

NEXT IAS

(To be filled by candidate)	
Name of Candidate : <u>PANKAJ PATLE</u>	<u>T-3/92</u>
Roll No. : <u>OAC24 ANT No17</u>	Date of Examination : <u>5-08-2024</u>
Mobile Number : <u>7038003</u>	
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:

1. The first observation was made on 10/10/19.

2. The second observation was made on 10/11/19.

3. The third observation was made on 10/12/19.

4. The fourth observation was made on 10/13/19.

5. The fifth observation was made on 10/14/19.

6. The sixth observation was made on 10/15/19.

7. The seventh observation was made on 10/16/19.

8. The eighth observation was made on 10/17/19.

9. The ninth observation was made on 10/18/19.

10. The tenth observation was made on 10/19/19.

11. The eleventh observation was made on 10/20/19.

12. The twelfth observation was made on 10/21/19.

13. The thirteenth observation was made on 10/22/19.

14. The fourteenth observation was made on 10/23/19.

15. The fifteenth observation was made on 10/24/19.

16. The sixteenth observation was made on 10/25/19.

17. The seventeenth observation was made on 10/26/19.

18. The eighteenth observation was made on 10/27/19.

SECTION-A

Write notes on the following in about 150 words each:

10 × 5

Q.1 (a)

New Archaeology movement

New Archaeology movement refers to shedding past and conservative approach of conventional Archaeology

proponents

Lewis Binford

Nanaimo of Alaska

Tenets

→ Ethnoarchaeology
→ processual archaeology

Features

① studying of contemporary culture to reconstruct

old cultures.

eg) Burial practice of Khasi, Jaintia to study megaliths.

② Detailed study of material culture
(Survival & parallel)

eg) Bonga fire worship in Jaintia.

3) Extrapolating Techniques to
reimagine past culture

eg) Pottery practices of Mahesh,
to Indus valley civilisation

eg) Indira Gandhi Sangechalya
tribal study for Bhimbetka

(method) → General Comparative
→ Historical Continuity

yet criticism → ① Over generalisation
of findings
→ ② Ignores diffusion and
cross culture contact
→ ③ Probabilistic not
deterministic.

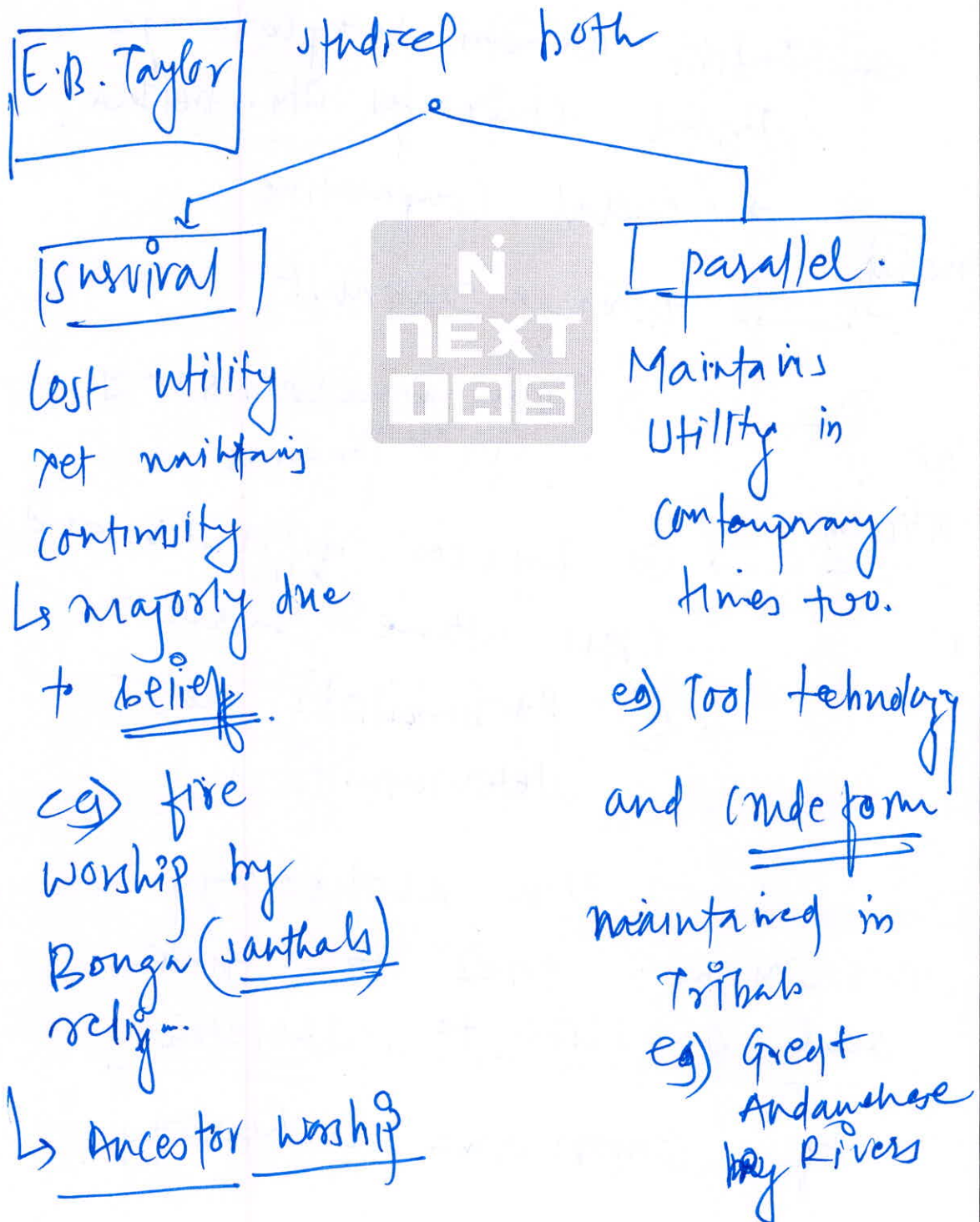
New archaeology
movement— tries to give
soul and life to skeleton
of conservative archaeology.

Q.1 (b)

Survivals and Parallels in Indian Tribes

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Survivals and parallels
are twin concept to study
the historical continuity of past



Basial practice of Khasis and
todons → shows megalithic
survivals.

