

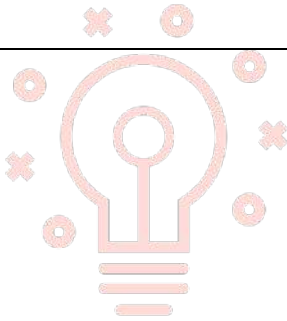


ANTHROPOLOGY

PAPER-2

MAINS 2019

SAMPLE ANSWERS



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Specializing in UPSC Anthropology

Under Guidance of Dr Arjun Bopanna



Anthropology Paper 2 – 2019

SECTION A

Q1. Write short notes on the following in about 150 words each

- a) Phylogenetic position and morphological features of Ramapithecus 10
- b) Ethno-archaeological analysis of hunting activities of contemporary tribal community 10
- c) Distribution of Tibet-Burman group of language in India. 10
- d) Use of doctrine of Karma and Rebirth in justifying the Varna system. 10
- e) The Jajmani system and contemporary market economy. 10

Q2.

- a) Describe the Palaeolithic culture with special reference of Soanian tradition. Indicate the problems of describing the Indian Palaeolithic. 15+5=20
- b) What has been the contribution of tribal people to the Indian Independence movement? 15
- c) Describe the impact of Buddhism on the tribal population of India. 15

Q3.

- a) What kind of society may be reconstructed from the archaeological evidences of Harappan culture? 20
- b) Describe the impact of media on the social life of Indian villages. 15
- c) Critically assess the existing plan and programmes meant for tribal welfare 15

Q4.

- a) Give an account of the contribution of Iravati Karve and G.S Guha to the analysis of race and caste in India. 10+10=20
- b) What has been the impact of development projects on the environment and livelihood of forest-dwelling tribes. 15
- c) Identify some special programmes for particularly vulnerable Tribal Groups (erstwhile PTGs) 15

SECTION B

Q5. Write short notes on the following in about 150 words each

- a) Ethnicity and regionalism 10
- b) Panchayati Raj as facilitator of social inclusion in rural society. 10
- c) Anthropological understanding of communalism 10
- d) Issues relating to tribal education 10
- e) Distribution of Neolithic sites in India 10

Q6.

- a) Identify the theoretical concepts that have emerged out of village studies in India 20
- b) Critically discuss the role of (NGOs) in tribal development.15
- c) Describe the impact of industrialization of the economic and social aspects of India's villages. 15

Q7.

- a) Discuss how the elements of little and Great Traditions combine in the emergence of social political/religious movements, giving any one example to illustrate the issue. 20

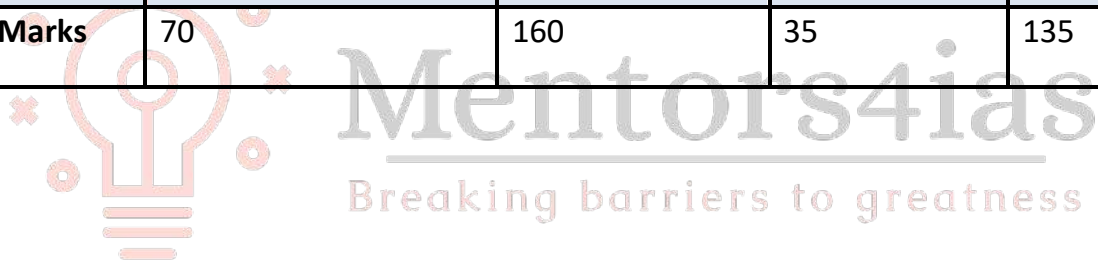


- b) Write about the role of colonial administration in the development of Anthropology in India. 15
- c) What are the salient issues faced by pastoral communities in India? Discuss with suitable examples. 15

Q8.

- a) Discuss with appropriate examples how tribal unrest may be understood as emerging out of an incompatibility between tribes and the nation-state. 20
- b) What has been the impact of non-Hindu religious on the emancipation of Schedule Castes in India? 15
- c) What are the constitutional safeguards to protect the interests of the Indian tribes? 15

	Indian Archaeological anthropology	Indian anthropology	Social issues	Tribes
Number of questions	5	11	3	9
Total Marks	70	160	35	135



Note:

- Easy- If directly given in the syllabus and standard text book
- Moderate- If topic is from syllabus but not directly asked or requires you to analyze more
- Difficult- Out of syllabus topics





1 (a) Phylogenetic position and morphological features of Ramapithecus 10

Structure:

A phylogenetic position is the evolutionary relationship with its ancestor.

- Introduction: Briefly about Ramapithecus / where and who discovered
- Phylogenetic position → where do you place Ramapithecus with respect to its ancestors
- Morphological features (anatomy of the fossil remains)
- Significance of the fossil

Supporting points:

Ramapithecus is the most important hominid from Miocene period. There are at least two dozen fossils specimens that have been identified as belong to Ramapithecus. Most of these specimens consist of teeth and jaws and they principally come from two areas - the Siwalik Hills in India and Fort Ternan in Kenya. Other specimens have been found from Turkey, Hungary and Greece.

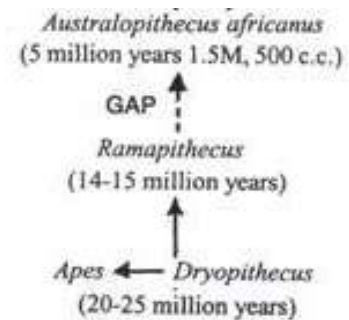
- In the year 1934, G.E. Lewis discovered the fossilized remains of Ramapithecus in the Siwalik Hills of India.
- Later in 1930s, Lewis assigned an upper jaw from Haritalyangar (Siwalik hills, India) to a new genus Ramapithecus brevirostris i.e. Lord Rama's ape.
- The specimen includes first two molars, both premolars and the root of the lateral incisor.
- The fossil finds of Ramapithecus are regarded as the most important addition to the knowledge relating to human evolutionary development.
- The Fort Ternan fossil have been absolutely dated to 14 million years ago, while the Siwalik hill specimens are younger being dated to about 10-12 million years ago.
- The molar teeth of the Ramapithecus are relatively much larger than those of Homo, but are smaller than those of Dryopithecus.
- The whole animal was gibbon size.

PHYLOGENETIC POSITION OF RAMAPITHECUS

- To understand phylogenetic position of Ramapithecus we have to take back our observations back to Dryopithecus first.
- The Dryopithecinae primates made their appearance in Europe, Asia and Africa during Miocene and Pliocene epochs.
- Their size ranges from gibbon like body form to the body structure of modern gorilla. Most of the remains which belong to Dryopithecinae are jaws and teeth. Therefore, the characters distinguishing Dryopithecinae from Hominidae are restricted to dentition.



- Gregory and Hellman, after conducting their dental characters, came to the conclusion that Dryopithecinae were the common ancestor of the anthropoid apes and man.
- After careful study of the different species of Dryopithecus, it has been decided by many scientists that Dryopithecus fontani, Dryopithecus rheuanus and Dryopithecus darwini, were probably the ancestors of gorilla, chimpanzee and humanoid forms respectively.
- Fossils found in Europe and Asia since 1970 suggests that between 10 and 15 million years ago Dryopithecus gave rise to at least three other genera.
- Two of them Sivapithecus and Gigantopithecus were primates with a face as large as that of a modern chimpanzee or gorilla.
- The third genus, Ramapithecus had a small face.
- Of the three genera, Ramapithecus clearly shows the greatest similarity to later hominids.
- Ramapithecus, according to the competent anthropologists, represents the oldest known ancestors of the human line.
- The scientists like Simon, Pilbeam and Tattersall are the proponent of Ramapithecus as a human ancestor.
- The materials so far excavated in relation to Ramapithecus suggest a line between Dryopithecus group belonging to early Miocene and later real hominids.
- In a review based study made by Conroy and Pilbeam a plausible interpretation of the Ramapithecus has been given as the late Cenozoic ancestor of Australopithecus.
- In consequence of recent findings and interpretations Ramapithecus has been widely considered as a candidate for the first hominid.
- It splits up from the ape line 14 million years ago and marked the remarkable beginning of hominid line.
- The main reason for giving Ramapithecus a true hominid status is the similarity of its teeth with that of the later hominids.



Anatomical features of Ramapithecus.

- The striking feature of this Miocene fossil is that the dental arcade was rounded, the canines small and, probably, the incisors small and spatulate. It can be deduced from these features that the front teeth were no longer used for tearing the food and that this was a function of the hands freed by bipedalism for the task.
- Incisors and canine are inserted vertically and not in slight procumbent position as in apes.
- Little or no canine diastema.
- The dental arcade was rounded.
- The palate of the Ramapithecus is arched as in man.
- Flattened and thick enameled premolars and molars that appear to be adapted for heavy chewing and processing of hard food stuffs.



- The molars possess the Dryopithecus Y-5 cusps pattern.
- The ratio between the sizes of front tooth (incisors and canine) and those of cheek teeth (premolars and molars) is roughly the same which indicates the human position.
- Shelf like ridges are present inside the lower jaw of Ramapithecus.
- Large inferior torus on mandible.
- Facial profile is orthognathus.

Significance: Ramapithecus provides a possible link between the definitely ape like Dryopithecus and the later Pliocene and Pleistocene hominids.

Difficulty level: Easy

Mentors4ias test series:

Test 9: Question 1 (a) Ramapithecus

1 (b) Ethno-archaeological analysis of hunting activities of contemporary tribal community

Structure:

- Define Ethno-archaeology
- Write about Ethno-archaeological study of Indian H&G tribes- with case study
- Significance

Supporting points:

Ethnoarchaeology is a research technique that involves using information from living cultures—in the form of ethnology, ethnography, ethnohistory, and experimental archaeology—to understand patterns found at an archaeological site. An ethnoarchaeologist acquires evidence about ongoing activities in any society and uses those studies to draw analogies from modern behavior to explain and better understand patterns seen in archaeological sites.

Ethno-archaeological analysis of hunting activities of contemporary tribal community

- Although now a days the tribes falling in this group are no more isolated and are in contact with other wider groups but in some respect, especially in case of settlement and subsistence, they are yet in very backward stage.
- By studying them, we will be able to understand the cultural practices of prehistoric sites
- **Some important hunting and gathering tribes like the Birhor ,the Chenchu, The Maller, The Korwa, The Hill Kharia, the Mankadia, etc provide insight into our past.**

What we learn from them:

- They live in small huts and leaf-shelters.



- The Main economy of these tribes is hunting and gathering with the males hunting and female gathering roots and tubers from the near by forests.
- The limited resources and the nature of food supply keep them in small bands.
- Traditional Economy of the Birhor Is hunting and gathering and they are the best rope makers. They not only work hard for their food, but often go hungry in spite of their hard labour. They Exchange rope as well as the hunted animals and collected forest produces for rice ,salt, oil and some other essential materials with their neighbours
- As They are living close to the natural water sources, they collect different varieties of fishes from the ponds and rivers.
- During the monsoon they collect fishes and dry them in sun and fresh and keep in for summer, when the fishes are usually not available to them. In summer, they cook these dried fishes either with the green vegetables or roast them

Significance:

- The process of cultural development is thus keenly visible among the cultures of **Indian tribes; most of them in some form or the other do retain some fabric of pre-historic life ways.**
- A record of this surviving process can be of **great use for extracting information about the past ways of life**, even extending to very remote times.
- In the context of tribes, ethnoarchaeology has ample scope as its application expands beyond the understanding of material culture alone.
- The multiplicity and variety of preserved traditions among these society render it to be a storehouse of preliterate cultures.
- Thus, if ethnoarchaeology stresses on observing the ways of the pre-literate people, the traditional practices and belief systems which the tribes in this part of the world have carried with them from generations to generations, it can unfold valuable information about the past and act as an aid to archaeological recourse.

Case study: The concept of 'Thunder Axe' among tribes of India

- The concept of 'thunder Axe' is one of the many distinctive aspects of ancient belief systems which probably dates back to a very remote period.
- This belief is retained in the form of tradition by almost all the tribes that inhabited the North East region of India.
- Thus by applying the general comparative analogy for the concept of 'Thunder Axe', great insights could he gained about the cultural and cognitive patterns of prehistoric life.

For more details: visit <http://mentors4ias.com/ethno-archaeology-in-india-explained-with-case-study/>

Difficulty level: Medium to difficult



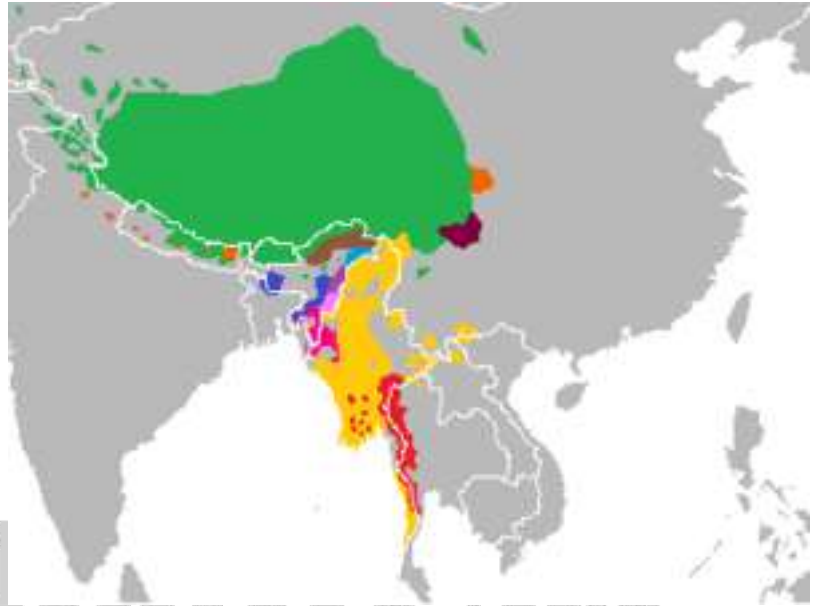
1(c) Distribution of Tibet-Burman group of language in India. 10

Structure:

- Brief note on Tibet-Burman language
- Classification and Distribution: with examples
- Draw Map

Supporting points:

The Tibeto-Burman family is a part of Sino-Tibetan languages, spread over a large area - from Tibet in the north to Burma in the south, and from the Ladakh wathrat of the state of Jammu & Kashmir in the west to the Chinese provinces of Sze-chuen and Yunnan in the east.



- Lepcha, Sikkimese, Garo, Bodo, Manipuri, and Naga are some of the better-known Tibeto-Burman languages.
- Besides a few that are close to Tibetan, the South Himalayan languages spoken from Lahul in the west (Himachal Pradesh) to Bhutan in the east are quite distinct.
- Bodo and Tipra sub-groups are now well-known, and so are the Naga languages. The Kuki-Chin languages as well as Lushai and Manipuri fall somewhere in between these extreme sub-families.
- Tibeto-Himalayan Branch: Bhotia, Khampa, Memba, Ladakhi spoken by the Mons; Kagati, Sherpa
- Western sub-group of Prenominalised Himalayan group: Chamba, Lahauli spoken by Lahaula; Swangli; Kinnauri spoken by the Kinnaura
- Non- Prenominalised Himalayan group: Rongke spoken by the Lepchas; Toto spoken by the Totos
- Arunachal Branch: Hrusso spoken by the Akas; Miri spoken by the Miris, Mishmi spoken by the Mishmis, Nocte; Sulung, Tagin
- Assam-Burmese Branch: a) Bodo group: Kachari, Dimasa, Garo, Mikir spoken by the Karbis, Koch, Dowyan spoken by the Tiwas, Rabha
b) Naga Group: Angami, Ao, Chakhesang, Sema, Rengma, Lotha, Konyak, Maram, Phom,
c) Kuki-Chin Group: Hmar, Koireng, Lamgang, Monsang, Moyon, Paite; Vaiphei; Zou



- d) Kachin Group: Singpho
- Apart from the Khasis and the Jaintias of Meghalaya, all the other tribes of north-east India and the Himalayan region speak languages belonging to the Tibeto-Burman family

Difficulty level: Easy

1 (d) Use of doctrine of Karma and Rebirth in justifying the Varna system. 10

Structure:

You are basically required to explain the Karma theory of Caste system

- **Define Varna system/ Karma and Rebirth**
- **Explain how Karma → positions soul in hierarchy**
- **Position of soul in the next life (rebirth) → creates a social hierarchy called as Varna system**
- **Explain the position of the 4 varna on basis of Karma (based on Upanishads)**
- **Conclusion: negative impact of this relationship**

Supporting points:

- There is a vital link between Karma theory and the caste system.
- Karma theory is based on Law of Karma, where an act or deed done by a human being, good or bad, accompany the dead soul and determine the soul's destiny in its future births. A soul will get reincarnated as human being or animal or insect, according to the accumulated good deeds or bad deeds done in the previous lives. **The position a soul occupies in the hierarchy of the caste system closely correlates to the accumulated deeds of the past.** A person of good deeds will be reborn in the higher caste, for eg., as a Brahmin, and a person of bad deeds, as a dog or a Chandala (a lower caste).
- A human soul keeps getting into repeated births and deaths, which is called 'samsara,' until it gets liberated (attains moksha), from the cycle of births and deaths, when it's accumulated karmas are completely exhausted and good karmas outweigh the bad karmas. That is liberation for a Hindu, escape from repeated cycles of births and deaths. These are the major tenets at the core of Hinduism. These are based mainly on Upanishads, which are called the Vedanta literature, written during the end of Vedic age.
- **The four Varnas were Brahmins, the priestly class, Kshatriyas, the warrior (also rulers and administrators) class, Vaishyas, the merchant class (also the tradesmen, farmer and artisans) and the Shudras the labor class. Outside these varnas lay the out-castes, commonly known as untouchables (presently called Dalits) and the Tribals people (the Adivasis or original settlers).** The first three classes are the upper



classes and the last one the lower caste and the Dalits are outside the caste. This is the infamous caste system of India.

