

# NEXT IAS

(To be filled by candidate)

Name of Candidate : AMIT MEENA

Roll No. : OAC24ANTN029 Date of Examination : 12/08/2024

Mobile Number :

Exam Centre : Old Rajinder Nagar ☐ Online ☒

## CSE (MAINS) TEST SERIES-2024

|                    |              |
|--------------------|--------------|
| Test-03            | ANTHROPOLOGY |
| Dated : 14-07-2024 | OPTIONAL     |

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       | 15         |       |       |           |
| 6. (b)      | 57       | 20         |       |       |           |
| 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

Observations:

## SECTION-A

Write notes on the following in about 150 words each:

10 × 5

Q.1 (a) New Archaeology movement

① Do we have to write about  
Ethnoarchaeology?

② Please provide relevant  
content for this  
question.

Candidates  
must not write  
on this margin



Q.1 (b)

Survivals and Parallels in Indian Tribes

Candidates  
must not write  
on this margin

EB Tylor in his book "The Primitive Culture" (1871) defined Survivals as cultural phenomena that outlive the set of conditions under which they were originally developed.

Parallels → refer to cultural similarities that exist across cultures that may / may not have been in direct contact with each other.

Survival → principle of continuity  
→ MacLennan + Tylor

Parallels → principle of similarity  
→ Tylor (psychic unity of mankind)  
→ J. Steward - cultural ecology.

These are important concepts used by evolutionists & archaeologists to study culture.

### Examples

- ① Tribe of Konyak Mandoghar (domitar) continuous burning wooden log to preserve fire, as per folklore, they lost fire and regained through divine blessings.  
↳ LK Mahapatra → preserving fire practice is a survival.
- ② Orangs of Andaman known to decorate their bodies with microliths. But no mesolithic site. Thus it can be a parallel to prehistoric practice.
- ③ Tekkalketa circular hut → 3m dia (φ) but Chenchu hut also 3m φ.
- ④ Murthy in Nichla Chintamani Grain similarity to Chenchu.

Thus, ethnoarchaeologists seek the presence of survivals and parallels to understand archaeological remains.  
Current study being by IGRMS of regions near Bhimbetka.

Q.1 (c) Contemporary relevance of varnashrama theory

Varnashrama refers to the ideal form of social organisation enshrined in the Vedas. It prescribes the four varnas to live according to [4 Ashramas].

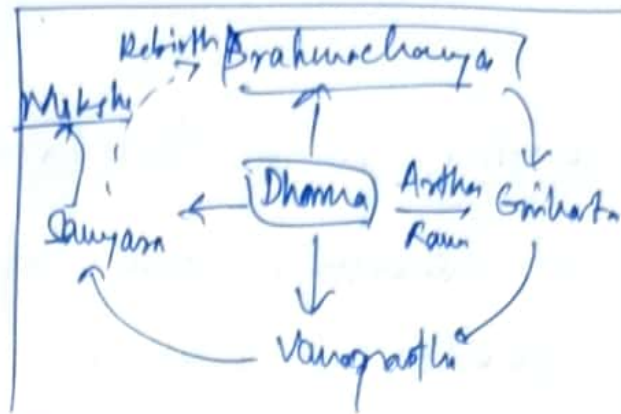
Ashramas

- ① Brahmacharya → formal education,  
 ↳ leaving home to stay with guru.  
 ↳ living life of discipline & celibacy  
 ↳ sole purpose attainment of spiritual & practical knowledge.
- ② Grhastha → begins with marriage.  
 ↳ responsibility of earning living and supporting family.  
 ↳ reproduction and Pitra repayment.
- ③ Vanaprastha → gradual withdrawal, renouncing chain.
- ④ Sanyasa → total detachment from

## Society and objective of Moksha.

### Past relevance

- ① meaning to life.
- ② maintenance of social order.



### Contemporary Relevance

- ① Though only textual and not followed, but gives a way of life.
- ② Regulates system of life.
- ③ Provides for role institutionalisation.
- ④ Facilitates movement from materialistic to spiritual life.
- ⑤ Reduce sufferings by renouncing excess desires.
- ⑥ Psychomoral base of society.
- ⑦ Acts as a reward and punishment method.

Thus, it provides an ideal way of life highlighting our responsibilities.

Q.1 (d) Stratigraphy and Seriation

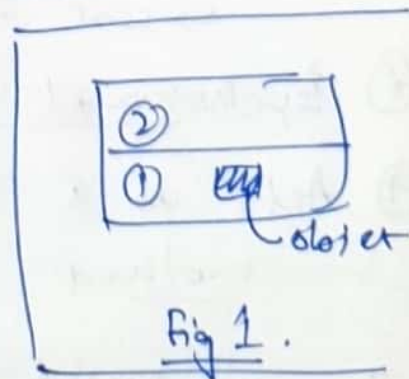
Dating is a technique in Archaeology to ascertain the age & period of fossils & artefacts.

