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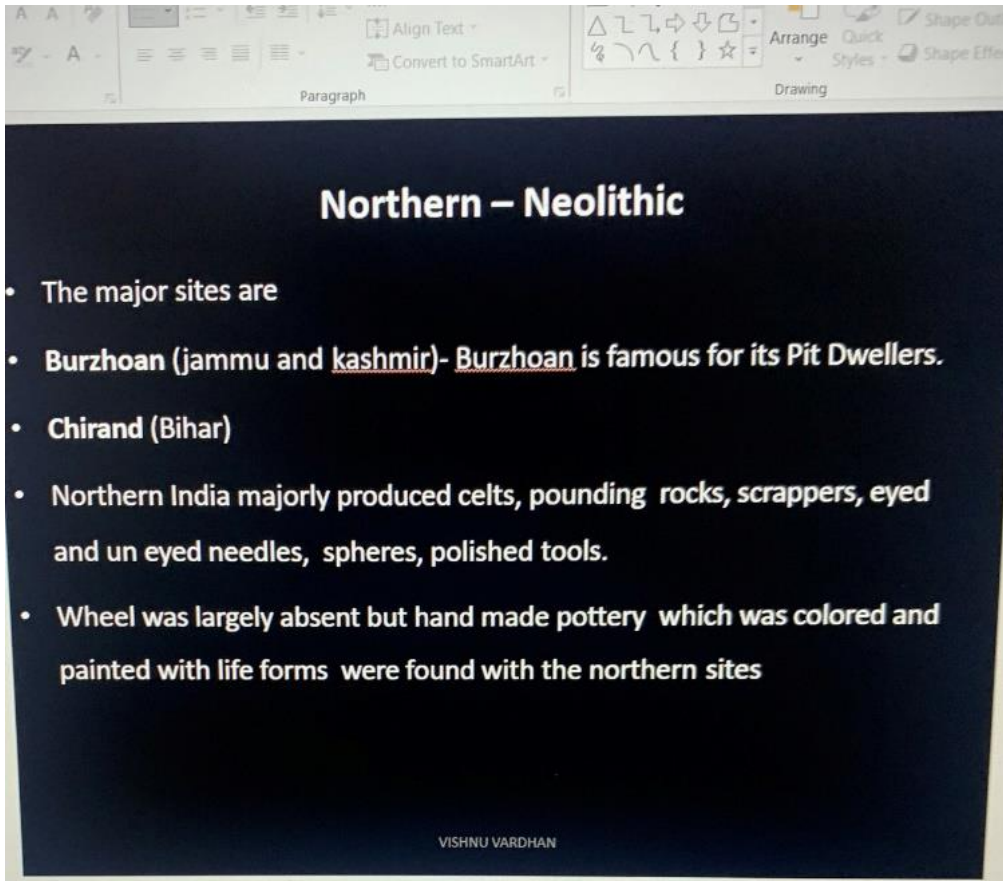
CONTACT: 9000400939 /8977900939

SECTION—A

Write short notes on the following in about [50 words each]

1a. pit-dwellers of Kashmir.

Answer should focus on Neolithic cultures of India focusing on its specific features.



Northern – Neolithic

- The major sites are
- **Burzhoan (jammu and kashmir)- Burzhoan is famous for its Pit Dwellers.**
- **Chirand (Bihar)**
- Northern India majorly produced celts, pounding rocks, scrappers, eyed and un eyed needles, spheres, polished tools.
- Wheel was largely absent but hand made pottery which was colored and painted with life forms were found with the northern sites

VISHNU VARDHAN

3:01



Done PAPER 1 UNIT 1.8(a , b) Pr...



Conclusion

- This Mesolithic age stayed for a less time in the geological time scale but it is more significant because it acted as a vehicle from paleolithic to the neolithic age.

NEOLITHIC AGE

- 4000BC---3000BC
- The Neolithic culture is called Neolithic Revolution by Gordon Childe and Henry Morgan advocated it for advanced features in technology and social life.
- This phase saw the beginning of food production economy i.e. they moved from hunting fishing to agriculture and domestication of animals. Apart from it, man from cave living and nomadic lifestyle MOVED to sedentary living style.
- The tools are advanced in nature, like...
- Pecked and ground tools
- Microliths are also found.
- Hammer
- Points
- Production of pottery, domestication for agriculture and milk products, institution of formal leaders like chiefs and the rudimentary form of wheel for the first time found in Neolithic age.
- According to Henry Morgan, Neolithic was the phase of beginning of economic inequalities which he called it as **primitive communism** in his book, "ancient society".
- Bone tool industry was flourishing, the materials used are....basalt, quartz and sand stone.
- Mainly because of food production, Neolithic age is revolution.

