

NEXT IAS



T-4/25

(To be filled by candidate)

Name of Candidate : PANKAJ PATLE (PT7P221105)

Roll No. : UAC24ANTN017 Date of Examination : 06/08/24

Mobile Number : _____

Exam Centre : Old Rajinder Nagar ☒ Online ☐

3hr

CSE (MAINS) TEST SERIES-2024

Test-04	ANTHROPOLOGY
Dated : 21-07-2024	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	20			
6. (b)	58	15			
6. (c)	61	15			
7. (a)	64	20			
7. (b)	68	15			
7. (c)	71	15			
8. (a)	74	20			
8. (b)	78	15			
8. (c)	81	15			
Grand Total					

Remarks

SECTION-A

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Write notes on the following in about 150 words each:

10 × 5

Q.1 (a)

Bases of tribal religion

Religion pertains to sacred things according to Emile Durkheim.
However tribal religion have huge diversity

① Animism - E.B. Tylor Belief in spirits. Every ~~thing~~ ^{living} has soul
e.g) Maler Gossaria (L.P. Vidyadhar)

② Animatism Bonga of Mundas
↳ supernatural power (R.R. Merser)

③ Totemism Linkage and clan relationship with bird or animal

e.g) Tiger in Apatani
~~was~~ ~~the~~ ~~clan~~ ~~symbol~~

✓ Exogamy ✓ Taboo on eating
✓ worship

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4) sacred grooves in spirit of forest eg) Devrai walis

5) Natureism max muller
eg) powers of sun, rain god

6) Fetishism → with specific object
eg) swords of Mundas

7) Hinduism = 90% of tribals
eg) Bhils

8) Christian → in Chasi, Mizo.

9) Buddhism → Lepcha, Bhotiya

Relevance ① Encroached by external world
eg) Missionary activities
② Breating of INIAS complex
development

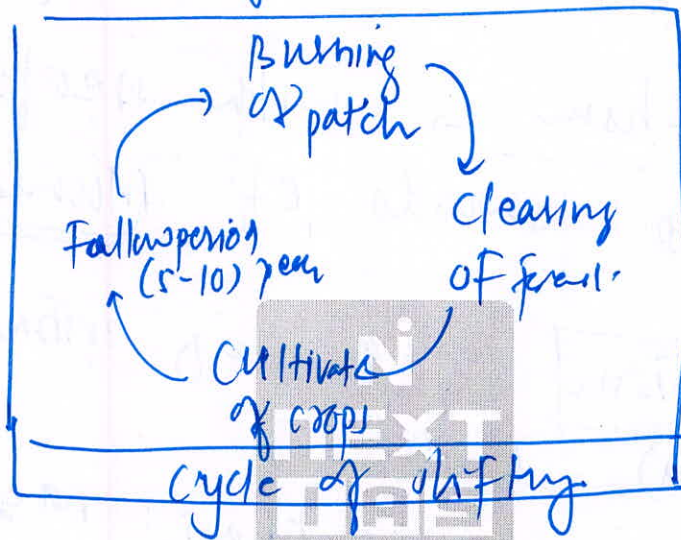
We need to holistically understand tribal world for culturally sensitive policies

Q.1 (b)

Shifting agriculture among Indian Tribes

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Shifting cultivation
refers to subsistence based ~~and~~
with alternate phases of
of cropping and fallow period

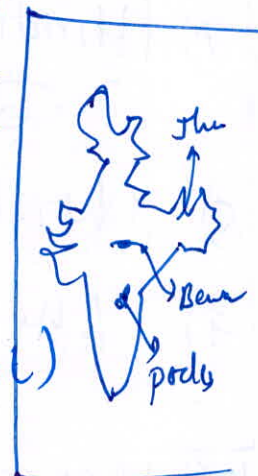


Names of

Podu (Andhra)

Bewar (M.P.)

Jhum (North east)



Features

- 1) simplistic technology of
Ho and sticks
- 2) scale small ~~scale~~ for
band of people..
- 3) Belief in non-fracture of
land eg) sahasra

4) Also, fallow period kept
for rejuvenation of forest

⇒ minimal division of labour

Contemporary
Relevance

1) Strict regulation on
shum cultivation (forest fire)

2) Climate change impact
↳ decreased fallow period

3) Encroachment of land forest
by outsiders.

4) North east → boundaries shared
with Myanmar, Bangladesh

Case study

Kondh, Khasias of Orissa
given coffee cultivation
on hills (Koraput) profitable
gave up shifting cultivation.

Shifting cultivation
in sustainable way should be
controlled rather than completely
banning it.

Q.1 (c)

Concept of Ethnic boundaries

Ethnic boundaries
Concept given by Fredrick Barth

Features

- 1) Segregation or Us vs them
- 2) Homogenisation and solidarity within boundary
- 3) can resist outsider and unity among ethnic people
e.g) Pakhtuns of Afghanistan.
- 4) differentiate others on basis of culture, food, habitat
- 5) often boundaries are drawn (constructed) for achieving larger political goal.
- 6) son of soil movement e.g) Mahatma

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Counter
view

primordial approach
by Clifford Geertz

↳ Biological origin

↳ Inherent features than
boundaries

Anthropological
Relevance

1) Basis for ethno-
nationalism

⇒ Kuki-Meitei
ca

2) Secessionist and rights
for sovereignty

⇒ Greater Nagalim

3) Cross the natural boundaries too

⇒ Code of paktunwali
peshawar

4) Political
game → Paul Brass communalism

Frederick Barth insights

helps to understand
dynamic interplay of
ethnic boundaries.

