

(To be filled by candidate)

Name of Candidate : AMIT MEENA

Roll No. : OAC24ANTN029 Date of Examination : 13/08/2024

Mobile Number : ..

Exam Centre : Old Rajinder Nagar ☐

Online ☒

CSE (MAINS) TEST SERIES-2024

Test-04

ANTHROPOLOGY
OPTIONAL

Dated : 21-07-2024

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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Old Rajinder Nagar: 27-B, Pusa Road, Metro Pillar no. 118, Near Karol Bagh Metro, New Delhi-110060 | Phone: 8081300200

Mukherjee Nagar: 1422, Main Mukherjee Nagar Road, Near Balra Cinema, New Delhi-110009 | Phone: 8081300200

BHOPAL CENTRE: Plot No. 46 Zone - 2, M.P Nagar, Bhopal - 462011 | Phone: 8827664612, 8081300200

JAIPUR CENTRE: Plot No. 6 & 7, 3rd Floor, Sree Gopal Nagar, Gopalpura Bypass, Jaipur - 302015 | Phone: 9358200511

PRAYAGRAJ CENTRE: 31/31 Sardar Patel Marg, Civil Lines, Prayagraj, Uttar Pradesh - 211001 | Phone: 9958857757

→ Please, guide on how to address the
 [Q.4(a)] and [Q.7(c)] in a better manner
 with good content. Thank you.

Next IAS ID: OAC24ANTN029, ANTHRO004, 13-08-2024 05:52 PM

(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

Observations:

SECTION-A

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Write notes on the following in about 150 words each:

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Q.1 (a)

Bases of tribal religion



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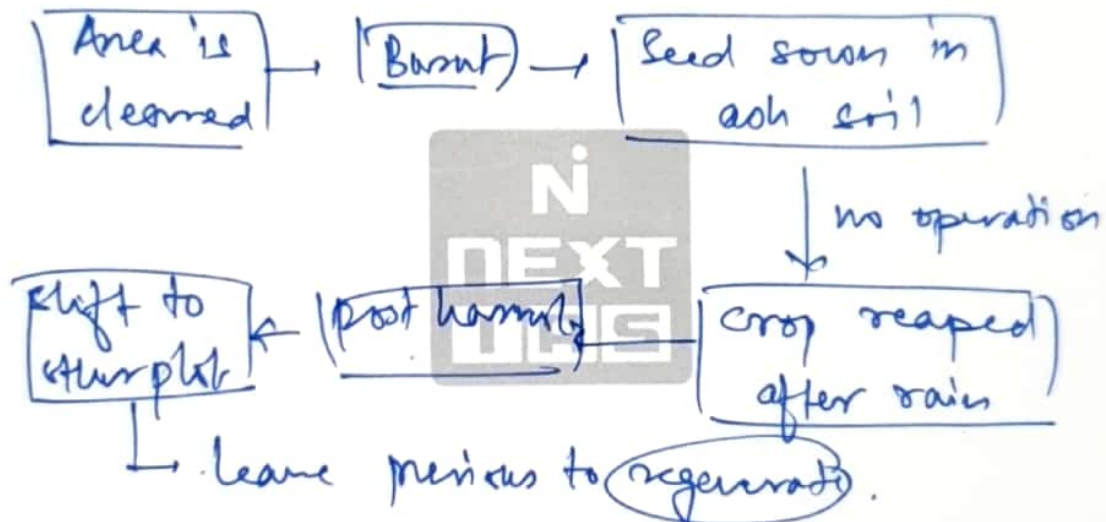


Q.1 (b)

Shifting agriculture among Indian Tribes

Shifting cultivation also known as jhum, khal and podu cultivation, is an agro economic practice followed by several indigenous communities worldwide.

Procedure



Linkage to tribal way of life

- doesn't demand time, money & complex tools
- suited to difficult hilly terrains.
- linked to tribal culture & religion.

eg. (L. Vidyarthi) Maler study found that Khal cultivation was integral part of NMS Complex.

Contrasting Views

- ↳ many environmentalists & forest officers regard it as ruinous & wasteful
- ↳ causing soil erosion and deforestation.
- ↳ Opportune: organic response to difficult geophysical condition.

Current situation

- ↳ Around 10% of Indian tribal population depends on shifting cultivation (MORD)
- ↳ it is legal in belts of MP, Chhattisgarh and North East, thanks to the efforts of Verrier Elwin and Shri J.L. Nehru.

- Recommendations
- ↳ alternatives like terrace farming
 - ↳ Tungya cultivation.
 - ↳ Agricultural colonies.

Thus, shifting cultivation is part of tribal cultural fabric and steps must be taken to minimise its harms.

Q.1 (c)

Concept of Ethnic boundaries

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According to Fredrik Barth (1997), an ethnic group refers to a population which :-

- ① is largely biologically self perpetuating.
- ② shows fundamental cultural values.
- ③ makes a field of communication & interaction.
- ④ has a membership which identifies itself and is distinguishable by others.

Ethnic Boundaries → F. Barth has defined them as patterns of social interaction that give rise to and subsequently reinforce the self identity of members of a group, along with outsiders' confirmation of group's distinctiveness.

→ They are more of a social
delineation than territorial
delineation.

→ They are essentially the result
of a mental boundaries that
separates "us" from "them",
or to put in different words,
"insiders" from "outsiders".



Q.1 (d) Scheduled Area

Art 244 (1) states that the provisions of 5th Schedule shall apply to administration and control of Scheduled Areas & ST, in any state except- Assam, Meghalay, Tripura and Mizoram,
 ↳ currently 10 states.

Criteria laid down by UN Dhebar commission.



Features

- ① Executive power of Union to direct states on their administration.
- ② Tribal Advisory Council (TAC) in each state, to advise Governor.
- ③ Governor can stop application of Acts to part of Scheduled Areas.
- ④ Regulation for better management by Governor.