K. Padayya studied Baiga using
crude tools for hunting

Also
prof. Subhm
Wadrube → studied Wastli tribals
and fishing methods.

Significance → ① shows resilience
of customs
② generational transfer of
survival, parallel through culture
stones

③ Emic perspective of tribals.

Yet, Youth dormitory like institutions
were denied by tribals → Santhals
after converting into Christianity

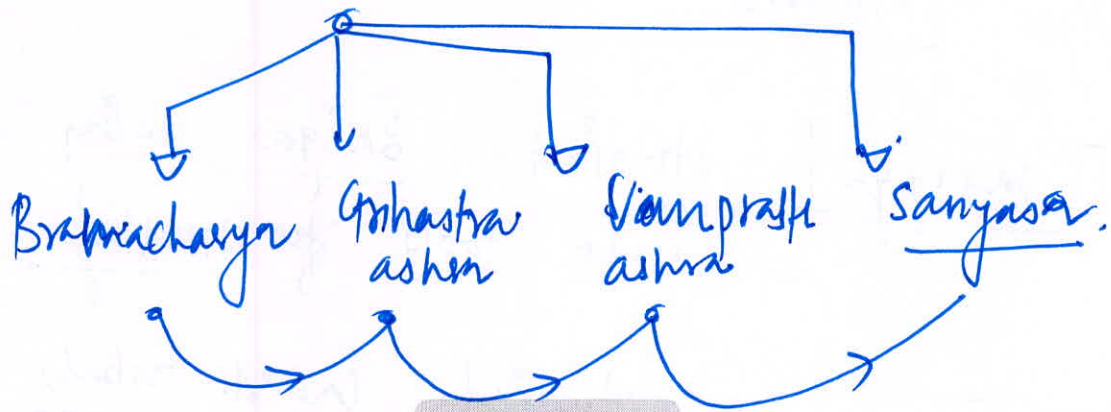
Today survival
and parallel are going through
metamorphosis with globalization and
cultural capital-

Q.1 (c)

Contemporary relevance of varnashrama theory

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Varnashrama signifies
the guiding classification of
one's life into 4- Ashrama



Contemporary Relevance

1) Brahmacharya → Maintains of changing
changes — ① Changing socialisation
agency
not gurukulam. but schools.
online education.

② Grihastha ashrama

↳ Increased divorce rates
breaking of family
↳ Both earning pattern
↳ Nuclear families (due to
changing family)

③ Vanprastham - decreased trends.
yet, meditative houses, Vipassana
early interests in MNCs

④ Sanyasa - complete renunciation.
yet today - increased materialism
acquisition of wealth.



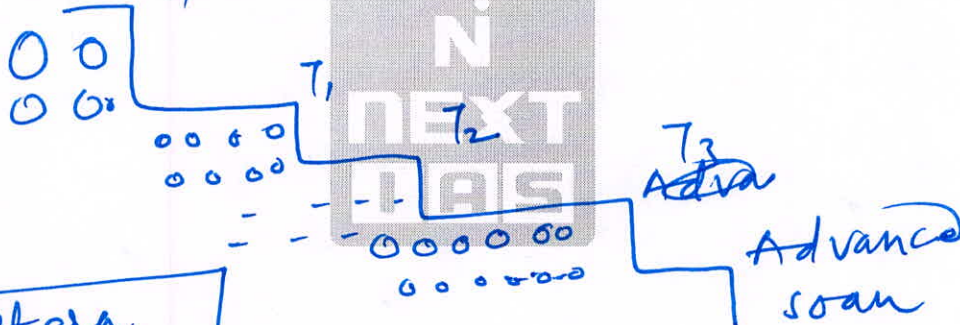
Q.1 (d)

Stratigraphy and Seriation

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stratigraphy and seriation
are relative dating techniques
for estimating time periods
of excavating culture.

① Stratigraphy used to demarcate
layers of soil
To early soan



Detera pattern used lower paleolithic
in soan site.

↳ Shows sequential development
of culture. and gradual
change in tool typology.

② prf sambaria → used in Nevala
prvara river
for middle paleolithic

Limitations
stratigraphy

1) Soil properties, salinity
acidity influence
stratigraphy.

2) Erosion and deposits of river

②

seriation

→ This adopts the method
of seasonal changing

of around tree bark and

additional ring after each
season

Features → used to demarcate
length of season.

↳ Climatology and impact of
Glacial, rainy season.

↳ Used in large trees like Redwood
USA

Limitation

1) Depends on tree species

2) Can limit the ring
formation

3) Subjective interpretation

Both stratigraphy
and seriation are important
techniques for dating.

Q.1 (e)

Analyse Indological and Structural-functionalist perspective on caste system.

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↳ Indological and structural
functionalists are two dynamic
perspective on the caste system intricacies.

Indological
(Based on
Textual
interpretation)

G.S. Ghurye gave
attributes of caste
to show caste system

① Endogamy → ^{within} ~~between~~ castes only
prohibit Purlohan.

2) segmental hierarchy — divided into
different castes.

3) Restriction on commensality

4) Occupational Limitations.

5) privilege (upper castes) disability

Also
Louis
dumont
cndb

→ hierarchy (Binary opposit
ritual purity and dirty caste
thus separate ~~caste~~
Caste (India) Class (west)
(~~historical~~)

"Homo hierarchis"

Hawveres, Structural functionalist
threw lights on how caste
system work on ground and
how it helps to enhance
solidarity, stability of society

↳ ~~Booth~~ field view

Intricacy and dependance
(Jajmani) system (William Wiser)

↳ maintain social stability

- Village exogamy → thus interdependence
of ~~caste~~ all villages

- Gotra exogamy (Irawati Karve)
↳ marriage alliances.

- Factions and segments

↳ Andre Betheille in Sripuram

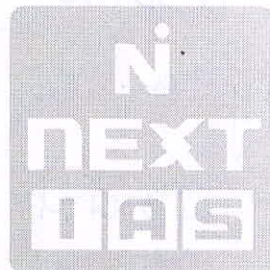
With changing
winds of caste, both ~~of~~ approaches
shows utility of caste.