Q.1 (d)

Scheduled Area

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From Britishers forward
tracts (1919) Montagu chensford
scheduled areas emerge
Post-Independence 5th, 6th schedule

5th schedule areas

In states like Maharashtra, Orissa,
1) Chhatisgarh (10 states)

2) Tribal-Advisory Council for
self government

3) prohibit land eviction
without approval of GRAM SABHA

4) PESA 1996 give more autonomy

5) Governor report on scheduled
areas.

6th schedule Bardoloi committee

6) eg) Garo Khasi Jaintia
Jaintia, Garo Khasi Jaintia

1) Autonomous District
Council (ADC)

2) Customary rights

3) Ban on land purchase
outsiders

4) Governor role in applying central
law

5) 1) Non-submission of reports

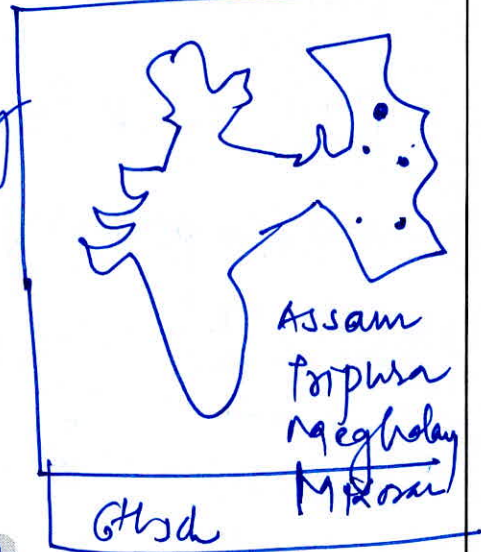
2) Benami transactions

3) Gram Sabha not consulted

Relevance

Ladakh is demanding
6th schedule status

Scheduled Areas
are symbol of "Adivasi Swaraj"
and must coexist harmoniously
to achieve vision of Amrit Kaal
2047



Q.1 (e)

Ethnoarchaeology as a research strategy

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Ethnoarchaeology
signifies reconstitution of
past culture based on
contemporary cultures.

Pioneer Lewis Binford study
of Nanaviti B.

Approach → General Comparative
→ Historical Continuity

As research strategy

① Perspective on past culture
↳ Megalithic study of Todas
by Padayya Burial
practices

② Understanding survival
↳ P.R.G Mathur Kerala
"Subhas Walimbe of
Kutti studies"

③ prehistoric Art - by Indira Gandhi
Mamau sangrakhaly Bhimbetha

④ Understanding pottery and art:
↳ pottery, bead making in Charbat
for Indus & Valley civilisation

⑤ Hunting gathering community
↳ For studying chenchen, Andam

⑥ Linguistic correlation - Asko parpala
dravidian language Indus valley script

Limitation

- 1) D.K. Bhattacharya says
probabilistic not deterministic
- 2) Over generalisation of fact
- 3) Underestimate diffusion.

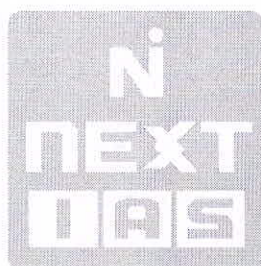
Yet, ethnoarchaeology
work like window and
provide soul and flesh to
skeleton of Archaeology
(D.K. Bhattacharya)

Q.2 (a)

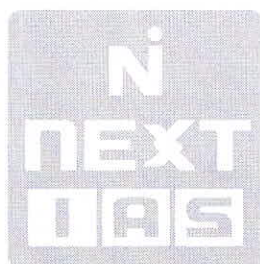
What are the major socio-economic problems faced by the SCs? Point out the criteria for diagnosis and suggest the remedial Measures.

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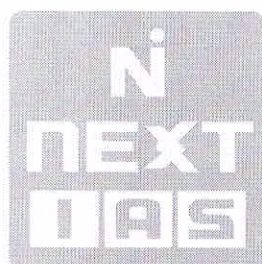


Q.2 (b)

Critically examine the concept of communalism and its relevance for multi-religious and multi-ethnic country like India.

15

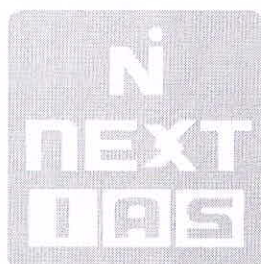
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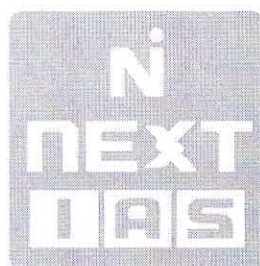


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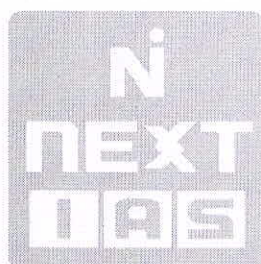


Q.2 (c)

Discuss the Significance of cultural and administrative factors in tribal development. 15

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Q.3 (a)

Critically assess the existing constitutional safeguards the plans and policies for tribal welfare.