⑤ Report to President annually.

Issues

- ① Mungelkar Committee, in last 50 years, not a single direction on critical point has been raised.
- ② Governor's report not submitted.
↳ haphazard.
- ③ TAC lacks proper representation.
- ④ Many areas are outside the 5th Sch.

Way Forward

- ① Blumia Commission, include areas under
ITDP & MADA.
↳ better reporting.
- ② TAC to have direct representation and Anthropologist.
- ③ monitoring of PESA & FRA by TAC.
- ④ Standardised format for reports.

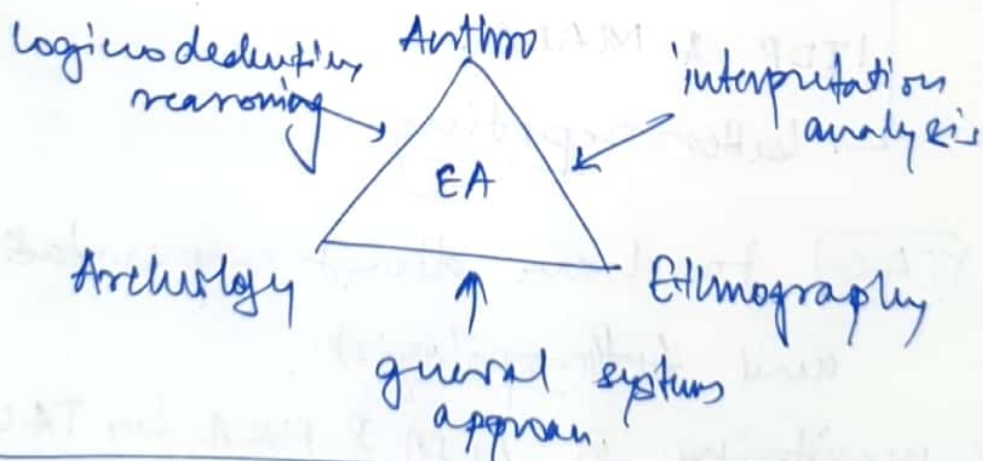
Thus, these steps can help in better administration of Scheduled Areas.

Q.1 (e)

Ethnoarchaeology as a research strategy

Ethnoarchaeology is a relatively new branch of Archaeological Anthropology.
 ↳ coined by Jesse Fawkes in 1950.

Definition → study of contemporary cultures to understand the behavioural relations which underlines the production of material culture, and to use gained knowledge to better understand and reconstruct ancient cultures.



Case Studies

- ① Brian Hayden (1987) examined the manufacturing of Mesoamerican querns

Stones, gaining valuable insights into the prehistoric stone age of Central America.

② Lewis H. Binford → butchery practices of Nunavut Eskimo of Alaska and apply to archaic H. sapiens practices.

③ R. B. Lee → study of !Kung of South Africa.

only probabilistic → criticism → ethnocentric
"cognitive idea" of worldly things changed. → "demonstrable continuity" required

Dart in India → Some of the early studies were conducted by Deccan college across few neolithic and Chalcolithic sites.

Now they have started studying tribes of Jharkhand etc. to understand the prehistoric period of India.

Q.4 (a)

Discuss the rise of ethno-nationalism among Indian communities with specific examples.

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When a group of people, on the basis of identical cultural characteristics unite and fight for their identity, or against perceived injustice, such is called an ethnic movement.

Rise of ethno-nationalism

① Pluralist Approach → people in plural society mix, but do not combine.

eg, tribal movements like Santal, Munda arose due to tribal cultures being incompatible with that of dikaro (outsiders).
↳ process of contra-acculturation occurred.

② Modernisation & development approach

↳ regional imbalance and demographic change.

eg, Thakhand movement.

② Marxist & neo-Marxist

↳ when ethnic groups placed
in subordinate position.

③ Gorkhaland.

Views

① IMN Sinha in his book "Nation-
building in Independent India" (1976)
highlighted phenomena like regionalism
and ethnonationalism are multi-
dimensional issues.

↳ Thus not just mere & low
order.

② NK Bose in "Problems of
National Integration" wrote that
balanced economic development
based on indigenous models
of development, with an equitable
dispersal of gains.



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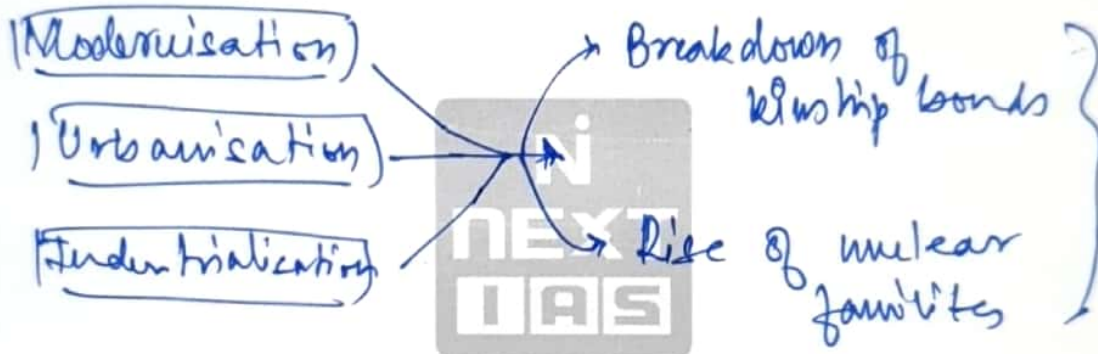


Q.4 (b)

Due to modernisation, urban industrialisation the extended kinship bonds had broken down and nuclear family had emerged as main alternative." Discuss various consequences of this change in context of Indian tribes.

