

NEXT IAS

(To be filled by candidate)

Name : AMIT MEENARol No. : OAC24ANT029 Date of Exam : 28/08/2024

Mobile No. : ...

Exam Centre : Old Rajinder Nagar ☐ Bhopal ☐ Jaipur ☐
 Mukherjee Nagar ☐ Prayagraj ☐ Online ☒

CSE (MAINS) TEST SERIES-2024

Test-08	ANTHROPOLOGY
Dated : 25-08-2024	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.***DELHI CENTRE:****Old Rajinder Nagar:** 27-B, Pusa Road, Metro Pillar no. 118, Near Karol Bagh Metro, New Delhi-110060 | Ph: 8081300200**Mukherjee Nagar:** 1422, Main Mukherjee Nagar Road, Near Batra Cinema, New Delhi-110009 | Ph: 8081300200**BHOPAL CENTRE:** Plot No. 46 Zone - 2, M.P Nagar, Bhopal - 462011 | Ph: 8827664612, 8081300200**JAIPUR CENTRE:** 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: 9958857757E-mail: info@nextias.com | www.nextias.com

(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:

The first observation was made on 1st August 2023 at 10:00 AM. The second observation was made on 2nd August 2023 at 11:00 AM. The third observation was made on 3rd August 2023 at 12:00 PM. The fourth observation was made on 4th August 2023 at 1:00 PM. The fifth observation was made on 5th August 2023 at 2:00 PM. The sixth observation was made on 6th August 2023 at 3:00 PM. The seventh observation was made on 7th August 2023 at 4:00 PM. The eighth observation was made on 8th August 2023 at 5:00 PM. The ninth observation was made on 9th August 2023 at 6:00 PM. The tenth observation was made on 10th August 2023 at 7:00 PM. The eleventh observation was made on 11th August 2023 at 8:00 PM. The twelfth observation was made on 12th August 2023 at 9:00 PM. The thirteenth observation was made on 13th August 2023 at 10:00 PM. The fourteenth observation was made on 14th August 2023 at 11:00 PM. The fifteenth observation was made on 15th August 2023 at 12:00 AM. The sixteenth observation was made on 16th August 2023 at 1:00 AM. The seventeenth observation was made on 17th August 2023 at 2:00 AM. The eighteenth observation was made on 18th August 2023 at 3:00 AM. The nineteenth observation was made on 19th August 2023 at 4:00 AM. The twentieth observation was made on 20th August 2023 at 5:00 AM. The twenty-first observation was made on 21st August 2023 at 6:00 AM. The twenty-second observation was made on 22nd August 2023 at 7:00 AM. The twenty-third observation was made on 23rd August 2023 at 8:00 AM. The twenty-fourth observation was made on 24th August 2023 at 9:00 AM. The twenty-fifth observation was made on 25th August 2023 at 10:00 AM. The twenty-sixth observation was made on 26th August 2023 at 11:00 AM. The twenty-seventh observation was made on 27th August 2023 at 12:00 PM. The twenty-eighth observation was made on 28th August 2023 at 1:00 PM. The twenty-ninth observation was made on 29th August 2023 at 2:00 PM. 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SECTION-A

Write notes on the following in about 150 words each:

10 × 5

Q.1 (a) Reference Group and Social Mobility

The concept of reference group was originally given by Hayman. It was then developed by RK Merton.

→ At times, some or all members of a group may conform to norms of a different group than they belong. The group with which they want to be identified with becomes their reference group.

→ Sorokin defines social mobility as "transition of individual or social object or value treated by human activity from one social position to another."

Reference group and social mobility

↳ Social mobility is based on the reference group being emulated and then being accepted as part of it.

<u>Reference group</u>	<u>Social mobility</u>
① Dominant caste/ Upper caste	Sansekritisation (MN Srinivas)
② Westernised society	Westernisation
③ Lower caste	Deanskritisation (PN Majumdar)
④ Tribes	Tribalisation / Pseudotribalism (L L Kati - Jansar)
⑤ Kshatriya	Kshatriyanisation (DF Pocock)
⑥ Rajputs	Rajputisation (Surjit Sinha)

Thus, the concept of reference group has been instrumental in examining social change and mobility in India.

Q.1 (b) Debate on phylogenetic status of Ramapithecus

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In 1934, (Lewis) discovered some
broken ~~teeth~~ and parts of broken
jaws in Bilaspur district.

(Name) → Ramapithecus (Rama's Ape)

(Time span) → middle of Miocene period
(around 14-8 mya)

(Physical Features)

① Skull → small jaw with reduced
snout
 ↳ U shaped dental arcade.
 ↳ large incisors
 ↳ thick enamel.

② Post cranial → sufficient limb
 usability to swing.
 ↳ size nearly of Orangutan.
 ↳ tendency towards bipedalism
 but not concluded.

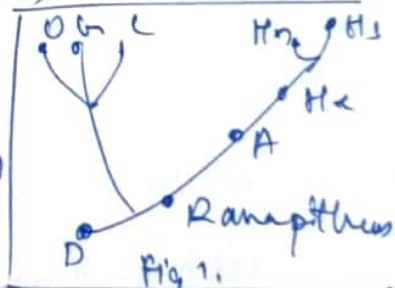
Debate on phylogenetic status

① General characters were found to be different from Dryopithecus and similar to certain hominid features.

② Later evidence suggested Ramapithecus showed absolute similarities with Dryopithecus sivapuri clubbed into new genus Sivapithecus.

③ Until 1980, it was believed that in the direction of evolution of humans away from apes, Ramapithecus was the first link (Fig 1.)