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Tribal communities
forms 8.6% of population of country (2011 census)
There are 705 registered tribes.
Given the specific culture and features based on Tokue Committee tribals were classified

- 1) Geographic isolation
- 2) Primitive culture
- 3) Distinct from mainland
- 4) Shyness of contact

Constitutional safeguards

- 1) Art. 15 → prevent discrimination.
- 2) Art. 16 → equality in employment
- 3) Art. 25 → To follow own religion
- 4) Art. 29, 30 → protect the language
- 5) Art. 330 → Reserved seats in Lok Sabha
- 6) Art. 335 → education for tribals.
- 7) Art. 338 → NCST

Plans for tribals → 5th schedule areas

6th schedule areas
Mizoram, Assam, Meghalaya, Tripura,

- * PESA 1996 (Bhuria Commission)
- * Tribal sub plan (L.P. Vidyarthi Committee)
- * Integrated tribal development -

Policies 1) Forest rights act 2006
(for ownership right).

2) Decriminalization of Notified tribes
(Ayyenger Committee)

3) Health → Ayushman Bharat scheme
sickle cell prevention (2047)
element

4) Village development - Adi gram yojana.
(Budget -

5) Van dhan Vikas
(Livelihood MFP)

However, In this Amrit kal
some lacunas
75 yrs of Independence
are still there.

Critical appraisal

① Land alienation (not following gram sabha)
recom
→ Polavaram dam
eviction of Konda redies

② Non-submission of governor's report
(Bhuria Committee)

- 3) Ignoring and biased approach for titles eg) FRA 2006 42% claims accepted (NCST)
- 4) Health issues → 65% Anemic Women 15% ANC visit 59/1000 IMR (NFHS) data
- 5) Poverty → still faced 43% BPL (NSSO)
↳ loss of livelihood due to covid
- 6) Indebtedness → ^{Wala, goti (Saharaj)}
Bonded labour (Jhang) money lending
- 7) Diversion of DAPST Funds to others.
- 8) Environmental impact - climate change
Bakkharnals ladakhi no fodder for Cattles.
grand trunk road.
- 9) Andanese facing
Yet, some positives of policies
① Trifed collaboration with amrazon
↳ Dokra art of Tribal on global level.

- ② Van dham vikas yojana
↳ MSP for MFP
food park in Jagdalpur (Gond, muria)
- ③ Land titles → Chenchus
(FRA 2006) Nallamalla forest
- ④ Samatha judgement guidelines

Way Forward

- ① Blusiya committee → detailed approach
part of
Governor report
- ② Constitutional articles
not mere in letter but spirit
- ③ Vigyan Xaxa — GIS, GPS to
lifting rights of tribals
- ④ Idate of Commission — designated
DNT, 1952 govt reservation

•

Tribal Interest
needs to be National Interest
then only tribals can achieve
holistic development. Munger Committee

Q.3 (b)

"Tribals in India had never been isolated communities" Comment

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D.N. Muzumdar

defined Tribals having Territorial affiliation, Endogamy, distinct culture and group solidarity.

However, Colonial construct census 1931, showed tribals in primitive, animistic and Isolated communities (ethnocentric bias) who are lagging in evolutionary ladder (savage → Barbari → Civilised)

Tribals.

Yet, In Indian scenario Isolated tribals don't fit in framework.

1) G.S. Ghurye - Tribes are Backward
Hindus → worship of Shiva, festivals, custom

2) Thakkar Bappa supported this

3) Role in Independence →

Bissa Munda Rebellion, Alluri Koya followed mainstream freedom movements

4) Tribe caste continuum
(F.G. Bailey) Kondh origin
adopted caste factors -

Bhumij Kshatriyasation (Surjeet
Sinha)

↳ Hence not isolated but spectrum
and interaction

5) Little & great tradition

↳ Interacted with each other

eg) Saluno Festival → Rakshabandhan

6) N.K. Bore → Hindu methods
of tribal absorption.

7) Mutualism (Interdependence on village)

eg) Toda - pastoralism, Kusunda (Hanyu
to Nilgiri villagers).

8) Sacred Complex By L.P. Vidyarthi

↳ form basis of greater Indian
civilization

9) Health treatment and ethnobotany
Healing by tribal Shaman
eg) Bhuya of Gonds

(10) T.K.S. Singh too in People of India survey showed greater exchange at various levels.

Yet, some distinct features proce-

① Religion - Belief in spirits (Ancestor)
maler (NMA) complex

② Agriculture - Shifting cultivation.
e.g. Thum, Bewar, Jodun

③ Youth dormitories → S.C. Roy Dunkunya
Ghotul Gar

Gave rise to debate between
Assimilation (Ghurye) - Isolation (Verrier
Elwin)

However, middle path of

Total panchseel by J.L. Nehruji

was guiding light to develop

tribals on ~~their~~ own.
ther.

Q.3 (c)

Anthropological inquiry presents a holistic picture of complex realities about simple societies. Do you think this knowledge generated through anthropological inquiry can be useful for their welfare? Justify with examples. 15

SOL Tm vividly called
as action anthropologist preferred
for active role of anthropologist
for development—

Anthropological Inquiry about
simple societies

① Understanding the ecocensitive
Nature-Man-spirit approach
by L.P.
vidyarthi (Maler's) mutualism
on khallu (Jhum) and benevolence
of gossarya spirit.

② Tribe Caste continuum (F.G Bailey)
tribes not isolated but
interaction with mainland caste.