- It was the ingenuity of the **priestly class that they incorporated the karma theory into this stratified caste system**, thus placing the Brahmins on the top, along with Kshatriyas and Vaishyas as the upper castes, as those who have accumulated good deeds in their past births and the **Shudras as those who have done bad deeds in their past lives**. The out-castes are the worst offenders of all, of course in their past lives, thus are born in such low status in this life and had to suffer untold miseries. This not only justified the ill-treatment of the Shudras and the Dalits by the upper castes, from ages immemorial, but also gave the low castes a cushion to absorb the insults and ill-treatment meted out by the upper castes, and it was all legitimized by the Hindu religion.
- It was their fate to be born thus and suffer. May be, if they suffered thus in this life, in the next life they can improve their status and be born in the next higher caste.

Impact

- There was strict segregation between the castes and restriction on eating and marriage.
- Lower castes were segregated and could not even live in the main village, but in the outskirts of the village only.
- They could not own property and could only survive as laborers, at the mercy of the land owning upper castes.
- This hierarchical ordering of the society, based on karma theory and caste system, was unjust and heartless, bringing untold sufferings to the lower castes and out castes, for thousands of years.
- Treaties like Manusmriti codified such unjust rulings, by prescribing the works for each of the castes/classes and differential treatments to be meted out to each of the castes, all based on birth and their place in the hierarchy..

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ANTHROPOLOGY

DR ARJUN BOPANNA

2020 MENTORSHIP TEST PROGRAMME

Before Prelims	After Prelims
Test- 1: Indian Anthropology	Test-7: Section A- Paper 1
Test-2: Tribal Anthropology	Test-8: Section B- Paper 1
Test-3: Biological Anthropology	Test-9: Paper 2
Test-4: Physical & Cultural Evolution	Test-10: Comprehensive Paper 1
Test-5: Socio-cultural Anthropology	Test-11: Comprehensive Paper 2
Test-6: Anthropological thoughts	Test-12: Comprehensive Paper 1
	Test-13: Comprehensive Paper 2

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Difficulty level: Medium to difficult



1 (e) The Jajmani system and contemporary market economy. 10

Structure-

- Define Jajmani system
- Mention its features in relation to traditional rural economy
- Explain the impact of contemporary market economy on Jajmani system

Supporting points-

- According to Vidya Bhushan and Sachdeva, some of the important features of jajmani system are as follows:

1. Jajmani Relations are Permanent:

- The jajmani rights are permanent. A 'jajman' or patron cannot remove his 'parjan' (servant) at his will. His difficulty will not be in dismissing him, but in finding a substitute.

2. Jajmani System is Hereditary:

- The jajman rights are property rights and hence are inherited according to the law of inheritance.

3. Barter System:

- The exchange of services is not based on money but on barter system. The serving family gets things in exchange for the services rendered by it; though in some cases they may also get money. As a matter of fact, the

Edmund R. Leach (1960) said, "Jajmani system maintains and regulates the **division of labour and economic interdependence** of caste."

William H. Wiser (1967) said, "Jajmani system serves to maintain the Indian village as a **self-sufficient community.**" **Harold Gould** (1987) said, "Jajmani system **distributes agricultural produce** In exchange for menial and craft services."

The important studies - N.S. Reddy's study on North India in 1955, W.H. Wiser's study in 1936, Prof. S.C. Dubey's study in Hyderabad; D.N. Majumdar's study (1958) in Lucknow of U.P., Katheline Cough's (1955) study in Tanjore, Darling's study (1934) In Punjab etc.

relationship between the 'jajman' and parjan is not one of the employer and servant. The jajman looks after all the needs of his 'parjan' and helps him whenever it is required.

Contemporary market economy and the jajmani system

Now-a-days, the Indian Society is witnessing a gradual change in the jajmani system. Rigidity in caste system strengthened the base of jajmani network. But when the breakdown of caste system occurred and was marked by groupism and class struggle due to modern market economy, the jajmani network slowly disappeared from the Indian scenario.

Market economy is reducing the significance of Jajmani system in the following ways:

- **Mobility of labour.** → caste free occupation
- **Availability of goods and services from diverse source**
- **Factory made goods**
- **E-commerce**



- Change in economic value system → based on profit and loss
- Outsourcing
- Jobs which were considered pollution is now become fashionable → leather work now taken up by upper caste as designer labels
- Agriculture is no more the monopoly of any particular caste. The agricultural occupation is open to all the castes. Even some kamins have accepted it as the additional occupation.
- Various market reforms
- New skill
- Industrialisation and urbanisation → migration and hence disintegration of JS
- Emergence of lower caste as dominant caste due to economic and political power
- Modern means of transport and communication has enabled people to go to the market easily and sell their products in market places.
- Professions are no longer based on hereditary principle. People are no more bound to take to their ancestral occupation.
- Money is replacing the traditional method of payment of newly produced foodgrains to various kamins.

Difficulty level: Easy

Mentors4ias test series:

Test 1: Question 7 (c) What is Jajmani system? Discuss. Why is it breaking up in recent times?

Mentors4ias

2 a) Describe the Palaeolithic culture with special reference of Soanian tradition. Indicate the problems of describing the Indian Palaeolithic. 15+5=20

Structure:

- Introduction- Paleolithic culture in India (20-30 words)
- What is soanian culture (geographical distribution, archaeological period, who discovered it etc) (40-50 words)
- Explain the techno-complex as explained by De Terra and Paterson with diagram (100-120 words)
- Its significance in Indian prehistoric study (20-30 words)
- The problems of describing the Indian Palaeolithic (50-60 words)

Supporting points:

- The Palaeolithic cultures flourished in the geological era called Pleistocene. The Pleistocene era, climatically, is characterised by glacial (extreme cold conditions and extensive ice caps) and interglacial (warm period) conditions in the temperate zones and pluvial (heavy rainy or wet period) and interpluvial (dry period) conditions in the tropical belt.
- The Soanian is a archaeological culture of the Lower Paleolithic in the Siwalik region of the Indian



- Contemporary to the Acheulean, it is named after the Soan Valley in Pakistan.
- Soanian sites are found along the Sivalik region in present-day India, Nepal and Pakistan.
- The term "Soan Culture" was first used by Hellmut De Terra in 1936, but D. N. Wadia had identified the presence of these archaeological implements in 1928. Further archaeological research was conducted by Stephen Lycett in order to determine the morphometric assessment of the Soanian techno-complex.
- The result of this experiment concluded that the Soanian techno-complex contained Levallois technique core component.
- At Adiala and Khasala Kalan, about 16 km from Rawalpindi terrace on the bend of the river, hundreds of edged pebble tools were discovered. At Chauntra in Himachal Pradesh, hand axes and cleavers were found. Tools up to two million years old have been recovered.

The river Soan is a tributary of the great river Indus that flows through the city of Rawalpindi in Potwar region. The boulder conglomerate is found on the topmost surface of the river valley. Because when the river was formed in the Himalayan slope, it carried gravel fans and boulder clay with it.

The whole Potwar area through which the river **Soan has flowed shows periodic loessic (deposit of wind-blown silt) deposition, corresponding to the glaciations in Himalayas.** Since the whole Potwar plateau was a peri-glacial region, so it is quite natural that the early men inhabiting along the bank of Soan must have witnessed great dust storms.

The first traces of men that come from the deposits of second inter-glacial phase are very scanty in number. At the end of the second inter-glacial phase, we get some tools of different character, which further went on change through the subsequent third glacial and inter-glacial periods.

De Terra and Paterson studied all these tools in different phases and discovered five terraces along the river Soan where climatic fluctuations illustrating the environment of man in Pleistocene epoch have been beautifully documented. Five major tool assemblages are depicted here (Fig)

Difficulty level: Difficult
Mentors4ias test series:
Test 4: Question 5 (e) Soan culture

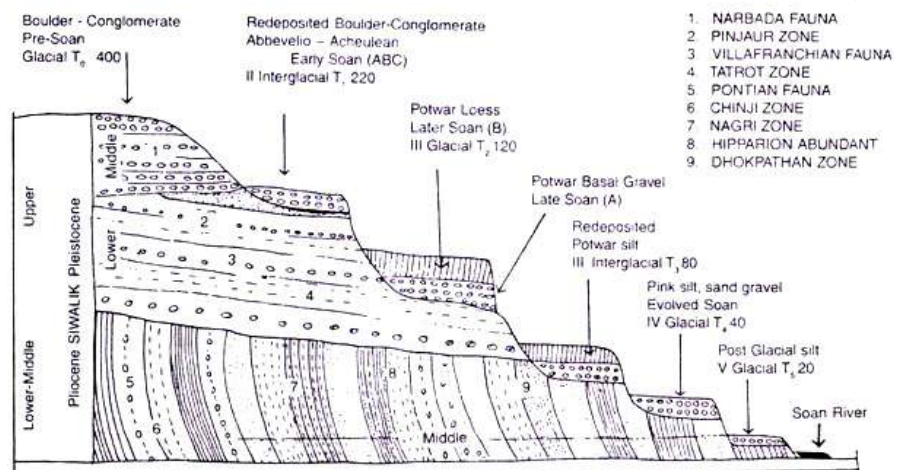


Fig. 11.16. Transverse Section Showing Stone Age Sequence in Soan Valley (After De Terra and Paterson)



2 (b) What has been the contribution of tribal people to the Indian Independence movement? 15

Structure:

- **Introduction: Origin of tribal movement against British and briefly about the cause (40-50 words)**
- **Contribution:**
 - **Overview of tribal movement**
 - **Its impact on Revolt of 1857, mass movement, socio economic reform movements, caste and class struggle (80-100 words)**
- **Conclusion- how this continues even after independence (20-30 words)**

Supporting points:

For ages tribals are considered primitive segment of Indian society. They lived in forests and hills without any contact with civilizations. During British rule they consolidated their position and their political aspirations and administrative needs necessitated to open up the entire country. The British introduced the system of landownership and revenue. Annual tax was trebled which was beyond the paying capacity of tribal cultivators.

- Some scholars like Desai (1979), Gough (1974) and Guha (1983) have treated tribal movements after independence as peasant movements, but K.S. Singh (1985) has criticized such approach because of the nature of tribals' social and political organization, their relative social isolation from the mainstream, their leadership pattern and the modus operandi of their political mobilization.
- **The important tribes involved in revolt in the nineteenth century were**
 - Mizos (1810), Kols (1795 and 1831), Mundas (1889), Daflas (1875), Khasi and Garo (1829), Kacharis (1839), Santhals (1853), Muria Gonds (1886), Nagas (1844 and 1879), Bhuiyas (1868) and Kondhas (1817)

Causes:

- Tribals' community consciousness is strong. Tribal movements were not only agrarian but also forest-based. Some revolts were ethnic in nature as these were directed against zamindars, moneylenders and petty government officials who were not only their ex-ploiters but aliens too.
- Many nontribal began to settle in the tribal areas offering credit facilities. Initially it provided relief to tribals but gradually the system became exploitative. Over the years the tribal population faced all types of exploitation. This aroused the tribal leaders to mobilize the tribals and start agitations.
- Numerous uprisings of tribals have taken place beginning with one in Bihar in 1772, followed by many revolts in Andhra Pradesh, Andaman and Nicobar Islands, Arunachal Pradesh, Assam, Mizoram and Nagaland.



Different Tribal Uprisings during independence movement: (Given in detail for additional information only)

- The Anthropological Survey of India in their survey in 1976 of tribal movements identified 36 on-going tribal movements in India.
- The fact needs reiteration and highlighting in history that the tribals of Orissa were the first ones in India to wage war against British Colonialism. It should also be noted that contrary to the historians this began as early as 1768 and not in 1820 as opined by them. It was in 1768 that under the feudal king Krushna Bhanja of Ghumsar, the Kondha fought a pitched battle against the British and many lost their lives.
- The same year Raja Narayan Deb of Parlakhemundi fought another battle at Jalwara where 30 tribals died. Meanwhile, the British took over Ganjam as part of Madras Presidency and appointed Edward Court as its President. But repeated battles were fought against the British by the tribals under the leadership of Maharandpata Mahadevi Parala Bikaram Bhanja of and late Srikar Bhanja of Ghumsar led the British to abandon the idea of reigning the area and declare it as 'deserted'.
- In 1772 the Paharia revolt broke out which was followed by a five year uprising led by Tilka Manjhi who was hanged in Bhagalpur in 1785. In the next two decades, revolt took place in Singbhum, Gumla, Birbhum, Bankura Monbhoom and Palama, followed by the great Koi Rising of 1832 and Khewar and Bhumj revolts (1832-34).
- The various uprising of the "Kondh meli" and the revolt of the revolt for against their feudal ruler in 1837, the noteworthy militant struggle of the Khonds for a decade from 1846-56 under the leadership of Chakara Biso, and the resistance to British exploitation by the Santhals of Orissa under the Murmu Brothers among many others will go down as momentous events in the history of Onssa's struggle against the British.
- The rebellion of 1855-1857 was a great event in history of Santhal. In 1855 the Santhals wage war against the permanent settlement of Lord Cornwallis. On 30th June, 1855 a massive rally of Santhal, over ten thousand, protested against their exploitation and oppression. The 'rally, led by Sidho and Kano, took an oath to end the oppressive rule of the British, Zamindars and money-lenders and, it deeded to set up an independent Santhali Raj.
- The money-lenders and Zamindars had flocked into Santhal areas. The crops of the Santhal were forcibly seized, the interests chafed on loans varied from fifty to five hundred per cent. The Santhal uprising (1855-1857) was an attempt to recover the tribal land which was steadily lost to the outsiders and to wipe out the non-tribals from their territory. It is estimated that fifteen to twenty five thousand Santhals were killed in this uprising.
- As stated earlier, in 1855 the Santhals waged war against the permanent settlement of Cornwallis and a year later, numerous Advice leaders play a key role in the 1857 war of independence. But the defeat of 1858 only intensified British exploitation of national wealth and resources.



- A forest regulation Act passed in 1865 empowered the British Government to declare any land covered with trees or brushwood as Government forest and to make rules to manage it under terms of its own choosing.
- The Act made no provision regarding the rights of tribal users, a more comprehensive Indian Forest Act was passed in 1878, which imposed severe restrictions upon Advice rights over forest land and produce in the protected and reserve forests. The Act radically changed the nature of the traditional common property of the Advice communities and made it State property.
- Advasis uprising in the Jharkhand belt were quelled by the British through massive deployment of troops across the region. There was uprising and the Birsa Munda movement was the most important of the late -18th century struggles against British rules and their local agents. The long struggles led by Birsa Munda were directed at British policies that allowed the Zamindars and money-lenders to harshly exploit the Adivasis. As he organized a force to fight oppressive landlords, Christian missionaries and British officials, he was imprisoned. He was released only after two years.
- Out of jail, Birsa asked his people to ready their arms to fight injustice. He trained his army and became the politician leading his people to their goal of self-rule He was however arrested again and died in jail. Yet the seeds of unrest were sown among his people and they continued to fight against injustice. The Jharkhand movement had its root in this movement.
- In 1914 Oraon started what is called Tana Bhagat movement. Tana Bhagat movement is one kind of Bhagat movement which emerged among the Oraon of Chotanagpur, Bihar. The Tana Bhagat movement is essentially religious in nature. Although Birsa Munda movement was started basically as a socio-religious movements latter on his movement assumed quasi-political and militaristic shape.
- Among the Oraon the term Bhagat has been applied to a distinct section of tribe which subscribes to the cult of Bhakti. The Bhagat movement is characterized by a large scale incorporation of Hindu practices into its ideology. However the tribal leaders of both the movements were essentially fighting the foreign exploiters like the landlords and contractors.