Q.2 (a)

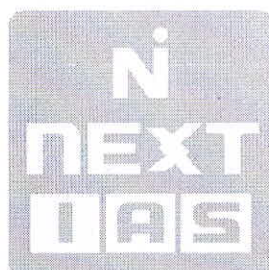
What do you mean by Modernisation? Write a note on modernisation of Indian Tradition and social structure.

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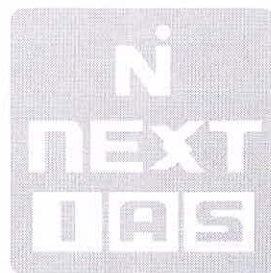


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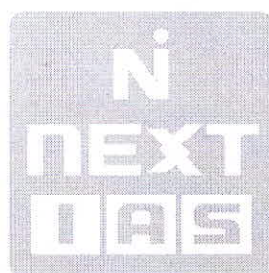


Q.2 (b) Describe the characteristics and distribution of upper palaeolithic cultures in India. 15

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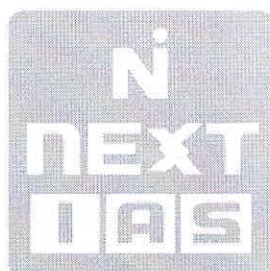
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Q.2 (c)

Discuss the contribution of civilizational school in understanding Indian society.

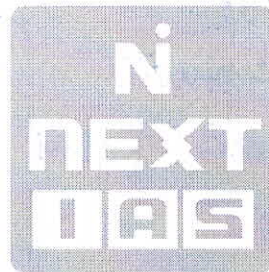
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Q.3 (a)

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

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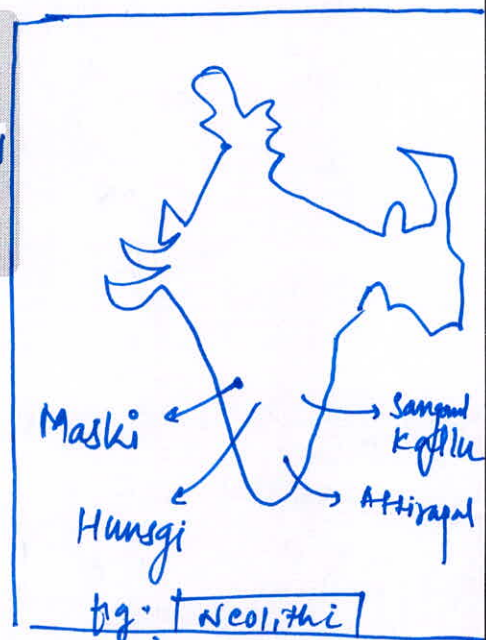
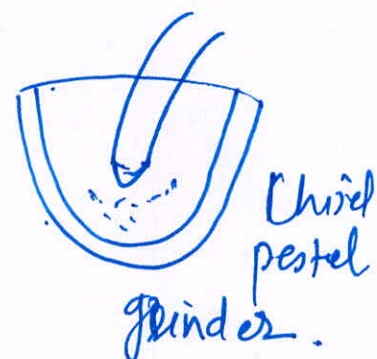
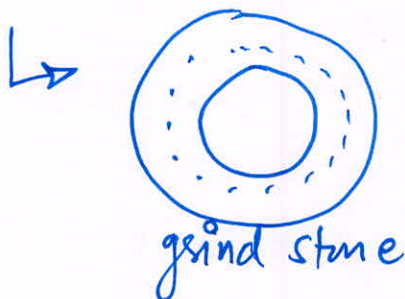
Neolithic culture signifies the succeeding stage of mesolithic, started from 8000 BC in India.

Due to its huge impact on various socio-cultural aspect Gordon Childe called Neolithic Revolution.

Southern India Neolithic

Climate → pluvial-interpluvial
dry and absence of glacial

Tool Technology



Material = stone, antifire

Like wise bone tools were also prominent.

Habitation Cave habitat with
permanent hearth with
thatched roof.

↳ sedentary lifestyle with
pastoralism was prominent feature

↳ Archaeological findings Ash mounds

↳ Crops - Barley, Ragi, jowar
suitable for rain deficient crop.

Sociocultural features -

- 1) group living
- 2) Division of labour
Father - agriculture
mother - socialization
and domestic work
- 3) Domestication of animals like ox, buff

4) Basal practices also has been
observed with rituals on
primitive level (pollen grains)

5) surplus of grain was stored
in hearth, Basement and under pottery

Distribution | K. Padayya has

excavated multiple sites from
Karnataka like Hunsgi, Maski

↳ Northern Karnataka - rainfed, dry
Southern - forested area, mountainous.

↳ Pastoralism is more prevalent -

Dr. Bhattacharya says not homogenous
and since intensification unlike north
offers chirand, scarce population.

↳ Yet signs of migration can
be found by pastoralist for better
feed. and location health in north.

↳ Tanikonda and Coastal Andhra.
agriculture flourished near Vaigai,
Kaveri, Godavari river. Along with
Bony tools. found.

Anthropological perspective on southern Neolithic

- 1) Distinct features still carried away.
- 2) Ethnoarchaeology - To study behaviour of today's Tribals to extrapolate their culture.
- 3) Marked difference from mesolithic, hence, some controlling authority must have been to protect surplus.
- 4) Shows cognitive development - with tools like axe, adze, grinding.
- 5) Population increased due to regular food availability, joint families. also complex culture.

As aptly put
Neolithic was watershed revolution.
laid way for further metal culture
of Chalcolithic.