Neolithic age in India(4,000-3,000)

- It is categorized into 3



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- Northern -Neolithic (in Kashmir and gangetic)
- Southern -Neolithic (in tamilnadu, Karnataka)
- Eastern -Neolithic (Assam, West Bengal and Odisha)

Northern - Neolithic

- The major sites are
- **Burzhoan** (jammu and kashmir)
- **Chirand** (Bihar)
- Northern India majorly produced cells, polished rocks, scrappers, eyed and un eyed needles, spheres, polished tools.
- Wheel was largely absent but hand made pottery which was colored and painted with life forms were found with the northern sites

Southern - Neolithic

- James Frazer discovered evidences from **bellary**. Hanson and Taylor discovered evidences from **Raichur**.
- Robert Bruce foote provided the first complete Neolithic site in south India at Bellary. He



1b. Varna and Buddhism

Test series – 5

Q) Varna ashram

sense, can still be relevant. If this system is accepted in the contemporary world the individuals then the ethics and morals of the individuals significantly.

4:41

VARNA

- The term varna refers to Sanskrit word which is colour. It is originated from the term Vri, for the first time used by Eskacharya in his explanation of Rig Veda. The concept depicts, the social structure of India based on scientific idea of division of labour.
- According to modern anthropologists Ghuriye in his book "Races in India" explains that initially there were only two varnas. The arya and dasa based on colour which later gave rise to fourfold classification in the 10th mandala of Rig-

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Veda. It was purushasutra in rigveda, which links four varnas with bodily organs of the supreme lord Brahma:

- Brahmanas, originated from head of Brahmas
- Kshatriyas from shoulders
- Vaishyas from thighs
- Sudras from feet.

Purusha sutra also linked to occupation in Varna

- Brahmanas traditional priests and scholars
- Kshatriya's rulers and soldiers
- Vaishyas traders, merchants and business men.
- Sudra service providers

- This scheme doesn't include untouchables. Untouchability is absent at that time.
- The concept of varna are linked to several characteristics given by S.A. Taylor in his book "Analysis of Dharmasashtra"

Characteristic	Brahmana	Kshatriya	Vaishya	Sudra
Sacrificial Role	Sacrificient	Sacrifier	Provider of Goods	Unclean Acts
Colour	White	Red	Yellow	Black
Direction	N	E	S	W
Time/ Age	Kritha yuga	Tritha yuga	Dvapara yuga	Kali yuga

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Brahmana duties:

- Pravachana- The duty of brahmana is to teach and preach Vedas Performing

4:42 However, Jainism could not sustain or continue its own identity and it was not able to flourish. Hence it got integrated with the Hinduism at last. 4G

Impact of buddhism on indian society

- //1st paragraph same as of jainism topic//
- Buddha propagated the preaching's in the form of four noble truths:
- Existence of sufferings.
- Explanation for its causes.
- Desire itself being the cause.
- The way out is by conquering the desires.
- The conquering the desires is possible by following madhyamika marga.

Political impact

- Reduced conflicts between kingdoms due to doctrine of ahimsa (eg:kalinga war).
- Basic principle of buddhism is dharma vijaya in the place of dig-vijaya. That statement is applicable to present day philosophy of means is important not the end.
- Concept of welfare state emerged from buddha.

Social impact

- Questioned superstitions and promoted rational and logical thinking.
- Sudras and women were inducted into Buddhism
- Gave "society of animal life" no sacrifices of animals.

Economic Impact

- Here the dharma is to be followed while earning the Livelihood.
- No rigid occupations
- Promoted redistribution of resources among the poor and down trodden, advocated for removal of socio-economical inequalities and eradicate poverty.

Cultural Impact

- Gandhara and mathura schools of art were popular for its buddha statues. They popularized buddhist architecture. Concept of dhvajasthambha in hindu temple is replica of buddhist pillars. First time initiated cave art.
- Stones begin to be used in sculptures as in sanchi, amaravathi and boddha gaya.
- Monistic culture, monasteries resulted in mattas of Hinduism
- Chaityas and viharas which were the places of worship for buddhists also allowed women and slaves which resulted in social change.

Development of pali and prakrit language.

- Buddhism is not like jainism which maintained its unique identity, its impact is

1c. Dharma versus Religion

- After Explaining about Dharma, you have to mention that Dharma in secular sense,
- Than write about Religion its Durkheim definition etc.

• According to Yagna Valkya attaining the atma-gyana, i.e., knowing about one's self is to achieve moksha.

