magnum enters into the head at the back	Head is balanced on the spinal column; the foramen magnum enters into the base of the skull
04.	Cranial capacity 128-500CC	The largest average capacity of man is 1450CC
05.	The nose has a faint development of the bridge	A well developed bridge
06.	There is no nasal bone	Nasal bone is present
07.	The jaws have developed at the expense of the brain	The brain has developed at the expense of the jaws
08.	The supra-orbital crests or ridges are well developed	They are moderately developed or absent

09.	The mastoid process is not present (mastoid process is the hard bone behind the ear)	It is moderately developed
10.	The lower jaw is very massive due to the larger size of the teeth	It is comparatively smaller
11.	Possess transversely placed simian shelf	It is absent

(Simian shelf is cantilever type bone to keep the lower jaw in place for a Chimpanzee)

12.	No prominent cheek bone	Prominent cheek bones
13.	Big toe is opposable	Big toe is not opposable
14.	Thumb not opposable	Thumb opposable

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Please note that short notes carrying 10 marks have a word limit of 150 words; Questions with 15 marks and questions with 20 marks have no word limits but it is better to stick to about 200-220 words for 15 marks questions and 250-280 marks for 20 marks questions. UPSC may provide answer sheets with pre-drawn lines for each question so that candidates keep their answers within the limits of the line.