Q.3 (b)

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

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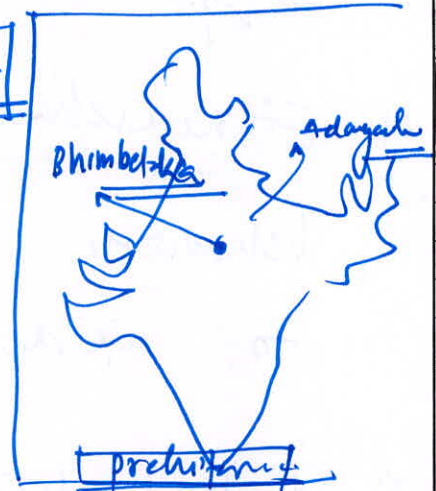
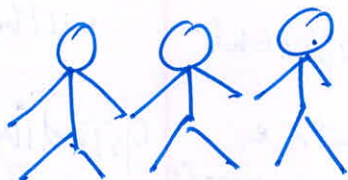
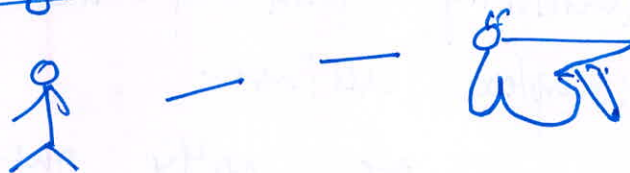
Prehistoric Art
entails to art forms drawn by
human beings specifically ^{upper} ~~middle~~ paleolithic
sites — Bhimbetha

By Vishnu Wakankar

Features

1) Site → Caves

2) Material used →
(Red) Iron oxide, leafes,

3) MethodologyLinear stratigraphyshows affinity
solidarity4) Hunting scenes

Shows climate and Flora, fauna
and wild games like bull, deer,
neelgai

5) Cognitive aspect -
Complex visualisation and imagination.

6) Ritual aspect - (Prof. D.K. Bhattacharya)
says drawing shows desire to
contact supernatural and assistance
for hunting.

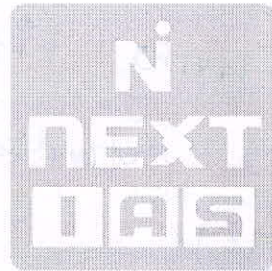
7) Habitation - Living with group and
mundane activities drawn in
later paintings

Contemporary relevance ① Extensive tourism
has dilapidated the
paintings. Need to preserve heritage

2) UNESCO world heritage sites and
fieldworks of archaeologists

3) Ethnoarchaeology - To study tribes
like Baiga, Bhils to extrapolate
their culture.

As D.K. Bhattacharya aptly say
prehistoric art is not merely
caricature on wall, but- deep
insights into prehistoric man's brain.



Q.3 (c)

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

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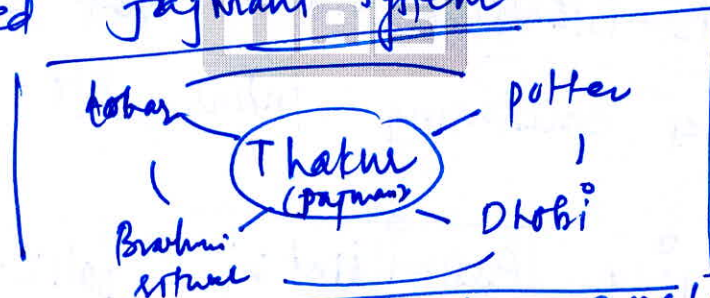
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Prof D.N. Majumdar
is legendary figure in Indian
Anthropology. Excelled in many sub-fields
he is called polymath of Anthropology.

CONTRIBUTION D.N. MAJUMDAR

→ Village studies did in Mohana village
Uttar Pradesh

✓ studied Jajmani system



showed interdependence of castes.

✓ Dominant castes → He shows how
Thakurs boycotted, excluded Passi
caste which was trying to alleviate status

✓ Criticised Numerical aspect of
(gyn shrinivas) Dominant caste, referring Dalits
being numerically more could not
achieve dominant -

2) Tribal Studies | Extensively studied

Khasas of Jammu & Bawan Area
Uttarakhand

Findings - 1) polygynadsi for stopping
land division and scarcity of land

2) Tribes - Caste
Continuum - how Castes are
in contact with tribals and
not isolated. Kshatriya elements in Tribes

3) pseudo-Tribalism study that some
castes emulating tribal life for reservation
benefits

4) criticised Assimilation policy of
G.S. Ghurye and advocating for
more nuanced integrative approach.

3) Physical Anthropology

- ✓ Debunked Negrito elements shown
by De Quatrefages, Guha in India
- ✓ Criticised Racial division of
Indian population arbitrary

D) Archaeology and excavation by
DN Majumdar showed rich
heritage of Indian sites

E) Teacher and Mentor - produced
generation of future anthropologists
and headed Anthropological
survey of India.

Thus DN Majumdar
was legendary figure in Indian Anthropology
who contributed immensely.

Q.4 (a)

"India is a mosaic of various races, languages, cultures." Discuss various challenges posed by this diversity and suggest anthropological measures to deal with it. 20

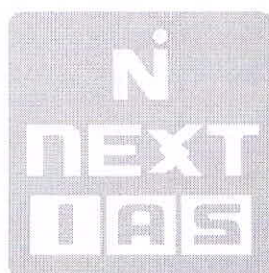
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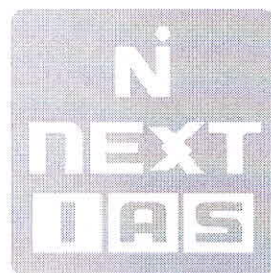
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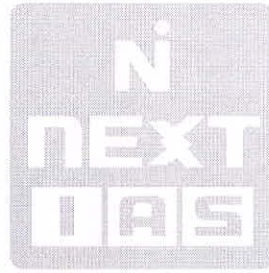
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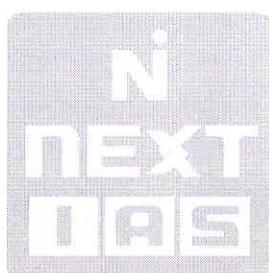
Q.4 (b)

Do you think westernisation and Sanskritization are complementary to each other? Discuss.

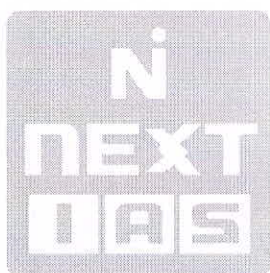
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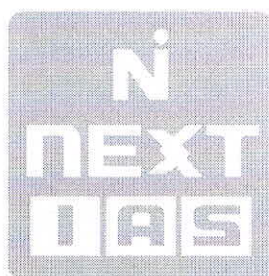
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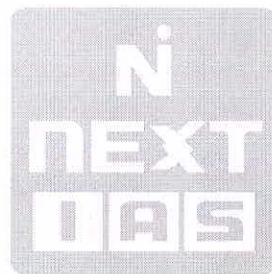
Q.4 (c)

With suitable examples, discuss the role of PRIs as an agent of social change.