3:12

• In Dharma Sastra written by Manu there are four Purushartha's:

1) Dharma: Which mean morality.

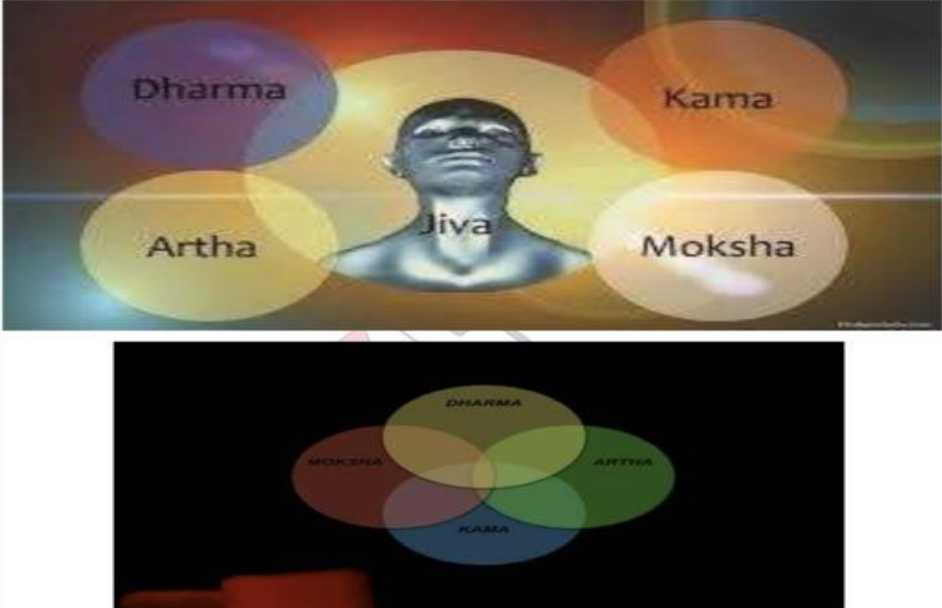
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2) Artha: which has an economic basis.

3) Kama: which has an physiological and psychological basis.

4) Moksha: liberation from the cycle of life.



Dharma:

- It is defined variously in different Hindu scriptures. It has two principles to be followed

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1) Maintaining equilibrium with the cosmos and

2) In order to maintain the order, necessary rules to be followed

- The rules or laws determining the order of cosmos, i.e., the rules to be followed by human beings to maintain the order in the universe. These rules include following the human duties, customs, rituals etc.
- The term Dharma is originated in Rig Veda. It also means performing one's own duty. The duties vary as per the age.
- Manusmriti mentions four basic human duties analyzed by anthropologist

1d. Safeguards for linguistic minorities in India

Test series – 6

Q) Critically evaluate the problems faced by the religious and linguistic minorities in India at present and highlight the constitutional provisions given to them to protect their rights?

AFC June – Test 5

Q) Write the meaning of minorities? and write about the Problems faced by the linguistic and religious minorities and their socio-economic and political status.

Linguistic minorities

- ❖ Linguistic minorities are defined as a group of people whose mother tongue is different from that of the majority in the state or part of the state. The Constitution provides for the protection of the interests of linguistic minorities. Linguistic minorities are determined on a state-wide basis. However, the constitution has not defined minorities anywhere.
- ❖ Language is the manifestation of culture and the importance of language is given by Levi Strauss.
 1. Language is a cultural identity.
 2. Treasure of human civilization.
 3. Part of human culture and cultural expression.
 4. Preservation of culture.
- ❖ Hence studying the language gives us an outlook on the culture. India is a nation of pluralism and multi-cultural people speaking different languages and dialects.
- ❖ Grierson and Ruggeri in their work "Linguistic Survey of India" enumerated that there are 179 languages and 544 dialects. These facts make India a land of great language diversity and linguistic pluralism. The Constitution of India uses the term minority but doesn't define it.

The minorities are characterized by:

1. Distinctive numerical group identity.
2. Socially and economically subordinate to the majority.
3. Statistically low in number.
4. Sense of community or unity.
5. Consciousness of difference with the majority.

Problems faced by Linguistic Minorities:

1. Social: The minority languages are discriminated. For instance, the provision of compulsory communication in Hindi or English is discriminatory to the minority languages. The education

- provided to linguistic minorities is a mainstream language because of which their educational levels and comprehension skills are inferior compared to linguistic majorities.
2. Political: There is no political party based on linguistic minorities. Hence politically these communities are weak. However, there are instances like the Tamil-speaking population agitated against the central government for their top-down approach which led to sectarian movements like the Dravidian movement.
 3. Economic: Linguistic minorities because of their poor performance in education and bureaucracy their economic levels are low.
 4. Problems of Tribal languages- Lack of script, textbooks, and teachers. Example: Shompen only 6 people are speaking it.