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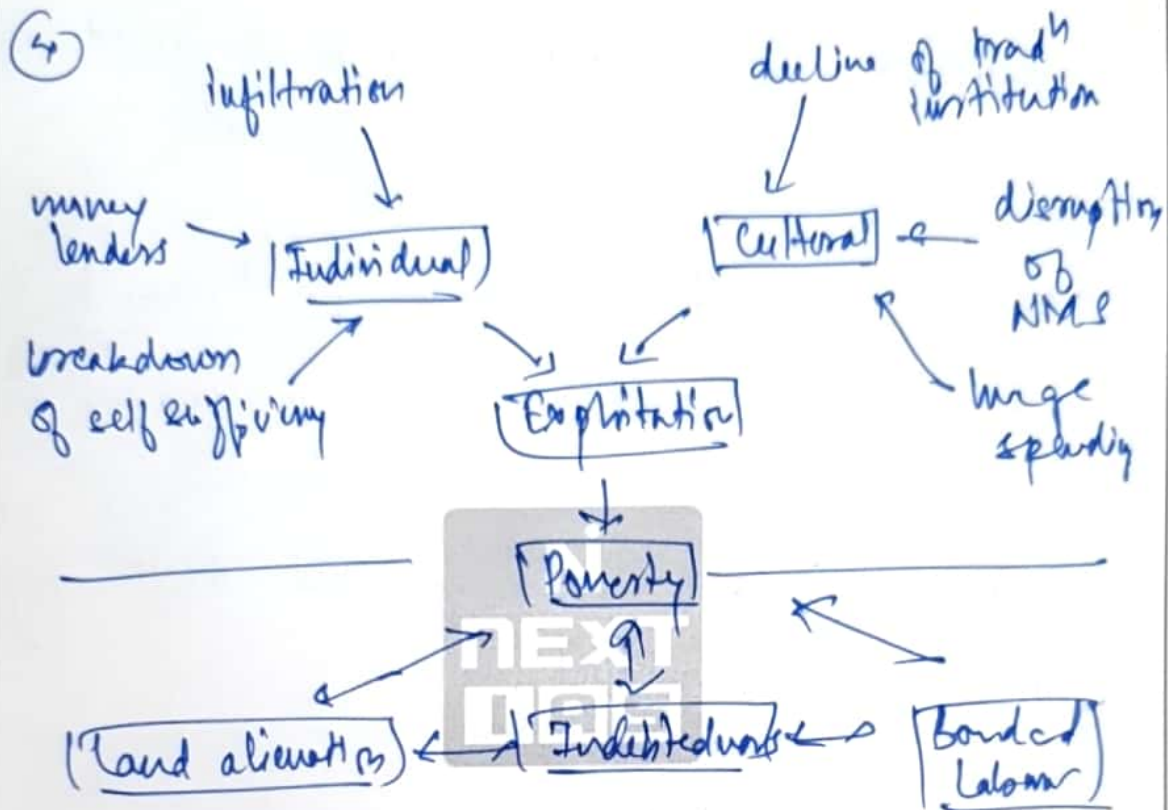
India embarked upon the path of industrialisation with the advent of its 2nd FYP (1956-61). The coming of globalisation in 1990s further accelerated it.



Consequences of this change)

- ① Tribal areas home to 80% of forest & mineral resources of the country. This has lead to invasion of corporates.
- ② Market oriented philosophy has led to commercialisation and Commodification.

② Dilution of constitutional safeguards in 5th & 6th schedule, PRA etc.



⑤ Prof Sahas mentioned "Money is to west, what kinship is to east", highlighting the need of kinship.

⑥ Malinowski in his study of Trobrianders mentioned that the disruption of kinship ties led to extinction of society.

⑦ Nuclear family has further increased the financial burden.

③ Socialisation as a process has shifted from grand parents & 'joint family to state and schools.

[Case study] → DN Majumdar in "Chor ka Ek Ghar" mentions how a landless labourer had to sell off his wife to repay the debt but was still stuck in the vicious cycle.

[Some positive impacts]

- better employment & education opportunities.
- promotion of equality and moving away from caste discrimination.
- strengthen kinship bonds through work place socialisation.

Thus, the negative impacts of these factors must be kept in check to protect the pristine tribal culture.

Q.4 (c)

Critically examine the role of NGOs in promoting health & Education in tribal areas.

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Non-govt. organisations (NGOs) are non-state and non-profit oriented organisations, pursuing purpose of public interest.

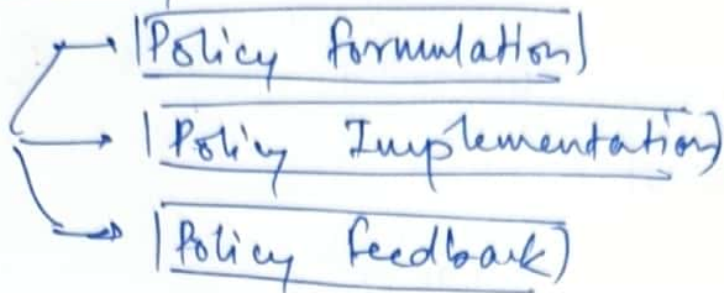
Dire situation of tribals

- Education → only 59% of STs are literate (Census 2011)
- Health → malnourishment, huge prevalence of anaemia (~90% Sahitya women)
 - child mortality rate (35.8) double of avg. (Census 2011)
 - diseases like sickle cell anaemia, Haemoglobinopathies.

Role of NGOs

- ① Involved in diverse activities, ranging from education, health to economy etc.