Relative dating → process of determining the relative order of past events.

Stratigraphy → it deals with the study of successive placements of layers.

It is based on the principle of "superposition of layers". The lowest layer in any natural process of deposition is the oldest.

eg. In Fig 1, the object in layer 1 will be older than layer 2.



Limitations → reverse succession in  
case of terrace stratigraphy

↳ mixing of deposits.

eg. burial of later date might intrude  
into an older layer.

Seriation → pottery making technology is  
used to date.

→ pottery found in sites of agriculture  
and not hunting.

→ handmade pottery exhibits different  
shapes, sizes, decoration.

→ Therefore it is possible to arrive  
at a certain conclusions regarding  
where, which ceramics was used.

However, in order to overcome the  
limitations, Archaeologists must use at least  
2 dating techniques for better fact  
establishment.

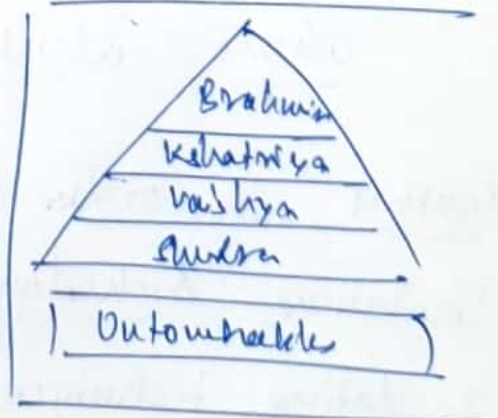
Q.1 (e) Analyse Indological and Structural-functionalists perspective on caste system.

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

Indological perspective → based on what is written in scriptures and classical Hindu texts i.e. Book view

→ GS Ghurye in his book "Caste and Caste in India (1932)" gave 6 features

→ focus on the 4-varnas  
→ definite hierarchy



### Structural functionalist perspective

- (Louis Dumont) in his book "Homo Hierarchicus" (1966) → opposites of pure and impure.
- showcases the field view
- reasons for the presence of caste system as it serves functions like Jajmani system.
- Caste system to prevent the pure from getting polluted.

According to Prof MN Srinivas,  
the intological view focuses on varna  
(book view) while this focuses on  
[jati] (ground reality)

Q.3 (a)

Discuss briefly the salient features and distribution of Neolithic cultures from south India.

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Candidates must not write on this margin

Neolithic culture refers to the Holocene culture marking the advent of widescale food production, and preceding the discovery of metal.

Time period → 7000 - 1500 BCE

Climate → marked by warm & dry climate, favourable for settlements.

Region | Important sites from South India

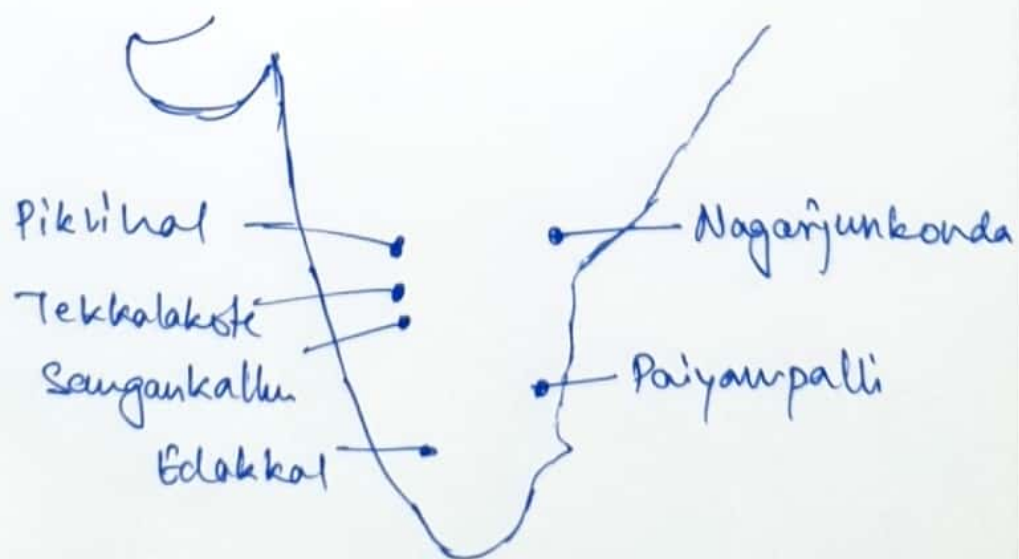


Fig Neolithic-Chalcolithic sites.