④ There have been proven wrong. Now Ramapithecus is genus Siv, was possibly an ancestor of Orang, with evolutionary lines of human & ape separating around 6-8 mya. (Fig 2)



NEXT IAS

ANTHROPOLOGY | CSE (MAINS) TEST SERIES-2024 | TEST-8

Page 8

Q.1 (c)

Culture Ecology and NMS

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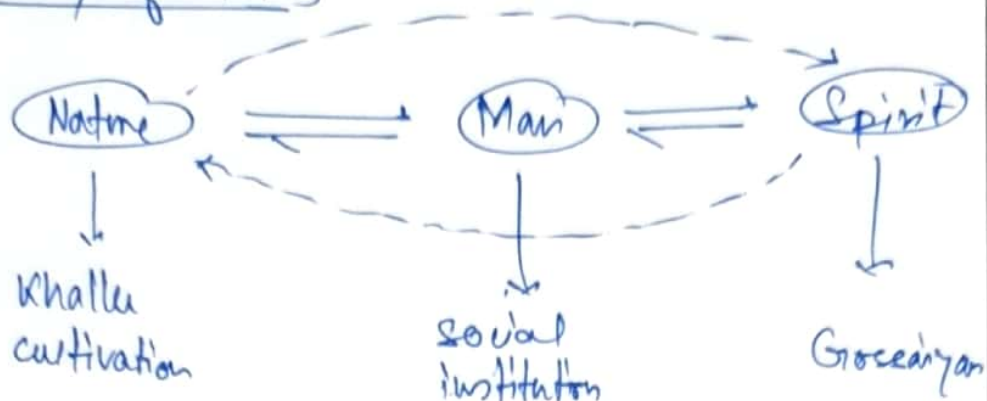
The concept of Nature Man Spirit (NMS) complex was given by Prof [L. Vidyarthi], based on the [cultural ecology] approach of [Julian H. Steward].

[Cultural ecology] → represents the way in which cultural change is induced by adaptation to the environment.

→ established environmental determinism of culture.

→ Study of [Shoshone Indians].

[NMS complex] → given in "The Maker"
↳ system arising out of human's close interaction with and dependence on nature, and in their belief in the spirit world.

Study of Males

Prof PK Singh revisited Males and came up with a formula:-

$$\left[\frac{(\text{technology}) \times (\text{cult}) \times (\text{man's dependence on man})}{(\text{man's dependence on god})} = \text{constant} \right]$$

→ It thereby attempts to understand the adaptation of cultural institutions with local environmental conditions.

Relevance → Deep ecology
→ sustainable tribal development
eg. Miyangini - Vedanta can.

Thus the concept of NMS Complex is of great utility in applied anthropology.

NEXT IAS

ANTHROPOLOGY | CSE (MAINS) TEST SERIES-2024 | TEST-8

Page 10

Q.1 (d)

Gender and customary law

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Please provide
a framework
& content



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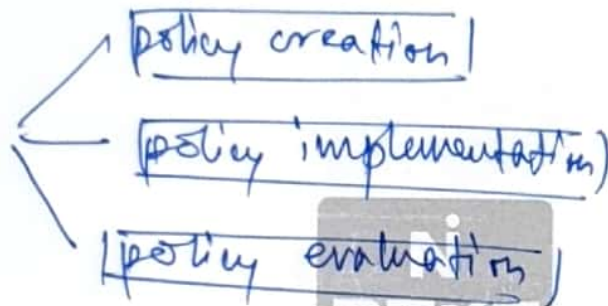
Q.1 (e)

People's participation and tribal development

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People's participation is the cornerstone of effective and sustainable tribal development.

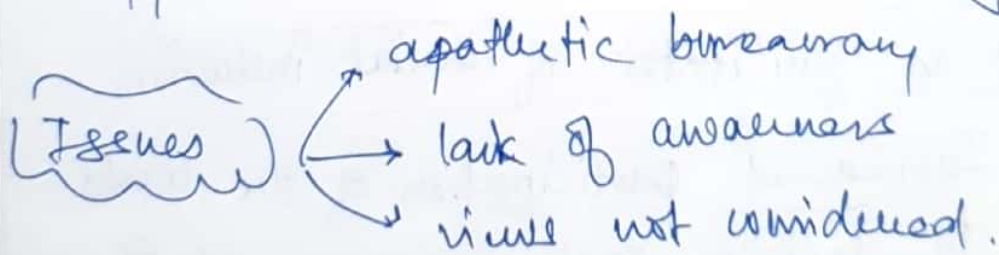
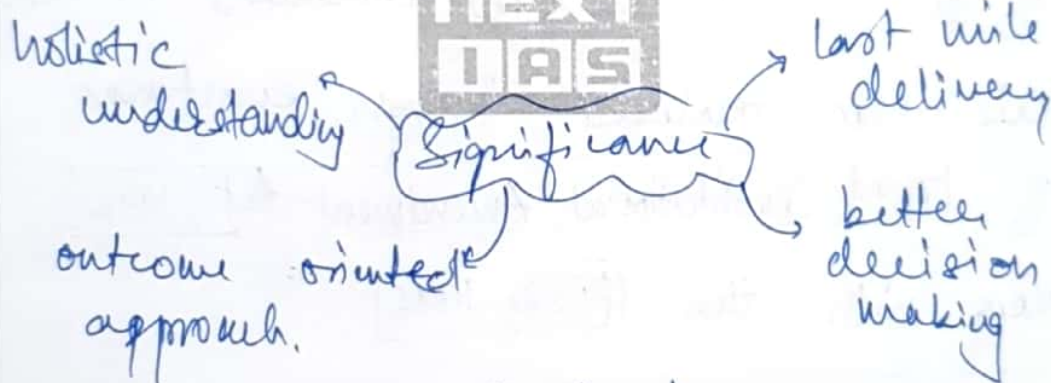
Their stage in all the 3 stages :-



Various mechanisms

- ① 5th schedule → Tribal Advisory Councils
- ② 6th schedule → Autonomous district councils.
- ③ PESA (1996) → gram sabha participation and consultation.
- ④ Art 330 and Art 332 → ST reservation in LS and SCA.
- ⑤ Joint Forest Management → to ensure better conservation & livelihood.

- ⑥ Self help groups and cooperatives
↳ empowered through TRIFED.
- ⑦ Participatory Rural Appraisal of
the various govt schemes.
- ⑧ NGO → various activities from
health, education, adjudication etc.
(eg. Samathe NGO, (Agragamee)
(rights) (marketing)



Thus through proper consultation and
capacity building, tribal development
can become more holistic as
suggested by Xasa Committee

Q.2 (a)

Critically assess the role of Panchayati Raj Institutions as a facilitator of social inclusion in rural society.