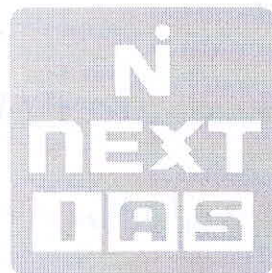
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SECTION-B

Write notes on the following in about 150 words each:

10 x 5

Q.5 (a)

Ghurye-Elwin debate

~~Indology~~ Ghurye - Elwin debate
symbolises two distinct approaches
for tribal development

➤ G.S. Ghurye approach
Assimilation. Tribals are backward
Hindus

↳ Many customs similar hence
complete assimilation of tribals
into mainstream society

↳ Bappa Thakur too supported.

Criticism ① D.N. Majumdar → overlooked
tribal customs, belief.

② L.P. Vidyarthi - unsustainable

due to distinct tribal life

③ Tribal will not be adapt
fully to such abrupt change

2> ④ Verrier Elwin
promoted Isolationist
approach

tenets — As completely different life, need to leave tribals alone

- develop on their own
- self sufficient tribals.

Criticism

- ① Thakkar Bappa — Ignored continuity and exchange.
- ② G.S. Ghurye — will stamp out ethnographic museums to study.
- ③ Independent India belongs to tribals too, to take part in develop

Way Forward

debate give rise to
middle path between
 b. two " Tribal panchsheel
 by Pandit Nehruji

Where tribals to developed with

- respected their culture.
- Non-minimal interference and felt need of approach
- Not hastily but gradual approach
- develop own genious → virtuous cycle

Thus, Ghurye elwin debate solved by middle path from PM Nehruji.

Q.5 (b)

Proto-Australoid elements in India

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While studying ethnics
and racial elements proto australoid
classification was given by B.S. Guha

Features

1) Geography central India

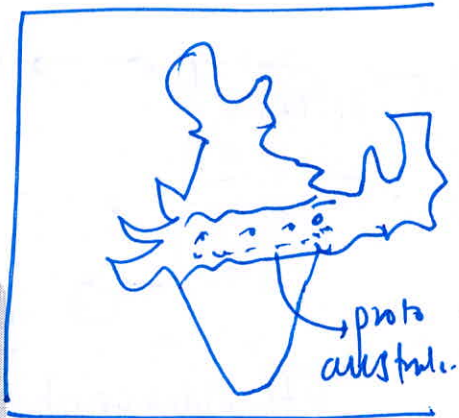
2) Habitation forest area

3) Tribals — Santhal, Mundhar, Ho, Birhor

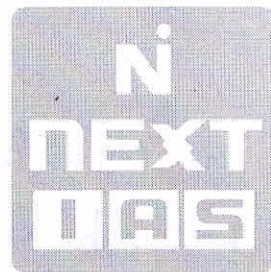
4) Indigenous community

5) Language Santhali, Mundari

6) Biogenetic variability = MT DNA
Correlates $\rightarrow$ geographical proximity



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Q.5 (c)

Austro-Asiatic languages

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prof. Grierson has said
that more than 536 language
exist in India. ~~and~~ likewise PLI
say dialects added can give
16000 languages.

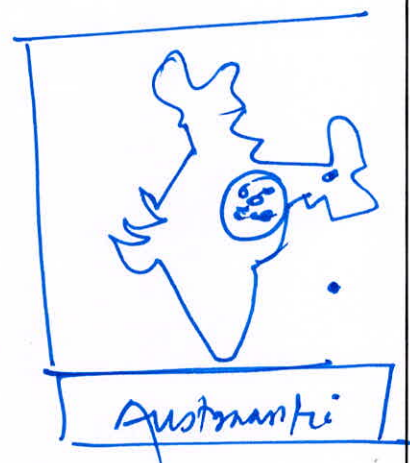
Austro-Asiatic languages

Includes Mon-Khmer, Santhali
language

- ① Mon-Khmer a) Nicobarese
b) Khasi

- ② Santhali, Mundari spoken by
tribes.

- ③ Rich heritage of
dialectic songs,
folk music



- ④ Geographical spread
majority Jharkhand, Odisha
North Chhattisgarh.

Anthropologically
perspective

① Ethnicity influenced
by language.

↳ Sharkland movement by
for preserving culture.

② Endangered language due to
lack of script, homogenisation
language are died

→ L.P. Vidyarthi says language died
culture dies

Steps
taken

① Digital Library

② Primer schools in odisha
for tribals.

③ Standardisation of script

As, William Lehar

(Linguist aptly says, Language is
vehicle of culture, we must
preserve auto-asiatic language
which is facing multiple threats.

Q.5 (d)

H.D. Sankalia

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prof. H.D. Sankalia

1) Landmark figure in Anthropology
He contributed on multiple aspects
of Anthropology.

① Archeology Bongh India Middle
paleolithic (Nevsa) on global map

↳ studied tool typology, pravar
river stratigraphy

↳ Also excavated Tangharaj Bagor

↳ Mesolithic tools and few
domestication of animal

tools - lunate, trapeze microlith

↳ Jorwe culture Navdatoli
Inangao

and show extensive culture
and pottery in these.

- ② As teacher and mentor.
↳ Bunch of generation
like Travati Kane, B.B. Lal.
- ③ Headed Anthropological survey
of India.
- ④ Research & publication on
various sociocultural issues.

Thus H.B. Sankalia
enriched Indian Anthropology
with his immense contribution.

Q.5 (e)

Leela Dubey and her contributions to Indian Anthropology

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Leela Dubey is
one of the seminal figure
in Indian Anthropology

Contributions

① Feminine studies → "Seed on Earth"

Analogy. Earth-mother } symbols
seed father }

→ patriarchy, gender roles reinforced
through rituals, passages
e.g. Garbh Sanskaran, puberty rites.