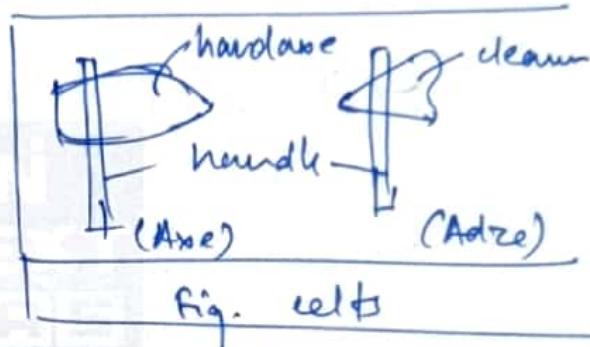
## Material culture

3 fold succession of phases:-

① Phase I → pure neolithic with poor crude surfaced pottery.

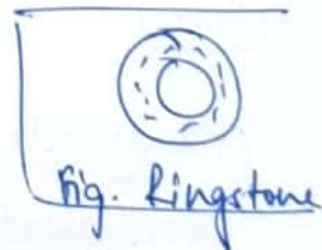
→ characterised by the use of celts.

→ followed grinding and polishing.



→ celts used to clear forests and bring land under cultivation.

→ Other tools like ringstone & manheads



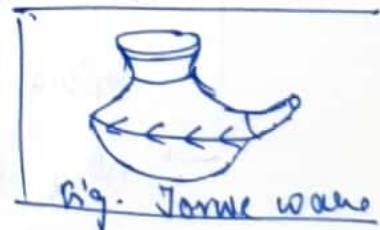
② Phase II → pottery shows improvement and is similar to Torwe ware.

→ There is an occasional metal intrusion observed. This probably implies an exchange with

with North Deccan culture of Maharashtra.

- ③ Phase III → copper and bronze objects become common. Chalcolithic period starts along with Neolithic.
- Black and redware pottery is observed
  - Surprisingly, knowledge of metal had little impact on cultural efficiency.

Pottery



Social life

- ① Economy shifted from hunting gathering to subsistence based on domestication.
- ② People were hill dwellers with

peripheral cultivation.

- ③ They mainly lived in huts.  
Burials occur under the living  
floor of these huts.
- ④ At some sites, ash mounds are  
observed, that are basically burnt  
heap of cow dung. They indicate  
some periodic ritual. These  
(Neolithic Ash Mounds) are unique to  
South India and not found  
anywhere else in the world.
- ⑤ Complex social organisation and  
political organisation arose.
- ⑥ Clear cut presence of magico-  
religious practices is seen.

Thus the Neolithic culture of  
South India merging into the  
Chalcolithic period highlights the  
cultural transition.

Q.3 (b)

Delineate the main features of prehistoric rock art of Central India.

15

Candidates must not write on this margin

As per Leakey, prehistoric art refers to the rough drawings in sand, in earth and clay made by prehistoric humans.

### Prehistoric Rock Art of Central India

Some of the prominent examples of these sites are :-

- ① Bhimbetka Caves (MP)
- ② Jogimara Caves (MP)
- ③ Paurmarhi (MP)
- ④ Kuppallu (Telangana)

Bhimbetka → Raipur district (MP)

→ by V.S. Wakankar in 1957

→ out of the 800 plus caves numbered so far, around 500 contain paintings.

Main features

| <u>Period</u>       | <u>Features</u>                                                                                                                                                                                                                                      | <u>Colour</u>    |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| ① Upper Paleolithic | <ul style="list-style-type: none"> <li>- linear representation</li> <li>- huge figures of animals like bison &amp; tiger</li> </ul>                                                                                                                  | Green & Dark Red |
| ② Mesolithic        | <ul style="list-style-type: none"> <li>- largest no. of paintings</li> <li>- smaller &amp; multi themed.</li> <li>- <u>group hunting</u> dominates</li> <li>- idea of <u>weapons</u> used</li> <li>- Animals are more <u>naturalistic</u></li> </ul> | Red & white      |
| ③ Chalcolithic      | <ul style="list-style-type: none"> <li>- reveal that the cave dwellers were in contact with agri communities</li> <li>- exchanging goods</li> </ul>                                                                                                  | Red & white      |

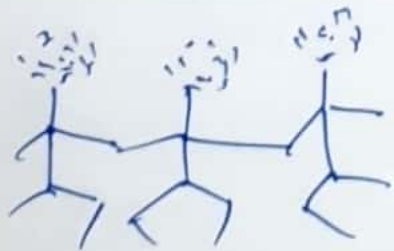


Fig. walking hand in hand

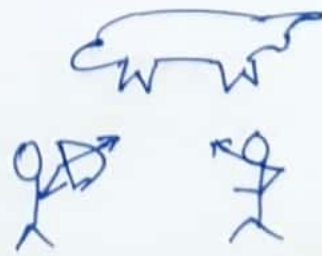


Fig. group hunting.

As per (Y. Mathpal), there are four painting styles prevalent here:-

- ① Dry colour
- ② Wet transparent
- ③ Oil tempera
- ④ Spray colours

Summing up, these prehistoric rock art, though scanty, is the sole window, we have to the minds of prehistoric man.