20

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Panchayati Raj denotes the 3 tier institutional structure of rural local self governance in India.

The need for a uniform Panchayati Raj system was an important outcome of the Village Studies conducted in 1950s.

This was realised through enactment of 73rd Constitutional Amendment Act, 1992 along with the PESA, 1996.

PRI as facilitator of social inclusion

- ① Increased participation of the locals in decision making process at the grassroot level.
- ② Helps locals elect leaders they truly want to represent them.

Case study → In Sandedh block of Bihar, the villagers showed their displeasure.

over Maoist dominance by voting against them in 2006.

- ③ Increased participation and leadership opportunities for marginalised sections including women, Dalits, ST etc.

eg. Chikni Rajawat

→ all women panchayat in Bubna (MH).

- ④ Vineta Pandey in her survey found that women leaders are taking up social issues.

eg. dissemination of child marriage, alcoholism, gambling, etc.

- ⑤ Villages with strong PRI setup have reported increased levels of school enrolment, sanitation and healthcare.

- ⑥ Mishra → PRI are working for raising farm productivity.

- ⑦ Nobel Laureate (Esther Duflo) mentions how PRI are becoming agents of social

1 infrastructural changes.

Case study → Gonde of Mendha Lekha village through their Gram Sabha, have been accorded the rights to collect and dispose bamboo by the government.

Challenges with PRI

- ① Lack of proper devolution of powers.
(only 5 states have devolved all the 29 subjects)
- ② Financial dependence → 95% from center and states.
- ③ Poor infrastructure and manpower
↳ 25% do not have panchayat building.
- ④ Issue of Panchayati Pati (Sarpanch Pati)
eg → Panna (MP) → all husbands taking oath.
- ⑤ Decline of traditional tribal leaderships like Mahants, and tribal panchayats like Bocha of Orissa.

⑥ N. Prasad (1992) → new leadership more oriented towards their own selfish interests.

⑦ Dominant caste — Prof MN Srinivas
 → contest the local power dynamics
 → can obstruct inclusion of marginalised.
 Ex: Khap Panchayat (Kadiyan Khap)

Recommendations

① 2nd ARC → mandatory devolution of powers.
 → principle of subsidiarity.

② Nasa Committee → effective implementation of PESA.
 → empowering tribal institutions and capacity building.

③ Use of NGO in better implementation and awareness generation.

Thus PRI can help in achieving Gandhi's goal of "Antodaya" and "In Rajya".

Q.2 (b)

Explain the impact of development induced displacement among the tribal people in India with suitable examples.

15

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Development in post independence India, despite the promise of Tribal Panchsheel, has not been kind to the tribes.

→ Research suggests that around 25% of tribal people have become displaced or project affected people at least once.

→ It is estimated that (47%) of the total displaced due to developmental projects are tribals.

Impact of development induced displacement

1) Land alienation and forced migration

(Case study) → Sardar Sarovar Dam

Submerged 10,000 hectares and affected 25,000 people out of which 90% were Blis and Tadai tribals. Many were not given lands & job promised.

- 2) Cultural Impoverishment → ancestral land has huge significance in life of tribal.
 * religion & culture also based on their surroundings.
 (eg) Niyangiri hills - Dongria Kondh case.
- 3) Loss of identity → not recognised in new place.
 ↳ not given title deeds, difficult to get ST certificate.
 (eg) Samatha case)
- 4) Disintegration of kinship bonds due to relocation. (eg) Bonds in Singrauli scattered away.
- 5) Poverty and economic marginalisation
case study → post displacement from Tehri Dam, many tribals struggled with unemployment, worsening their economic condition.
- 6) Deterioration of health → exposing

them to newer health risks and malnutrition.

7) Protests and agitations →

eg → Bhangar violence in West Bengal (2016)

→ also leads to intertribe violence.

Measures to be taken

① Adequate compensation in the form of "land for land" or LARR Act.

② Culturally sensitive rehabilitation to align with their needs.

③ Naxa Committee → unutilised land must be given back.
→ provision for NALCA - free legal aid.

④ Ravens Committee → active involvement of Gram Sabhas in decision making.

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, can we achieve Inclusive growth.

Q.2 (c)

To what extent could the Mesolithic culture be attributed to a phase of transition between Palaeolithic and Neolithic cultures? Illustrate the answer with appropriate examples.

15

Mesolithic culture refers to the earliest Holocene culture prior to the advent of widescale food production.

Timeline → around 10,000 – 4,000 BCE

Climate → Mediterranean type of climate with plenty of grasslands
→ melting ice corresponded with clearing up of forests and water bodies.

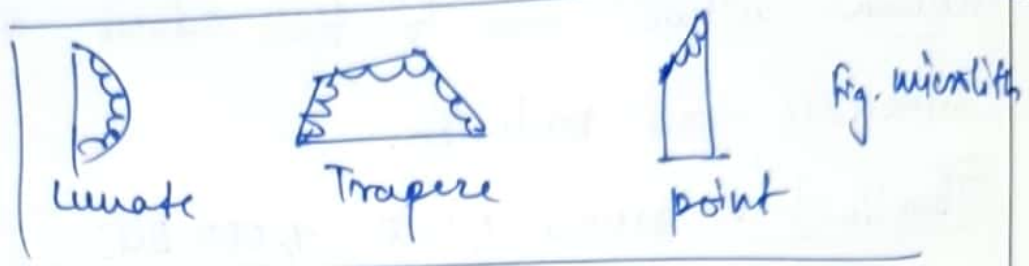


Mesolithic – Phase of Transition

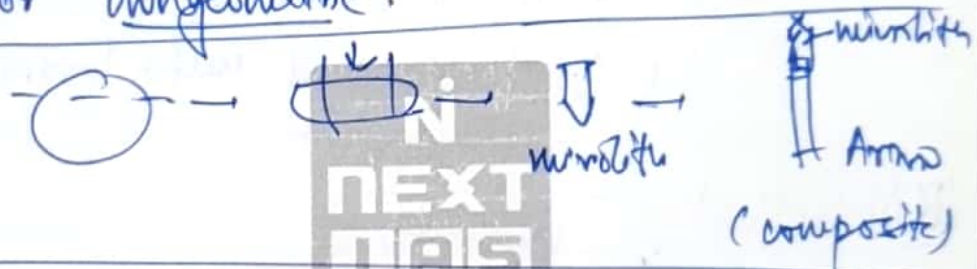
① Tools → Mesolithic period saw refinement of tool symmetry and high craftsmanship, compared to Palaeolithic