② Impact of Islam on tribes

↳ Laccadives Islands

↳ showed matrilineity in Islam.

how Islamic elements

threatening tribal life also

how Islam adopted in
flexible tribals

③ Studied Caste and sankrantu
↳ Reflected how Caste norms
suppress lower castes

④ Cross cultural interaction of caste
and tribals

⑤ various research publications
and books with her
experience raised in post-
Hindu family

⑥ Lead Indian Anthropology on
Global level.

Thus, Leela Olsby
enriched Indian anthropology
with her landmark contributions.

Q.6 (a)

Evaluate the contribution of American anthropologists to Indian anthropology.

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Indian Anthropology emerged as anthropological laboratory due to its socioeconomic diversity and rich culture heritage attracted American anthropologist too. -

Contribution of American Anthropology

1) Village studies by William Wiser gave concept of jajmani system and shows interdependence of caste

2) Rural cosmopolitanism by Robert Redfield

Shows villages are not isolated rather connected to other by village exogamy

↳ Refuted the rural republic, isolated village of Charles Metcalfe.

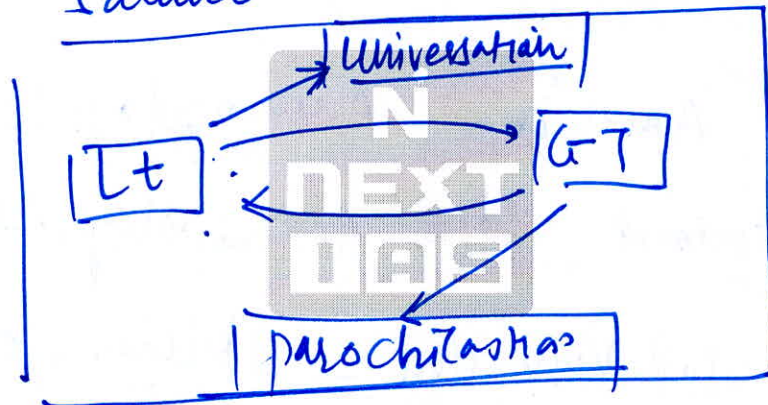
3) Little and great Tradition

↳ Based on "Little community of reputation"

Mackim Marriott and singer show

dynamic interplay of tradition

e.g. Sansati pupa → Rakeshmi Jhya
Caluno → Rakeshabandhan



4) Tsibe caste continuous

↳ By F.G. Bailey on Kondh-Ormas

↳ Caste and tsibe not extreme ends
but spectrum and exchange
of values & occurs continuously

5) Archaeology excavated sites like

Indus Valley and throw new
insights in Indological origin
IVC script, seals

Critical
Appraisal

→ Overgeneralisation
and etic perspective

↳ Ignored ground realities

2) Underscored fixures in castes
and village and sometimes
pictorised stagnant features.

Yet,

American Anthropologists
Also trained Indian Anthropologists

like L.P. Vidyarthi - Julian Steward
pro. Shrinivas - by Oscar Lewis

American Anthropologists
brought new and holistic
perspective to Indian Anthropology
and enriched it.

Q.6 (b)

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

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After world war II
And Ford Foundation push 1950-60s
was era of village studies.

- 1) S.C. Dubey - 'Indian Village'
- 2) D.N. Majumdar - 'Village India'
- 3) M.N. Srinivas - 'Indian Village'

Contributions of village studies

1) Field view refuted the claims
of little republic and shows
(Charles Metcalf)
the ground reality how
village is connected to larger
civilization.

2) Dominant Caste

By M.N. Srinivas shows how
some castes wield power
through economic, numerically
Ritually.

3) Little and great Traditions —

↳ Based Folk Urban continue
by Redfield, dynamic interplay
of tradition Unrevelation

e.g) Gangaadhara puja — Little tradition → great tradition
e.g) Salun festival — Rakshabandh Parochialism

4) Jajmani system — By William Wiser

depicted mutual dependence and
interconnectedness of castes in v.

5) Sanskritization By M.N. Srinivas

↳ gave framework for how
certain ^{lower} castes emulates behaviour
practices for alleviating status of ^{divergence}

↳ shows caste not rigid
but mobility open.

6) Tribe-caste continuum by F.G. Bailey → dynamic interplay between village caste and prester tribes

eg) Konda oryan -
Bhumij - Khatriga. (suspect status)

7) Westernisation and Modernisation

↳ channeling western Ideas in Technology, Education, values like Rationality → social Transformation
first adopted by higher castes
eg) Andre Belferre (Tanjore).
Sripusam.

Dr. Ambedkar supported them for lower castes to escape hierarchy

8) Rural Cosmopolitan Oscar Lewis (Ranikhet)
village is connected to village through village exogamy.

Contemporary Significance

- 1) Panchayat Raj (73rd Amendment)
↳ emancipation of lower caste and women. (Jeffrey's silent Revolution)
 - 2) Politicisation of caste (Rajni Kothari)
 - 3) Breaking of jajmani system
olter and simpanism due to market economy
 - 4) NITI Aayog planning of schemes like MGNREGS, community development programme → village studies, pucca road
- Criticism → Bias toward certain caste (S.C. Dubey)
→ Gender perspective ignored
→ villagers don't tell reality to ethnographers, suspicion (Patna Jethy)

With covid-19 induced reverse migration village studies again thrown into light. Its importance put by Beteille that "Village is functional unit of civilisation"

Q.6 (c)

Discuss the contributions of Iravati Karve to the Indian anthropology.

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Iravati Karve has been a stalwart figure in Indian Anthropology and contributed immensely

Contributions

- ① Family Studies → gave characteristic of joint family and Indian household
eco cooperation, cohabitation and common kitchen with patriarchy
- ② Feminine Studies and how rituals, patriarchy reinforced gender discrimination
↳ Advocated for equal rights to females
- ③ Marathi Literature and shows the socio-cultural aspects of Chitpawan Brahmin family.

4) As professor in Deccan College
of pune credited with unique
pedagogy in teaching

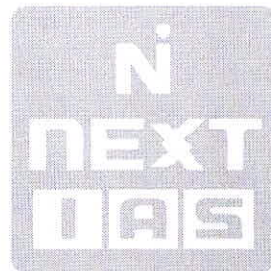
5) Archaeology with H.O. Sankalia
excavated the Lanhnaj
and contributed indian archaeology

6) Caste studies studied gotra
exogamy in Northern India
and explained incest taboo

7) Also, studied consanguinity
in southern India

8) Village studies focused on changing
trends of post independent
village and modern forces.