- All these prepared the ground for the Sepoy Mutiny's impact on Orissa in 1857 .The Kolhas, Gonds, Santhals, Birjhals and Khonds joined hands with Surendra Sai in this first revolt for Independence.
- Latter the Bhajan meli engaged the British in skirmishes, ambushes, and battles for more than 2 decades from 1868-1891 an experience the British never cherished. The struggle of the Mundas against these imperialists is another significant landmark. Under the leadership of "Birsa Munda" the Munda tribals fought the British in 1900. On Jan 9th 1900, the British retaliated killing masses of people.
- But that did not deter them and history repeated itself. This time the Munda's revolted against the Queen of Gangpur who was exploiting the people under the patronage of the British. Under the leadership of Nirmala Munda they fought the British in 1939 who in retaliation mercilessly shot down innocent lives at "AmekoSimako" near Raiboga, creating another black spot in the history of British in India The final of tribal struggle against British in pre-independent Orissa is that of the Koraput tribals under the leadership of Lakman Naik. The struggle was short and Lakman's life ended with martyrdom. He was hanged on March 29 1943 at the Berhampur jail.
- In the hill tribal tracts of Andhra Pradesh a revolt broke out in August 1922 led by Alluri Ramachandra Raju, (better known as Sitaram Raju), the Advasis of Andhra hills succeeded in drawing the British into a full-scale guerrilla war. Unable to cope the British-brought in the Malabar Special Force to crush it and only prevailed when Alluri Raju died.
- As the freedom movement widened, it drew Advasis into all aspects of the struggle. Many landless and deeply oppressed Advasis joined in with upper-caste freedom fighters expecting that the defect of the British would usher in a new democratic era.

May be useful for 2020 mains ☺ :

Tribal Movements after Independence:

- Unfortunately, even after seventy years of independence, tribals have benefited least from the advent-of freedom. Although independence has brought widespread gains for the vast majority of the Indian population, Dalits and Adivasis have often been left out and new problems have arisen for the tribal population. With the tripling of the population since 1947 pressures on land resources, especially demands on forests — have played havoc on the lives of the tribals.
- The basic issues behind the tribal movements in India after independence are and forest alienation, training and job deprivation due to influx of the outsiders, cultural sub-mergence, and unbalanced development.

After independence, tribal movements may be classified into three groups

- Movements due to exploitation by outsiders (like those of the Santhals and Mundas),
- Movements due to economic deprivation (like those of the Gonds in Madhya Pradesh and the Mahars in Andhra Pradesh),
- Movements due to separatist tendencies (like those of the Nagas and Mizos).

Difficulty level: Medium to difficult



2 (c) Describe the impact of Buddhism on the tribal population of India. (15)

Structure:

- **Introduction- Buddhism origin and growth (20-30 words)**
- **How it was introduced to tribes of India and examples of the Buddhist tribes (30-40 words)**
- **Impact:**
 - **On religion**
 - **Ethics and values**
 - **Festivals**
 - **Secular aspects**
- **Conclusion: How Little tradition are resilient to GT (Can be used for all tribal issues) (20 words)**

Supporting points:

Buddhism in India began with the life of Siddhartha Gautama, a prince from the small Shakya Kingdom located in the foothills of the Himalayas in Nepal. By the third century B.C., the still-young religion based on the Buddha's teachings was being spread throughout South Asia through the agency of the Mauryan

Impact on tribals:

- It only effected few tribes- especially in the Himalayan India
- Examples:
 - Bhots of north west Himalaya
 - Bhutias, Lepchas, Chakmas and Nagas of N-E Himalayas
 - Ladhak and Arunachal Pradesh tribes

The Bhutias

- They are followers of Vajrayana Buddhism, mainly the Nyingma and Kagyu schools.
- The main festivals observed by them are Losar and Losoong.
- The first week of February is usually the time of Losar as it marks the start of the Tibetan New Year. Fire dances are common in the evenings during Losar.
- Losoong is usually celebrated as the end of the Tibetan year and falls at the end of the tenth Tibetan lunar month (usually December). It is the most important festival among the Bhutias in India, and is marked by the traditional Chaan dancing and merry-making.
- Losoong is celebrated across the monasteries in Bhutan, Nepal and India.
- In Sikkim, during the festival of Losoong, often dance forms depict narrativized tales from the life of Padmasambhava or Guru Ugyen.
- Monasteries of the Bhutias dot various places in India, most notably the Rumtek Monastery in Sikkim and the Bhutia Busty Monastery or Karma Dorjee Chyoling Monastery, which is also the oldest Monastery in Darjeeling.

**Lepchas:**

- Most Lepchas are Buddhist, a religion brought by the Bhutias from the north, although a large number of Lepchas have today adopted Christianity
- Some Lepchas have not given up their shamanistic religion, which is known as Mun.
- In practice, rituals from Mun and Buddhism are frequently observed alongside one another among some Lepchas.
- For example, ancestral mountain peaks are regularly honoured in ceremonies called cú rumfát. Many rituals involve local species. In Sikkim, Lepchas are known to use over 370 species of animals, fungi, and plants

- The tribal community has not adopted new faith in toto- In every such tribe the converted and non converted member live together
- Those who have taken up Buddhism maintain a gompa- a sacred place where the images of Budha are installed and holy book are kept. Sacred specialist called lama is attached to gompa
- Haimendorf observed, unlike the Christian converts among the Nishis those Khovas who are attached to Buddhism donot opt out of social life of their community and continue to participate in trational tribal rituals
- In come way they combine their adherence to Mahayana Buddhism with the communal worship of tribal dieties
- Among Monpas- ancient Bon religion coexist with the dominant Buddhist faith
- Indicate that even adoption of Buddhism couldnot cut through the traditional belief and practice

Buddhism is penetrating in the realm of social organization and ethics- but tribal/local little tradtion are too deeply embedded to be given up easily

Difficulty level: Easy

Mentors4ias test series:

Test 1: Question 2 (c) Examine the impact of Buddhism on Indian society.

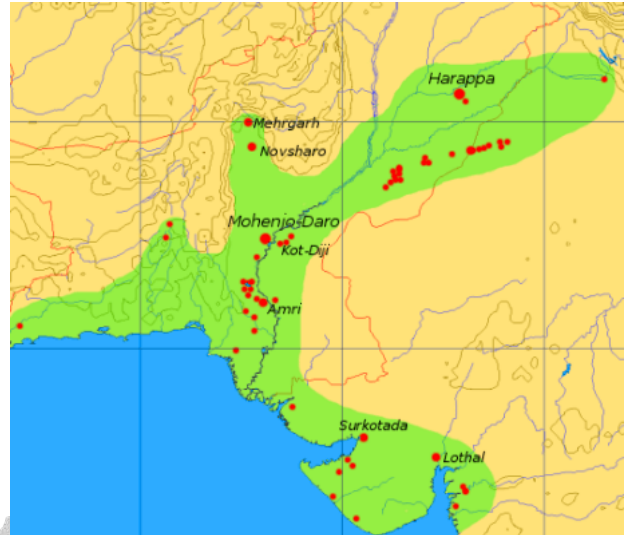
Test 9: Question 6 (a) Religious influence on Indian tribes



3 a) What kind of society may be reconstructed from the archaeological evidences of Harappan culture? 20

Structure:

- Brief introduction of Indus valley civilization (geographical distribution/time period/cultural time period etc) (30-40 words)
- Give an outline of the Harappan society and correlate with archaeological evidences (150-160 words)
 - Class division- presence of citadels, ivory artefacts etc
 - Economy- Ports and trading seals
 - Religion- Seals of Pashupati and great bath
 - Liberal society- Trade
 - Intellectual society: Technology- town planning, drainage system etc
- Conclusion: how much more needs to be understood about their society due to our inability to decipher their script



Supporting points:

- In 1922 on the bank of Sindhu river archeologists Rakhal Das Banerjee and Dayaram Sahni were working with Sir John Marshall and discovered many evidences of an Indian civilization that is known as Indus valley civilization.
- It is called Harappan civilization because this was discovered first in 1921 at the modern site of Harappa, situated in the province of west Punjab in Pakistan.
- The Indus or the Harappan civilization **belongs to the Chalcolithic or Bronze Age** since the objects of copper and stone were found at the various sites of this civilization.
- Nearly, 1,400 Harappan sites are known so far in the sub-continent.

The Salient features of the Indus Valley Civilization are as follows:

a) Town Planning

- The ruins of Mohenjodaro provides evidence to confirm the existence of **a system of planning in the city**. The streets were broad and straight **cutting each other at right angles**. Drainage -Mohenjodaro the drains were lined with **bricks** and manholes to facilitate regular cleaning. The houses were constructed with the kiln-made or Kuccha bricks, not stones. The bathrooms and drains were invariably built with pukka bricks made waterproof by adding gypsum. This speaks highly of the **civilization's advanced nature**.



- The citadel was the main part of the city built on a raised platform. It consisted of public buildings, a bath, granaries and quarters for providing shelter to the persons propagating religion. The planning of the city brings to light the **existence of an active and efficient bureaucracy to administer the activities of the city.**
- Around the Great bath Mohenjodaro citadel was spread the remaining part of the city where the common people dwelt and pursued their profession. Houses were well planned and was built on both sides of the street. It had flat roofs and were connected by stairs to the upper storeys. They had thick walls and windows were few. Every house had a kitchen with a fireplace and large jars for storing grains or keeping other articles of use. The roofs of houses were flat. Each house had bathrooms with a system of covered drains connected to the main drain of the street. A courtyard and a well were the special. **Features that brings to light the system of planning existing then.**

(b) Society

- **Society in the Indus valley civilization is said to have comprised of three distinct social groups. One group ruled and administered the city, the other group included the merchants who were associated with trade and other business activities in the city. The third group were the labourers who worked in the city.** They also included the farmers who cultivated wheat and barley as their main crops.
- Animals like the buffaloes, humped bull, sheeps and pigs were reared. Fish, mutton, beef, poultry and pork consisted the food they ate. Animals like the elephant, camels and dogs were also domesticated. **The discovery of a large number of clay spindles suggest the use of cotton besides woollen and linen fabrics.**
- Men also seemed to have worn ornaments like fillets, necklaces, finger rings and armlets. Women were fond of ornaments like earrings, bangles, bracelets, necklaces, girdles and anklets made of shell, beads, gold and silver and copper.
- **Razors, bronze mirrors and combs made of ivory speaks of the people interest in personal upkeep.** Toys like the whistle and carts besides puppets, rattles and dolls made of terracotta speaks greatly about the attitude of the people in child care. People enjoyed playing in dice and marble. **Gambling was a favourite past time of the elder members in the society.**

(c) Occupation

- The discovery of various equipments such as axes, knives, spears and daggers made of bronze and copper suggest **metal work as a major profession commonly pursued in the towns.**
- Copper was used for making weapons and utensils besides ornaments.
- Spinning, weaving and pottery also formed important occupation. Pottery in red with designs painted in black resembling shapes such as interesting circles, pipal, leaves, peacocks were on it.



- The discovery of **numerous seals made of clay** with figures of animals like the tiger, rhinoceros, elephant and crocodile gives us more information of the significance of these animals in the Harappan society. These seals also have inscriptions in pictographic script.
- Agriculture with domesticating animals was a major occupation. The location of granaries near river, where the civilization itself flourished was an important feature.
- The ornaments of these period worn by both men and women reflects the skilled craftsmanship of the people in the Harappan culture.

(d) Trade

- The Indus valley people maintained commercial contacts with Egypt and Crete, Mesopotamia and the towns in the Persian Gulf.
- Excavations at Lothal reveals the existence of a dock supporting the activities of trade in that period. Trade also existed with Northern Afghanistan from where the Harappans bought the famous blue gemstones, 'Lapiz Lazuli'.

(e) Religion

- The clay seals discovered during excavation reveals the presence of a male god. The figure of a female god also suggest their beliefs on the female was source of creation. The seal with a male god wearing a head dress surrounded by various animals exhorts the belief in the male symbol of strength.
- The Indus valley people cremated their death. This idea has been established owing to the discovery of many urns containing human bones and ashes. In general it can be derived that worship of the forces of nature in its lively forms such as stones, strong animals was the religion they followed. This must have been the principles upon which the present day Hinduism has prescribed as its principles.

(f) Science:

- The Harappans knew mining metal- working and the art of constructing well-planned buildings, some of which were higher than two stories. They were also adopting at manufacturing gypsum cement which was used to join stones and even metals. They knew how to make long-lasting paints and dyes.

(g) The Indus Script:

- The Harappan script has not been deciphered so far, but overlaps of letters on some of the potsherds from Kalibangan show that the writing was boustrophedon or from right to left and from left to right in alternate lines.

(h) Burial Practices:

- Cemeteries excavated at several Indus sites like Mohenjodaro, Harappa, Kalibangan, Lothal and Ropar throws light on the burial practices of the Harappans. Three forms of burials have been found at Mohenjo-Daro, viz., complete burials, (means the burial of



the whole body along with the grave goods) fractional burials, (burial of some bones after the exposure of the body to wild beasts and birds) and post-cremation burials.

- From the Lothal cemetery comes evidence of another burial type with several examples of pairs of skeletons, one male and one female in each case, buried in a single grave. Bodies were always placed in the north-south direction with the head in the north.

Difficulty level: Easy

Mentors4ias test series:

Test 13: Question 2 (b) Write a note on the social and economic aspect of Harrapan civilization

3 (b) Describe the impact of media on the social life of Indian villages. 15

Structure:

- **Introduction: Define media and why it is called mediated culture (20-30 words)**
- **Impact on: (write both positive and negative effect). (100-110 words)**
 - Culture
 - Society
 - Politics
 - Write case study (use recent effort by government also- Manki Baath)
- **Conclusion: give a modern prospective (20-30 words)**

Supporting points:

Media plays an important role in social change. Social anthropologist used the term mediated culture where media reflects and creates culture. It is studied under the following

- 1. Cultural sphere:** media helps in acquiring new culture, traditions from around the world. it helps in preserving and continuing of culture. Example : writings of cultural elements. it helps in integration of modern and traditional culture
 - 2. Social sphere:** media helps in socializing, imparting knowledge, new skills and new technology. it exposes the negative aspects and there by stimulating the debate which gives positive outlook and brings change
 - 3. Political sphere:** media helps in betterment of disadvantaged section of people . Example : transgender, marginalized section, women etc. it draws attention to important issue. it creates attitude , draws attention on social issues.
- **S.C. Dubey** showed how mass media has an impact on development programme. he said fact less advertisement of government programme created better awareness.
 - Example : swachh bharat mission ads through Vidya Balan and Amitabh Bachhan



- **Y.V.Lakshman Rao** studied **kotthur and putthur** in south India showed effective communication helped person find alternative way of life and improvement of economic status
- **S.Damle** studied villages in Maharashtra observed that media helps in diffusion of modern ideas which brought about improvement in sanitation and health care.
- **Satellite instructional television experiment by B.C.Agarwal in ISRO** was an experiment on human communication process at space application centre in Ahmedabad which showed that t.v. led to profound change in social change
- **Prime minister Narendra modi 's mann ki baat is also aimed at bringing about behavioural change amongst people**
- **Educational programmes on agriculture,academics through kisan tv and swayam prabha also brings in changes .**

The negative impacts of mass media are as follows

- Rumors and fake news can be easily spread through social media like whatsapp and facebook
- Feeling of hatredness can be spread by false news
- It can lead to degenerative changes, separatist movement etc

Difficulty level: Easy

Mentors4ias test series:

Test 9: Question 2 (c) Examine the role of Media with examples on Indian society



**ANTHROPOLOGY
OPTIONAL
BY
DR ARJUN BOPANNA**



3 (c) Critically assess the existing plan and programmes meant for tribal welfare

15

STRUCTURE:

- Brief context of tribal development in India (a historical perspective/constitutional perspective and its objectives) (30-40 words)
- List the programmes for tribes and how it has benefited and what are its shortcomings (100-110 words)
 - Organise them into sector- health, education, employment etc
 - Positive and negative
 - Substantiate them with data and facts (indicators)
 - If you have some state programmes- use them also
- Conclusion- end with some suggestion to improve it (20-30 words)

SUPPORTING POINTS:

INTRODUCTION:- With independence various measures have been taken for the upliftment of tribals. The objective of these plans, policies, and programmes is to bring the tribal people at par with the rest of the population on economic and social front. This is reflected in various provisions of the Constitution like A.46, 335, 339, 244, 29, 30, 16, fifth and sixth schedule.

Government through Department of Tribal Welfare various projects and programmes are implemented. Some of the tribal welfare measures are given below:

SPECIAL CENTRAL ASSISTANCE

Special Central Assistance is given to states to supplement their efforts in tribal development. This assistance is meant for family oriented income generating schemes in the sectors of agriculture, horticulture, minor irrigation, soil conservation, animal husbandry, forests, education, co-operatives and small scale industries and for minimum needs programme. Two Special Areas Programme of the Ministry are- Special Central Assistance to Tribal Sub-Scheme and Grants under Article 275(1) of the Constitution for Education, Health, Livelihood/Income Generation Activities etc

ECONOMIC PROGRAMMES AND FACILITIES

Various economic programmes and projects

CONSTITUTIONAL SAFEGUARDS

The constitution of India has made various provisions to safeguard the interests of the tribals. Major Articles are:

1. Article 15 provides equal right and opportunities without any discrimination.
2. Reservation in employment for tribal under Article 16(4), 320(4) and 335.
3. Seats have been reserved for them in the legislatures under Articles 330, 332 and 334.
4. Under Article 19(5) the tribals can earn property and enjoy it in any part of the country.
5. Under Article 339 (2) the Central Government can give directions to the States in the formulation and execution of tribal welfare plans, projects and programmes
6. Article 46 consists of provisions that protect the economic and educational interests of the tribals.