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② Microoliths and composite tools

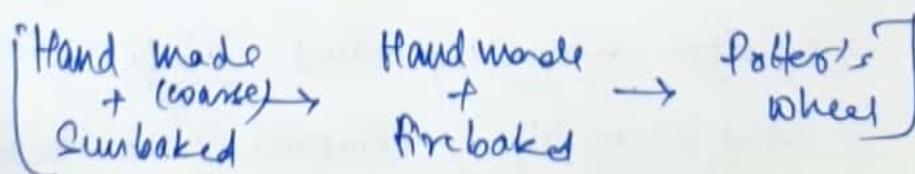


③ Used pressure flaking or fluting technique. microoliths were geometric or nongeometric.



④ The technology further developed in Neolithic, with techniques like polishing and grinding.

⑤ [Pottery] → Crude pottery reported from several Mesolithic sites in Eastern Europe and North Africa. This got developed in Neolithic



⑥ Intermediate type of climate and this

Climate change from Ice age to dry period
in Mesolithic continued into Neolithic.

⑦ Changing climate & Adaptation - melting
↓
fishes and birds → hunt using
microblades.

⑧ Social Life → bones of domesticated animals
& wild seed collection practices acted
as precursor for agriculture. (e.g. lentils)
↓
semi-sedentary living with stone
paved habitational flooring at
Bogor
↓
numerous burials which continued
from Paleolithic → existence of
rituals.

Thus this period laid the foundation for
full fledged agricultural societies of
the Neolithic, countering V. Gordon
Childe's idea of Neolithic Revolution,
rather forming a continuum.

Q.4 (a)

Supreme court of India in its recent judgement noted that, "Scheduled castes not a homogeneous class, sub-classification one of the means to achieve substantive equality." Discuss the possible implications of sub-classification of Scheduled Cates. 20

Candidates
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The recent Supreme Court judgement mentions that Scheduled castes (SC) are not a homogenous class due to the rising inequalities among them. It has said that subclassification of SC will help.

→ The judgement acknowledges the internal diversity and stratification within the SC community, with varying degrees of socio-economic backwardness.

Possible implications of subclassification of SC

- ① More targeted distribution of benefits based on their backwardness.
- ② Ensure that the most deprived SC

receive fair share of benefits.

④ affirmative action.

③ Prevents a few groups from cornering all the benefits leading to creation of stratification.

④ Enhance human development and reduce demeaning work.

④ eg manual scavenging.

⑤ fulfil Grandhi's Talisman and uplift the Harjans → addressing historical injustice.

⑥ Better political representation and giving "voice to the voiceless".

⑦ Start reforms in the reservation policy. eg "creamy layer".

Though it is a step in the right direction, but we must be careful.

Issues

- ① Rising social tension → between SC communities as well as OBCs due to reallocation.
- ② Risk of fragmentation and division → weakening the collective socio-political bargaining power.
- ③ Requires establishment of clear criteria for sub-categorisation.
- ④ Can be misused by States for political benefits.
- ⑤ Increased burden on the Judiciary to resolve various disputes that might arise.
- ⑥ Constitutional Validity in light of [Art 341] which empowers President to specify SC list.

Way forward)

- ① Along with this step, there is a need for political will for the government to implement it.
- ② Further steps are needed to ensure upliftment of all continues.
- ③ Focus on health, education and skill development through saturation of schemes.
- ④ Enhance the role of NCS (Art 338) to prevent any violations.
- ⑤ ~~Ad~~ Attitudinal change is required to ensure long term sustainability.

Thus the SC judgment is a stepping stone for the bright future of our brothers and sisters.

Q.4 (b)

Critically examine the contributions of Makhan Jha and BN Saraswati to the study of sacred complexes in India.

15

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

Sacred geography

↳ spatial organisation of the sacred part of a holy city.

Sacred geography

↓
Sacred complex

← Sacred performance

← Sacred specialist

Sacred performance

↳ rituals & activities performed.

Sacred specialists → priests associated.

Contribution of Makhan Jha

- ① Sacred Complex of Katangur → a lesser known pilgrimage site, demonstrating how even smaller centres play a crucial role. It highlighted the importance of local religious practices & their interaction.

- ② Sacred complex of Janakpur and Varanasi → focusing on their unique religious & cultural significance.
- In Janakpur → Rama temple has another temple for sacrifice in same premise.
- ③ Cultural Interpretations and comparative studies of various complexes.
- ④ Highlighted the intersection of power, religion and art in shaping these complexes.

Contribution of BN Saraswati

- ① Temple Organisation of Orissa → focusing on how religious practices are managed and performed in unique setting.
- ② Holy Circuit of Nimbar → highlights sacred geography of the area and its role as a centre of religious learning.
- serves as a vital link, connecting various pilgrimage routes.

- ③ [Rashi] → represents a microcosm of Indian civilisation.
- coexistence of Brahmin temple of Vishwanath and non-Brahmin shrine of Ayyappa.
 - Nasik Brahman touch feet of Anandhoor (who eat carcasses) → (remainder not to be egoistic)

Criticism

- ① Oversimplification of the complex religious life of pilgrimage centres.
- ② Static nature → focus on established traditions.
- ③ United sup → may not be applicable for all religious sites.
- ④ Overemphasis on Hindu religious centres.

Despite, these, the studies by BN Sanyal and Makhan Jha have played an important role in understanding the sacred complex.