Thus, due to the richness of the site, Blombetka was declared a UNESCO World Heritage site in 2003.

Q.3 (c)

Assess the contributions of D.N. Mazumdar towards Indian Anthropology.

15

Dhirendra Nath Majumdar (1903-1968) is widely regarded as one of the finest Indian anthropologists.

### Academic Background

- received his PhD from Cambridge University in 1935.
- Prior to that in 1928, he was appointed as lecturer in Primitive Economics at Lucknow University.
- [1951] he became university's first head of department of Anthropology.

### Research Areas and Fieldwork

- ① Prof Majumdar used to spread his fieldwork over several years, using only local dialects
- ② Ethnographic studies on Hlo, Khasa, Komsa, Tharu etc.

- ③ fieldwork extended to village studies and urban surveys, notably the city of Kanpur (1960).
- ④ Physical Anthropology → conducted extensive anthropometric and sociological surveys in UP, Bihar etc.

### Publications

- ① mostly in the area of ethnography.
- ② PhD thesis → "A Tribe in Transition" (1937) → first scientific study of impact of non tribal culture on Indian tribes.
- ③ "An Introduction to Social Anthropology" coauthored with TN Madan.
- ④ village study titled "Caste and Communication in an Indian village".
- ⑤ "Chor ka Ek Gaon" (1960) → critically reviewed MN Srinivas concept of dominant caste.

### Other contributions)

- ① In collab with Mahalanobis and Rao resulted in formation of  $D^2$  or the generalised distance statistics.
- ② Called India — "a melting pot of races."
- ③ 1957 — discovered nearly 600 year old human and horse skeletons in the Lochnagar Lake (UK).  $\rightarrow$  (Incomplete due to untimely death)
- ④ Founded Ethnographic and Folk Culture Society.
- ⑤ Publishes three journals —
  - Ⓐ Eastem Anthropologist
  - Ⓑ Manus
  - Ⓒ Indian Journal of Physical Anthropology and Human Genetics.

Prof Majumdar was the first complete Indian anthropologist due to his pioneering works in socio-cultural, biological and archaeological anthropology.

## SECTION-B

Write notes on the following in about 150 words each:

10 x 5

Q.5 (a) Ghurye-Elwin debate

The Ghurye Elwin Debate represents two contrasting set of policies put forward before the Constituent Assembly of India at the time of independence for tribal development.

Verrier Elwin → policy of isolation

→ called tribes as "moble savages".

→ formulated the "National Park theory" to protect them from exploitation.

→ creation of national park, where they could live in complete freedom, without any interference.

G.S. Ghurye → policy of assimilation

→ He considered tribals to be "Backward Hindus".

→ assimilation necessary for their upliftment.  
→ accused Elites of being a no-changer and ignoring historic interactions of tribals.

However we finally adopted the Policy of integration as championed by Pandit Nehru through the concept of Tribal Panchsheel. This had advantages of both and thus enabled the participation of tribes in national development while simultaneously protecting their way of life.

This can be seen today through events like Jaijatiya Gaurav Diwas and schemes like PM JANMAN.

Q.5 (b) Proto-Australoid elements in India

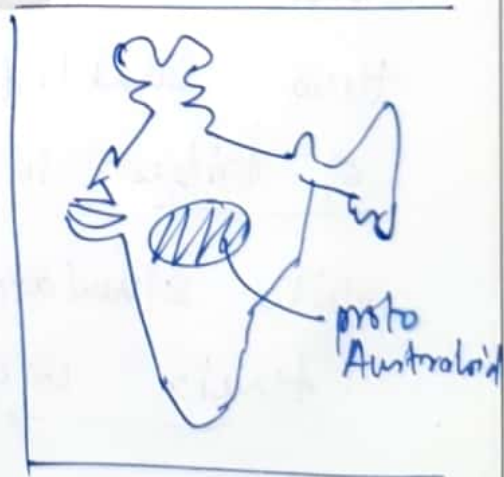
Using various scholars like BS Guha and S. S. Sankar, it has been established that proto-Australoid elements are present in India.

### Features

- ① short stature
- ② dark complexion
- ③ long head
- ④ Flat and broad nose
- ⑤ Wavy hair

### Distribution

→ Central and South Indian tribes like Santhal, Oram, Chenchus, Badagas.



### Debate

— BS Guha while studying Kadars.

found 16 people with wavy & frizzly hair, and established Negrito substratum in India.

→ S.S. Sankar opposed it using anthropometric techniques like somatotyping, blood group studies.

→ Serological studies show that Indian tribes exhibit high incidence of Blood group A, which is otherwise Blood group B for Negritos.

→ Thus Indian tribes resemble Proto-Australoid.

→ Also skeletal remains at Mehrgarh exhibit proto Australoid features.

↳ Prof Dr Majumdar also supported this view point.