In addition to the constitutional provisions the government appoints committees, commissions and study teams from time to time. Kaka Kalelkar, (1953-55), Renuka Ray (1958-59), UN. Dhebar (1960-61) and B.P. Mandel (1979-80) were some of them who led various commissions.



have been under taken to improve their economic position.

1. Development through Five Year Plans
2. Integrated Tribal Development Projects
3. Establishment of multipurpose co-operative societies
4. Establishment of Tribal Co-operative marketing Development Federation of India
5. The 20th point programme
6. Vocational training in tribal Areas
7. Encouragement to crafts and Home Industries
8. Agricultural development programmes
9. Promotion of Labor Interests of Tribals

EDUCATIONAL FACILITIES

Measures to provide educational facilities to the tribes have been taken by the Government. Schools are established in tribal areas. Students are supported by concessions, scholarships and stipends. Mid-day meals are supplied. Special Hostels are established for tribes. Education of ST girls In low literacy pockets have been established. Ashrama Schools started to impart basic education and vocational training for tribes. Pre-Examination Training Centers for ST are started in many places. Girls and boys hostels for ST were started.

MEDICAL FACILITIES

Various medical facilities have been provided for the tribals. In some places hospitals are established. Rules to establish health centres are relaxed in tribal areas. In some areas mobile hospital facilities have been provided. Many preventive and curative measures to contact the diseases like malaria, typhoid, small pox etc. are under taken. Medical camps are organized in tribal areas. The recent Ayushman Bharat have special components for Tribal areas

RESEARCH WORKS

Tribal Research Institutes have been set up in various states. These studies helped to identify the real conditions, problems and challenges of tribes in various places in India. This institutes are engaged in providing planning inputs to the state Governments.

INVOLVEMENT OF VOLUNTARY ORGANISATIONS

Voluntary Organisations are also engaged in tribal upliftment. Organizations such as Bharatiya Adim Jati Sevak Sangh, Bhil Seva Mandal, Kasturba Gandhi National Memorial Trust, Vanavasi Kaalyanashrama, and several Christian, Hindu and Muslim Organizations are some of the Non Governmental Organizations who are working in this area. Government gives grant in aid to NGOs working for tribal upliftment.

ACHIEVEMENTS (from PIB- Ministers response in parliament)

- Ministry of Tribal Affairs has continued with its endeavours for socio-economic development of Scheduled Tribes (STs) through specially tailored schemes for education, infrastructure and livelihood to fill in critical gaps.



- Allocation of Business Rules (ABR) of Government now mandates this Ministry to monitor 'Tribal Sub-Plan' (now re coined as 'Scheduled Tribe Component') funds of Central Ministries based on the framework and mechanism propounded by NITI Aayog.
- In order to consistently improve public service delivery, Ministry of Tribal Affairs constantly reviews various schematic initiatives, recent ones being rationalization of scholarship schemes besides on boarding of same on DBT platform and online portal for NGO Grants.
- Budget allocation of the Ministry of Tribal Affairs has gone up
- With implementation of Public Financial Management System (PFMS), efficiency in funds allocation and monitoring its release has been improved besides enhancing transparency and accountability.

Critical evaluation:

- A critical evaluation of Tribal Welfare Programmes reveals that many of the projects were properly implemented.
- It was noted that Tribal Welfare Schemes became an area of exploitation.

Even though Government has spent crores of rupees for tribal development none of the benefits have reached in the hands of needy. The administrators, political leaders even social workers have utilized tribals as a target for their personal growth. In independent India Tribal development programmes became one of the most prominent 'White Elephant Projects'. In many areas officially government has spent lakhs of rupees for each tribe, but not received much of the benefits for them.

Breaking barriers to greatness

SOME OF THE DEFECTS OF POINTED OUT BY SCHOLARS ARE:

- 1) Administrators have failed to understand the real problems of tribals, and their diversified Issues. They considered tribes in India s a single group.
- 2) The planners never took into account the relative numerical strength of different tribes. The difference is ignored
- 3) Administrators put forward general programme which were insufficient and failure in many tribal groups
- 4) Many projects never took into account the felt-needs of the tribes. Priorities were never fixed by considering immediate and remote needs.
- 5) A major portion of money allotted for developmental programmes was spent on the establishment of plans and project, towards payment of salary to officials.
- 6) May educational and health programmes were found to be of very poor standard.
- 7) Sufficient food and water were not supplied or not reached at the hands of tribals. Dresses and good home conditions, were not well received by tribals.
- 8) New economic system has posed new problems and challenges for the tribals. Unemployment led them to lend money from money lenders and that itself created lot of problems. No sufficient measures have taken to deal these issues



9) Educational Programmes launched by the government are found to be disappointing Teachers were not properly trained to set-up a tribal friendly atmosphere in schools.

10) It was also noted that many State Governments are failed to utilize the fund effectively.

Conclusion:

- Through many things have been done for tribals, much remains undone. The progress achieved in this field is far from satisfactory. The basic assumption that tribals as objects of development has to be changed. The concept of civilization is not to be imposed on tribals.
- The notion of development for outsiders was not suitable for the tribes. It never satisfied on complemented the special socio-cultural traits of tribes. It destroyed the self esteem and self confidence of the tribals by making themselves dependants and helpless. A socio-anthropological approach has to be framed out for tribal development. The involvement of NGOs has to be supported and controlled for better results.
- Study of gadgil and guha on hunting and gathering tribes like jenukuruba and chenchuof ANDHRA PRADESH point out that the jenukurubas with their vast traditional knowledge of the forest now help forest department in rearing of elephants and collection of forest produce earning a mere subsistence but creating huge revenues for forest department
- Study of CHAUDHARY reveals the development is not up to expectations mainly due to deficiencies in formulation and implementation of programmes. An elite class has emerged through the present modern democratic institutions and it has cornered the developmental benefits

Breaking barriers to greatness

Difficulty level: Easy
Mentors4ias test series:
Multiple questions

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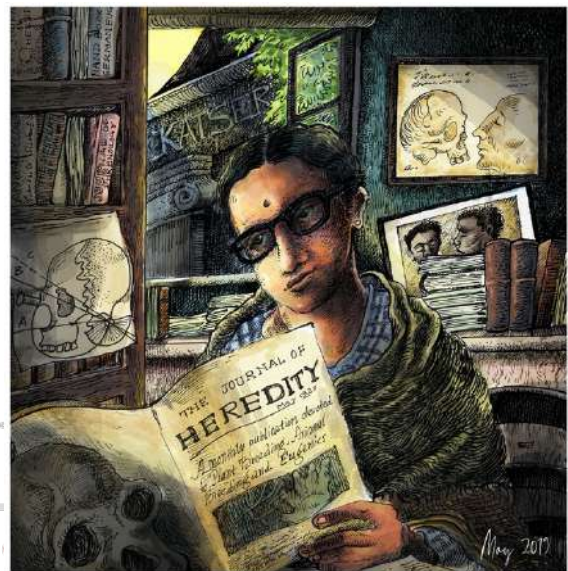
4 (a) Give an account of the contribution of Irawati Karve and G.S Guha to the analysis of race and caste in India. 10+10=20

Structure:

- Split your answer into 2 parts
- Part-1: Irawati Karve and Part-2: G.S. Guha (100-120 words each)
 - Brief introduction
 - Their work on race and caste

Irawati Karve

- Irawati Karve was an Indian educationist, anthropologist, sociologist and a writer from Maharashtra, India. She was born to G.H. Karmarkar, an engineer in Myingyan, Burma, on December 15, 1905 and died on August 11, 1970. She was named Irawati after the great and sacred Burmese river, Irrawaddy. She grew up in Pune. Under the guidance of a senior social scientist, Dr. G.S. Ghurye, she researched and submitted two essays, ‘Folklore of Parshuram’ and ‘Chitpavan Brahman’.



Irawati Karve 1905-1970

Indian Women in Science

- Karve served as the head of the Department of Sociology and Anthropology at Deccan College Post-Graduate and Research Institute, Pune (University of Pune) for forty years till her retirement. She presided over the Anthropology Division of the National Science Congress held in New Delhi in 1947. She was also head of the Sociology Department at Pune University for a while.
- After the Second World War, the fields of Cultural Anthropology and Social Anthropology were developed as independent sciences. By studying and doing in-depth research of these subjects, she successfully analysed culture and history; she was an unparalleled researcher in the world

Methodological Perspective:

- Irawati Karve was India’s first woman anthropologist at a time when anthropology and sociology were still developing as university disciplines. She was also the founder of Anthropology Department at Poona (now Pune) University, an indologist who mined Sanskrit texts for sociological features, an anthropologist, serologist, and palaeontologist, a collector of folk songs, a translator of feminist poems, and a



Marathi writer and essayist of no mean repute whose book **Yuganta** transformed our understanding of the Mahabharata.

- The indological tradition that Karve subscribed to was of very different from **Dumont's** in that there was no attempt at building or eliciting an underlying model of social relations. Instead, she was an indologist in the classical Orientalist sense of looking to ancient Sanskrit texts for insights into contemporary practice
- Karve wrote in both Marathi and English on topics pertaining to sociology and anthropology as well as on non-scientific topics.

The following are some of her books:

1. Kinship Organization in India (1953)
 2. The Bhils of West Khandesh (1958)
 3. Hindu Society: An Interpretation (1961; 1968)
 4. Group Relations in Village Community (1963)
 5. The Social Dynamics of a Growing Town and Its Surrounding Area (1965)
 6. Yuganta: The End of an Epoch (1968)
- Irawati is known in Maharashtra for her work in Marathi literature. But, at the international level, she is known for her study of various social institutions in India, and through her book on **Kinship Organization in India (1953)**.
 - Irawati Karve's study on the Kinship Organization in India revolutionized and simplified future research on the subject. She used language patterns and geographical divisions to find out more about the variations in kinship structures across the expanse of the country. She was an orientalist and so did not shy away from using Sanskrit and Pali material to substantiate her findings. She also worked on the culture, rituals, and institutions of Maharashtra.
 - She created a mark for herself in all the branches of sociology, like social, cultural, human body, anthropology, language, etc., as a scholar and a writer. She was not just an armchair researcher, but she also traversed all over India and walked the Pandhari Wari (an annual walking pilgrimage of several days and kilometres) for several years and observed many fairs and pilgrimages from up close.
 - She draws a parallel between society and a quilt: just as a complete quilt is formed by pieces of different colours and sizes, so is the society formed by different people who come together, form relationships with each other, mix with each other and break up, and yet, the thread that ties them to society still remains.
 - **Group Relations in Village Community:** Karve and Damle (1963) designed a methodological experiment to study group relations in village community. They collected both quantitative and qualitative data to test the hypothesis of the structuring of interpersonal and inter-group relations by the factors of kinship, caste and locality.
 - The villages have been chosen on the **east-west axis in western Maharashtra** so as to represent three geographically distinct environments, namely, one is the village of



varkute in north Satara district on the eastern famine tract, the second village Ahupe on the western edge of the Deccan plateau and the third village at the mouth of a small river on the west coast.

- Karve has presented the material on Indian kinship dividing the country into four different cultural zones in accordance with the marriage practices followed in each, i.e.,
 - (1) The northern,
 - (2) The central,
 - (3) The southern, and
 - (4) The eastern.

Throughout her career as a sociologist-cum-anthropologist, Irawati Karve remained true to her Indian heritage. She experimented with methodology in an atmosphere that wasn't welcoming of women researchers. Despite her elite background, she undertook research in the hinterlands of India and proved herself to be an inspiration for young anthropologists across the country.

Contribution on Race

- Her work- ***Anthropometric Measurements of The Marathas- 1948***
- A paper on the anthropometric measurements on a Brahmin sub-caste of Maharashtra was published in 1911.
- This was followed by an investigation of the Marathas — the agriculturists of western Maharashtra.
- Later she wrote a book ANTHROPOMETRIC MEASUREMENTS OF MAHARASHTRA which yielded a rich harvest when investigations of various kinds are undertaken region by region.
- The results arrived at reveal a historical process of cultural contacts leading to cultural conflicts and finally to cultural synthesis, which give meaning to the customs and culture of a region.
- People are earners of different cultures.
- When traits from different regions are revealed in the culture of a region, one expects a physical contact of peoples of these regions and so it was felt that the technique of carrying out studies region by region should be applied also to anthropometrical investigations.
- Instead of a haphazard measuring of people in India as a whole, a systematic study of the people of one region should be made in order to find out what 'the racial composition of a cultural region happens to be.
- This method is not a new one. It was followed by European anthropologists for the investigation of races in Europe. It was also followed in India both by Risley and Guha, but they did not do full justice to the rich variety of material available in a cultural region. Attention was focussed either on the primitive groups or on a few of the more important caste groups.



B.S.Guha

- Biraja Sankar Guha was an Indian physical anthropologist, who classified Indian people into races around the early part of the 20th century. He was the first Director of the Anthropological Survey of India (ASI) (1945–1954).
- Guha is best known for his work on classification of the Indian people into racial groups. Although the concept of race has been rejected by the evolutionary scientists, Guha's theories are of historical interest. Apart from Indian tribes, he also did some research on North American Indians.
- Dr. B. S. Guha's racial classification is based on anthropometric measurements, which were collected during his investigations from 1930 to 1933. Guha traced six major racial strains and nine sub-types among the modern Indian population. (Give example of the castes- refer any standard book)

1. The Negrito
2. The Proto-Australoid
3. The Mongoloid
 - a) Palaeo-Mongoloid
 - i) Long-headed
 - ii) Broad-headed
 - b) Tibeto-Mongoloid
4. The Mediterranean
 - a) Palae-Mediterranean
 - b) Mediterranean
 - c) Oriental
5. The Western Brachycephals
 - a) Alpinoid
 - b) Armenoid
 - c) Dinaric
6. The Nordics

Mentors4ias

ANTHROPOLOGY

DR ARJUN BOPANNA

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Test- 1: Indian Anthropology	Test-7: Section A- Paper 1
Test-2: Tribal Anthropology	Test-8: Section B- Paper 1
Test-3: Biological Anthropology	Test-9: Paper 2
Test-4: Physical & Cultural Evolution	Test-10: Comprehensive Paper 1
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Difficulty level: Difficult

Mentors4ias test series:

Test 9: Question 4 (c) Discuss briefly about the contributions of Irawati Karve to Indian anthropology



4 (b) What has been the impact of development projects on the environment and livelihood of forest-dwelling tribes. 15

Structure:

- Give a brief profile of Forest dwelling tribe (use map) (30-40 words)
- A overview of development projects in tribal areas (Examples from Xaxa report) (30-40 words)
- Impact on- (90-100 words)
 - Environment
 - Livelihood
 - Substantiate answers with case study and data
- Conclusion- give solution

Supporting points:

Lot of information has been provided in this answer key... your answer should focus only on the impact on environment and livelihood (economy)

- For centuries, indigenous people lived in a harmonious relationship with their environment. Since their lives are closely related to nature, any adverse impact on the environment in which they live will adversely affect their lives as well, and vice versa.
- The exploitation of the natural resources of tribal areas through the development of mines has various negative impacts on their socio-economic life. Some of the important issues are highlighted in the following.

PHYSICAL ENVIRONMENT:

- In spite of the existence of strict environment laws and regulations like the Forest Conservation Act and the Environment Protection Act there are serious violations of these legislations. Tribal areas, being remote and inaccessible and tribals being illiterate and ignorant, mining companies can easily violate all environmental rules and regulations.
- The mining companies normally go ahead with mining operations without any environment impact assessment studies or environment management plans submitted prior to the commencement of mining activity.
- This also contributes to over exploitation of natural resources in tribal areas. The exploitation of mineral resources through surface and underground mining has caused wide ranging environmental problems such as land degradation, air, water and noise pollution, etc. These problems are accentuated by the multiplier effect of mining in the tribal areas which has acted as a catalyst for urbanisation and industrialisation.