Q.4 (c)

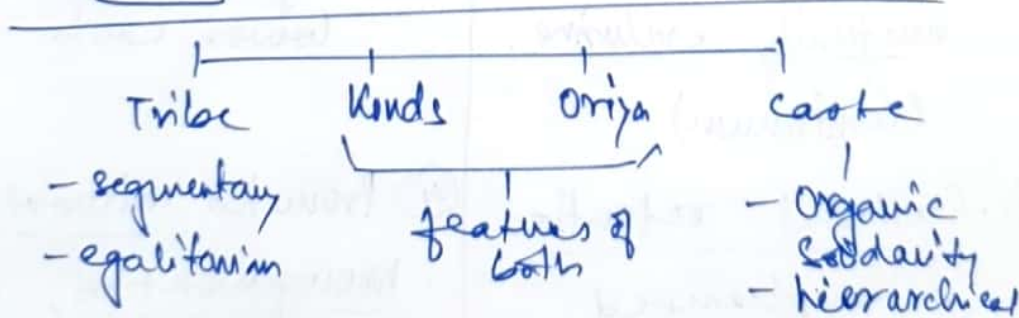
How is the process of tribe-caste continuum different from Sanskritization? Comment.

15

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FG Bailey, inspired by Robert Redfield in his book "Tribe, Caste and Nation (1960)" ~~has~~ remarked that both tribe and caste may be viewed as constituting two ends of the same pole, and not mutually exclusive entities, i.e. the Tribe caste continuum.

→ the study of Konds and Oriyas in Odisha :-



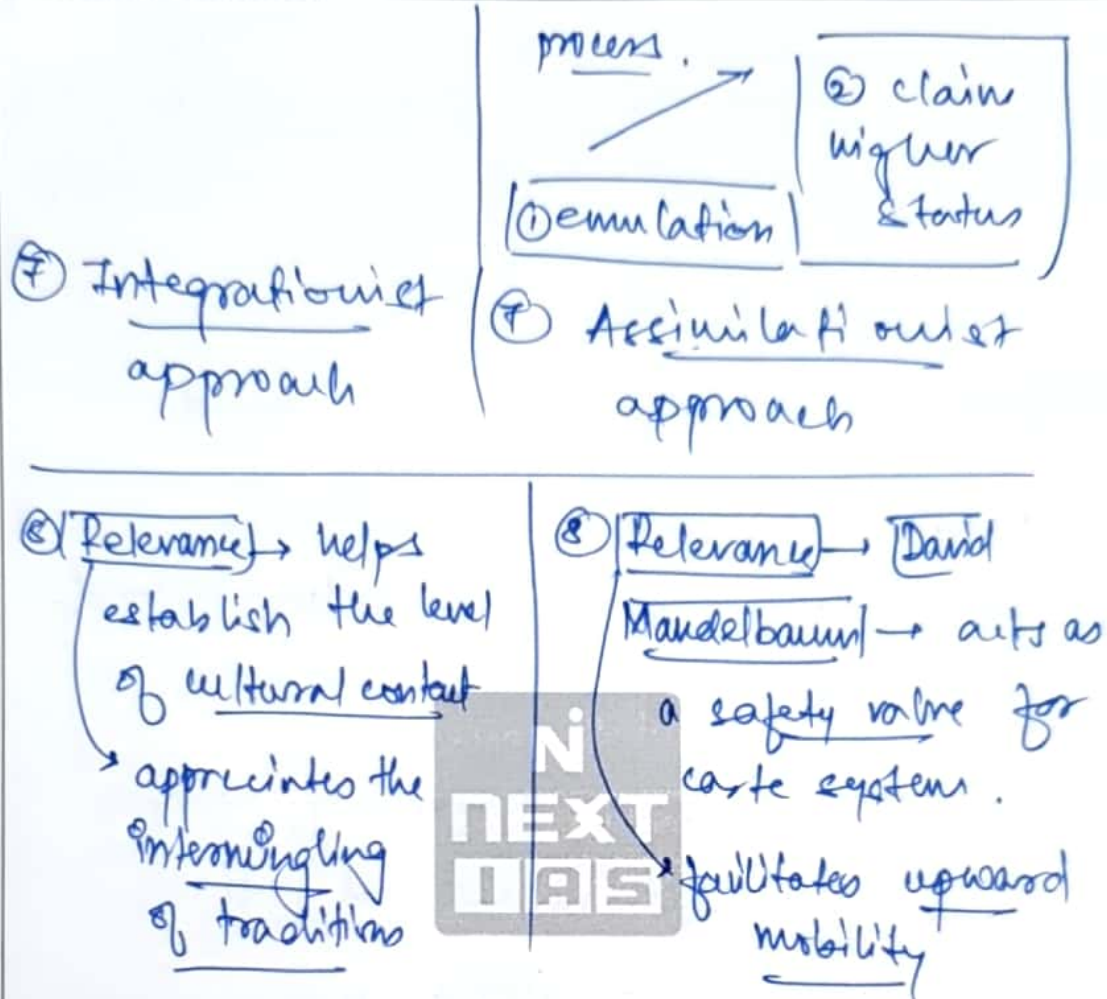
MN Srinivas gave the concept of Sanskritisation in his book, "Religion & Society among Coorgs" (1952).

(Differences)TCC

- ① Two way interaction and emulation by both caste & tribe.
- ② Gradual, organic cultural diffusion and adaptation.
- ③ The two groups involved are not mutually exclusive. (continuum)
- ④ Cultural retention is emphasised (original traits remain)
- ⑤ Very slow and continuously ongoing
- ⑥ No steps as such

Sanskritisation

- ① One way emulation by lower castes to achieve upward mobility.
- ② Deliberate and conscious effort.
- ③ Distinct groups i.e. higher and lower caste
- ④ Promotes cultural homogenisation, erosion of distinct traits.
- ⑤ Direct upward jump for claimants.
- ⑥ Two steps



Thus, both TCC and Sanskritization highlight the fluidity and dynamics of social identities in India, but they differ significantly in their processes & outcomes.

Though, Sanskritization has lost its importance today, TCC is still effective in designing & developmental programs.