Constitutional safeguards for linguistic minorities:

- Article 29,30
- Article 350(A)
- Article 350(B)

Suggestions:

1. XAXA recommended that at least at the primary Level, education needs to be provided in their minority language.
2. National commission for religious and linguistic minorities also called 'Ranganathan Mishra commission' 2004. Its recommendations:
 - a. 10% quota for Muslims and 5% for other minorities in govt jobs and educational institutions.
 - b. Reserve 84% out of the existing OBC quota of 27% for minorities.
 - c. SC reservation to Dalit converts

Conclusion:

- ❖ Thus, the development and well-being of these minority communities rest on the amendments to existing laws and the better implementation of the same. Immediate attention is required to protect the rights of these communities and to improve their conditions of welfare.

1e. Westernisation and Modernisation

Test Series -6

Q) Critically elaborate on the role played by the various exogenous processes of socio-cultural changes that brought the changes in the life of the people?

4. Critically elaborate on the role played by the various exogenous processes of socio-cultural changes that brought the changes in the life of the people?

Introduction:

- ❖ Socio-cultural change resulted in the progress of societies. When cultural change occurs, social groups, individuals, institutions, and social systems change with it too within a given society. Norms are the standards of behavior that an individual has to follow within an institution, group, and society.
- ❖ To change, is the norm of universe and as corollary any social system is no exception. The Indian society's social cultural change is observed in 2 fronts:
 1. Indigenous
 2. Exogenous

- ❖ Indigenous process of socio-cultural change is either upward movement or downward movement of castes in India.

-The upward movement is named as Sanskritization

-The downward movement is named as de-Sanskritization

Exogenous processes are the result against the Sanskritization or indigenous processes these may be as follows

1. Westernisation

2. Modernisation

Westernisation

- ❖ The role of Westernisation has been very significant in understanding the socio-cultural changes of modern India. British rule produced radical and lasting changes in the Indian society and culture. The British brought with them, unlike the previous invaders, new technology, institutions, knowledge, beliefs, and values. These have become the main source of social mobility for individuals as well as groups.
- ❖ M.N. Srinivas introduced the term 'Westernisation' mainly to explain the changes that have taken place in the Indian society and culture due to the Western contact through the British rule.
- ❖ Westernization is defined as a change brought about in Indian society and Indian culture as a result of over 150 years of British rule. That means higher caste groups and upper caste groups moved in hierarchy by emulating western model of living, where Western model is identified as higher than Brahmin model in caste hierarchy.
- ❖ During the 19th century, the British slowly laid the foundations of a modern state by surveying land, settling the revenue, creating modern bureaucracy, army and police, instituting law courts, codifying the law, developing communications – railways post and telegraph, roads and canals – establishing schools and colleges and so on. The British brought with them the printing press which led to many-sided changes. Books and journals made possible the transmission of modern as well as traditional knowledge to large number of Indians. Newspapers helped the people living in the remote corners of the country to realize their common bonds and to understand the events happening in the world-outside.
- ❖ More than anything, the Western education had an impact on the style of living of the people. They gave up their inhibition towards meat-eating and consumption of alcohol. They also adopted Western style of dress and dining. As Gandhi wrote in his autobiography, educated Indians undertook the task of becoming English gentlemen in their dress, manners, habits, choices, preferences etc. It included even learning to appreciate the Western music and participating in ball dancing. Western education resulted in a big change in the outlook of those educated.
- ❖ Westernization includes changes in values Institutions technology and ideology. Westernization also called as Europeanization or Occidentalization. Westernization is a process whereby societies come under or adopt western culture in area such as Industries, Technology, law, politics, economic, religion and philosophy.

Westernization can also be compared to acculturation and enculturation

- ❖ Acculturation is the process of cultural and psychological change that takes place as a result of contact between cultural groups and their individual members.

- ❖ Enculturation is the process by which people learn the dynamics of their surrounding culture and acquire values and norms appropriate in that culture and worldviews. It is related to socialization.