LAND DEGRADATION:

- Large-scale mining and allied activities have caused severe damage to the land resources of the tribal areas. The forests and agricultural lands belonging to the tribal people have been laid waste because of haphazard mining. Underground mining operations, especially of coal, have created unsafe surface conditions in many areas warranting diversion of roads, railway lines, etc, and the shifting of a number of townships. **Over 49 localities have been declared unsafe for human habitation in the Raniganj coalfield area alone.** The union government is reportedly planning to rehabilitate people in the new town of Mangalpur near Raniganj where 60,000 people are affected by mine-related subsidence (Anon, 1994).
- According to **the Chari Committee report**, 6,055.5 hectares of land in Raniganj coalfield and 4,561.14 hectares in Jharia coalfield have been severely damaged due to subsidence, abandoned quarries and spoil dumps

WATER AND AIR POLLUTION:

- Large-scale mining operations going on in the tribal areas have adversely affected the ground water table in many areas with the result that the yield of water from the wells of adjoining areas has drastically reduced.
- Further, effluents discharged from mine sites have seriously polluted the streams and underground waters of the area.
- Acid mine drainage, liquid effluents from coal handling plants, colliery workshops and mine sites as well as suspended solids from coal washeries have all caused serious water pollution, adversely affecting fish and aquatic life.

As stated by **Singh J (1985)**, the Damodar River, the major source of water in the region, is perhaps the most polluted river in India. It receives wastes from the many industries situated on its banks. A study of the area showed that a single coal washery was discharging about 40 tonnes of fine coal into the Damodar every day. There are as many as eleven coal washeries in the region with an annual installed capacity of 20.52 million tonnes. It is also important to note that the Damodar is considered a sacred river by the Santal tribals. Unfortunately, it has become quite like sewage canal, shrunken and filled with filth and rubbish, emanating obnoxious odours. Other major rivers of the region are also seriously polluted.

MIGRATION OF TRIBAL PEOPLE

- The rapid expansion of industries and mines in tribal areas was followed by a phenomenal growth in urbanisation and a large-scale influx of outsiders to the area. This in turn has resulted in increased land alienation and displacement of indigenous people. This displacement, caused by the expansion of the industrial-urban sector further resulted, in many cases, in the migration of tribal people to outside regions in search of livelihood
- The immigrant outsiders have legally or by fraud displaced the tribal people from their habitat. In Singhbhum the proportion of STs and SCs fell from 58.54 per cent in



1931 to 47.38 per cent in 1991; the proportion of ST alone fell from 54.08 per cent in 1931 to 42.28 per cent in 1991. The situation is similar in other parts of Jharkhand. Districts like Dhanbad, Ranchi and Hazaribagh have also had a very great increase in the number of immigrants.

- The displacement of indigenous people can also occur through indirect pressure on their lives by the establishment of industries, mines, towns, etc. One such factor which forces them to move out of their habitats is the pollution of air and water. For example, the cement dust from the ACC cement factory at Jhinkpani in Singhbhum is polluting the air and making vast areas of agricultural and practically useless. Besides this, the adivasis have an aversion towards the dikus and move out of their areas because of conflict of cultures when the dikus become a majority.
- The increasing criminalisation of society in the industrial-urban sector due to robbery, goondaism, prostitution, communal riots, etc, is another reason why the simple tribal people opt out of such areas. This negative urban pressure is accompanied by rising price offers by speculators for their land. These push and pull effects have indirectly forced the tribal people to move out of their hearths and homes.

JOBLESSNESS

- In the process of development, tribal areas are witnessing not development but the exploitation of its people and of its natural wealth through a process of colonialist and capitalist exploitation.
- The brutality inherent in the process of industrialisation - the plundering of mineral wealth, and the decimation of forests which provided much of the livelihood for their people, has not only reduced the majority of the inhabitants of these areas to destitution but has also brought the area to the brink of an ecological disaster.
- The large-scale exploitation of mineral resources in tribal areas require casual labour. The indigenous people who are reduced to destitution are forced to accept this role. Capitalist development and exploitation thus form a vicious circle for the tribal people
- On the one hand, it has rendered ever increasing numbers of them destitute through eviction, destruction of their sources of livelihood, etc, and on the other, it has utilised their destitute condition to employ them for a specific role in this process, namely, that of sweat labour or proletariat
- It is further stated that used of sophisticated and modern technologies with foreign investment helps to carry out mining activities with minimum human resources, hence providing employment only to highly competitive and

A study conducted by Pandey (1998) discovered that before displacement about 56% of women were unemployed; the figure rose to 84% after displacement. In the primary sector, employment dropped from 37 to 12 percent, while in the secondary sector it fell from 6% to nil. As a result, women who were already marginal in the production process were deeply downgraded.



professional white collar employees. The few jobs available relate to supervisory and skilled work, which are given to non tribals as the literacy rate among the tribals is very low.

LOSS OF HOME

- The pattern of new poverty persists in displacement risk and homelessness, defined as the “loss of house-plots, dwellings and shelter.” For many people homelessness may be only temporary, but in poorly executed displacements, it remains chronic.
- New poverty becomes a problem when the losses go beyond the simple loss of a structure. Homelessness or the replacement of a house with a structure that its occupants may not consider “a home” is often associated with a profound loss of identity and cultural impoverishment as the symbolic importance of place, in terms of family cohesion and a remembered location for mutual support, not only from the household but neighbouring households as well, is disturbed.

DISRUPTION OF FORMAL EDUCATIONAL ACTIVITIES

- Mining induced displacement also disrupts education and routine socialization. Cernea,(1999) notes that displacement and relocation often cause a significant interruption in the functioning of schools and in child access to education during the year of transfer or for longer periods of time.
- Empirical studies show that a number of these children never return to school and instead join the labour force at an early age. The process of relocation distracts parents from focusing on their children education as they struggle to reconstruct their physical and productive environment.

LOSS OF CONTROL OVER COMMON PROPERTY RESOURCES AND SCARCITY OF FOOD

- When mining companies take over not only patta lands but also forest and government lands, village commons, etc, the local people lose all control over the resources.
- Houses and places of worship are demolished, forests are cleared, grazing lands, burial grounds, etc are occupied, thus leaving the communities no scope for following their earlier livelihood patterns.
- Migration to other areas makes the host communities hostile to the newcomers who would not be willing to share their common property. People, especially women, have to walk longer distances and spend more hours of work for grazing cattle, gathering food and fuelwood, etc when these common properties are destroyed. By losing their lands, trees and forest, the tribals are deprived of food security leading to starvation as is the case with tribals of Orissa
- Forest produce which fulfils the tribals' food, domestic and consumption requirements like fodder, fuelwood, housing, medicinal needs is the main source of income though collection of NTFP gets destroyed as a result of mining activity. Water



for drinking, domestic purposes and irrigation is diverted to serve the needs of the industry.

DESTRUCTION TO SOCIAL SYSTEM

- One of the major risks of forced displacement is the fracture of the social fabric. Communities are torn apart and family members can be separated from each other.
- As a result, the loss of what constitutes their social capital leads to serious decline in people's power to face their new situation. This has long-term consequences on the displaced population.
- There is a severe strain on the social system as tribal communities follow very distinct social practices which get eroded due to the intrusion of non tribal communities. Social evils like dowry, alcoholism, wife battering, beggary, destitution, etc which do not exist in tribal society get introduced by non-tribals.
- destruction of their social system also threatens the displaced tribal population as they slip into lower socio-economic status relative to their local areas.
- Such marginalization is accompanied by a loss in self-esteem, especially when the displaced become "outsiders" and "newcomers" in host communities.

LOSS OF RELIGIOUS AND CULTURAL IDENTITY

- The tribals' religious and cultural practices are affected badly due to mining projects. The aesthetic cultural practices of the tribal community are completely under threat.
- With the degeneration of association from nature has come the degeneration in cultural values, ceremonies and social celebrations and common property management practices. Festivals have lost their significance as association is with mine-pits and not forests.
- The deities of the tribals, sacred groves, hills and caves, traditional forms of tribal folklore and wisdom are also greatly affected, as have been the degradation in their oral and traditional law and order systems in ensuring protection of forests and community relationships.

HEALTH PROBLEMS

- Health problems associated with displacement are well documented. The already marginal health status of tribal people is worsened by the stress and trauma of involuntary displacement.
- Recurring problems are reported with resettled populations not gaining access to safe potable water and safe sewage; increased diarrhoea, dysentery and epidemic infections often result. As might be expected, the health impacts fall disproportionately on infants, children, expecting mothers and the elderly.
- For example, due to the mining and processing of uranium in their area the tribal people and others living at Jaduguda and nearby villages, have become the immediate victims of the hazards of radioactivity.



- They are experiencing a slow, agonising death due to radiation and contamination of their environment. Life-giving resources such as air, water, animals, fishes, plants, etc, have been affected. Known and unknown diseases have spread into the villages ringing the knell of death

CONCLUSION:-Both the central and state governments need to actively implement the development projects and programmes keeping in mind the impact of it on tribes and also their environment.

Sachidananda suggested that environmental impact assessment and cultural impact assessment with the inputs from the natives can help making and informed decision by the project effected people.He insisted on skill development and providing employment opportunities to minimize the damage

Difficulty level: Easy to medium

Mentors4ias test series:

Test 13: Question 6 (a) Describe the traditional economy of the Indian tribal communities and show how changes have come in it due to impact of industrialization

4 (c) Identify some special programmes for particularly vulnerable Tribal Groups (erstwhile PTGs) 15

Structure:

- Introduction- Define PVTG and give some data relating to it (30-40 words)
- Why PVTG and reason for special schemes for them (30-40 words)
- List the special programmes and write brief note on them (100-110 words)

Supporting points:

The special measures taken by the government in the interest of this group are as follows

- The Scheme for Development of Primitive Vulnerable Tribal Groups (PVTGs), came into effect from April 1,2008.
- The Scheme defines PVTGs as the most vulnerable among the Scheduled Tribes and the Scheme therefore seeks to prioritise their protection and development. It identifies 75 PVTGs.
- The Scheme seeks to adopt a holistic approach to the socio-economic development of PVTGs and gives state governments flexibility in planning initiatives that are geared towards the specific socio-cultural imperatives of the specific groups at hand.



- Activities supported under the scheme include housing, land distribution, land development, agricultural development, cattle development, construction of link roads, installation of non conventional sources of energy, social security, etc.
- Funds are made available only for activities essential for the survival, protection and development of PVTGs and not already funded by any other Scheme of the central/state governments.
- Each state and the Andaman and Nicobar Islands' administration, is required to prepare a long term **Conservation-cum-Development (CCD) plan**, valid for a period of five years for each PVTG within its territory, outlining the initiatives it will undertake, financial planning for the same and the agencies charged with the responsibility of undertaking the same.
- The CCD Plan is approved by an Expert Committee, appointed by the Ministry of Tribal Affairs. The Scheme is then funded entirely by the Central government.
- The government provides various scholarships for the education of PVTGs namely National Fellowship and Scholarship for Higher Education of ST student, pre matric and post matric scholarships, National Overseas Scholarships for Scheduled Tribe candidates
- Priority is also assigned to PVTGs under the schemes of Special Central Assistance (SCA) to Tribal Sub-Scheme(TSS), Grants under Article 275(1) of the Constitution, Grants-in-aid to Voluntary Organisations working for the welfare of Schedule Tribes and Strengthening of Education among ST Girls in Low Literacy Districts.
- The government provides various scholarships for the education of PVTGs namely National Fellowship and Scholarship for Higher Education of ST student, pre matric and post matric scholarships, National Overseas Scholarships for Scheduled Tribe candidates

Other general measures:

- Government has opened Eklavya Model Residential Schools
- **Support to Tribal Research Institute (TRIs):** Tribal Research Institutes (TRIs) have been set up by various State Governments. The basic objective of the scheme is to strengthen the Tribal Research Institutes (TRIs) in their infrastructural needs, Research & Documentation activities and Training & Capacity Building programmes, etc. It is envisaged that TRIs should work as body of knowledge & research more or less as a think tank for tribal development, preservation of tribal cultural heritage, providing inputs to States for evidence based planning and appropriate legislations, capacity building of tribals and persons / institutions associated with tribal affairs, dissemination of information and creation of awareness. Funding under this Scheme is 100% Grant-in-Aid by the Ministry of Tribal Affairs to the TRIs on need basis.
- **Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP:** Minimum Support Price for Minor Forest Produce scheme) MSP for MFP Scheme), started by Ministry of Tribal Affairs in the year 2013-14, was the first step in the direction of providing fair price to tribals.



- National Scheduled Tribes Finance and Development Corporation (NSTFDC), under the Ministry of Tribal Affairs, extends financial assistance at concessional rates of interest to Scheduled Tribes for undertaking income generation activities.
- AdivasiMahilaSashaktikaran Yojana (AMSY): Under the scheme, Scheduled Tribes women can undertake any income generation activity. Loans upto 90% for scheme costing upto ₹1 lakh are provided at a concessional rate of interest of 4% p.a.
- Micro Credit Scheme for Self Help Groups: The Corporation provides loans upto ₹50,000/- per member and ₹ 5 Lakhs per Self Help Group (SHG). The interest rate chargeable is 6% p.a.
- Adivasi Shiksha Rrinn Yojana: Under this scheme, financial assistance upto ₹5.00 lakh at concessional rate of interest of 6% per annum is provided to ST students for pursuing professional/ technical education including Ph.D. in India.

Difficulty level: Easy

Mentors4ias test series:

Test 2: Question 6 (c) What are the unique problems faced by P.V.T.G? What are the special measures taken by the government in the interest of this group?

5 (a) Ethnicity and regionalism 10

Supporting points:

- Define ethnicity and its features
- How it gives rise to regionalism
- Issues with it
- How to address it (give anthropological perspective)
- Mention case study (North east, regional party demanding separate state et)

Supporting points:

Ethnicity is a concept referring to a shared culture and a way of life. This can be reflected in language, religion, material culture such as clothing and cuisine, and cultural products such as music and art. Ethnicity is often a major source of social cohesion as well as social conflict

Approaches to development of ethnicity:-

1.PRIMORDIALISTIC= common descent

2.SITUATIONISTIC= own situation different from others leading to common goals and destiny for members of ethnic groups

Ex.gond uprising,Naga rebellion.

IMPACT OF ETHNICITY :-

- Social tension and violence
- Delay in developmental process
- Demand for seperate state example- Gorkhaland movement

Combating ethnicity:-

- To Foster loyalty to nation
- Participating in modernization and developmental process



- Effective implementation of fifth and sixth schedule
- Respecting and protecting tribal culture and practices
- Effective enforcement of laws protecting minority rights example - tribal sub plan

Regionalism is the expression of a common sense of identity and purpose by people within a specific geographical region, united by its unique language, culture, language, etc.

REASONS BEHIND GROWTH OF REGIONALISM IN INDIA

1. Historical and geographical isolation
2. Lop-sided development
3. Continuous neglect of a region
4. Insider-outsider complex that nurturers nativism and son-of-the-soil ideology
5. Internal colonialism, i.e., despite being rich in natural resources some regions remain economically underdeveloped.
6. The reasons being either ill-conceived top-down approach or survival of one region at the cost of the other region. Chhota Nagpur plateau is an example of this type of underdevelopment.
7. Political vested interests can accentuate and exploit regional loyalties.
8. Reaction to an imposed ideology that can make its appearance as a reaction against the perceived imposition of a particular ideology, language or cultural pattern on all people and groups.
9. Linguistic aspirations that have remained a formidable basis of regionalism.
10. Expression of ethnicity.

In India regionalism is considered as negative concept. hence the negative consequences of regionalism are:-

- ★ Sense of alienation
- ★ Violence
- ★ Separatist tendencies
- ★ Disrupted development

Examples:- jharkhand movement, Naga movement

ANTHROPOLOGICAL VIEW:- According to M.N.SRINIVAS to tackle regionalism the suggestions are:-

- 1) Regionalism should not be considered as law and order problem
- 2) natural regions should be created based on scientific criteria
- 3) Localities should be prioritized in certain categories of jobs

How ethnicity manifests in India and how this is associated with regionalism

- i. Deepankar Gupta : manifestation of ethnicity in indian politics is an outcome of mixture of popular grass root passions as well as political interests
- ii. Haimendorf : spoke about regionalism and ethnicity reinforcing in the North-east and resulting in conflicts in his studies
- iii. Mongbri (2003) : rise of ethnicity in the NE is the response to convergent conditions created by independence

SOME CONTEMPORARY EXAMPLES OF ETHNICITY AND REGIONALISM :

- i. Chakma Hajong
- ii. Rohingya
- iii. Naga Peace settlement and continued strain (demand for Nagalim i.e. region , connected with Ethnicity i.e. being a Naga)
- iv. Kurds

The government has accommodated these regional and ethnic sentiments —

- i. Zeilangrong and bodos accommodated under the 6th schedule
- ii. PESA Act
- iii. FRA

Difficulty level: medium to difficult

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5 (b) Panchayati Raj as facilitator of social inclusion in rural society. 10

Structure-

- Write a brief note on Panchayati raj and its general impact
- How Panchayati raj has brought about social change- explain vis-à-vis impact on caste hierarchy, gender dynamics, social system etc

Supporting points-

- 73rd constitutional amendment act, 1992
- Reservation for SC/ST and women- empowerment of marginalised
- Vertical social mobility- number and reservation helped to do so
- Eradication of social evil- social change
- Changes in traditional social institutes. Example- weakening of traditional Panchayats
- Replacing of older order with newer, more democratic 1s

Some study- (don't get obsessed by the numbers 😊)

- In a survey conducted by ACNielsen ORG-MARG for the ministry of Panchayati Raj, it was found that the elected representatives of panchayats are strongly taking up social issues.
- Discouragement of child marriage attracted the highest intervention by 71% representatives followed by male child obsessions (44%). Problem of gambling was addressed by 41% and alcoholism by 26% of panchayat leaders.
- The survey sought to test whether the process of empowerment through Panchayati Raj had helped in other areas like increasing female literacy levels or check incidents of domestic violence.
- On domestic violence, 62% women representatives admitted having come across these incidents which they tried to reduce while 11% said intervention was not required. Interestingly, it is the men pradhans (79%) who made more efforts to sort out domestic violence matters compared to female ward members (58%).
- School enrolment, particularly for girls, was an area of priority area for many panchayat leaders and members. Eight out of every ten pradhans (80%) took initiatives to increase school enrolment. About four-fifths of them, including 78% of female pradhans, claimed to have made special efforts in getting girls enrolled and encouraging them to study in schools.
- The elected representatives are expected to pay door-to-door visits and organise awareness generation camps and look into reasons for dropouts and help resolve them. Results showed that 79% of pradhans were involved in awareness



generation to reduce drop-outs 87% pradhans monitored MDM. Here too wide gender parity was recorded - nearly 58% of women compared to 72% of men were found to be actively involved in these.