SECTION-B

Write notes on the following in about 150 words each:

10 × 5

Q.5 (a) Vertical and Horizontal Caste solidarity

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

→ In India, two models of caste are followed - varna and jati.

→ Prof MN Srinivas in his "The Social System of a Mysore village" gave the concept of vertical & horizontal caste solidarity.

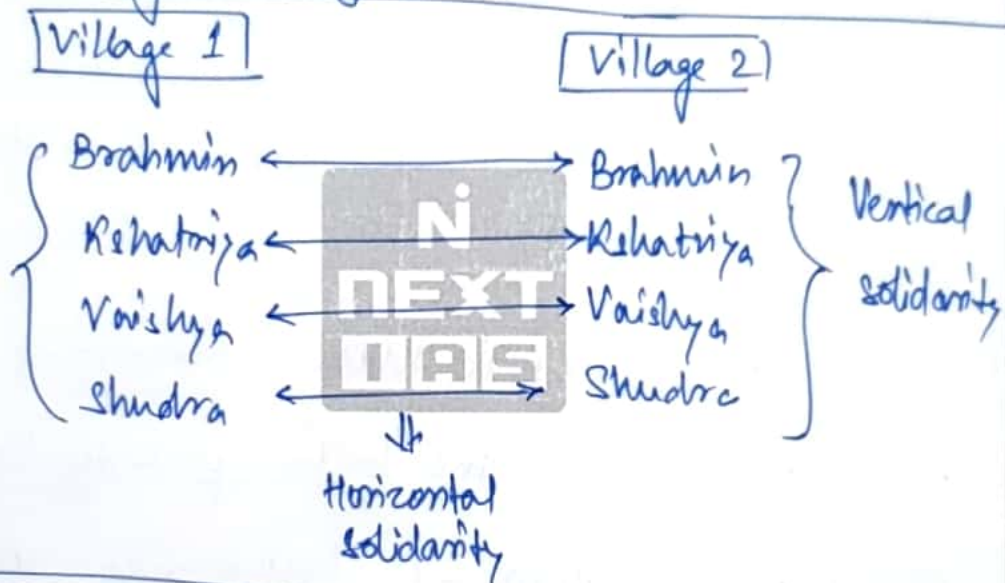
Vertical Solidarity

① He viewed a village as a vertical entity which consisted of several horizontal layers of each of which is a caste.

② Some common cultural elements were

shared by all castes residing in a locality. Srinivas called this unity of castes as vertical solidarity.

- ③ It refers to the interconnectedness and interdependence of different castes within a single village.



Horizontal solidarity → unity of people who belong to same caste across various villages or regions.

eg → marriage eg → caste council

Thus, these concepts help us in understanding how castes function in Indian society and how the kinship bonds are too complex.

Q.5 (b) Social and economic marginalisation of tribal people

The traditional socio-economic life of tribes were aligned to their natural surroundings and dependent on forests. However, over the years with industrialisation and other factors, this has led to marginalisation.

Social & economic marginalisation)

- ① 43% of STs live below poverty line
- ② 79% of rural ST households are deprived (SECI 2011)
- ③ literacy rate of 59%, much below the national average.
- ④ Mortality rate indicators are also double of national average
- ⑤ 80% of ST workforce is engaged in primary sector (44% in agri labourer)
- ⑥ lowest annual income, not even half of general population

Case Study - (Bikash Singh, 2018)

↳ tea tribes of Assam → back breaking work, not paid ~ ₹150/day with no provisions for basic facilities like drinking water.

Recommendations

- ① Odisha model primer for education.
- ② Abhay Bang Committee for tribal health.
- ③ Organisation of tribals in SHGs or cooperatives.
- ④ Promoting organic farming and zero budget natural farming.
- ⑤ Nudging tribals for education through tklavya Residential schools.
- ⑥ Proper implementations and recognition of claims under FRA (2006).

In the end, adequate state support along with recognition of tribal rights can solve most issues.

Q.5 (c)

Settlement patterns in rural India

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A settlement pattern refers to the shape of the settlement as seen from above.

Traditional settlement patterns

1) Nucleated / clustered settlement

- most common type. It is a compact, closely built up area.
- general living area is distinct and separated from surrounding farms.
- either for security or defence reasons or scarcity of water.

eg. fertile plains, Rajasthan, NE states

2) Linear settlement → houses are strung out, each surrounded by its own compound.

- little to physically demarcate where one village ends and another starts.

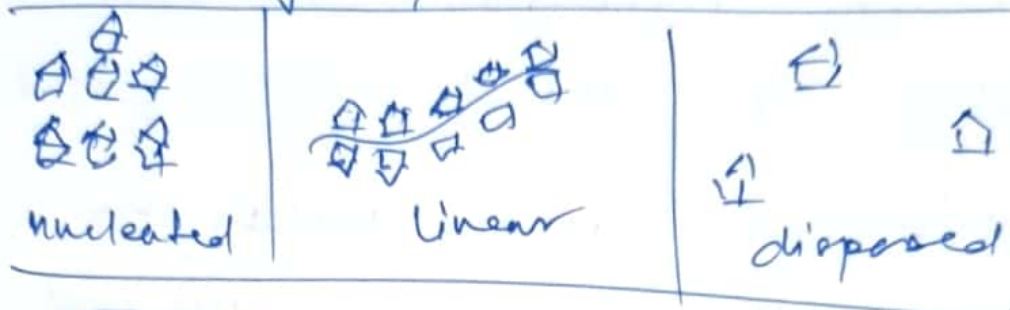
eg. Kerala, Konkan

3) Scattered → form of isolated huts or hamlets in

1) Jingle or small hills.

• extreme dispersion due to terrain.

② Meghalaya, Uttarakhand



→ Beteille in Tanjore village found that caste status declines from North to south, with untouchables on outskirts.

Changes

- 1) Prasun Singh (2011) - Main district (UP) changes in distribution of land use
- 2) Rajesh Chakla (2015), better infra in rural areas due to urbanisation
- 3) Population explosion → led to expansion of nucleated settlement.
- 4) Infrastructures like roads, canals leading to linear settlements.
- 5) Urbanisation and migration.