③ Economic system Kast polyani
great transformation.

↳ Alternate picture of substantivism
has embedded in kinship

④ Understanding Religion Belief
↳ Bongaism (Mana) power of Munda
Totemism (Tiger) / Waghoba warli

⑤ Taboos → stigma around menstruation
↳ eg) Menstrual Hut outside
village → Grand women

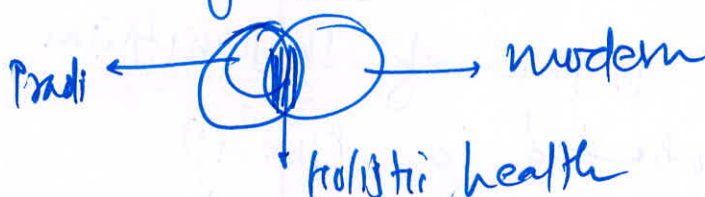
⑥ Health → evil spirits and
dependant on Shaman to heal
↳ Bhumba in Korku
ethno medicine (P.C. Joshi)

⑦ Institution: ① Political
↳ Khasi - Siem, Pasha Raja (Santhal)
Month dormitory → S.C. Roy (Dhankwaria)
Ghotul gonds

Using for welfare

① Political upliftment → PESA 1996
5th, 6th schedule (Bhurjagom)
(protecting customs)

② Integrated Health eg) Abhay Baij
Council



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- ③ Policy making eg Tribal sub plan
Based on L.P. Vidyarthi Task force
- ④ opposing unjustified evictions, Rehabs.
eg Anita Ravishkar (In the Bellay
of river
(Sardar Sarovar))

⑤ Cultural Relativism to understanding
tribal perspective eg P.K. Bhownick
Lotha tribes

⑥ Etic Approach → development
suitable to them. eg Koraput Coffee
(trifed) helped stopped prod. cult.

Yet, Some limitations →

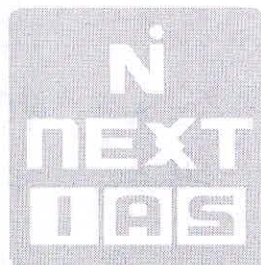
- ① More focus on data gathering
- ② Manipulation by NGO (eg groups)
- ③ Etic and objective findings
- ④ over dependence on govt. donation.
restrict impartial action

L.P. Vidyarthi As said by
Anthropologist can
be social doctor and engineers
for tribals should be our
guiding light.

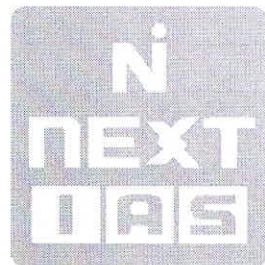
Q.4 (a)

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

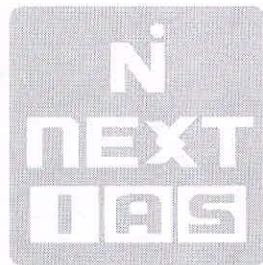
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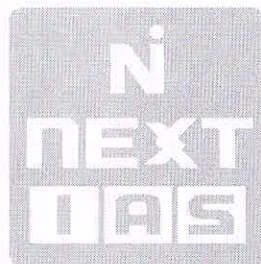


Q.4 (b)

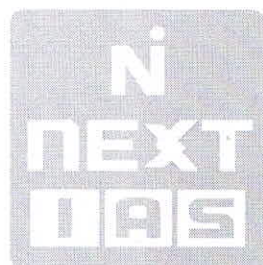
Due to modernisation, urban industrialisation the extended kinship bonds had broken down and nuclear family had emerged as main alternative." Discuss various consequences of this change in context of Indian tribes.

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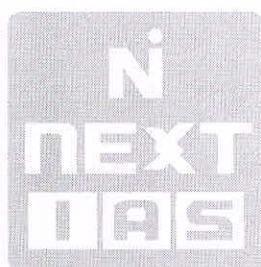
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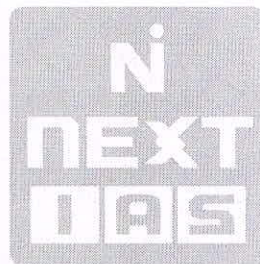
Q.4 (c)

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

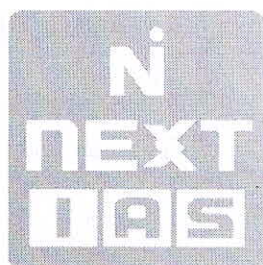
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SECTION-B

Write notes on the following in about 150 words each:

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Q.5 (a)

Involvement of local communities in Forest Management

BK Royburman committee
advocated for tribal involvement
in forest management

Based on Nature-Man-plot
complex and deep ecology
Stewardian approach

Basic tenets

- ① Preserving Forest as belief
in ancestor worship, spirits
e) Sacred groves demibura
- 2) Totem belief → Taboo on
hunting, protect for
poachers
e) tigess apatani
- 3) sustainable utilisation against
over exploitation

4) Rejuvenated approach than complete utilisation
↳ eg) Fallow period in Jhum culture
podu in Andhra Koyas

5) Cultural sensitive towards forest (emic approach)

Case Study] ① Chenchus were involved as forest guard of Nallamadda forest -
↳ dual objective employment and forest p
② Sahasra as Chetna Mitra kuno.