- Representatives from Kerala, Karnataka, Tamil Nadu, Sikkim, Tripura and Rajasthan could be lauded for initiatives taken to increase school enrolment while Orissa and Uttar Pradesh, Goa and Uttarakhand were the poor performers. In Maharashtra 100% men and 81% female pradhans worked to increase enrolment in schools. In Gujarat this ratio was 73: 90 while in Rajasthan 97% men compared to 84% women pradhans took initiatives.
- However, on health matters, the indicators were quite dismal as only 67% pradhans participated in health related campaigns.
- When questioned on the developmental issues and the types of amenities they helped provide, the majority of elected representatives mentioned drinking water (86.4%), followed by road construction (74.3%) and sanitation (70%) as an area of priority.
- While a large number of elected women representatives raised issues relating to women and child, and sanitation, a higher proportion of women were also found making efforts to provide street lights, drinking water, construction of bus shelters.

Difficulty level: Easy

Mentors4ias test series:

Test 1: Question 5 (c) Panchayati raj and social change

Test 11: Question 3 (b) Discuss the impact of Panchayati raj institution on Rural social structure

5(c) Anthropological understanding of communalism 10

Structure:

- Define communalism
- Anthropological perspective on religion and communalism
- Mention theorist and their work
- Mention the reasons of Communalism

Supporting points:

1. According to **WC SMITH (1979)** communalism is an ideology based on the belief that society is divided into religious communities whose interests differ and are opposed to each other and hence antagonistic in nature. Gyanendra Pandey (1990) says that communalism means a condition of suspicion, fear and hostility between members of different religious communities

2. Malinowski's theory of functionalism, religion is a potent force of social solidarity, but when this solidarity turns into open hostility, religion becomes dysfunctional and what is born is the 'witch of communalism'.



3. Historians have traced the origin of communal politics to the British times and the demand of a separate muslim country-**B.T.Ranadeev 1985**
4. Anthropological studies clearly show that communalism has a definite relationship with differential economic positions communities occupy in the system of production. This is exploited by political parties for their benefit.
5. Geertz (1960) in the study of religion of Java says that when there is religious pluralism, ideological conflicts are bound to occur

REASONS FOR COMMUNALISM:-

- Economic:-The Muslims are not economically prosperous They are lowest step of economic ladder. There are differences in economic achievement between Hindus and Muslims. These differences are ignited by political ideological and segregation factors Example:- 1962 riot between Hindus and Muslims beedi workers in Jabalpur
- The center for research in rural and industrial development CHANDIGARH pointed out with regard to communal stirrings in Jaipur increasing religiosity. Communication issues like Urdu language and upcoming Arab institute etc provide sufficient conditions for communal riots
- Psychological reasons:-The psychological conditions such as tendency of Hindu - Muslim discord prejudice, hatred, malice etc create communal tensions. Example:- Purist movements; 1966 Agarwal report on case of MEOS of RAJASTHAN who converted to Islam in 15th century but practiced both Hindu and Muslim rituals and values. According to Agarwal "it is not appropriate to say meos (plain people of RAJASTHAN have adopted more Muslim practices.
- Divisive Politics – Communalism is often defined as a political doctrine that makes use of religious and cultural differences in achieving political gains. – Uneven development, class divisions, poverty and unemployment aggravates insecurity in the common man which make them vulnerable to political manipulation.
- History of Communal Riots – Probability of recurrence of communal riots in a town where communal riots have already taken place once or twice is stronger than in a town when such riots have never occurred.
- Politics of Appeasement – Prompted by political considerations, and guided by their vested interests, political parties take decisions which promote communal violence.
- Administrative Failure – A weak law and order is one of the causes of communal violence.
- Role of Media – It is often accused of sensationalism and disseminates rumours as "news" which sometimes resulted into further tension and riots between two rival religious groups.
- Social media has also emerged as a powerful medium to spread messages relating to communal tension or riot in any part of the country.



- Cultural factors:- Sometimes the communal clashes are on very clamps cultural grounds. In 1988 a Hindu girl eloped with a Muslim boy in Ahmedabad in Gujarat. this triggered off communal violence
- According to **S.C.DUBE AND SRIVATSAVA** the communities which are communally oriented at some point of their interaction appreciate the differences they have with one another and these differences are respected.

IMPACT

- Instability, interpersonal relations strained, economic development thwarted
- Irrationality tickets it's peak and informational levels of society on change with irrational judgements and misgivings
- Example:-in Ahmedabad there was a feeling of jubilation among some Hindus on their victory over Muslims. Other thought that they had anger prudviraj chauhans defeated against Mohammed ghor after 100 yrs- says "Shakeer-1980"

According to **SC DUBE** - the nature of communal riots has been such that it is largely an urban phenomena where the deprived and frustrated have been involved and not

WAY FORWARD

- Honest educational and cultural policy alongwith the use of mass media to educate society about the dangers of communalism
- Communal interpretation of history must be addressed (Bipin Chandra)
- Communalisation of law enforcement agencies must be addressed
- Prevention of communal violence bill, 2013
- National integration council and inter faith commision
- Formation of district peace committee (2nd ARC)

Difficulty level: Difficult

MENTORS4IAS

ANTHROPOLOGY
BY DR ARJUN BOPANNA

*TEST SERIES &
Mentorship Programme
FOR
2020 MAINS*

**BANGALORE IAS ACADEMY
HEBBAL / VIJAYANAGAR
9886777417/9886151564**



5(d) Issues relating to tribal education 10

Structure:

- Introduction- give some data on tribal education
- Explain the reason of educational backwardness under following heading- (with case study)
 - Social reasons
 - Economic (lack of infrastructure/ teachers etc)
 - Government apathy

Measures taken to address the same (Few lines as conclusion)

Supporting points-

- Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education.
- This disparity is even more marked among Scheduled Tribe women, who have the lowest literacy rates in the country. The male-female gap in literacy and educational attainment among the scheduled tribes is significant.
- Despite efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development.
- They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people.

Literacy Trends of tribes in India
 The percentage of literacy of tribes was only 8.54 per cent in 1961 which has increased to 63.1 per cent in 2011. But female literacy of tribes is only 54.4 per cent compared to male literacy of 71.7 per cent.

Problems of Tribal Education

1. Medium of language – Language is one of the important constraints of tribal children which prevents them access to education.
2. The Location of the Village - The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighbouring village.
3. Economic Condition - The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
4. Attitude of the parents - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
5. Teacher Related Problems -In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
6. Lack of Proper monitoring- Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department.
7. Relevance of curriculum



Constitutional provisions for Tribal education

- Article 46 of Indian constitution lays down that, the state shall promote, with special care, the educational and economic interests of weaker sections of the people, and in particular, of the scheduled caste and scheduled tribes.
- Article 29(1) provides distinct languages script or culture. This article has special significance for scheduled tribes.
- Article 154(4) empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizen or for SCs or STs.
- Article 275(1) provides Grants in-Aids to states (having scheduled tribes) covered under fifth and six schedules of the constitution.
- Article 350A states that state shall provide adequate facilities for instruction in mother-tongue at the primary stage of education.

Government Policies and Programmes for Tribal Education

- A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s.
- The Janshala Programme is a collaborative effort of the Government of India (GOI) and five UN Agencies – UNDP, UNICEF, UNESCO, ILO and UNFPA – a community based primary education programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalised groups, Scheduled Caste/Scheduled Tribes/minorities, children with specific needs.
- The government launched Operation Blackboard in 1987 and the National Literacy Mission in 1988. The Literacy Mission aimed to create a positive outlook among the adult population to encourage the compulsory elementary education of children.
- Operation Blackboard was meant for providing basic infrastructure and essentials of schooling like classrooms, teachers and so on. Further, a scheme of Restructuring and Reorganization of Teacher Education was taken up in 1987. Special focus was given for tribal areas.
- Complementing the work of the Ministry of Human Resource Development, the government launched in 1990- 91, under its tribal division, fresh Ashram Schools from the primary to secondary level in Tribal Sub-Plan areas with an equal fund sharing arrangement between Centre and the States.
- Eklavya Model Residential Schools (EMRS): Ministry of Tribal Affairs is implementing Eklavya Model Residential Schools (EMRS) in tribal areas for providing education on the pattern of Navodaya Vidyalaya, the Kasturba Gandhi Balika Vidyalayas and the Kendriya Vidyalayas.
- Since the year 2000, three missions, one each on elementary education, secondary education and higher education, called ‘Sarva Shiksha Abhiyan’, ‘Rashtriya Madhyamik Shiksha Abhiyan’, and ‘Rashtriya Uchchar Shiksha Abhiyan’ respectively, have been launched. Each mission takes care of the tribal interest in various ways. The measures under these missions are comprehensive and all-encompassing.
- Most of the measures are beyond the routine government policy of positive discrimination. The missions, thus, promise to break the longstanding stalemate of unsatisfactory participation of the tribals at different levels of education



- Another important initiative was the establishment of residential upper-primary schools, called Kasturba Gandhi Balika Vidyalaya, for 'hard to reach' girls, which would largely comprise tribals. These schools were meant for educationally backward blocks.
- In the first phase, 750 such residential schools were planned. The Government mooted a national mission at the secondary level of schooling, since 2005 under the forums of the Central Advisory Board of Education and the Planning Commission. Finally, the mission, 'Rashtriya Madhyamik Shiksha Abhiyan', was inaugurated in 2009. Within this framework, detailed strategies in the interest of the tribals and other weaker sections have been worked out.
- In the interest of the tribals, the norm of a secondary school in the five kilometre radius is relaxed. For enhancing equitable participation, the measures include: more residential facilities with improved living condition; free uniform, books and cash incentive for girls; merit scholarship; and expansion of distance learning system.
- The latest mission, the Rashtriya Uchcharat Siksha Abhiyan, was initiated in September, 2013, alongside introducing the Rajiv Gandhi Fellowship, Centres for Studies in Discrimination and Exclusion, Indira Gandhi National Tribal University and a number of Central Universities, more Indian Institutes of Technology and Indian Institutes of Management in the interest of the weaker sections and the tribals.

Apart from these schemes there are several other measures taken by the government and other agencies to improve tribal education which are as follows:

1. Merit up gradation programme
2. National overseas scholarship programme
3. Vocational tribal training centres
4. Tribal research institutes
5. Schemes like adivasi shiksha rin yojana
6. Schools for those displaced children in Narmada region known as Jeevan shalas by Medha patkar
7. Among savaras, government of Orissa started teaching in their own mother tongue.
8. Chenchu schools started in Andhra Pradesh taught about hunting during British rule
9. Community schools called as Maabadi was started by integrated tribal development agency in vizainagaram

Difficulty level: Easy

Mentors4ias test series:

Test 2: Question 6 (a) Socio-economic backwardness along with government apathy have led to Educational backwardness of the Tribes of India. Do you agree. Examine with example, and measures taken by various agencies to address the same.



5(e) Distribution of Neolithic sites in India 10

Structure:

- Brief note on Neolithic age
- Geographical location and its brief characteristics
- Draw map

Supporting points:

The Neolithic Age started in India around 7,000 B.C. It was the third and last part of the Stone Age.

The Neolithic Age is mainly characterized by the development of settled agriculture and the use of tools and weapons made of polished stones.

Origin of Neolithic Age

- The Neolithic Age started in 9,000 B.C. in world context but in Indian context it was varying from 7,000 B.C. to 1,000 B.C. In South India, the Neolithic settlements are generally considered to be around 2,500 B.C. old while the Neolithic sites discovered on the northern spurs of the Vindhyas are not older than 5,000 B.C. Some Neolithic sites found in parts of Eastern India and South India are only 1,000 B.C. old.

Geographical Location of Neolithic people

The Neolithic people did not live far away from the hilly areas. They habited mainly the hilly river valleys, rock shelters, and the slopes of the hills since they were entirely dependent on weapons and tools made from stone. They inhabited northern spurs of the Vindhyas, Kashmir, South India, Eastern India, Meghalaya (north-eastern frontier of India), and Mirzapur and Allahabad districts of Uttar Pradesh. Some of the important Neolithic settlements are Mehrgarh (located in Baluchistan, Pakistan), Burzahom (Kashmir), Gufkral (Kashmir), Chirand (Bihar), and Utnur (Andhra Pradesh). Jarf el Ahmar and Tell Abu Hureyra (both in Syria) were the major Neolithic sites in Asia.

List of Neolithic sites, their locations, and characteristics

Name of Neolithic Site	Location	Time Span	Characteristics
Mehrgarh	Baluchistan, Pakistan	7,000 B.C.	Produced cotton and wheat and lived in mud-brick houses.



Burzahom (the place of birch)	Kashmir	2,700 B.C.	The people lived on a lake side in pits. Domestic dogs were buried along with their masters in their graves. Used tools and weapons made of polished stone as well as bone.
Gufkral	Kashmir	2,000 B.C.	Practiced both agriculture & domestication of animals. Used tools and weapons made of polished stone as well as bone.
Chirand	Bihar	2,000 B.C.	Used tools and weapons made of bone.
Pikilihal, Brahmagiri, Maski, Hallur, Takkalakota, T. Narsipur, Kodekal, Sanganakallu	Karnataka	2,000 B.C. to 1,000 B.C.	The people in Pikilihal were cattle-herders. They domesticated sheep, goats, and cattle. Ash mounds have been found.
Paiyampalli	Tamil Nadu	2,000-1,000 B.C.	
Utnur	Andhra Pradesh	2,000-1,000 B.C.	

Difficulty level: Medium



Q6.a) Identify the theoretical concepts that have emerged out of village studies in India 20

Structure:

- Brief context of village study in India (a historical perspective and influence of American anthropologists) (30-40 words)
- Write briefly about the theoretical concepts originated from village studies
 - Field view of Indian society
 - Various theories to explain caste and the caste dynamics
 - Theoretical model to understand Indian civilization
 - Sanskritization, Sacred complex, MNS complex, Dominant caste etc
- Conclusion- impact of village study in general to Indian anthropology

Supporting points:

Village studies in India historically goes back to the year 1861 when Sir Henry Main published his Ancient Law (London). Basing his argument mainly on the land system in India, he advocated that land was originally held in common by groups of people.

Anthropologically oriented village studies gain their momentum in India after national independence and it becomes academically fashionable in the post-independence period through the academic works of American anthropologists like Morris Opler, David Mandelbaum, Me Kim Marriott, Oscar Lewis and Indian anthropologists like M.N. Srinivas, S.C. Dube and D.N. Majumdar.

The year 1955 was the most important turning point in the history of village studies in India. Indian Village by S.C. Dube, Village India (ed.) by Me Kim Marriott and India's Villages (ed.) by M.N. Srinivas were published in this year and these publications created a great sensation to the Indian as well as foreign anthropologists, who had evinced keen interest in village study.

Theoretical Orientation :

Various concepts and postulations, explaining the process of social change and the mode of social interaction both in microcosmic and macrocosmic societies are in vogue in sociological and anthropological literature.

Some of the concepts which are found useful in the analysis of the data of present study are discussed below :

Sanskritization: The term itself is the academic trademark of M.N. Srinivas. He first used the term in his book Religion and Society Among the Coorqs of South India (Oxford 1952, p.32) with a view to describing the process of upward mobility of lower castes in the caste hierarchy by adopting vegetarianism and teetotalism at the expense of their own, considered to be impure by higher castes.

He also used the term in preference to Brahmanization, which he formerly used to connote the meaning of Sanskritization.