Despite these, rural settlements continue to be influenced by caste system.

Q.5 (d) Retribalisation

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Recently retribalisation has been on the rise, due to various factors.

Retribalisation is the process by which tribal communities, who had previously detrivalised, engage in efforts to reinforce & revive their tribal identity.

Reasons of Retribalisation

① Various political and economic benefits through reservations and various schemes for STs.

(eg) → Surjit Singh → Gonds → Raj Gonds
now want ST status.

② Ensuring cultural conservation and revival to reinforce community bonds.

Means of Retribalisation

- ① Political demands and protests for ST status.
- ② Revival of culture and language
eg. Ol Chiki script of Santals.
- ③ Demands for old religions.
eg. Sarna movement.
→ conversion back from Christianity
- ④ Practising various tribal customs and beliefs.
- ⑤ Establishing associations to consolidate their common identity
eg. Gond Jatiya Mahasabha.

Thus, there is a need to ensure that along the practice, [pseudo-tribalism] doesn't get acknowledged.

And the real needy tribals get access to the benefits.

Q.5 (e)

Sino-Tibetan languages

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According to People's Linguistic Survey of India, ~~the~~ 80 different languages are spoken in India,

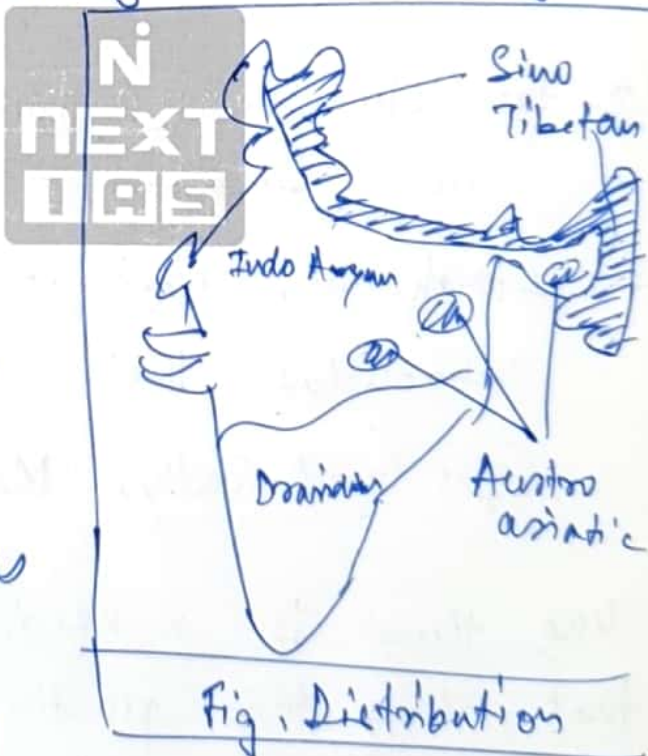
[G.A. Grierson] in Linguistic Survey (1927) divided them into 4 families, one of them being Sino Tibetan.

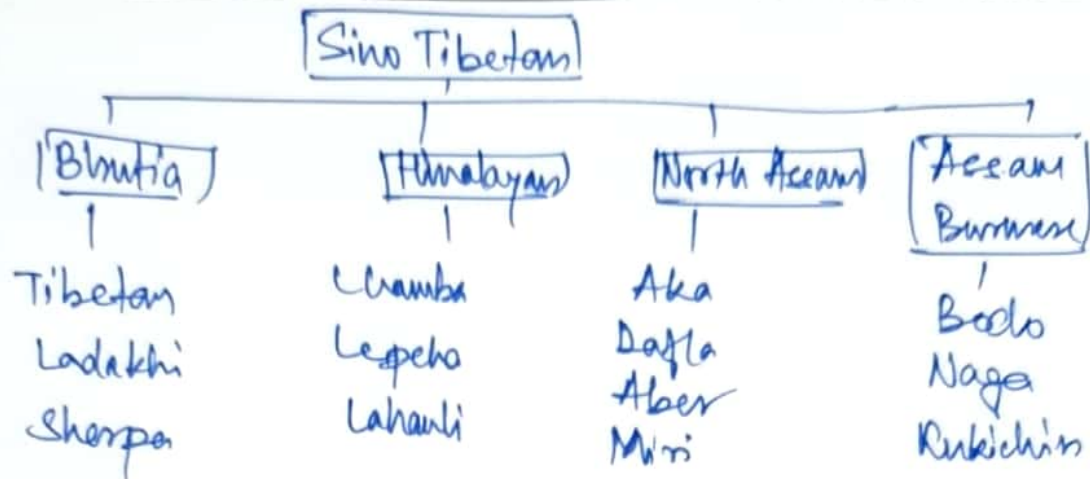
[Sino Tibetan]

↳ spoken by [0.85%] of the population

↳ also known as [Kirata]

↳ by [Benedict] & [Matisoff]





→ Ladakhi, Ramauri, Miri and Naga are the most widely spoken of their respective branch group.

→ Several Sino-Tibetan languages are endangered due to declining number of speakers, migration and influence of dominant languages.

Examples → Ahom (nearly extinct)

↓ Khampti and Phakial

The recent initiatives by Naga groups to preserve their language through WhatsApp and Odisha govt.

Lexicon are steps ~~are~~ in the right direction.

Q.7 (a)

Identify the main types of problems that arise out of contacts between tribal people and more advanced sections of Indian population. What measures do you suggest to mitigate the same?

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The advent of the colonial period marked the end of the relative isolation of Indian tribes. The post independence era has seen a continuation of the process of social change initiated during the British Raj.

Main Types of Problems that arise out of contacts

① Hindu outsiders → heavy influx of non tribals.

case study → Gonds of Yanatal (Prashant Bawade)

↳ Assimilation into the mainstream has led to the introduction of Hindu practice of dowry among Gonds.

Pre-marital sexual relations, earlier freely pursued, are today subjected to stigma. Complex Hindu rituals, requiring money & service of priests.