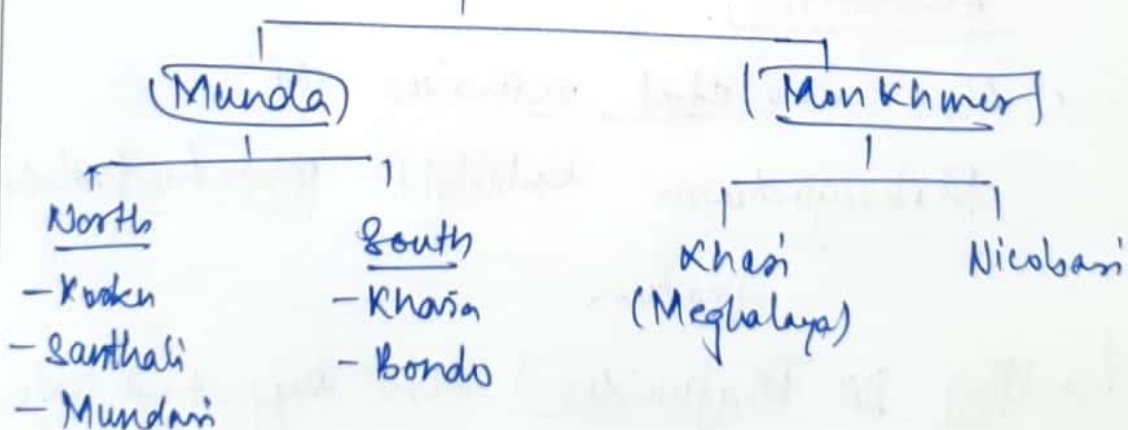
Based on the above studies, it can be said that earliest inhabitants of India were proto Australoid, but the conclusion is not yet final.

Q.5 (c) Austro-Asiatic languages

According to Prof. Ganesh Dey, at the time of independence there were more than 1750 languages, but in 1971, languages with <10,000 speakers were excluded.

G. A. Grierson divided into 4 language families in Linguistic survey of India (1927), one of them is Austro Asiatic.

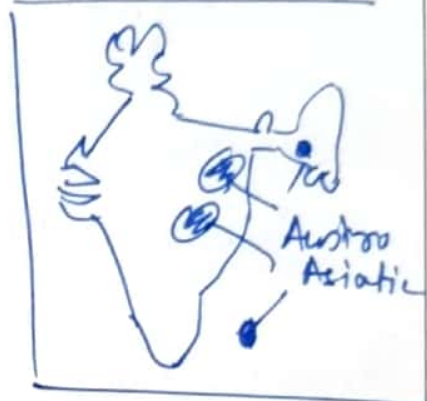
Austroasiatic languages



→ Also known as Nichada, <sup>or</sup> spoken by about 1.3% population

↳ As per Census 2011, Munda branch consists of 14 tribal languages and Santhali is the most spoken with around 17.3 million speakers.

↳ As per Chambers, it believes its origin from South east India.



↳ Riccio says it to be from South East Asia.

↳ Santhali, Mundari and Ho languages have rich oral literature, consisting of songs & mythological romantic stories.

↳ The influence of Christian missionaries has been huge and thus the languages are gradually losing significance.

→ The death of the language means death of culture, therefore its preservation is necessary.

Q.5 (d)

H.D. Sankalia

Haomukh Dhirajlal Sankalia is regarded as one of the India's finest archaeological anthropologist.

Background → did his PhD in Ancient Indian History from London University.

### Publications

- Prehistory and Protohistory of India and Pakistan (1962)
- Indian Archaeological Today
- Prehistory of India.

### Contributions & Research

- ① Pioneer of archaeological excavation techniques in India.
- ② 1940 → located new Palaeolithic & Mesolithic sites in Sabarmati valley.
- ③ Excavated (Lughna) - famous

Mesolithic sth, finding microliths  
& human burials.

- ④ Excavated Torvel in Ahmednagar,  
first evidence of settle farming  
community in Maharashtra, opening  
a new chapter in Chalcolithic.
- ⑤ (1956) → discovered flake tools in Nerasa  
establishing distinct Middle Paleolithic.
- ⑥ Other sites like Inamgaon, Ahar,  
Tekkalakote etc.
- ⑦ Proposed new age terminology by  
replacing "Paleo-Meso-New" with  
"Early - Middle - Later - New Stone Age".
- ⑧ Promoted archaeological anthropology by  
writing articles in different languages.
- ⑨ Trained his students like VN Mishra.

In 1974, he was awarded the  
Padma Bhushan for his contributions to  
Indian archaeology.

Q.5 (e) Leela Dubey and her contributions to Indian Anthropology

Leela Dubey is credited for introducing various women perspectives and concerns in mainstream sociology and Anthropology.