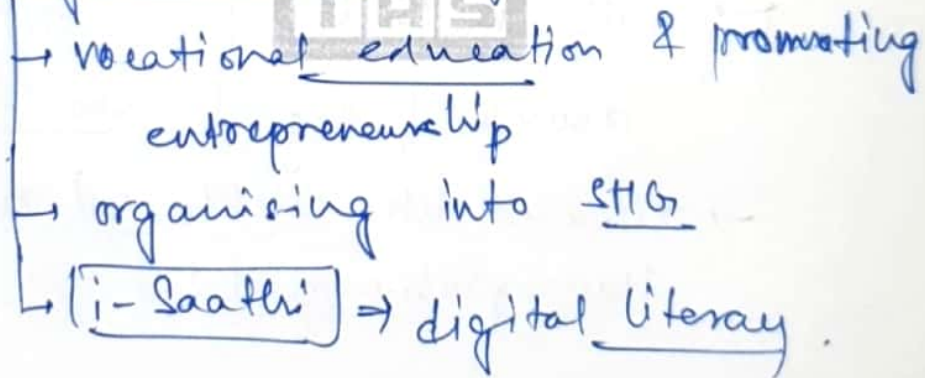
② Help by :-



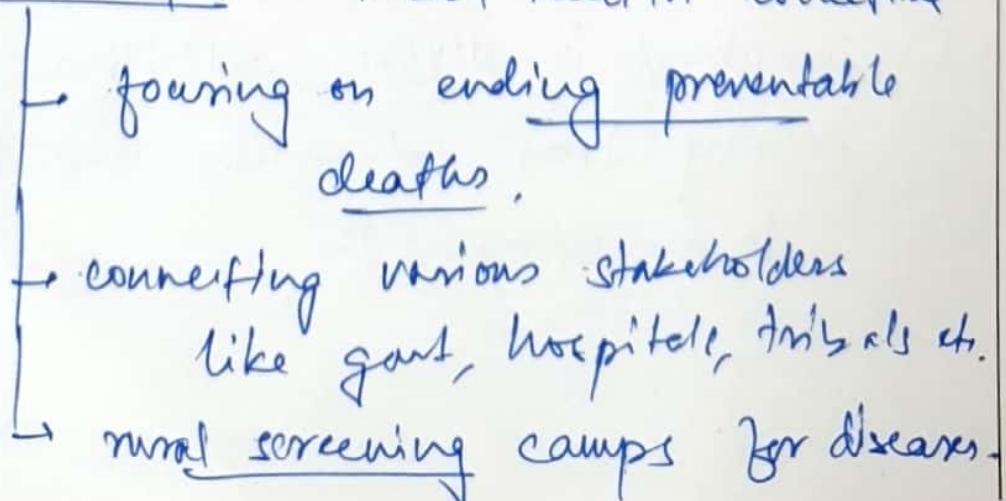
③ This rapport with the masses at grassroots level, combined with total dedication, has created significant changes.

Case studies

① Vaagdhara NRO - Rajasthan.



② Anamaya - Tribal Health collective



③ Madilu Sava Trust - Karnataka

- promoting tribal education through dormitory facility
- bring tribals into the mainstream by education & skill dev.

Issues with NGO

- ① MoTA → major irregularities and misuse of funds by NGO.
② charging tribals for treatment.
- ② foreign funded NGOs → anti-tribe activities & vested interest.
- ③ Proselytisation of tribals
- ④ Shila Ao Committee → NGOs tend to work in developed tribal areas.

Thus, there is a need to establish an accreditation & regulatory mechanism. And with the help of govt, NGOs should be adequately supported to "work with tribals" to boost the health & education parameters.

SECTION-B

Write notes on the following in about 150 words each:

10 x 5

Q.5 (a) Involvement of local communities in Forest Management

Joint forest management (JFM) is a partnership in forest management and protection between the forest department and local communities.

The concept was introduced in the National Forest Policy 1988

Salient Features

- ① Joint Forest Management Committees (JFMC) are established to ensure coordination between the department and locals and formulate plans.
- ② Promotes conservative techniques that are incorporated in daily lifestyle.
(eg) controlled grazing by Gaddi & Gujjar tribes prevent spread of wild grass.
- ③ Helps in the protection of habitat

and biodiversity.

④ Maldhari community in Gir

④ Ensures integration of traditional knowledge for wildlife conservation.

④ Lion population improved due to Maldhari.

⑤ In return, communities get the benefit of using minor forest produce (non timber).

⑥ JFMC provides training on animal husbandry, managing small enterprises, ecotourism $\Rightarrow$ employment.

⑦ In line with the FFA (2006) that provides for 4 rights.

⑧ Provides an example of living in harmony with nature.

Thus, JFMC not only helps in optimising forest use and ecosystem management, but also in sustainable development of local communities.

Q.5 (b) Tribe as a colonial construct

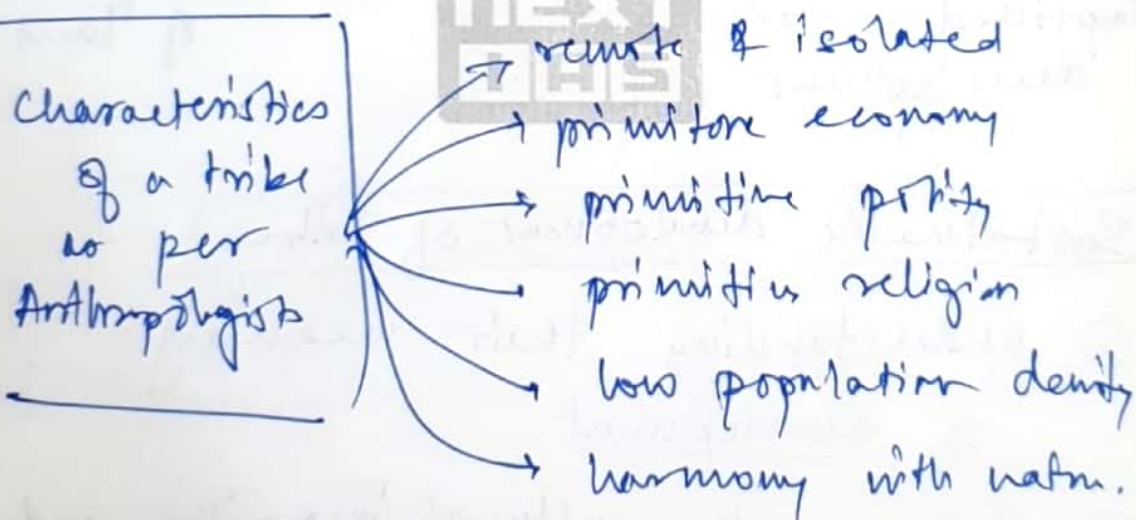
Going by the dictionary meaning, a tribe means any community with particular characteristics. The term was used in the above sense by British in their earlier studies.