② Christian missionaries

Case study → Tribes of Arunachal Pradesh
(Taldeep Mazumdar)

→ Christian proselytisers have managed to convert by allurements, bribery and force, a large section of the tribes

As a result, indigenous faiths like Doungi-Poto are dying. A sharp division has risen between the converts and non-converts, with later being even ostracised.

③ Rich farmers and moneylenders at higher rate → leading to indebtedness and bonded labour.
(eg. Saharaya (Rajasthan))

④ Industrialisation and urbanisation

- commodification and commercialisation of resources.
- land alienation
- AK Haldar → rising individualism and declining kinship values.

⑤ Cultural disintegration due to erosion of tradition values by assimilation.

(eg) | Vernier Elvin: decline of youth dominaries

⑥ Social marginalisation → being labelled as "impure", "criminal tribes".

Measures to mitigate the same

① following the [Tribal Panchsheel] by Pandit Nehru in letter & spirit.

② Policy of integration rather than assimilation should be embedded.

③ [BR Roy Burman] → triangular forest policy to ensure land rights.

④ Cultural preservation and revitalization
↳ through [TRDL]
↳ tribal languages conservation.

- ⑤ NEP 2020 → promoting education through local language in primary.
- ⑥ Abhay Bang Committee → focus on tribal health to decrease burden.
- ⑦ Xaxa Committee → proper implementation of FRA (2008) and PESA (1996).
- ⑧ Innovative solutions through local self governance based on the local needs.
- ⑨ TRIFED and Tribal Hubs for economic empowerment.
- ⑩ Sensitisation of the general public to promote Inclusivity.

As Prof LP Vidyarthi says a holistic approach through empathy and anthropological empathy can help in this regard.

Q.7 (b)

Using suitable examples, bring out the historical processes of social exclusion of Denotified tribes.

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Denotified Tribes (DNT) or Vimukta Jati, are tribes that were originally listed as Criminal Tribes under the Criminal Tribes Act (1871), declared to be addicted to the systematic commission of unbailable offences.

Historical processes of social exclusion

① 1871 → British Raj declared several forest dwelling tribal, nomadic and seminomadic groups as tribes criminals with passing of the CT Act.

② Mid 19th century, ^{forest} laws deprived them of their traditional rights to grazing, gathering etc.

eg. Bhils → criminal as they continued customary practice.

- ③ Resistance to British attempts of forest clearing and forced labour classified crime. eg, Banjaras.
- ④ Refused to pay taxes. eg, Kanjars
- ⑤ These groups were labelled hereditary criminals and subjected to surveillance, confinement and discrimination.
- ⑥ Post independence → after recommendations of Ayyengar Committee (1948) the govt officially denotified them and renamed it as Habitual Offenders Act.
- ⑦ The new Act was only for individuals.

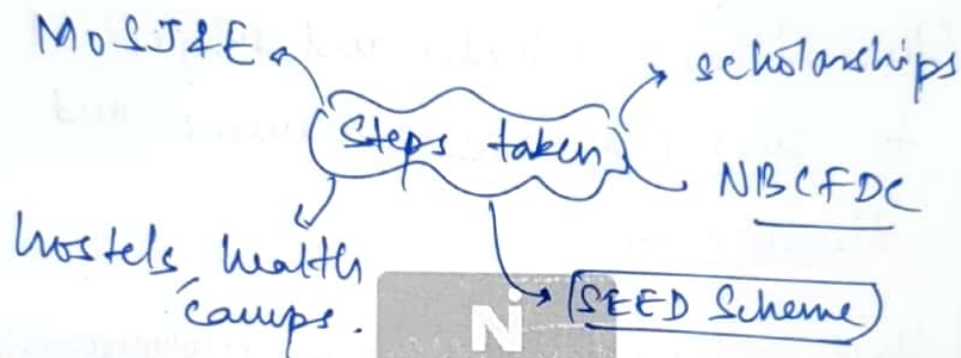
Present situation

→ Bhasa (2012) → population of 10 crore.

Case study → Vijay Koorra (2017)

→ H DNT of Andhra Pradesh → exonerated tag led to majority being

discriminated and untouchable.
 → engaged in begging, not enrolled in welfare schemes, no SC/ST certificate.
 → continuous harassment by police.



Recommendations → as per Jade Commission (2018)

- ① Constitutional amendment to include DNT as separate 3rd schedule after SC/ST.
- ② Protection under SC/ST Act.
- ③ Repeal Habitual Offenders Act.
- ④ Systemic population count in Censuses for targeted policies.

It is high time that DNT are recognised as equal citizens and get to participate in nation's development.

Q.7 (c)

Discuss the criticism levelled against Anthropology in the context of 'isolation and assimilation debate' on tribal populations.

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Ever since, the Britishers brought tribes under the framework of state policy, the issue of tribal development has been a sensitive and challenging one.

Isolation policy

- ① → highlighted by the approach of British India. In the wake of several tribal revolts, isolated tribal pockets.
- ② Governor was made responsible.
- ③ After independence, this approach was initially advocated by Verrier Elwin in "The Baga" which talked of National Park Theory.

Criticism



→ ignoring the long history of interaction between Hindus and tribes.

→ labelled as "no changes".
 → preventing them ^{from} participating and
sharing the fruits of national
development.

Assimilation policy

- ① AV Thakkar, GS Ghurye were
 proponents of this.
- ② By various voluntary agencies and
missionaries. e.g., Ramkrishna Mission.
- ③ Believed that tribals were
backward Hindus who needed to
 be assimilated into mainstream.

Criticism → imposing an alien cultural
frame of reference.
 → labelling tribal culture as backward
 → exerting civilising influence,

distorting egalitarian and self
sufficient tribal way of life.

Ultimately, Integration policy was
adopted by govt after independence.
As laid down in Tribal Panchsheel,
the approach seeks to alleviate
tribal development through genius
of tribes, without imposing any
alien values.

However, as Prof Lt Vidyaarthi
points out that despite the ideal
or paper approach, mainstream
model is being imposed.

Therefore, there is a
need to relook at the policies
and follow a redefined model
of development.