### Publications

- ① Visibility and Power
- ② Women and Kinship (1997)
- ③ Anthropological Explorations in Gender (2001)
- ④ Matriliney and Islam

### Contributions

- ① Flag bearer of Feminist Approach to social Anthropology → Investigate the myriad situation in which women are submissive.
- ② Focus on studies centred around gender and kinship.
- ③ Used comparative method to

bring insights from different cultures.

④ Boosted the participation of women  
in field of Anthropology.

⑤ Kinship studies Anthropology of women

↓  
Through the study of Bonds  
(noticing the gender disparities  
created by rituals, caste, sowing, sowing etc.)

⑥ Ritualization of virginity and glorification  
of marriage & motherhood was present.

⑦ Concept of Seed & Earth → to justify the  
practice of patriarchy.

⑧ Matriliney & Islam among Lakshdweep.

↳ matriliney thrives and is in  
congruence with economic practices.  
↳ Islam seems to define pattern of  
transition.

After Jayarami Kanne, it was Leela Dubel  
who made path breaking contribution in  
Anthropology with gender sensitivity also  
also brought academic credibility to  
women studies.

Q.6 (a)

Evaluate the contribution of American anthropologists to Indian anthropology.

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Candidates must not write on this margin

Prof. LP Vidyarthi in his book, "The Rise of Anthropology" (1976), highlighted that post-independence, Indian anthropology came under huge influence of American Anthropology.

He referred this phase as the Analytical phase of Indian Anthropology.

### Contribution of American Anthropologists

- ① One of the most influential American Anthropologists was Robert Redfield of Chicago school. Inspired by him, MN Srinivas, Isc Dube among others conducted village studies in the 1950s.
- ② Focusing on studying caste equations, agrarian relations, power structure, and social mobility.

- ② Through these studies, important concepts emerged including Sanskritisation and Dominant Caste.
- ④ Redfield's work on great & little traditions inspired his disciples (McKim Marriott) and (Prof LP Vidyarthi) to come up with concepts of Universalisation - Parochialisation and Sacred Complex respectively.
- ⑤ Redfield's continuum in "The Folk culture of Yucatan" gave rise to the concept of Tribe caste Continuum.
- ⑥ Julian Steward concept of cultural ecology intrigued Prof Vidyarthi to understand the adaptation of cultural institutions with local environment leading to the Nature Man Spirit Complex.

- ⑦ William Wiser introduced the concept of Jajmani system after studying Kanimpur village. This gave rise to various views and studies on the decline of the system.
- ⑧ Inspired by (Sol Tax), applied & action Anthropology emerged in India.
- ⑨ Government organisations started sponsoring anthropological studies. A number of research & development centers were developed.
- ⑩ Indian anthropologists began focusing their knowledge to work on developmental agenda & policy making.

To conclude, the contribution of American Anthropology to Indian Anthropology has been beyond significant.

Q.6 (b)

Describe the significant contributions of village studies in India to the understanding of social transformations.

20

Candidates  
must not write  
on this margin

Dr MN Srinivas defined "village" as a community which commands loyalty from all who live in it, irrespective of their caste affiliations.

Census 2011 → Around 70% of the population lives in about 6 lakh villages. Andre Beteille has thus called village as the basic unit of Indian civilisation.

Village studies → inspired by Robert Redfield, in India, they started in early 1950s with important works →

- ① Be Dube's "Indian Village" (1955)
- ② MN Srinivas's "India's villages"
- ③ DN Majumdar's "Rural Profiles"

Significant contributions

① Helps in understanding Indian social reality:-

① Dominant caste → MN Sinivas's study of Rampura village.

② Universalisation - Prosocialisation → McKim Marriott from his study of Kishangarhi village (UP).

③ Rural Cosmopolitanism by Oscar Lewis.

They illustrate, the social transformation & interdependent nature of rural life along with their links with wider units of society.

② Tracing impact of globalisation & modernisation (social transformation)

Case study → Simpson (2016) noted that new conflicts have emerged due to market economy, education and improved access to amenities. Caste hegemony

and joint family persists, but Jajman system is on decline.

- ③ Help in achieving democratic decentralisation  
↳ through Panchayati Raj institutions  
⇒ empowerment of the lower castes.

④ Other contributions

- impact assessment of govt policies
- bring positive change through action anthropology
- tools of scientific study and confirming hypothesis.

Criticism → Is C Dube: not often representative and exaggerate unity and self sufficiency.

- ↳ lack of comprehensive studies
- ↳ mechanical in nature.

Current relevance

- ① Participatory governance and feedback mechanism. eg → PRA.

② Behavioural component in Implementation.

② Better implementation of govt. schemes like Swachh Bharat Abhiyan.

Case study → Ottens & Simpson (2016) restudied Bisipara (Odisha), 6 decades after Flr Bailey and found → reservation → moving towards the state  
 ↳ others → towards market economy.