local committees
can act as patron and
guardian of forest regime
as shown in FRA 2006

Q.5 (b)

Tribe as a colonial construct

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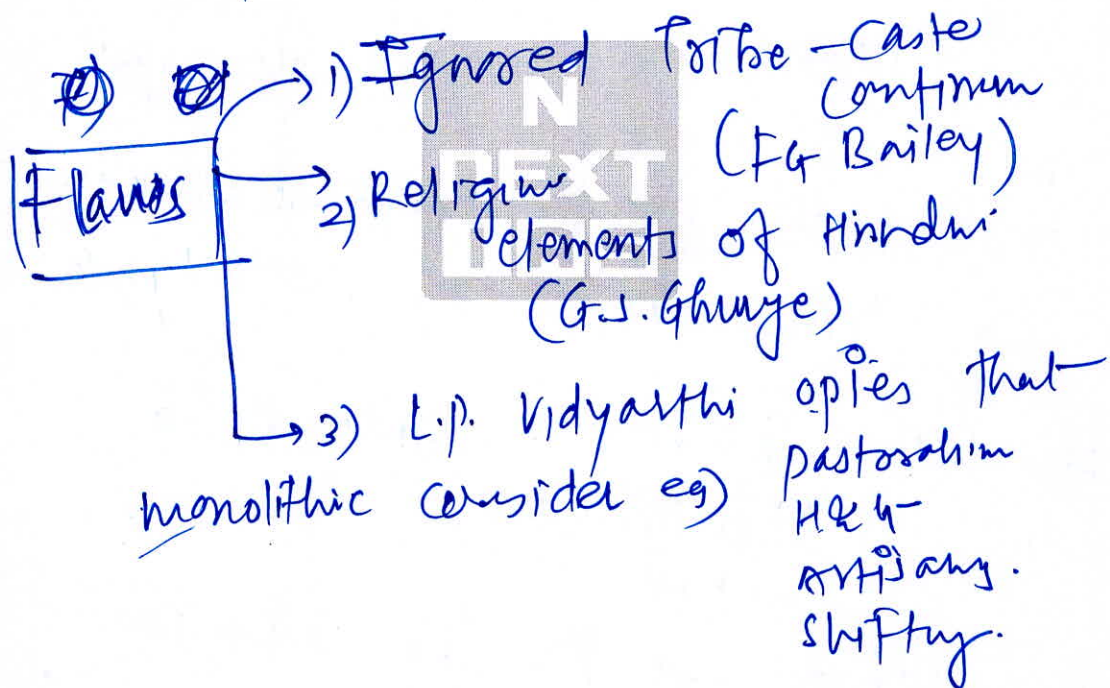
1931 census "tribe"
term utilised by britishers
Despite having diversity
tribe were bounded as
uniform, stagnant entity

Tribe as colonial construct-

- 1) Based on ethnocentric
bias of savag → barbar → civil
(Tribe) (K.H. Morgan)
- 2) Essentialism principle used
for geographical remoteness
- 3) Stereotyping of culture
e.g. youth dormitory as sensual
or sexuality
- 4) Religions → Belief in Animism
ignoring other forms

5) Racial prejudices and white man's burden to civilise them

6) Administrative category to segregate and further exploitation in forest policies



Tribe today stands as scheduled tribes for Administrative purpose (Art 366)

Q.5 (c)

Sustainable Development of Tribes

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Tribes have faced exploitation since colonial rule by breaking of cultural m by Britishers.

However, In Today's Globalised World, Tribal needs visionary and long term development

- 1) Embedded in kinship and ecocentric
↳ NMS Complex of LP vidyarthi
- 2) self governance PESA 1996
(Bhuiya law)
- 3) Livelihood — Kandhan Vikas Kend
↳ development based on forest produce
ca) food park in Jagalpur
Gonds Bastar
- 4) Education — primary school
Odisha

5) Culturally sensitive

→ 6th schedule in Assam,
Meghalay
Tripura
Mizoram

6) Joint forest management
→ sacred groves.

7) ~~Land~~ land acquisition (Gram Sabha)
[LAAR 2013] ^{Amel} JAMARA Jigul

8) Cultural eco tourism

→ Uttarakhand govt.

9) Sports → shooting, Archery

Guiding light - Tribal panchsheel.

development not
merely materialistic upliftment
rather substantiated in kinship
culture as stated by
Karl Polanyi (Great Transformation)
1944.

Q.5 (d)

Pseudo tribalism

Candidates
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Adopting tribal culture,
way of life and practices
for exploiting benefits of
scheduled tribe & called
as pseudo tribalis S. Kali

Methods

- 1) occupying abandoned tribal huts eg) Susjeet Siba Bastar
- 2) Adopting surnames and food habit eg) Andhra Reddy, Konda Reddy
- 3) forging the documents under Art 342
- 4) Marrying the tribals eg) Jannar Banwar area by DN Mujumdar

5) worship of tribal temples
↳ eg) Orissa.

Way to tackle

- 1) Bhuiya committee — documentation
strict guidelines
- 2) virginity tax — strict punishment
of pseudo tribals
- 3) Making digital library and
involving Gram Sabha for
identification.

pseudotribalism
depicts manipulation to snatch
rights of genuine tribals.
Hence, action must be taken
with updated criteria.