Features of Westernisation

- ❖ In comparison to Sanskritization, Westernisation is a simpler concept. As it is already made clear, it explains the impact of Western contact on the Indian society and culture.
- ❖ Westernisation implies, according to Srinivas, certain value preferences. The most important value, which in turn subsumes several other values, is humanitarianism. It implies an active concern for the welfare of all human being irrespective of caste, economic position, religion, age and sex. He further observes that equalitarianism and secularization are both included in humanitarianism.
- ❖ Westernisation not only includes the introduction of new institutions such as newspapers, elections but also fundamental changes in old institutions. For example, India had schools long before the arrival of the British. But they were different from the British introduced schools in that they had been restricted to upper caste children and transmitted mostly tradition knowledge. Other institutions such as army, civil services and law courts were also similarly affected.
- ❖ The form and pace of Westernisation of India varied from region to region and from one section of population to another. For example, one group of people became westernized in their dress, diet, manners, speech, sports and in the gadgets they used. While another absorbed Western science, knowledge, literature, remaining relatively free from certain other aspects of Westernisation.

Westernization can be by

1) Technological changes:

- ❖ Introduction of modern technologies in agriculture, transportation, communication and industrialization led to the emergence of new middle class and upper class.
- ❖ New technology is a major source of social change new technologies do not change societies by itself, rather it is the response of technology that causes change.
- ❖ e.g.: Britishers brought mechanized farming because of which for the first-time plantation crops were grown. Mostly of people who belong to Vaishya group adopted this form of cultivation, this mechanization led to huge profits hence emerged as a class above brahmins.
- ❖ Upliftment through education lower class movement and legislations upward mobility.

2) values:

- ❖ Half the population (Women) were motivated to pursue education and to occupy a occupation, equality, liberty was been added to Indian social system.
- ❖ The phenomenon of westernization does not follow anyone specific pattern across societies as the degree of adaptation and fusion with western customs will occur at varying magnitudes within different communities. Specifically, the extent to which domination, destruction, resistance, survival, adaptation or modification affect native culture may differ following inner ethnic contact.

3) Institutions:

- ❖ Economic institutions which brought free trade new education Institutions replaced traditional Sanskrit education, grass root level democracy led to the inclusion of all caste groups, legal Institutions lead to legal empowerment of citizens and also lead to eradication of social evils.

4) Ideologies:

- ❖ Ideologies like Parliamentary form, democracy, secularism and peaceful foreign diplomacy with other countries. These ideologies empowered the individuals to evolve socially politically economically and psychological which resembles he is higher in attributes compared to Brahmin.

Evaluation:

1. M. N Srinivas concept of westernization was criticized," you are focusing Britishers as the best model which is ethnocentric in nature.
 2. The name westernization is just and another name for De Sanskritization".
 3. Did not take into account of France, Portuguese, Dutch.
 4. Kolenda criticized for neglecting non-Hindu caste groups.
 5. Yogendra Singh pointed at the irrational emulation of western lifestyle and ideologies in the process of westernization.
- ❖ Western model had some impact on a Socio Political economical cultural front, which are more of advantages than disadvantages. But blind adoption may lead to ruining of actual culture of our society.

Modernization:

- ❖ The term modernisation doesn't denote any philosophy or movement, but it only symbolizes a process of change. In fact, Modernisation is understood as a process which indicates the adoption of the modern ways of life and values.
- ❖ The term was being used previously to refer only to change in economy and its related effect on social values and practices. It was also described as a process that changed the society, from primarily agricultural to primarily industrial economy. As a result of the change in the economy, the society itself underwent changes in values, beliefs, and norms. But today, the term is given a broader meaning.
- ❖ Today, the term Modernisation is understood as an attempt, on the part of the people, particularly those who are custom-bound, to adopt themselves to the present time, conditions, styles, and ways in general. It indicates a change in people's food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational facilities and so on. It is also described as social change involving the elements of science and technology. The scientific and technological inventions have brought about remarkable changes in the whole system of social relationship and installed new ideologies in the place of traditional ones.
- ❖ Modernisation involves a transformation of social, political and economic organizations. This includes the transformation indicated by Durkheim, from 'mechanical solidarity' to 'organic solidarity'; that indicated by Becker, from 'change – resistant sacred outlook' to 'change – ready secular outlook'; that indicated by Weber, from 'personal bonds' to 'impersonal relation' with bureaucracy; and the transformation from 'status based' relations to 'contract based' relation as indicated by Maine.

Westernisation vs Modernisation

- ❖ The two terms namely, Westernisation (M.N. Srinivas) and Modernisation (Daniel Lerner) must be understood as conceptual tools to understand the nature and character of social changes that have taken place in the developing countries.
- ❖ In a broad way it may be said that the concept of Westernisation as used by Srinivas covers:
 - behavioural aspects like eating, drinking, dressing, dancing etc.