Colonial construct

- ① Britishers used it to refer to a group. eg. Brahmin tribe of Travancore or Kayastha tribe of Bengal.
- ② The term was introduced into administration by (1901 Census) and fully expanded in (1931 Census).
- ③ It was during this period, that adjectives such as aboriginals, depressed, primitive began to be associated with the term.

④ Thus, tribe began to be seen as synonymous with the populations traditionally referred to as the Adivasis.

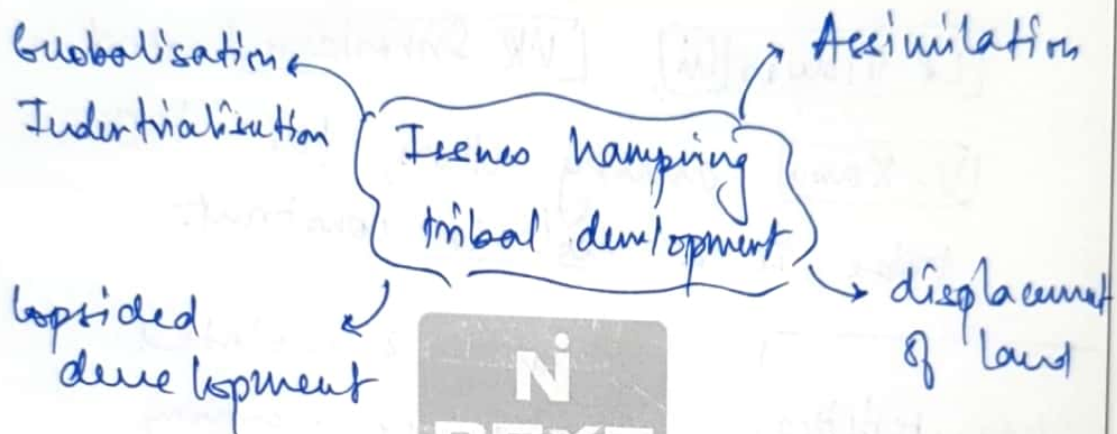
⑤ Hence, according to RS Singh, Prof LP Vidyarthi, VR Sinastana and V. Kansa among others, the term tribe is a colonial construct.



No community on Indian mainland exhibits all these characteristics fully. This is why, we do not take about tribe, but Scheduled Tribes as per Art 342 (1) of Constitution.

Q.5 (c) Sustainable Development of Tribes

Tribes have a particular way of life and unnecessary interventions can disrupt it.



Sustainable development of Tribes

- ① Understanding their meaning of development.
- ② Stopping the cultural imposition and rather promoting their gradual integration.
- ③ Prof BK Roy Burman emphasised on the new triangular forest policy →

- ④ Focusing on ensuring the basic standard of living is met through saturation of govt schemes.
- ⑤ → PM JANMAN.
- ⑥ Policy making based on the local needs and having them as part of stakeholders.
- ⑦ | Saxa Committee (2014) → better implementation of the PPA (2006).
- ⑧ Ensuring better health & education infrastructure and last mile connectivity.
- ⑨ Promoting SHGs, cooperatives and NGOs to help in the upliftment.
- ⑩ Use of Action Anthropology.

As per Dr BD Sharma, there is a need for us to reflect on our vision of development. Only when we connect with the pain of others, we can achieve inclusive & sustainable development. This requires Anthropological approaches.

Q.5 (d)

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 Indian context

- ① It has been observed in post-independence period.
 - ② Non tribal groups claiming or attempting to claim ST status to gain access to associated constitutional and legal benefits.
 - ③ Affirmative Action - mostly based on reservation.
- eg → Bujjars of Rajasthan (as per Yogesh et al.)
 → classified as OBC have been protesting for years to claim ST status and get reservation.

④ Identical nomenclatures of certain communities is also facilitating it. (eg → 12 Kammara communities)

in Andhra Pradesh.
→ both completely different social organisations and rituals,
→ Yet, caste based group is also getting ST certificates.

⑤ Modes → Retribalization (Surjit Sinha)

(eg → Gonds → Raj Gonds - now want ST status)
→ Desanskritization (DN Majumdar - Khasi)
→ Tribe caste continuum (TCC) via bogus certificates.
→ Administrative classifications
→ Tribalization (Dr Kati) - Jainsani Brahmins)

Therefore there is a need to halt this process to ensure genuine tribals get the benefits.

Q.5 (e) Christoph von Fürer-Haimendorf

Christoph von Fürer-Haimendorf was an Austrian ethnologist, who developed a fascination towards the culture of Indian tribes.

Background → professor at Oriental and African Studies of London.
→ retired as the chair of Asian Anthropology at London University.

Research and Fieldwork

- ① Spent ~40 years of life in studying tribal cultures.
- ② Fieldwork was based on tribes of North-east India, Central India & Nepal.
- ③ Studies included Nagas, Chenchus, Gonds, Sherpas etc.
- ④ He insisted on ethnographers to learn the language of the people being studied.