Q.5 (e)

Christoph von Fürer-Haimendorf

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C.F. Haimendorf was
distinguished anthropologist
originally from Germany

Contribution

- ① North eastern tribals study
e.g. Naga headhunting
- 2) Studied ethnicity and
secessionist movement
↳ suggest stakeholder involvement
- 3) studied Nepalese society too
- 4) Advocated for tribal rights
and fought against
oppression of Britisher

- 5) Action Anthropology
↳ Haimendorf Land patta
in Nizam Andhra
eg) Gonds
- 6) promoted cultural relativism
and emic approach
- 7) staunch supporter of
self governance and
tribal autonomy
- 8) studied kinship changes due
to displacement and migration
still today revered → statue of him in Tetangur
C. Haimendorf is
landmark figure in Anthropology
He showed how it can
be used to tribal welfare

Q.6 (a)

With suitable examples, describe the impact of displacement on the health and nutritional status of the tribal communities.

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As said by prof
L.K. Mahapatra land is ~~has~~ not
merely place of residence but basis
of tribal existence and attached culture

After independence.
45% of evicted population is of
tribals (Kandamishra) study.

As said by (Michael Cernea) World Bank
Health and food security are
significant impact of displacement-

Impact on health

① Ageing (Sahariya Tribe, M.P.)
↳ due to telomere reduction
of life expectancy was observed

② Abhay Bang Committee has
said that Mental health, stress
are emerging in tribals
due to breaking of harmonious living
⇒ Gonds in Jhargadh Gadchodli
Steel project

- ③ Sexual transmitted diseases
 ↳ due to poverty, lack of finances trapped in trafficking
 eg) syphilis, gonorrhea
- ④ Commodification and cultural control
 eg) Jarawas of Andamans facing immunity catastrophe as not yet ready
- ⑤ Respiratory disorder (Dhebbhar Committee)
 ↳ eg) Bronchitis, pneumonia in Mining areas of Santhals
- ⑥ Water borne disease due to industrial effluents, sewage.
 eg) Copper plants in Kerala (Idukki) Tiruvananthapuram.

Impact on Nutritional Status

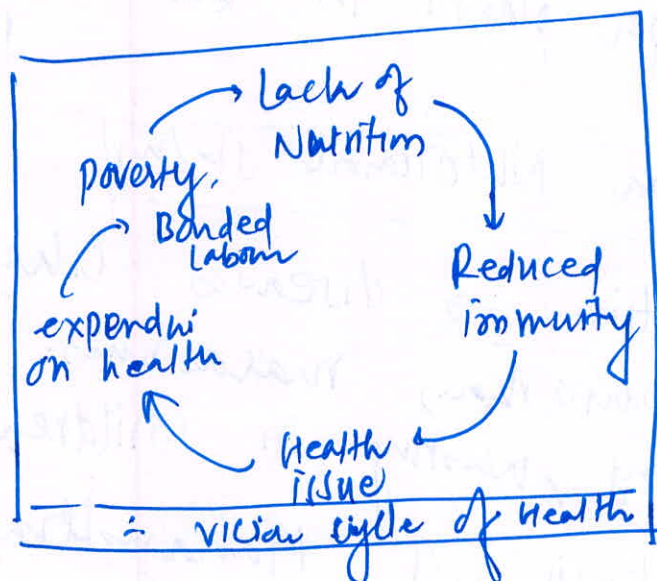
- ① Malnutrition → diseases like kwashiorkor, marasmus.
 ↳ Stunting, wasting in children
 eg) Kolhans of Maharashtra
 Muria gonds of Bastar

② Anemia — 65% in tribal women
eg) NPHI-5
eg) Kondhs of Orissa.

③ PVTG are more vulnerable
for premature death
eg) Shompens of Nicobare.

④ Amita Baviskar Study
↳ on Narmada Sardar Sarovar
dam → women faced
osteoporosis, mental health and
weight loss due lack of food

⑤ loss of fodder → eg) Gaddi
tribals in Chamba (Hajoli Hydropony)
↳ lack of nutrition.



Way aheadAbhay Bang Committee

- ① Integrated Health approach with ethnomedicine, shaman healer and modern
- ② Arogya mitra in tribal areas with sensitization
- ③ strong referral system and enhanced 1st Health Card for seamless treatment
- ④ Land for land rehabilitation (Dheebhar Committee)
- ⑤ B.K. Roybursman (Joint forest management)
- Case Study — Chenchus were made forest guard in Nallamalla prevent eviction.
- ⑥ Data and Codification of Tribals
- ⑦ Using Food security act (2013) millet based diet eg) Zingura added in H.P.

Holistic healthcare with cultural relativistic focus on endemic disease care tackle health issues.

Q.6 (b)

"Forces of change both indigenous and exogenous, has serious implications on the lifestyle and culture of tribal communities." Elaborate with suitable examples from Indian tribes.

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Iron curtain of
tribals was broken with
Advent of British colonisers.
and tribals faced devastating
~~exogenous~~ changes.

Exogenous changes

① Missionary activities — eg) ~~Mizos~~ Santhals
↳ Adopted Christianity
positives — gave up ~~foetide~~ education, music,
negatives → fevers in communities
(Haemondorf)

② Globalisation

↳ From Subsistence to formalism
↳ Advent of outsider money lender
eg) Thakur tribes Punjab settlers

③ ↳ Health impact disease of
modernity

↳ decreased youth domesticity
eg) Ghotul in Gonds
Chankhaya.