- the knowledge aspects like literature, science etc.
- the values aspects like humanitarianism, equalitarianism and secularism etc.
- ❖ The term Modernisation involved a transformation of social, political and economic organisation. As a concept it is greatly helpful to the sociologists who have been primarily concerned with the process of differentiation that characterized the modern societies. It helps them to know the way in which new structures arise to assume new functions, how new occupations emerge, how new complex education institutions develop and so on.
- ❖ Westernisation is mostly a middle-class phenomenon whereas Modernisation is a mass process involving mass media. Thus, while the 19th century Westernisation process was essentially a middle-class affair involving fashions in speech, clothing, food and drink habits, the modernisation process involves a fundamental, deep-seated and widespread change involving attitudes, the development of a rationalist and positivist spirit and the application of the new knowledge to the ways of living it is essentially a mass affair. It involves a fundamental change in social structure from the immutable varna society which is a closed society to a casteless, classless, open society.
- ❖ Lerner emphasises that the modernisation process involves the replacement of sacred revelation by secular enlightenment in the guidance of human affairs. He considers the term Westernisation as inadequate. While westernisation penetrated only the upper level, affecting mainly leisure class fashions, modernisation diffuse among a wider population and touches public institutions as well as private aspirations with its disquieting positivist spirit.

- ❖ According to Karl Deutsch " social mobilization is the process in which major Clusters of old social, economic and physiological commitments are eroded and broken and people become available for new traditional values, Patterns of socialization and behavior.
- ❖ Modernization is a specific change aimed at the attainment of the norms of modernity. In the modernization directed change the traditions themselves chase to modernization. There is adaptation of traditions to modernity. The process of Modernization involves not only enormous institution building in the social, political, economic and other spheres of the life of the people but also a basic change in the personality structure of the individual.
- ❖ Modernization is not a philosophy or a movement it doesn't have a clear principle. It signifies a transition from traditional values to modern rationalist values
- ❖ Current modernization theory originated by German sociologist Max Weber regarding the role of rationality and irrationality in the transition from traditional to modern society.
- ❖ Across the world there is a belief that modernization is a concept of industrialized, capitalistic and democratic Society of Western Europe and North America where as the opposition of modernized ideals are agrarian traditional customs based technological and economically backward social structures of Asia, Africa and Latin America.
- ❖ Yogendra Singh in his book "Modernization of Indian tradition" where he Stated that modernization is reasoning and scientific way of choosing alternatives not just irrational emulation of Western lifestyle and ideologies".

Most important characteristics of modernization are

1. Application of Technology and mechanization
2. Industrialization
3. Urbanization
4. Rise in National and per capita income
5. Drastic increase in literacy

6. Political participation and political empowerment
7. Development of mass media techniques
8. social mobility and social enlightenment
9. cultivation of national identity

Criticism:

- ❖ Modernization is criticized as it cannot be clearly understood as per time scale.
- ❖ Society's response to modernization is not taken seriously

Conclusion:

- ❖ Western model had some impact on a Socio Political economical cultural front, which are more of advantages than disadvantages. But blind adoption may lead to ruining of actual culture of our society.
- ❖ However, the ideas of modernization are more inclusive than westernization and Sanskritization. Modernization principles can be adopted as per requirement of time and space.
- ❖ Modernism is in total contrast with the ideas or methods of the traditional ones. Old, it is said, is gold and should be preserved carefully. But it is also an unavoidable fact that old is to be given up for good to enter the New Era. We cannot go on sticking to our past customs traditions and roots simply because they have come by inheritance



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The advertisement features a man in a white shirt and pink vest standing with arms crossed. Above him is a silhouette of human evolution from an ape to a modern human. The background is dark blue with yellow and red geometric shapes.

2a. Illustrate the contribution of Irawati Karve to Indian Anthropology. Make a special mention of her literary contribution.

Test series -1

Q) Elaborate on the main contribution given by the Irawati Karve's study on the Kinship Organization in India? And how did her contribution give light to feminism in India?

Test Series – 5

Q) Irawati Karve

Test Series – 14

Q) Critically elaborate on the contribution of Irawati Karve and G.S Guha to the analysis of race and caste in India in the present scenario?

Test Series – 12

Q) Irawati Karve contribution to kinship



Critically elaborate on the contribution of Irawati Karve and G.S Guha to the analysis of race and caste in India in the present scenario. (15marks)

Introduction:

- ❖ Irawati Karve has immense contributors in sociology and Anthropology. She has done pioneering work in her book **“Kinship organisation in India”** published in 1953. In this book, she presents a micro analysis of the major kinship systems in India.
- ❖ Consequently, Guha argues that Gandhi's Mod Bania Caste was **‘irrelevant to his personal and public life’**. In this argument, Guha assumes that caste and occupation are always, intrinsically linked to each other. Incidentally, in the year 1922, Lakshmi Narasu writes a very important book titled ‘A Study of Caste’.