Publications

- ① Detailed ethnographies like "the Naked Nagas", "the Chenchus".
- ② Made films on tribes such as "The Land of the Gorkhas".
- ③ In his book, "Tribes of India: Struggle for Survival" (1982), he emphasised on the problems faced, their exploitation, poor govt policy.
→ proposed a development model supporting their isolation.

→ Haimendorf served in official capacity to the govt of NEFA and Hyderabad, acting as the advisor for tribes & backward classes.

Thus, Haimendorf was among the rare foreign anthropologists outside UK, USA that influenced Indian Anthropology.

Q.7 (a)

Critically assess the role of anthropology in rural development.

20

Anthropology is the holistic study of human beings, in totality.

As per David Mandelbaum (1980), the three hallmarks of Anthropology :-

- ① Holistic view
- ② Cultural relativism
- ③ Participant observation

↳ facilitate an in-depth understanding of every aspects of subject's life, with desired objectivity and empathy. This makes an Anthropologist the most suited to work for rural development.

Role in Rural Development

- ① Inspired by Robert Redfield, a number of Anthropologists conducted village studies in India in 1950s.
- ② Important ones include :-

- (a) SC Dube's Indian Village (1955)
- (b) AN Sinha's India's Village
- (c) Mekim Marriott's Village India.
- ③ Key concepts like Sansekritisation, Dominant Caste and Universalisation lansehialisation emerged from such village studies.
- ④ These works busted the book view on rural society and caste system.
- ⑤ They showed how the Indian villages were part of the wider society and civilisation and not mere little republics as had been established by colonial studies (Herry Main, Metcalf).
- ⑥ Andre Beteille, Oscar Lewis, Moris Opler among various others Indian Anthropologists played a huge role.

- ⑦ Anthropologists have not only helped illustrate the complex rural social life, but also trace the impact of (modern forces) and (globalisation) on Indian villages.
- eg → (Chand and Srivastava) (2014) study of Jangad village (MP)
- ⑧ Further, Anthropologists, through Applied and Action Anthropology, have provided policy makers key inputs for rural development programs.
- ⑨ For instance, one of the most important outcomes of early village studies was the need 'of (Panchayati Raj) institutions pan India.
- ⑩ Similarly, they have aided in impact assessment of govt policies like reservation, along with formulation

of village developmental plans.

(11) The use of Rapid Rural Appraisal and Participatory Rural Appraisal is immense.

Thus, Anthropology has been a harbinger of positive change in rural society.

Future Aspects

Angela P. Cheater has said that today, anthropology has become too not & too important to be left to Anthropologists alone. The need is to promote an Anthropological approach at all levels of administration, especially at the grassroot level, if we are to achieve inclusive rural development.

Q.7 (b)

"Decentralised and self-governance is essence of democracy." In light of this statement discuss the salient features of PESA Act of 1996 and its role in promotion of self-governance.

15

Based on Bhuria commission (1995), the Panchayat (Extension to Scheduled Areas) Act 1996 was enacted by the Parliament, to extend Part IX of Constitution to 5th Schedule Areas, with certain modifications.

Salient Features

- ① Any State Legislation on panchayats should be in consonance with local customary laws & traditions.
- ② Defines a "village" and mandates every village to have a Gram Sabha.
- ③ Gram Sabha to be the first point of contact for developmental projects and beneficiary identification.
- ④ Gram Sabha or Panchayat to be

consulted before any land acquisition
and resettlement.

⑤ More than 50% of total seats in Panchayat
and 100% seats of chairman to be
reserved for ST.

⑥ States to ensure that Gram Sabha
has power to control local resources,
MFP, sale of liquor etc.

Promoting self governance

① Better organise and represent themselves
in politic-administrative setup.

② Effective management of resources.

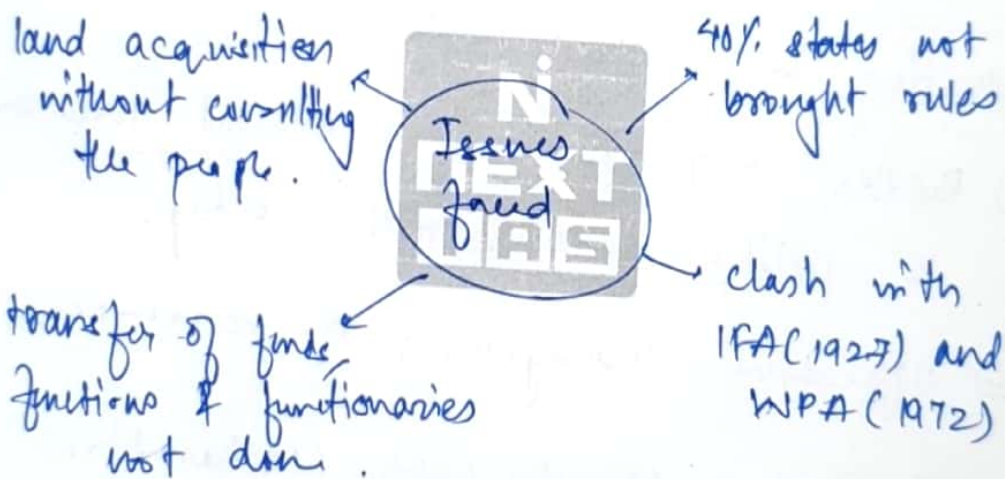
③ Grants of Mendha Lekha (Maharashtra)
through GS have the right to
collect and disburse bamboos.
↳ better livelihood.

④ Pullangi gram panchayat in Andhra
that includes Kondareddi (PVTG)

decided to stop the brewing and consumption of country liquor due to its adverse effects.