→ (Prof) Surinder S. Jodhka in his book "The Indian Villages (2023)" mentions how the Indian villages aren't going anywhere and showcases a diverse reality.

However, as a student of Anthropology, I must admit that under the stress of globalisation & modernisation, Indian villages are experiencing undesired transformation, thus there is an urgent need to study it otherwise we may miss a whole discussion on structural and functional changes.

Q.6 (c)

Discuss the contributions of Iravati Karve to the Indian anthropology.

15

Candidates must not write on this margin

Iravati Karve is attributed to be the first women anthropologist of India, with her work ranging from kinship and caste to status of contemporary women.

~~Education~~ Background completed her MA in Sociology from Bombay University.  
D.Phil from Berlin University (1930).

### Publications

- ① Kinship Organisations in India (1952)
- ② Hindu Society: AN interpretation (1961)
- ③ Yuganta (Marathi)

### Contributions

- ① ~~that~~ Pioneering research on Indian kinship → providing valuable

insights into the regional  
variations and complexities.

- ② Conducted detailed ethnographic research among Kurbis and Mahars → observing their social structure and cultural practices.
- ③ Analysed the intersection of caste with other aspects and the dynamics.
- ④ Providing critical analysis of existing sociological theories.
- ⑤ Interpretation of Ancient Texts → Yuganta - contemporary interpretation of Mahabharat, exploring human elements & social issues in it.
- ⑥ Interdisciplinary approach → combining anthropology, sociology, history.

- ⑦ Worked with (HD Sankalia) on prehistoric cultures, focusing on archaeology as well.
- ⑧ Anthropometric studies → making new level of data collection.
- ⑨ As a professor at Deccan college, mentored various future scholars.
- ⑩ Did work in field of gender roles and marriage system.

Thus Transti Karm work laid the foundation for women participation in Anthropology and getting a more holistic perspective.

Q.8 (a)

Bring out the various features and the importance of the "Dominant Caste" in present context

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(Prof. MN Srinivas) gave the concept of Dominant caste in his research paper "Dominant caste in Rampura" (1959) in American Anthropologist journal.

for a caste to be dominant, it should have the following:-

### (Features of Dominance)

| <u>Traditional</u> (MN Srinivas) | <u>New</u>                       |
|----------------------------------|----------------------------------|
| ① Numerical strength             | ① Jobs in prestigious occupation |
| ② Political & economic power     | ② Education                      |
| ③ Ownership of cultivable land   | ③ Political clout & contacts     |
| ④ Hierarchical status            |                                  |

Prof. Srinivas used the structuralist approach looking hierarchy in local context.

Examples : ① Vokka Lingao (Karnataka)

② Reddy, Kammas (Andhra Pradesh)

### Importance in present context

- ① critical concept in understanding the Indian village life.
- ② Social mobility → Dominant castes continue to serve as a reference group for  Sanskritisation for lower castes.  
eg → lower castes in Odisha emulate the rituals & practices of Telis (local dominant caste).
- ③ Economic development  
[+ve] → Green Revolution in Punjab & Haryana led to emergence of Jats as dominant caste. As they became prosperous, entire state developed.  
[-ve] → Konkanis caste obstructed the project of Konkan railways for several years, the entire region had to suffer.

- ④ [Politics] → After independence, many leaders have led to casteisation of politics (Rajni Kothari). Recently  
↳ Recently, Marathas (MH) and Patidars (Gujarat), two local dominant castes have been asserting themselves on political scene to protect their interests.
- ⑤ [Local self governance] → often control or influence the decisions.  
eg → Dharana village (Haryana) → the khap panchayats referred as Kadyan Khap, named after Kadyan Jats.
- ⑥ Strong hold on society → provider of employment.
- ⑦ Control government program implementation
- ⑧ [Rajni Kothari]: caste associations and dominant caste leading to corruption.

repression of oppressed thus  
weakened social transformation.

### Criticism

- Sc Dube: Intra caste unity and equality is required.
- BK Roy Burman: dominant castes have several dimensions.
- Ac Mayer: a particular lineage (or few families) may be dominant, not entire caste.

Yet, on the whole the dominant caste remains highly useful to explain ground realities of the Indian rural social system.

Q.8 (b)

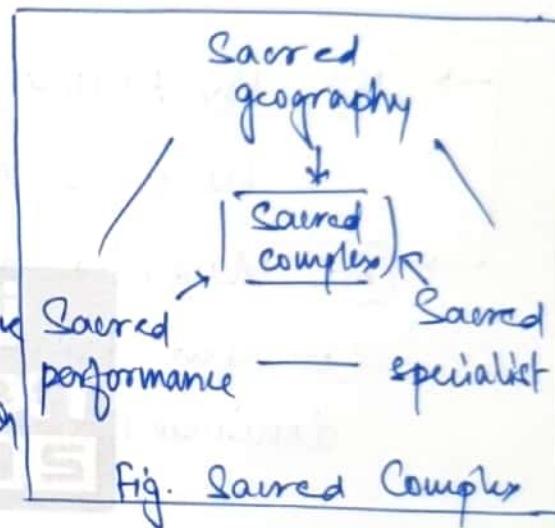
Critically examine concept of sacred complex for understanding cultural continuity and change in Indian civilization.