Body:

- ❖ 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’.

- ❖ 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.

2b. What are the arguments for excluding Narmada Man from Homo erectus category?

Test series – 10

Q) Critically Evaluate the debate related to the evolutionary significance of the fossil found in the Narmada basin

Critically Evaluate the debate related to the evolutionary significance of the fossil found in the Narmada basin?

Introduction:

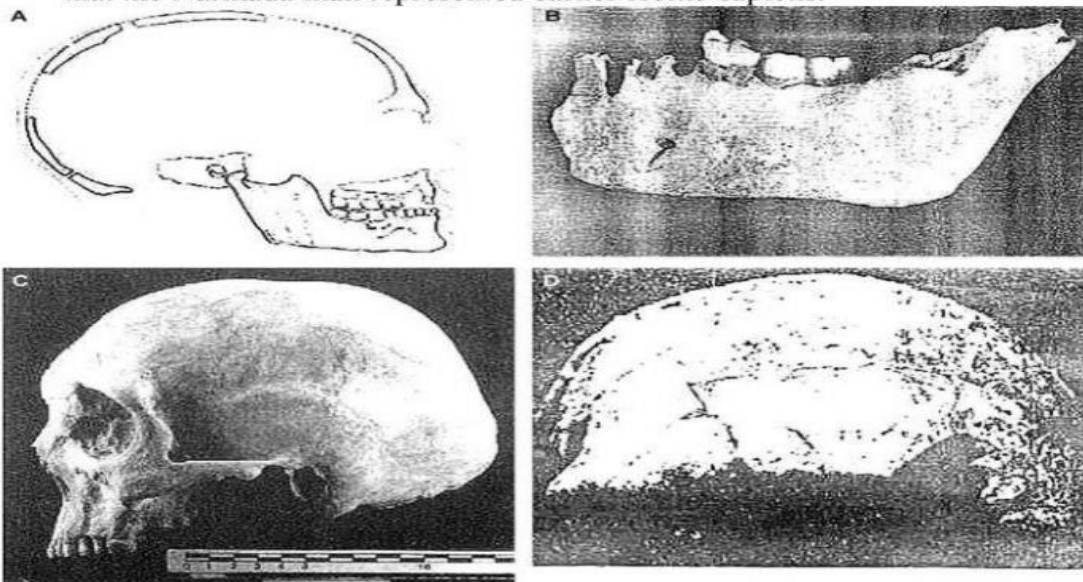
- ❖ December 5, 1982. On the banks of the Narmada at Madhya Pradesh's Hathnora village, geologist Arun Sonakia stumbled upon what turned out to be the most tantalising fossil discovery of a human ancestor. Narmada Human was the discovery of the century
- ❖ The discovery not only put India on the world fossil map, it proved the presence of early humans in the subcontinent and filled a void in our knowledge about human evolution, says D K Bhattacharya, former head of anthropology department at University of Delhi.
- ❖ "The discovery opened a new chapter in terms of hard evidence of evolution in south Asia," he says. "Unlike Africa, where stone tools were found along with human skeletons, all over India we were finding prehistoric stone tools, but there was no fossil evidence."
- ❖ Narmada Human, initially named Narmada Man, belongs to the category of Homo erectus, preceding Homo sapiens sapiens, the modern human species. Homo erectus are believed to have inhabited the planet 1.8 million to 200,000 years ago. "On the basis of associated fauna, palaeomagnetic dating studies by the Geological Survey of India (GSI) and morphological features compared with other fossils of known antiquity, the Narmada fossil could be 500,000 to 600,000 years old," says Sonakia, now retired from GSI.
- ❖ The fossil could be of an individual aged between 25 and 30 years, he adds. Antiquity of fossils has always been controversial. Some think the Narmada fossil may belong to the late Homo erectus category. Many believe the fossil could be of a female. "The evidence is not even a full skull. It is rather, a skull cap with a little bit of orbital roof," says Bhattacharya. The finding has been scientifically analysed.
- ❖ "We think it represents a human form that had colonised India at least 400,000 years ago," he adds. Homo erectus had successfully adapted to savannah grasslands, says Bhattacharya. They had domesticated fire, did group hunting and used stone tools.
- ❖ In French Riviera, at a site called Terra Amata, there is evidence of an artificial hut with hearths—and even a footprint—believed to be the handiwork of Homo erectus from 400,000 years ago. Surely, one fossil can never tell the full story. In some regions presence of fossils

depends on preservation conditions such as soil chemistry and erosion rates, says Parth Chauhan, research associate with US-based non-profit Stone Age Institute, and with the anthropology department at Indiana University, US. In other regions, either enough systematic survey has not been done or potential hominid fossil material has been overlooked.