⑤ More awareness and able to protect their local interests.

eg- Niyamgiri case of Dongria Kondh



Recommendations → ① Passage of MESA Bill (2001).

② "Prior informed consent" to be implemented in letter & spirit.

③ PESA be started in conformity.

Only through the proper implementation of PESA, there can be a harmonious integration in democratic framework.

7 (c)

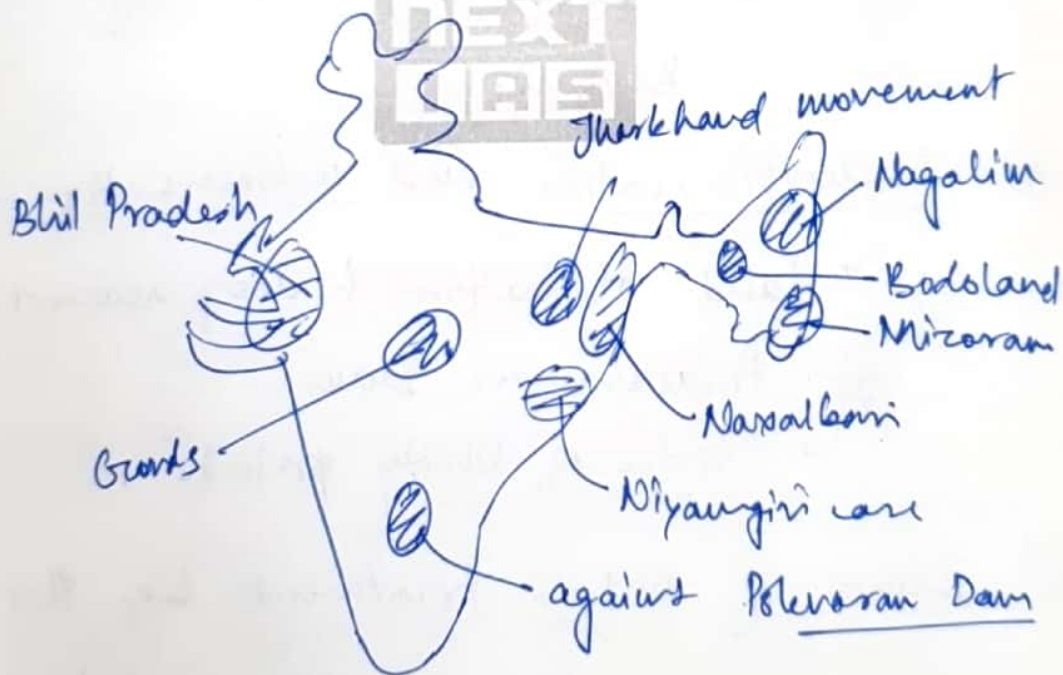
Classify the tribal movements in contemporary India in a regional perspective and analyse the contributing factors.

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Tribal movements manifest when a fairly large number of tribal people unite in order to protect or reform their identity and fight against perceived injustice.

Regional perspective



Contributing factors

① Historical experience in encounter with non tribals → leading to

their exploitation.

- ② Degree of exposure to and relationship with Hindu society
↳ discrimination and deprivation.

- ③ Demographic imbalance → due to huge influx of outsiders.

eg. Boaloland movement against Bengali.

- ④ Industrialisation and urbanisation
↳ land alienation & displacement.

eg. Polaranwan Dam
↳ State of Unity protests.

- ⑤ Sense of unfair treatment by the government. → feeling of betrayal.

eg. → Pathalgadi rebellion (Jharkhand)
due to govt's attempt to amend ~~tenancy~~ tenancy laws.

- ⑥ Cultural imposition and lack

of protection.

② Work balance demands

⑦ Cultural orientation and level of education → organised Naga secessionist movement by English educated elites.

⑧ Agrarian unrest and subsequent spread of communist ideology.

⑨ Naxalism.

⑩ Desire of regional elites to capture power.

Thus merely looking at as "Law and order" problem won't help.

The elite perspective and tribal centred approach with the help of Anthropologists, as per Prof LP Vidyarthi is the need of the hour. This will help tackle the issue that lie at the roots of tribal unrest today.

Q.8 (a)

Critically examine the various structural constraints in the development of education among Scheduled Tribes.

20

Article 46 of the Indian Constitution enjoins upon the State the responsibility of taking care of the educational interests of the Scheduled Tribes (STs).

Key Statistics

→ As per Census 2011, the literacy rate of ST is 59%. There has been a substantial increase in the last three decades from 16.3% in 1981.

→ But the gap with all India rate has reduced by just 5% in the same period.

Various Constraints

- ① Paucity of schools, materials and willing teachers.
- ② No use of tribal language while teaching → difficulty in understanding.

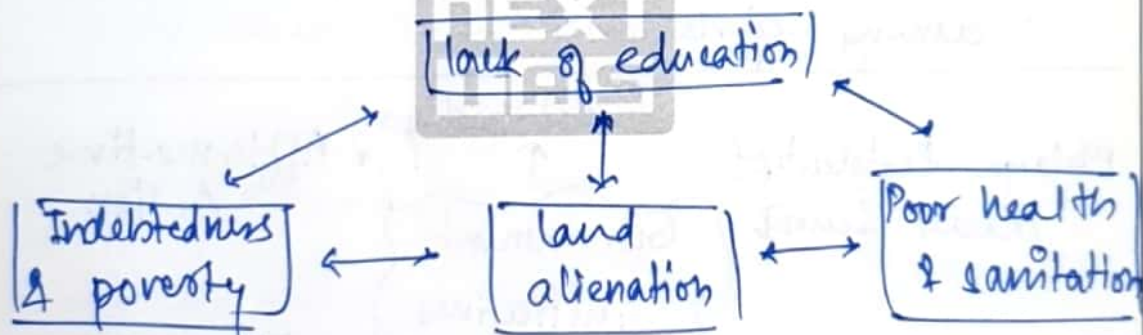
③ Cultural discontinuity between modern education and tribal world view.