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- ② Industrialisation Industrial Nationalism
by L.P. Vidyarthi eg) Jamshedpur
santhals
- ↳ Capture of tribal land
 - ↳ taking up tribal lifestyle (pseudo tribalism).
 - ↳ decreased animistic religion of tribals
 - ↳ livelihood from nature based to labourers in industry

Indigenous forces

- ① Tana Bhagat movement
 - ↳ Giving up liquor addiction and witchcraft in Chhota Nagpur plateau
- ② Tribe-caste continuum (Barley) ^{E.G.}
 - ↳ Kondh (caste elements).
 - ↳ Kshatriyasatva of Bhuij
- ③ Parochialisation and great tradition
 - ↳ taking up outside church festivals, rituals

④ Tourism → commodification of tribes
↳ evicted from land
gave up hunting and dependent
on money

⑤ Health utilizing PHC, CHC for
treatment

eg) Prakash Amte in Gadchiroli
Hemalkasa.

Today tribes are on
crossroads of modernity. As
aptly put by V.K. Shrivastava
this is the age of hope &
despair, era of light and ~~high~~ darkness
we need to balance development
while preserving tribal culture.

Q.6 (c)

Critically examine various changes in tribal governance during pre and post independent India. What is more needed for their holistic development? Suggest. 15

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With rich resources of (timbers) in tribal areas, Britishers broke the Iron curtain of thousand years to exploit tribals.

Pre - Independence

① Forest Policy (1865)

- ↳ Restricted entry into forest
- ↳ Ban on grazing and collecting forest produce

② 1885 - teak plantation

- ↳ continued exploitation
- ↳ Formalisation of economy
- ↳ Res zones of forest core and buffer.

③ 1927 sanctuary and Ban on hunting

- ↳ Incentive to missionaries

④ ~~1857~~ 1871 - colonisation of tribes
eg) Bawana, Rayan

~~APR~~Critical appraisal

- ① Broke the nature man spirit complex
- ② Vanished cultural institutions
eg) youth dance
- ③ factions in tribals. converts and naxals
eg) Khasi, Mizo
- ④ Moneylenders (Diku) entry in forest
Bonded labour trap. Indebtedness.
- ⑤ Loss of land rights

Post independence

- ① 1952 → Maintained restrictions
↳ classify core and Buffer
↳ Ban on hunting
↳ eviction & displacement of tribals.
eg) Maharadi dam
- ② 1985 (B.K.) Roybhusan committee
↳ Advocated Joint forest management
↳ Right of tribals to collect minor forest produce
- ③ 1953 - de notified tribe
(Ayyangar committee)

③ 1996 (PESA) Panchayat Commission
↳ democratic and self
governance in 5th schedule
areas.

④ 6th schedule (Bordoloi)
Assam, Meghalaya (Khasi, Jaintia
tribes, Mizoram (Chakma)
(Jaintia)
↳ self governance

⑤ FRA 2006 → Gave ownership
rights, land titles.

Yet, limitations

- ① Gram Sabha not consulted
- ② Legal claim accepted (41.1%)
- ③ Land alienation of tribals
- ④ Moneylending eg) Hali-Jay
illegal goti-chhaya
- ⑤ Exclusion from policy making

Hence, As Munger
Committee puts "Tribal interests
should be national interests"
then only tribals can
achieve equitable and
holistic development.

Q.7 (a)

Critically assess the role of anthropology in rural development.

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Anthropology studies Human beings in totality in time and space. Yet, As ISO/ Tax puts Anthropology not merely academic subject but action oriented discipline can be used for development

Role of Anthropology in Rural development

B.K Roy burman
strength of Anthro $\begin{cases} \rightarrow \text{Cultural Relativism} \\ \rightarrow \text{Holism} \\ \rightarrow \text{Felt need} \end{cases}$
Bed rock of development approach

① Community development program
↳ S.C. dubey role in I.P. villages
Cultural accepted practices

② Debunking myths

ca) Village republic of Metaph
debunked by Field work MN. Shivdas

③ Understanding dynamic interplay

↳ Sanskritisation by M.N. Srinivas
Where adoption of culture of
high castes by lower castes

④ Gender perspective →
Leela dubey study of
matrilinal

5) Panchayat Raj and politicisation
↳ emancipation of lower
castes (Christoff Jefferlot)
silent revolution.

⑥ Advisory to NTTI Ayodhya
For village development

⑦ Agrarian relations

↳ A.K. Vaswani study on
Farmer suicides

↳ Vandana Shiva seeds of
suicide ^{GM} seeds

⑧ Natural Zero budget farming

↳ Odisha villages
Coffee Koraput
↳ prevented migration

⑨ Exploring Impact of Globalisation
↳ Breating of Jajmani system
(Olfert & Simpson Bisipara)

⑩ Health → Formulating PHC, CHC
policies as Abhay Bang

⑪ Co-operative and Self Help group
↳ self sustainable (MAVIM)
Kudumbashree.

⑫ Linguistic saving endangered
language, folk culture
↳ pojendra singh work on little traditions

However, some limitations

① Lack of funding from government
for fieldwork

② often recommendations not
accepted.

③ FcRA regulation on NGO
funding
Limits impact.

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- Wrap ahead
- ① Involving Anthropologist in policy making
 - ② Holistic research fieldwork and modifications based on relativism
 - ③ Accepting Emic perspective of Anthropology

Anthropology can
play role of social doctors
and engineers said by
[prof. L.P. Vidyarthi].