Thus, Trivati Katre.
Broke the shackles of the
patriarchy and acted as
inspiration for budding anthropologists.

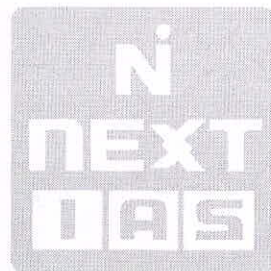


Q.7 (a)

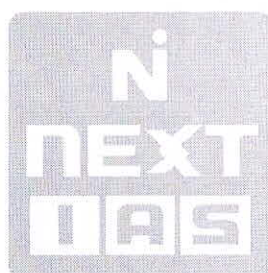
Define Jajmani system. Discuss various factors and forces which are responsible for changes in this system.

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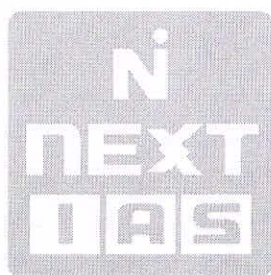
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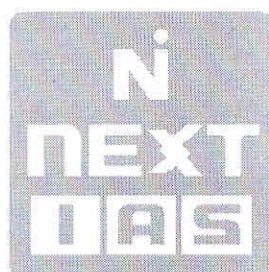
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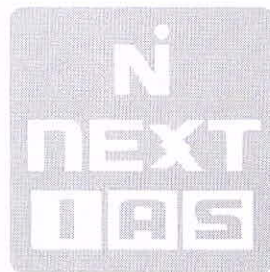
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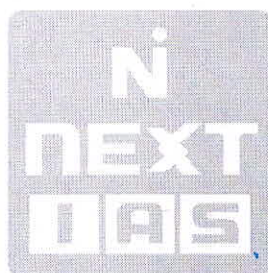
Q.7 (b)

Describe the distribution and salient features of Jorwe culture.

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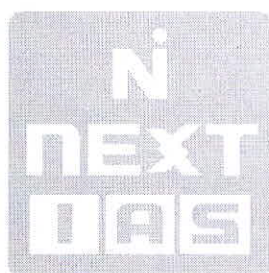


Q.7 (c)

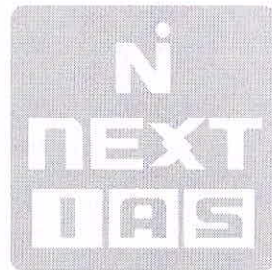
Define endangered language and discuss various reasons and consequences due to the extinction of native languages.

15

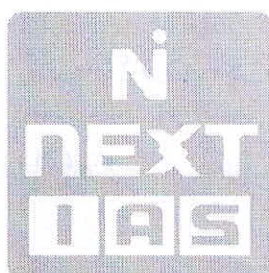
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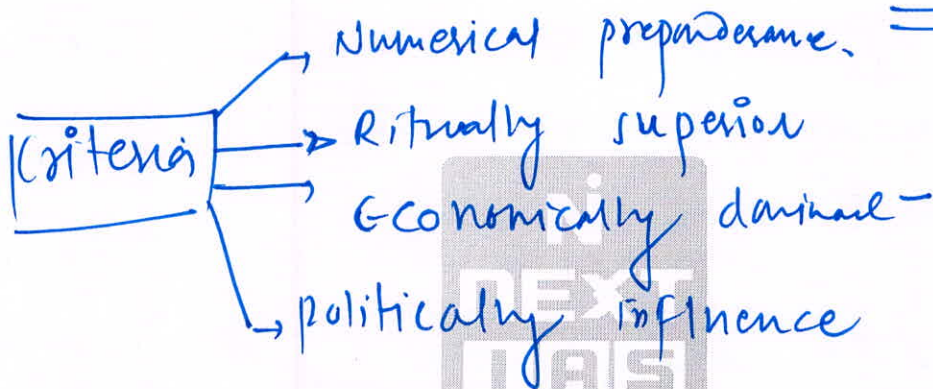
Q.8 (a)

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

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Dominant caste refers to caste which yields power in social context. It shows authoritative nature of caste which was given M.N. Shrinivas in 'Caste in Rampura'



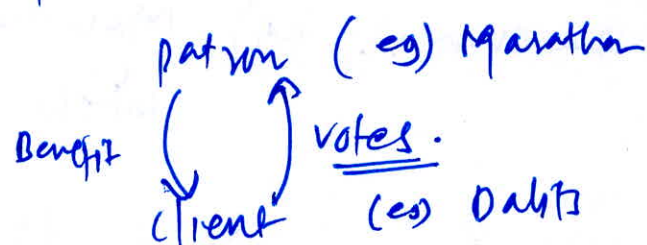
Also, other features are emerging like Administrative jobs, Achieved status

- Features
- 1) Act as guardians of social customs (Amrita Nandi)
 - 2) Arbitrator of disputes and conflicts (A.M. Shah)
 - 3) Control the village resources
 - 4) Grabbing of govt. schemes
e.g. MGNREGA.

- 5) Maintain distance from lower caste through attributes
- eg) Restricted commensality, prohibited exogamy with lower caste
- 6) Settlement pattern in better areas and highland eg) Andre Beteille in Seigra
- 7) Boycotts and exclusion If any caste tries to emulate its custom
 ↳ prohibit alleviation of lower caste
 eg) D.N. Majumdar studied Pasi (lower caste) boycott by Thakurs.

Importance of Dominant Caste today

1) Modification Clientelism Susan Anderson



↳ newer relationships

2) Politics — Rajni Kothari says
 Captured politics to yield its power.

- 3) Yogendra Singh says that Dominant Caste maintains superiority through modernisation and westernisation
- 4) Caste violence eg) Khairlanji massacre of Dalits by dominant group.
- 5) Access to resources and govt. schemes
↳ favour own patron.
- 6) Green Revolution → Made affluent Castes like Jats.
↳ forms political and pressure group
- 7) Khap panchayat → parallel dispute settlements
↳ (Anwar Ali Khan) heavy killings to maintain purity
- 8) De-Sanskritisation and demand of reservation eg) Marathas - Maharashtra
Patels - Gujarat
- 9) Agrarian Relations → New feudalistic tendencies and consolidation of lands.