Srinivas, being induced by the very fact that the term is found useful by the anthropologists, who studied tribal and village communities in different parts of India in analysing their



material, attempted a re-examination of the term. He re-defines Sanskritization as "a process by which a low Hindu caste, or tribal changes its customs, ritual and way of life in the direction of frequently twice born caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community"

Great and Little Traditions: The conceptual framework of great and little traditions for the study of social change was first postulated by Robert Redfield in his studies of Mexican communities. In India studies on 41 social change using the concept of Redfield were conducted by Milton Singer and Me Kim Marriott. This approach, whose basic principles are "civilization" and "social organisation" of tradition, is basically built on the view point of growing of a civilisation through orthogenetic or indigenous evolution as well as through heterogenetic contacts with other civilisations. It also recognises the operation of social structure of these civilisations at two different levels - one, that of the folk or unlettered peasants, and the other, that of the elite or reflective few. Little Tradition refers to the cultural processes of the former while Great Tradition comprises those of the latter.

Using the conceptual tool developed by Redfield, McKim Marriott conducted a study on the interaction of Great and Little Traditions in Kishan Garhi, a village in U.P. He writes, "concept of a primary civilisation type of process is one of the most inviting of available models for conceptualizing Kishan Garhi's relations with its universe" (Marriott 1955:181).

Rest of the models- refer any standard text....

Difficulty level: Easy

MENTORS4IAS TEST SERIES: Multiple question- indirectly asked

6 (b) Critically discuss the role of (NGOs) in tribal development.15

Structure

1. Introduction- Give some data on Voluntary organization related to tribal development or why NGOs is better off in implementing tribal development (30-50 words)
2. Discuss with examples various roles (positive) played by NGOs in tribal development. (80-90 words)
3. Mention issues(negative)- From the NGOs and government point of view (60-70 words)
3. Conclusion- Government initiative to promote NGOs. (30-40 words)

Supporting points

It has been recognized that the task of the development of Scheduled Tribes cannot be achieved by Government efforts alone. Here in lies the significance of Voluntary organization. The role of Voluntary or Non-Governmental Organizations (NGOs) with their local roots and sense of service has become increasingly important.

• **The following are the roles of NGOs in tribal development and empowerment:**

1. They supplement the efforts of the State in ensuring that the benefits reach large number of populations.
2. In certain cases, the Voluntary Organizations (VOs) may be in a better position to implement the schemes of the Government in a more efficient manner.



3. Many VOs have done a commendable job in the upliftment of tribals and are still continuing their efforts.
4. They help in monitoring the impact of programmes
5. Act as a bridge between the government and tribals
6. Fight for the rights of the tribals Ex: Samatha in AP, fought against land alienation in schedule area
7. Empower the tribals by promoting education, spreading information in their local dialect.
8. Not restricted by government redtapism- hence can deliver innovative products to the tribals
9. International cooperation with other NGOs across the world, can bring funds, and the best practices to the grassroot level
10. They supplement Government funding, government functionaries etc
11. They can hire experts like anthropologist, who are better placed to deliver service to the tribals. Ex: Ford foundation used the assistance of anthropologist for rural development.

However, in view of the mushrooming growth in the number of NGOs / VOs approaching the Ministry for financial assistance, efforts have been made to ensure that only genuine and committed organizations undertake developmental activities as partners of Government. In order to ensure that the schemes implemented by NGOs are selected in a transparent manner with greater involvement of the State Governments / UT Administrations, the Ministry has evolved a decentralized procedure for receipt, identification, scrutiny and sanction of proposals of NGOs from the year 2005-06 and strengthened the system further by revision of relevant schemes during 2008-09. According to this procedure, all the State Governments / UT Administrations have constituted a “**State Committee for Supporting Voluntary Efforts**” chaired by the Principal Secretary / Secretary, Tribal / Social Development Department, with other official and non-official members including representatives of NGOs.

Further, grants are being released through Public Financial Management System

Some NGOs working for tribal development:

1. Ramakrishna Mission and its affiliated organizations.
2. Akhil Bharatiya Vanavasi Kalyan Ashram and its affiliated organizations.
3. Bharat Sevashram Sangha and its affiliated organizations.
4. Bharatiya Adimjati Sevak Sangh and its affiliated organizations.
5. Seva Bharati and its affiliated organizations.
6. Vidya Bharati and its affiliated organizations.
7. Swami Vivekananda Youth Movement, Karnataka.
8. Deen Dayal Shodh Sansthan, New Delhi.
9. Servants of India Society, Pune, Maharashtra.
10. Rashtriya Seva Samiti, Andhra Pradesh.
11. Vivekananda Girijana Kalyan Kendra, Karnataka.
12. Akhil Bharatiya Dayanand Sevashram Sangh, Delhi.
13. DAV Managing Committee, New Delhi.
14. Vinoba Niketan, Kerala.



(PFMS) to only those NGOs which are registered on NITI Aayog's NGO Darpan portal and having NGO Darpan Unique ID

Contribution made by NGOs:

1. Residential Schools
 2. Non- Residential Schools
 3. Hostels
 4. Mobile Dispensaries
 5. Ten Bedded Hospitals
 6. Computer Training Centre
 7. Library
 8. Mobile Library cum Audio Visual (AV) unit
 9. Rural night school for tribal adult education
 10. Balwadi / Creche Centre
 11. Preventive health and sanitation programme
 12. Drinking water programme
 13. Training in Agriculture and allied activities
 14. Training centres for employable skills
 15. Old age homes
 16. Involving school children in spreading awareness
- Any other innovative project for socio -economic development you can add....

Difficulty level: Easy

Mentors4ias test series:

Test 13: Question 8 (b) Discuss the role of NGO's response and participation in development programme in tribal areas

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6 (c) Describe the impact of industrialization of the economic and social aspects of India's villages. 15

Structure:

- **Brief note on Industrialization in India (30-40 words)**
- **Impact on Indian village (positive and negative) (100-110 words)**
 - **Economic aspect- Jajmani system, market economy, exploitation, integration, on agriculture, self sufficient → supplier of raw materia, Labour movement etc**
 - **Social aspect- Caste system, women empowerment, joint family, class, dominant caste, lower caste movement etc**
 - **Give caste study and anthropological studies**
- **Conclusion: measure to address the evils (20-30 words)**

Supporting points:

With the Advent of Independence there was a rapid industrialization in India. The natural outcome of this development should have been the economic upliftment of the Indian villages. But this didn't happen. Since most of the industrial units have come up in the Indian villages it has affected life of people living in Indian villages both positively and negatively.



Industrialization and Indian villages:-

- After Independence in pursuit of rapid economic development large number of heavy industries came up in areas of minikin , irrigation, energy generation, coal, steel etc.Urbanization was natural outcome of this industrialization.
- These projects require large Tract of land.As we know nearly 80% of the natural resources required for these industries are located in 18% of the total area of our country where mostly covers rural India. So naturally mostly Indian villages were affected due to displacement caused by acquisition of land for these industries such as BHILAI,ROURKELA,BAILADILA etc..
- People residing in Indian villages lost their ancestral land, farms, and sources of income.
- Impact: The study of **DAS AND BANERJEE** on impact of industrialization on Indian villages revealed the following:-

Impact on villages economy:-

- It involves disconnected resulting into Landis ,joblessness, homeless, marginalization and improverishment, increasing morbidity, food security etc..
- No steps were taken before hand to train youth people living in villages in craft which was required in these industrial projects. It generated no new source of income for people living in Indian villages.

Socio-cultural impact:-

- Migration and slum dwelling in urban areas without any Civic amenities
- Increasing tendency towards nuclear type of families due to increased economic pressure
- Traditional restrictions about marriage are often flouted by the younger generation and documents became more frequent
- Contact with urban communities has broadened the view of village people and helped them get rid of faulty superstitious belief
- It helped integrating rural India in national mainstream. In some places it impressed standard of living among indian villages
- More job opportunity and hence empowerment of the younger generation.
- Thus though industrialization is must for national economic development , the Bastian development should go hand in hand with development of Indian villages.

Case study:-

study by DASGUPTA AND L.P.VIDYARTHI IN 1980 in and around RANCHI reveals that after industrialization, agricultural land holding among people in Indian villages has gone down and unemployment has increased

Difficulty level: Easy



7 (a) Discuss how the elements of little and Great Traditions combine in the emergence of social political/religious movements, giving any one example to illustrate the issue. 20

Structure:

- Define Little and Great tradition and give its theoretical perspective (40-60 words)
- Explain how the 2 interact with each other and culture flows between the 2 giving rise to socio political/ religious movement (110-130 words)
 - Example-
 - Bhakti movement giving rise to social movement
 - Westernization among the tribes of northeast tribes and political movement

Supporting points:

McKim Marriot and Milton Singer have conducted some of the studies to understand the interaction between GT and LT and how they have led to social change.

McKim Marriot says that in the structure of the village culture and its social organisation elements of both the little tradition and Great tradition are found. He has conducted his study at Kishan Garhi village in Northern India. He found that there is constant interaction between Little tradition and Great tradition. Little tradition consists of local customs, rites, rituals, dialects and Great tradition contains legitimate form of all these things.

McKim Marriot found that when little tradition and Great tradition interact with each other two types of movements are observed—upward and downward. When the elements of little tradition move upward, Marriot calls it as ‘Universalization’ and when some elements of Great tradition move downward it is called as ‘Parochialisation’.

Milton Singer has given some of the conclusions in relation to little tradition and Great tradition:

- (a) This type of interaction is reflected in different areas like village community, caste system etc.
- (b) It creates a common cultural consciousness among Indians.
- (c) The common cultural consciousness has been formed by certain processes and factors such as sacred books, rituals etc.
- (d) Interaction between Little tradition and Great tradition helps in cultural continuity in the face of modernisation, westernization etc.

Little tradition and Great tradition interacts with each other and also these two are interdependent in India. The concepts of universalization and parochialisation also describe the process of cultural change implied by Sanskritisation. ,

Example of how this social change has given rise to social/political movement:

Bhakti movement: In the medieval period came the Bhakti movements, through which the lower castes sought equality with the upper caste Hindus. The movement provided a macro-



land link for the Hindus and non-Hindu masses scattered over towns and villages. The Bhakti movement also linked the elite and the masses at &any levels ie. intellectual, literary, religious and so on.

Christian missionaries (Great tradition) → spread of Christianity among the Naga tribes → eliminated the evils of head hunting and blood feud. This brought in political peace.

Basava movement in South India: Basava advocated that every human being was equal, irrespective of caste and that all forms of manual labor was equally important..

Difficulty level: Difficult

Mentors4ias test series:

Test 9: Question 4 (a) Explain with examples how great and little traditions interact with each other in Indian society

7 (b) Write about the role of colonial administration in the development of Anthropology in India. 15

Structure:

- **Brief history of origin of anthropology in India (30-40 words)**
- **Role of colonial administration in development of Anthro in India**
 - **Mention the work of British administrators**
 - **Reasons for such studies**
 - **Indian anthropologist influenced by them (Like S.C Roy)**
 - **Missionaries who came along with British and their role (Elwin)**
- **A critical note- that it lacked theoretical perspective**

Supporting points:

- World anthropology originated in the 2nd half of 19th century. Indian anthropology is part of world anthropology and British colonialism and imperialism
- East India company in order to have some knowledge about Indian society , caste and tribes for use in administration did anthropological work in the form of:-
 - 1) **Ethnological work in the form of hand books** on comparative study of various castes in Assam, Cochin and Central provinces etc.. Extensive study of tribes and castes of a geographic region in the form of handbook Ex- Handbook on TRIBES AND CASTE OF BENGAL BY RISLEY ,of RAJASTHAN by Sherring, of Cochin by IYER etc
 - 2) **Ethnography or colonial Ethnography** :- they also took up another form of study called ethnography which is in depth study of one human group or any unit of a human group in the form of monographs
- Example
 - The khasi by colonel gurdon
 - The nagas by Mills



○ The chamars by BRIGGS

- **Nature:-** it was anthropologically oriented and done by professional anthropologist on field as opposed to ethnology which was dependent on secondary data
- Need of these ethnographic account was embedded in colonial administration's curiosity to know that social groups in detail so as to administer them well
- Also to prevent any revolt or rebellion

The **BEGINNING PERIOD OR FORMATIVE PERIOD (1774-1914)** in the development of Indian anthropology is characterised by the studies of BRITISH ADMINISTRATORS and few others

- Ethnological surveys:- The people's of India- RISLEY 1994 .Purpose of this handbook was to acquaint government officials and private person with classified tribes and castes in India with a classified tribes and castes in India with a view to ensure effective administration
- Ethnography/ monographs:-the ethnology was followed by efforts to prepare detailed accounts of tribes and in some cases ,castes of different refilling
- Example:- The Maria gond by grison,the khasi by gurdon
- S.C.ROY work on Munda tribes , later five monographs on oraon ,birhor etc..
- During constructive period from 1914-1950 ,BIG LEAP FORWARD 1938 - process of ANTHROPOLOGY in India reviewed by joint session of the indian science Congress association and British association India

Importance of colonial administration in Anthropology:-

- Indian anthropology emerged in the form of colonial Ethnography and Ethnology which was later on enriched by studies of Indian anthropologists
- Thus it laid down foundation and development of Indian anthropology

Difficulty level: Easy

Mentors4ias test series:

Test 13: Question 2 (a) Discuss the relationship between Indian Anthropology and colonialism.

Mentors4ias

ANTHROPOLOGY

DR ARJUN BOPANNA

2020 MENTORSHIP TEST PROGRAMME

Before Prelims	After Prelims
Test- 1: Indian Anthropology	Test-7: Section A- Paper 1
Test-2: Tribal Anthropology	Test-8: Section B- Paper 1
Test-3: Biological Anthropology	Test-9: Paper 2
Test-4: Physical & Cultural Evolution	Test-10: Comprehensive Paper 1
Test-5: Socio-cultural Anthropology	Test-11: Comprehensive Paper 2
Test-6: Anthropological thoughts	Test 12: Comprehensive Paper 1
	Test-13: Comprehensive Paper 2

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7 (c) What are the salient issues faced by pastoral communities in India? Discuss with suitable examples. 15

Structure:

- Define Pastoralists in Indian context and give some general information (30-40 words).
- Explain the issues faced by pastoral communities in Indian (90-110 words)
- Substantiate it with some examples

Supporting points-

In the Indian context, pastoralists can be defined as "members of caste or ethnic groups with a strong traditional association with livestock-keeping, where a substantial proportion of the group derive over 50% of household consumption from livestock products or their sale, and where over 90% of animal consumption is from natural pasture or browse, and where households are responsible for the full cycle of livestock breeding."

- In Africa and the Middle East, pastoralists are **usually tribally organized** and associated with particular territories inhabited exclusively by them. By contrast, in India, pastoralists are integrated into the caste system, representing endogamous social groups with a professional specialization in animal husbandry.
- Geographically, nomadic pastoralism is most prevalent in the drylands of Western India (Thar Desert) and on the Deccan Plateau, as well as in the mountainous regions of North India (Himalayas).
- Types of livestock kept in mobile pastoral systems include buffaloes, sheep, goats, camels, cattle, donkeys, yaks, and even ducks are raised under transhumant (a seasonal movement of livestock between fixed summer and winter pastures) conditions. But there are also more sedentary forms of pastoralism, represented for instance by the buffalo breeding Toda in western ghats.
- Indian pastoralists can be divided into groups that practice horizontal movement patterns in the dryland regions and vertical movement patterns in the mountainous areas.

Pastoralism in the Indian Himalayas

- Involves cyclical movements from lowlands to highlands to take advantage of seasonally available pastures- Migratory pastoralism
- Goat and sheep herding Bakrawals of Jammu and Kashmir, the buffalo herding Gujjars in Kashmir, parts of Himachal Pradesh and Uttar Pradesh, the goat and sheep herding Gaddis, Kanets, Kaulis and Kinnauras in Himachal Pradesh, the sheep herding Bhotias of Uttar Pradesh, yak herding Sherpas of Khumbu, Nepal and less well-known communities in the mountains of Bhutan, Sikkim and Arunachal Pradesh.



- Some pastoralists in the Himalayas are agro-pastoralists and besides rearing animals they also cultivate land, although the major portion of their household income is drawn from pastoral activities. In addition, they also engage in a multitude of other economic activities like handicrafts, trade and transport. For example, the Gaddis, in Himachal Pradesh are known for their beautiful handicrafts; the embroidered caps made by Gujjars are also famous. The Bhotias are the most prominent trading community on the Indo- Tibet border and similarly Changpas in Ladakh are involved in cross border trade with Tibet.