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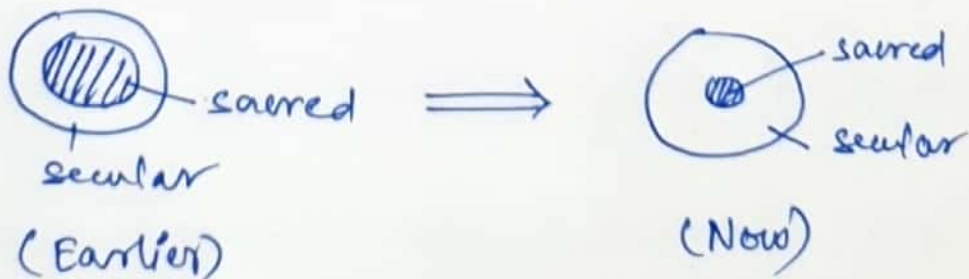
[Prof. LP Vidyarthi] in his book, "The Sacred Complex in Hindu Civilization" (1961) gave the concept of Sacred Complex.

→ It is an intricate and interdependent grouping of sacred geography, performance and specialists which is in cultural



and structural relationship with the whole Hindu civilization.

Sacred Geography → spread of sacred place where people offer prayers.



Sacred performance → refers to rituals and activities performed at different sacred centres, like puja, prathna, etc.

(eg) Gaya shraddha (sacrifice)

Sacred specialists → priests associated with different centres that conduct sacred performance.

(eg) Gayawal Brahmins performing Gaya Shraddha.

Significance

- ① It unfolds the channels of cultural transmission which helps in integration of civilisation.
- ② Prof. Vidyarthi remarked that the sacred centres represent great traditions of the country.
- ③ People from different regions with different little traditions visit and

this interaction between great and little tradition takes place.

→ tribute to his teacher (Robert Redfield).

④ According to (BN Sarnowati), the concept of sacred represents Hindu's desire to communicate with supernatural world to attain moksha.

⑤ Sacred complex also cultivates & promotes varieties of creative arts & literature and helps preserve the "ideal types".

To conclude, sacred complex is a reality that binds us together against geographical diversities and social and linguistic heterogeneities.

Q.8 (c)

What do you understand about the dynamics of Caste mobility? How does the concept of Sanskritization contribute to its functionality?

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[Prof MN Srinivas] has said that while traditional Indian society was stationary in character, it did not preclude transition (upward & downward) of individual castes in local hierarchy. This is referred to as caste mobility.

Conditions for mobility

- ↳ Individual mobility by itself is limited and temporary. Only a proportional change in wealth, power or customs of several families of a jati can lead to permanence.
- ↳ Thus, caste mobility is a collective phenomenon.

Upward

① Warfare → [Pauline Kolenda] says that until 18th century, acquisition of territory was most effective means.

(eg) → [KM Panikkar]: Shivaji was a

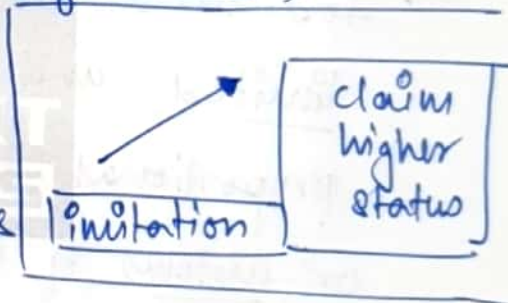
Shudra, who overthrew Mughals and through religious transition became Rehatriya.

## ② Political patronage

eg → Kayasthas rose to prominence during Mughals & British and became twice born caste.

## ③ Sanskritisation — (Prof Srinivas)

has studied how lower castes started imitating the rituals and customs of their local dominant castes.



↳ DF Pocock: Rehatriyaisation

↳ Surjit Sinha: Rajputisation

Factors → wealth  
→ political power & patronage.

## ④ Westernisation & Modernisation

↳ decline of Jajmani, untouchability

(eg) MSA Rao cites Ahirs got education, and claimed Yadava status

⑤ Politicisation - Rajni Kothari

(eg) elevation of Gonds to "Raj Gond".

Down ward

↳ Desanskritisation ( DN Majumdar ) → study

on Khasas

↳ become common due to benefits of reservation.

(eg) Patidars (Guj) demanding OBC status

↳ Tribalisation → ( SL Kati ) study on

Tamnar region : UP Brahmins adopting tribal way of life.

To conclude, caste mobility has contributed immensely to the dynamism of Indian society.

**NEXT IAS**

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SPACE FOR ROUGH WORK

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