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.

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On Recommendations
of Bhuria Commission PESA
was enacted in 5th schedule
areas.

Based on Tribal panchsheel
self governance was accepted
of tribals.

Features of PESA Act 1996

1) Constituted of TAC (Advisory
Council)
26 members.

2) Governor Role -

- ✓ Making detailed report
submitting president.
- ✓ deciding on laws applicable
to tribal areas.
- ✓ prevent transfer of land
to outsiders
- ✓ Make special provision
for Administration

- 3) Gram Sabha consultation on land acquisition and majority needed
- 4) proper framework for Rehabilit
- 5) ownership of Minor forest produce
- 6) Joint forest management (sacred grooves)

Impact case studies

- ① Gadchiroli Bamboo MFP (2 crore)
(Gonds) turnover Doraji tofa leader
- ② Prevented eviction of tribals
↳ orissa TPOSCO
- ③ Baiga in Forest residence
- ④ Van-dhan vikas kendras
es) food park in Jagdalpur Bastar
- ⑤ Primer schools in Orissa.
- ⑥ SHG and cooperative (Honey, Gum)
↳ Gurjan cooperative.

some loopholes

x) Bhuria Commission

① Gram Sabha not consulted

② Non submission of reports
by Governor

③ Poor rehabilitation eg)
Kenda reddie given barren land
polavaram

④ Eviction of tribals
eg) Sahasija (Kuno M.P.)

Recognising tribal
rights over Jal, Jangal jamin

We can further enhance

"Adivasi Swaraj" in Amsit kal
of independence.

Q.7 (c)

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

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Tribals often face
existential crisis with primacy
of ~~economy~~ over ecology
and response through their
movements

Classifying tribal movements

Based on parameter of

K.S. Singh

① Regional demands —
Demand of Bhill Pradesh
Tipraland for tribal states.

② Ethnic movements

↳ demand of Bodos in Assam
dargeeling in Bengal
over fear of majority

③ Secessionist movement

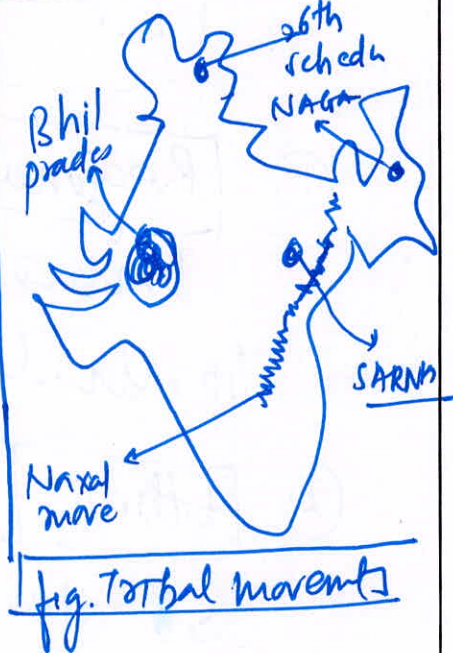
ethnonational movement
to have sovereign state
eg) Greater Nagalim.

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- ④ Demand of Self governance
6th schedule in Ladakh
for own development
- ⑤ Religious demand = Sarna
religion code by Mundas, Santals
- ⑥ ~~and~~ Naxal movements
in Red corridor of
Chhattisgarh, Orissa, etc.

Contributing factors

- 1) Underdevelopment
and outsider impact
↳ Regional state
Jharkhand from Bihar
- 2) Ethnic clashes
↳ Kuki - Mizo
- 3) Issue of Jai-jangal-jameen
(Naxal movement)
- 4) Ethnonationalism with foreign funding
↳ Greater Nagas



- ⑤ Religious assertion and prancing
missionary and self Impact
↳ SARN Code

Way
ahead

- ① MN Shrinivas — filling
developmental deficit
- ② B.K. Roychoudhary — Recognizing
Forest Ownership
- ③ Bhuria Commission — PEA
↳ self governance

~~④~~

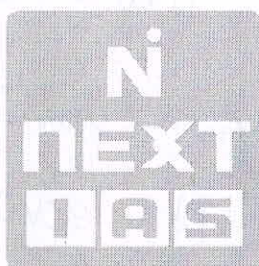
tribal interest
needs to be National interest
for holistic development of
tribals (Mungetar Committee)

Q.8 (a)

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

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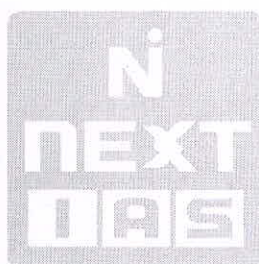
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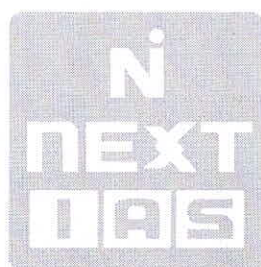
Q.8 (b)

Discuss the concept of "indigenous people" in context of Indian tribes.

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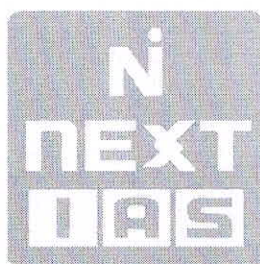


Q.8 (c)

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

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SPACE FOR ROUGH WORK