Pastoralism in Western India

- It includes “Old World Arid Zone Belt” that stretches across Northern Africa and Northern Asia and has given rise to many pastoral cultures, reaches its most eastern point in Northern India. Its limit is marked by the Aravalli mountain chain
- In this region pastoralism can be a market-oriented strategy by landless people specialized in the production of animals and animal products for sale; but it can also be a subsistence and drought adaptation strategy by people who own land.
- The pastoral castes of Western India are presumed to have immigrated into the area from Afghanistan, Baluchistan and Pakistan.
- In general there are many similarities in dress and customs between the pastoralists of Western India and their counterparts to the west.
- Although there are exceptions, most pastoralists are Hindus integrated into the village caste mosaic, for which animal husbandry represents a hereditary profession.
- The majority of them are connected with particular livestock species by their myth of origin, tracing their descent to an ancestor who was created by God for the purpose of taking care of these animals. For instance, the Raika/Rebari are linked to the camel, the Charan in Gujarat are associated with cattle, and the Bharvad keep mostly small stock.
- Because of this heritage, these pastoralists are endowed with a special sense of responsibility for the welfare of their livestock.
- Taboos against the selling of livestock for slaughter were prevalent earlier and even now persist among some groups.
- Some castes that originally were pastoralists have switched to crop farming, for instance the Ahir who are now the main farming caste around Junagadh in Saurashtra region of Gujarat.
- On the other hand, some members of castes who own land and are considered as cultivators have recently taken up (often nomadic or semi-nomadic) pastoralism because of good economic returns. These are known as “non-traditional” pastoralists and, in Rajasthan, include Rajputs and Meghwals.



The problems that pastoralists face are as much social and political as economic and resource-based.

- non-recognition of pastoral land rights
- In social evolutionary thinking, the nomadic lifestyle has traditionally been treated as less civilized, less productive and more degrading than a settled lifestyle (Saberwal, 1999). This cultural bias is clearly manifested at policy level
- Due to the problem of their cultural stereotyping, small population and migratory lifestyle, pastoralists are ignored in the various policy-level decisions.
- Non-participation and ignorance of their due rights and status in the Indian State have seriously marginalized these communities.
- Today Himalayan pastoralism is perceived by decision-makers and politicians as an environmental threat to the Himalayas and the local pastoral groups are incessantly blamed for overgrazing and livestock increase. One manifestation of this perception is that pastoralists are being displaced from protected areas.
- The customary usage of the forest resources or common lands is not documented in government records or officially recognised, thus pastoralists are simply not understood as the stakeholders in their own land resources.
- As a result of growing human population, land resources per household are decreasing. Grazing lands are deteriorating and development projects have encroached traditional grazing land
 - There are 4 kinds of encroachments on the winter pastures of Himalayan pastoralists, which have also been responsible for disturbing their migratory patterns: (a) afforestation activities, (b) road construction, (c) army establishments, and (d) agricultural expansion.
 - Extension of the Indira Gandhi Canal Project (IGNP) into Jaisalmer district, subsidies for tubewells and electricity for agricultural use have led to expansion of cultivation into former wastelands as well as to multiple crop cycles in zones where crops were previously only grown during the rainy season. The latter has eliminated both long and short fallow areas for grazing.
- Breakdown of Village Institutions: There is a complete breakdown of village institutions governing use of village commons (gocher) and sacred groves (oran). During the pre- Independence period, use of village grazing areas was strictly regulated, users had to pay a fee, and trespassers were punished. These traditional institutions all but collapsed after governance of the commons was relegated to the village panchayats and then turned into a free-for-all.
- No Access to Veterinary Care and Reasonably Priced Medicines
- Dependence on Middlemen for Marketing: For logistical reasons, pastoralists are largely dependent on middlemen for the marketing of their animals and products. This impinges on their profit margins, often to a considerable extent, although the fact that vyoparis (traders) regularly visit even remote areas to purchase animals certainly facilitates marketing for them.
- Lack of Linkages with Outside World and Access to Information



Difficulty level: Medium to difficult

Mentors4ias test series:

Test 1: Question 1 (a) Pastoral community in India

Measures for improving the situation of pastoralists (For next year 😊) :

1. Grazing problems
 - protection and development of traditional grazing land
 - illegal occupation of these areas should be stopped
 - support for grazing on fallow lands after the harvest
 - development of community grazing lands
2. Financial measures : For the sake of economic upliftment, the prices for animal products should be raised according to the increase in the prices of other commodities. Taxes should be imposed on imported wool, to encourage local wool production.
3. Management of marketing of animal products: Pastoralists are often cheated in the wool markets; therefore, formation of co-operatives should be encouraged.
4. Animal health care programmes: The pastoralists should be given vaccines and anthelmintics at a reasonable rate. The programmes of the Department of Animal Husbandry and the Sheep and Wool Department should be organized so as to reach the pastoralists.
5. Shearing : The pastoralists should be introduced to new mechanized methods of shearing
6. Education: For education boarding schools should be opened and the students given scholarships
7. Permission to use arms: For protecting themselves during migration, the pastoralists should be permitted to keep licensed arms
8. Help to pastoralists during emergencies: Pastoralists should be provided help at the time of epidemics, natural calamities, and accidental deaths in encounters with anti-social elements.
9. Representation of pastoralists in different bodies: Pastoral representatives should be invited to voice their opinion in different governmental and non-governmental bodies dealing with the welfare of pastoralists and the marketing of pastoral products
10. Creating awareness: Pastoralists should be made aware of development programmes

8 (a) Discuss with appropriate examples how tribal unrest may be understood as emerging out of an incompatibility between tribes and the nation-state. 20

Structure:

- **Define what is nation state and explain the concept (30-40 words)**
- **What will happen when there is an incompatibility between tribes (who consider themselves a nation) and nation state (100-110 words)**
 - **Give example of north east tribes/tribes in central India and violence**
 - **Give an example from outside India (Kurds in the middle east)**
 - **Reasons for it**
- **How to address it (60-70 words)**



- **Special protection**
- **5th and 6th schedule**
- **ILP**
- **Other constitutional and development measures**

Support points:

- A nation state is a state in which the great majority shares the same culture and are conscious of it. The nation state is an ideal in which cultural boundaries match up with political ones
- According to one definition, "a nation state is a sovereign state of which most of its subjects are united also by factors which defined a nation such as language or common descent."
- D.N. Majumder defines a tribes as a collection of families on group of families bearing a common name members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assigned system of reciprocity and mutuality of obligation.

But a country like India where there is so much diversity, it causes incompatibility between various ethnic groups (like tribe) and the nation state.

Due to various factors, this incompatibility exists. These include-

AREA WISE:-

- North east:- political in nature, demand for statehood autonomy example: Gorkhaland, MEGHALAYA, NAGALAND.
- Central India:-: religious and agrarian in nature, against forceful conversions and exploitation of forest produce. Example:- Jharkhand Mukthi Morcha, birsa Munda movement.
- South India:- tribes here are too backward or too few in number to organize themselves, but recently MISHRA has evidenced political mobilization in Kerala

Example:

Jharkhand movement: The main aim of the Jharkhand movement was the creation of a separate "Adivasi state". Before independence, it was the main issue. But after independence, decks were clear to orient the movement from ethnicity to regionalism. According to 1941 census the "land" of Jharkhand had only 44 percent of tribals, thus the demand of having a separate tribal state could not be fulfilled. This resulted in the formation of a new regional party, 'United Jharkhand Party' in 1948. This was formed by Justin Richard, a tribal leader who latter invited Jaipal Singh to join it . After hesitation, Adivasi Mahasabha joined the United Jharkhand Party and thus results in the formation of Jharkhand Party in 1950. Going through an Assam Model of agitation, an All Jharkhand Students Union (AJSU) was formed, whose main aim was to include youth of the region in the ongoing movement. This resulted in gearing up of the movement in a militant way. On the other hand the Jharkhand Party (Horo group), presented another memorandum which was again for the



formation of the separate statehood. Jharkhand was finally made into a separate state on 15 November 2000. Also write about NAGALAND ,MANIPUR movements etc..

Erstwhile USSR- from the time of lenin various tribes got reservation and better status in the country. Later when aspirations were not fulfilled they revolted. Example: khurds,chechan

USA and Australia:-here the indigenous group faced distribution, large scared killing and racism.no right to vote till 1930. Many tribes like red Indians and Zumi Indians were kept in sanctuaries. This gave rise to resistance

3)Africa and Saudi Arabia:- condition of tribes here is far better. According to scholars like BHANDARE,HAZARE ETC.. Saudi Arabia is perhaps the only tribal nation state in strict sense

From the above account it is clear that the tribal policies have always been conditioned by the tribes and non tribe contact situation and have changed or modified only according to the changing demands of the equation. To what extent self determination by tribal and minority groups ,endanger the very existence of nation states is the crucial question as an equitable global distribution of resources is not possible with the existing structure of nation and the capital system. Ethically and morally one should stand up for the policies of self determination.

Tribal unrest and discontent are a cumulative effect of a number of factors and can be discussed under external and internal factors which poses great threat to national integration. External and internal factors leading to poverty which in turn leads to bonded labours, indebtedness, land alienation,low literacy,poor health, which in turn leads to tribal unrest

Internal factors:- Primitive agriculture, drinking alcohol, extravagancy in marriages etc

External factors:- Exploitation by money lenders, missionaries, and government officials, restrictive Forest policies, displacement caused by industrialization, urbanization,loopholes in laws and policies.

Difficulty level: Difficult



8 (b) what has been the impact of non-Hindu religious on the emancipation of Schedule Castes in India? 15

Structure:

- **Introduction- Problems faced by SC in India- brief note (30-40 words)**
- **Historical context of origin and growth of Jainism and Buddhism, against caste system and Brahmanical oppression of lower caste and how they helped emancipate the lower caste (40-50 words)**
- **Modern view of role of non-Hindu religion to address problems faced by SC- (40-50 words)**
 - **Christianity**
 - **Islam**
 - **Buddhism**
- **Conclusion- Failures of these religion and role of Indian constitution to uplift SCs**

Supporting points:

Various non Hindu religions such as Buddhism, Christianity, Islam and Jainism have impacted SCHEDULED CASTES in India in various forms. The impact can be studied as follows:-

Christian missionary work among the untouchables

- Christian missionaries" welfare agenda to the larger human cause.
- Spread of formal and modern education → led to the empowerment of Dalits
- Christian missionaries- started home for motherless babies
- Gave them a Sense of confidence and self respect
- Christian missionaries brought in the message of social equality and human progress.
- However, Ambedkar revealed that the condition of Dalits hasn't changed within Christianity. He presented the fact that Christianity had an egalitarian outlook but in practice it observed caste in many of the south Indian Churches. He criticised Christianity for both; for failing to uproot casteism among the converts and also encouraging for the caste factor by allowing converts practice some of their old religious customs. He criticized missionaries for their overemphasis on the spiritual aspect, which effectively sidelined the significance of the practical, social and political aspects of religious living.

Ambedkar in two of his essays on Christianity: "Christianizing the Untouchable" and "The Condition of the Convert"), extensively referred to the history of the Christian religion and its pivotal role in India.

Islam:



Millions of people of deprived caste were affected to Islam and embraced it of better social condition thus contributing to the composite culture among scheduled CASTES

Keer in his biography says that as for Islam, Ambedkar had observed no possibility of inherent critique of reconstruction of society within Islam. Ambedkar also found Islam to be politically motionless. His observation revealed that Muslim politicians in India did not recognize secular categories of life as the basis of their politics. Its aggressive strategy of using political force to convert people was antithetical to his ideal of conversion. Overall, Ambedkar felt that Islam in India offered no better prospect for the untouchables other than Hinduism. Ambedkar observes that Indian Muslims were unable to go beyond their siege mentality and were proudly perpetuating the institutions that were oppressive to women and the lower classes

BUDDHISM:

It had a huge impact in emancipation of untouchability, both in the ancient times as well as during the modern times. This is the reason why Ambedkar decided to convert to Buddhism. These were some of the reasons how it helped in emancipation of Untouchability-

- Buddhism became more popular religion without any complicated and intelligible ritual which could be performed by anyone.
- It challenged Brahmanism, caste and untouchability within Hinduism. It had thus gained a massive following among the subaltern classes in the ancient times.
- Buddhism was an amalgamation of rationality and logic with „Prajna“ (understanding) and „Karuna“ (love) for the larger human unity.
- Buddhism had a social message of social justice, equality, liberty and fraternity.
- It was simply ethical code in the form of eight fold path
- It rejected evil and violent rituals such as animal sacrifice
- Preached total equality between all human beings, gender equality, social justice, protection of all life forms and welfare of all.

Thus non Hindu religions created and developed a new awareness In the field of knowledge, culture, society, and economy among scheduled CASTES in India. It made scheduled caste people more logical and promoted rational thinking among them. It gave them a equal voice. All this helped to undermine untouchability in India.

Difficulty level: Medium



8 (c) What are the constitutional safeguards to protect the interests of the Indian tribes? 15

Structure- Direct question.

- Explain why tribals need special protection- give data and historical context (30-40 words)
- Constitutional safeguards: (120-130 words)

Divide into subheadings:

- Measure to protect them
- Measure to give them political autonomy
- Measures for their socio-economic development
- Measure to promote their integration with rest of the country
- Conclusion- a positive assessment of these measures

Supporting point (refer any standard book)

Several provisions have been incorporated in the Constitution for safeguarding and promoting the interests and rights of the Scheduled Tribes in various spheres so as to enable them to join the national mainstream. An overview of the provisions is as follows.

I.A-Definition and Specification of STs

Articles

- 342 Scheduled Tribes
- 366 Definitions

II.B - Educational, Economic and Public Employment-related Safeguards

- 15 Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth
- 16 Equality of opportunity in matters of public employment
- 19 Protection of certain rights regarding freedom of speech, etc
- 46 Promotion of Educational and Economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections
- 335 Claims of Scheduled Castes and Scheduled Tribes to services and posts

II.C- Political Safeguards

- 330 Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People
- 332 Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States
- 334 Reservation of seats and special representation to cease after sixty years
- 243D Reservation of seats (in Panchayats)
- 243T Reservation of seats

II.D- Agency for monitoring safeguards

338A National Commission for Scheduled Tribe

- Article 46 of the Constitution provides that the State shall promote with special care the educational and economic interests of the weaker sections of the society and in particular, of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.



- Reservation in educational institution has been provided in Article 15(4) while reservation in posts and services has been provided in Article 16(4), 16(4A) and 16(4B) of the Constitution.
- Article 23 which prohibits traffic in human beings and beggar and other similar forms of forced labour has a special significance for Scheduled Tribes. In pursuance of this Article, Parliament has enacted the Bonded Labour System (Abolition) Act, 1976. Similarly, Article 24 which prohibits employment of Children below the age of 14 years in any factory or mine or in any other hazardous activity is also significant for Scheduled Tribes as a substantial portion of child labour engaged in these jobs belong to Scheduled Tribes.
- Article 243D provides reservation of Seats for Scheduled Tribes in Panchayats.
- Article 330 provides reservation of seats for Scheduled Tribes in the House of the People.
- Article 332 provides reservation of seats for Scheduled Tribes in Legislative Assemblies of the States.
- Article 334 provides that reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and the State Vidhan Sabhas (and the representation of the Anglo-Indian Community in the Lok Sabha and the State Vidhan Sabhas by nomination) would continue up to January, 2020.
- Other specific safeguards have been provided in Article 244 read with the provisions contained in Fifth and Sixth Schedule to the Constitution.

Other provisions applicable in specific states

- Article 164(1) provides that in the States of Chhattisgarh, Jharkhand, Madhya Pradesh and Odisha there shall be a Minister in charge of tribal welfare who may in addition be in charge of the welfare of the Scheduled Castes and backward classes or any other work.
- Article 371A has special provisions with respect to the State of Nagaland.
- Article 371B has special provisions with respect to the State of Assam.
- Article 371C has special provisions with respect to the State of Manipur.
- Article 371F has special provisions with respect to Sikkim.

Difficulty level: Easy

Mentors4ias test series:

Test 11: Question 6 (b) Examine the legal and constitutional safeguards related to Scheduled tribes



Our Analysis:

- Over all it was a moderate level question paper
- It was a well balanced paper- giving due importance to all section of the syllabus
- This paper would have helped students who have read basics and put in efforts to understand the underlying theories and principles
- Guide books and Question answer books would not have helped this time
- Reports of various committee and current affairs was very import source for Tribal anthropology and questions on social issues
- Those who practiced answer writing would have had an edge
- Mentors4ias test series covered almost 75% of the questions directly or indirectly

How to prepare for 2020 Anthropology:

- Focus on basics. Build your theoretical knowledge from standard books
- Prepare micro-notes for the entire syllabus before you give your prelims
- Read tribal reports, annual reports and make list of case study
- Practice writing or test series and get them evaluated from experts. Correct your mistakes and get the right approach
- Post prelims → revise your micro-notes and write a good test series
- Avoid guide books (UPSC is like Nature.. it keeps innovating → only the fittest will survive 😊)
- For any guidance and mentorship feel free to visit us and interact with our mentors @ Vijayanagar, Bangalore. (contact- 9886777417) or Hebbal, Bangalore (Contact- 9886151564)

For Anthropology UPSC mains: Visit www.mentors4ias.com/anthropology/