④ Discrimination and social prejudice.

eg → Santhal boy beating to death in school for drinking water.

⑤ Corruption and exploitation in state run facilities.

⑥ Vicious cycle entrapment:-



⑦ Poor infrastructural connectivity to nearby schools.

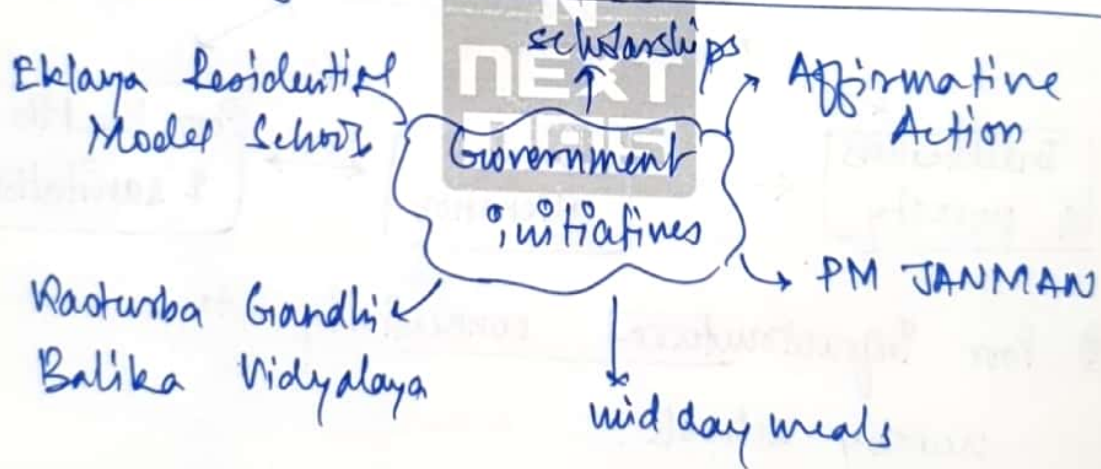
⑧ No incentive as lack of employment opportunities.

Case Study → Human Rights Watch (2014)

↳ In primary school in Sonbhadra (UP), all the Ghasiya tribal students were

made to sit in a single grade irrespective of their ages, that too separately from others.

↳ The teachers paid minimal attention to them, calling them dirty & big problem. This discrimination, combined with poverty has led to high drop out rates and low attendance, especially among girls.



Recommendations

As per Xaxa Committee (2014):-

- ① earmarking significant portion of Tribal Subplan (TSP) for improving school infrastructure and facilities.

- ② Recruiting local teachers, and setting up teacher training centres.
- ③ Greater gender focus and social mobilisation to encourage education of tribal girls.
- ④ In order to retain students :-
- i) Multilingual education - Model primer by Odiha.
 - ii) Inclusion of local cultural elements in curriculum.
 - iii) Provision of Hot breakfasts with mid day meal (Andhra Pradesh model)
 - iv) Celebrating festivals
eg. Birthday cake for students.

In this regard the [NEP 2020] is a step in the right direction, so that tribal education can help them understand the environment better and capacity to earn livelihood, solving most problems.

Q.8 (b) Discuss the concept of "indigenous people" in context of Indian tribes.

15

The term [indigenous people] was first defined in the [UN's ILO convention] on Indigenous & Tribal populations (1957).

→ 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.

[Indian context]

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 priestine 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 tribal claim association with their habitats not through documentation, but by a body of (sacred truths), that include folk culture, myths etc.
- ⑤ Many anthropologists, however recorded that although tribes may think that

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

⑥ From People of India Project,

RS Singh (1997) concluded that roughly 65% of tribes claim to be migrants and this perhaps is true for all our tribes.

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.

Q.8 (c)

GS Ghurye described Indian tribes as backward Hindus. Discuss the impact of Hinduism on tribal populations of India.

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Hinduism is followed by approx 90% of Indian tribes in one form or another. The proximity between Hinduism and tribes dates back to the days of Ramayana, due to the polytheistic nature of the two.

Two scholars like →

- ① GS Ghurye: tribal people as "backward Hindus".
- ② Prof LP Vidyarthi: tribes in India are practically Hindu.

Hinduism has never been a proselytising religion. Its impact has been mainly due to cultural contact and can be seen from the cases below :-

- ① Bhumij of Barabhum - Sunjit Sinha (1962)

↳ During the colonial era, the Bhunj came in contact with neighbouring Bengali Hindus. A process of Kshatriyisation began, with Bhunj adopting Hindu deities, beliefs and customs. They were soon accepted as (Rajput - Kshatriya). This led to their peasantisation & increase in social standing.

② (Gonds of Yavatmal) - (Prashant Bamsode (2015))

↳ Assimilation into mainstream has led to introduction of Hindu practice of (Dowry) among Gond.

↳ (Premarital sexual) relations, earlier freely pursued, are today subjected to stigma.

↳ Simple rituals replaced by complex Hindu ones, requiring money & services of priests.

- ③ Lambadi tribe of South India take services of Brahmin priests in marriage.
- ④ Study of Tharu tribe by Dr Sirohara & Khasa by Prof DN Majumdar points out that both tribes successfully converted into Kshatriyas.
- ⑤ Other visible impacts
- child marriage & gender disparity
 - poverty & exploitation
 - decline of youth dormitory (DN Majumdar)

Thus, there are both positive & negative impacts. In recent times, aggressive elements have been propagating Hinduism in the name of gharwapei (home coming).

The need is to prevent the tribals being caught in this form of great traditions and enforce their cultural autonomy.

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