⑩ Alliances between dominant castes

eg) Rapput - Thakur -
vokalyga - Ungayat -
Kamara - Reddy } mountain
legendary

11) Social capital, lobbying eg) Patidar in Rajasthan

yet, several lacunas in dominant-
caste concept

1) prof. Dubey - dominant factions
and communities not
whole caste.

2) Dalit assertion eg) Dalit Panthers
in Maharashtra
Bhim Army

3) D.N. Muzumdar → Numerical
preponderance not
enough.

4) Constitution
Changing trends → Panchayati Raj has given
democratic rights to these
Articles like 14, Art 17
(equality) (untouchability)
decreased dominant castes.

Hence, dominant-
castes malleable and try to
maintain their Dominant though
new means.

Q.8 (b)

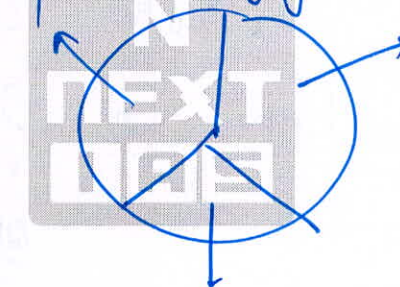
Critically examine concept of sacred complex for understanding cultural continuity and change in Indian civilization. 15

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Sacred complex,
Concept given by L.P. Vidyarthi
"Hind. "Sacred complex of Gays" (1961)

It gives phenomena that how
Gaya is part of greater Indian
civilization. specialist (gayawal).

Features



sacred geography (kshetr)

Understanding cultural continuity

1) Reinforcing the belief, customs
through rituals (Havan) worship
offerings, dana

eg) B.N. Saraswati study kashi
for Moksha & liberation

2) prohibits profane elements
in sacred.

thus maintain sacred-potential
dichotomy (by duskhenna)

3) Consolidate the little and
great tradition

e.g) Makhan Jha study of lingering
temple totipot of odisha too

4) Crossed the Boundary of Nation

e.g) Ratanpur (Nepal) cohesion
with Indis (Makhan Jha).

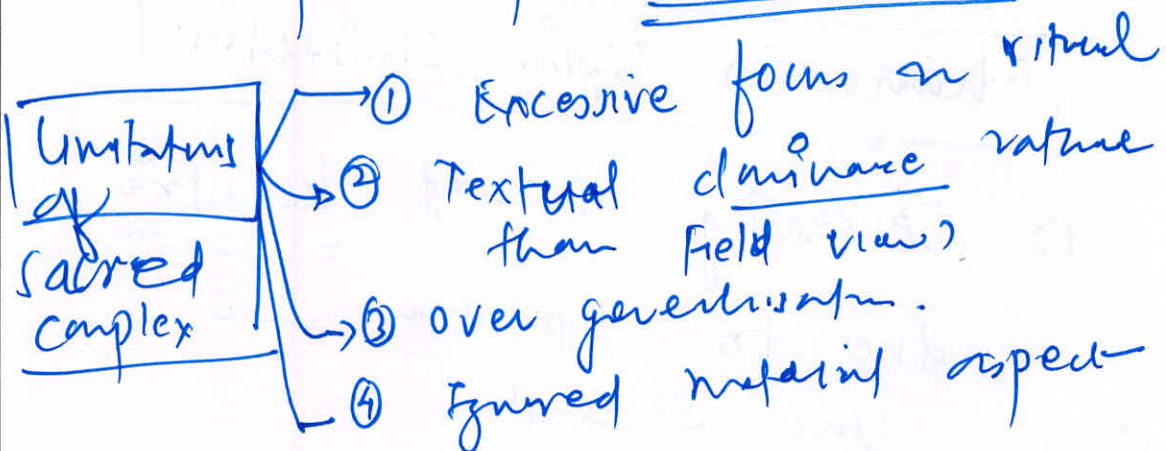
Cultural boundary >> Natural boundary

Change in Indian civilisation

1) Decreasing sacred kshetras
due to population and
land scarcity

2) Diffusion of ideas customs
from kashi to smaller
areas
(parochialization).

- 3) Integration of small cultures
and breaking rigidity of castes
eg) Washing of Andhant feet
by brahmins kashi (untouchable)
- 4) Co-existence of different religion
eg) Kothmunda. Buddhist - Hindu.
- 5) Gender emancipation and washing
sights eg) Sabrimala verdict
of supreme court
- 6) Expanding domain
↳ charitable distribution of
Tirupati temple oil in stem



Thus, sacred complex
not merely place of worship but
basis of Greater Indian Civilization

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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Often Caste as
said by Bailey "stratified, rigid,
hierarchical endogenous entity
projected as rigid entity

However, Caste has been
not rigid and always open
for [change of position] among
members. → signifies caste
mobility

Historical dynamics

① Kshatryasatim → Purohita,
MN Shrivastava → Raja shringi;

② Patronage → Kayastha uplifted
its status.

③ Climbing ^{caste} hierarchy through
economy → Noniya saltmakers.

→ Open class

Sanskritisation refers to emulation
of behaviours of ^{higher} castes by
lower born caste (MN Shrinivas)

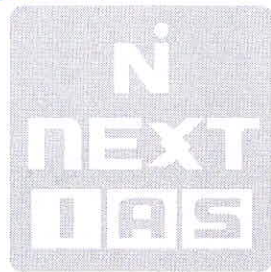
↳ As tool for mobility

- 1) Taking up dvija caste customs
rituals, janu
- 2) Giving up of kucha food, (non veg)
- 3) following festivals, Temple visit
participating Harwar.

Yet, not enough for mobility

- 1) Boycotted and exclusion (Pasis by
Thakurs
DN Mugundar)
- 2) Westernisation, Modernisation
↳ Higher caste escapes hierarchy
and maintain superiority

Thus, in contemporary
times mobility has paced up
through achieved status through
Administrative jobs, economic upliftment -
Also Trends of Desanskritisation
has decreased utility of sanitation



SPACE FOR ROUGH WORK

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