- ❖ In India, palaeoanthropology or study of human origins is in a very neglected state, he says. Developmental projects such as dams on the Narmada, mining and oil drilling activities, intensive agriculture and population pressure have taken a toll on fossil study. “Hundreds of paleoanthropological and stone age sites are getting destroyed across the subcontinent,” says Chauhan.
- ❖ Bhattacharya says India still follows the archaic 18th century mode of palaeontology. The country does not even have a national palaeontology institute. Guidance, experience and trained expertise are also lacking, says Chauhan. Palaeoanthropology is rarely practised in India in its pure form through multi-disciplinary approaches as in other regions such as Africa. Barring some exceptions, most studies in India have been non-systematic and not comprehensive, he says.

debate of Narmada man in India

- ❖ In 1997, A.R. Sankhyan reported the discovery of post cranial remains namely right and left clavicles and a partial 9th left rib in the vicinity of the earlier site. These remains revealed very short, robust and stocky archaic hominin, with a stature and shoulder width found in the shortest female Andaman Pygmy. Sankhyan and Kennedy further proposed that the Narmada man represented earlier Homo sapiens.



- ❖ They stated that the anatomical characteristics were not exactly similar to those of Homo erectus and that it had a higher probability of being an archaic Homo sapiens, a transitional form between Homo erectus and Homo sapiens.
- ❖ However, at a seminar in Delhi in 2004, Narmada man was concluded to be an erectus with cranial capacity of around 1200cc and age 0.7 million years ago.

Conclusion:

- ❖ Recently another interpretation has been put forward that Narmada man is Homo heidelbergensis. In 2016, anthropologist Sankhyan has proposed that from the newly

discovered fossil remains, it can be assumed that two distinct hominin species inhabited the Narmada valley. A large bodied Homo heidelbergensis and a small bodied Homo erectus narmadensis which evolved into Proto Australoid.

2c. Critically describe Dr. B. R. Ambedkar's argument on the origin of the Indian caste system.

Test series – 14

Q) What has been the impact of religious minorities on the emancipation of Schedule Castes in India and critically evaluate their role in the upliftment of the schedule caste in India?

View of Ambedkar on origin of Caste?

- ❖ Of all, the rigid caste system needs special mention here because the institution of 'untouchability' comes within its framework. Woven into the very fabric of caste system, untouchability is a feature that has brought a lot of disrepute to the Hindu social organisation. Sociologists and social anthropologists have long known that social stratification is a ubiquitous phenomenon found in all societies and to that extent caste system is no different.

Body:

- ❖ All castes can be classified into one of these four varnas. The membership of one's caste is ascribed by birth and one's progeny also by default falls into the same caste category. There is a social group that falls outside the varna system and is called a varnas. They are different from a varnas, who belong to the chaturvarna (four varnas) scheme mentioned above. Shudras, despite being a lower varna, belong to savarnas and are therefore considered better than avarnas. Being outside the varna scheme, avarnas do not enjoy any privileges, which are otherwise available to rest of the members.
- ❖ In caste hierarchy, they are considered lower even to Shudras. Avarnas were considered outcaste people and traditionally they were not permitted to have any social ties with members of the mainstream society and were also not allowed to own any resources. They used to live on the outskirts of the village and, with no means of production or employment, they used to depend completely on savarnas for their survival. This was the group that was traditionally called the untouchables.
- ❖ In 1931 Census, untouchables were covered under the term "Depressed Classes." In 1928, the Depressed Classes Association was formed which functioned up to 1942 (Louis 2003). The term, however, was contested by Dr Ambedkar in 1932 because the term created an impression of these communities as helpless and lowly. In 1935, the term "...Scheduled Caste was coined by the Simon Commission and embodied in the Government of India Act, 1935. In 1936, for the first time Government of British India published a list of Scheduled Castes" (Louis 2003).
- ❖ The social category of Scheduled Castes is today a common denominator of those castes whose earlier generations were once considered untouchables by the traditional caste order. Since 1970s, the preferred term used for the erstwhile untouchables is Dalits, which gained currency in literature and social sciences. The term Dalit in Hindi implies 'the oppressed' and its adoption by the Scheduled Castes reflects the political aspirations and activist mode of the community. The term implies a conscious recognition by the oppressed community of its unnatural condition of deprivation and marginality created by social, historical and political forces of the dominant Hindu social order.
- ❖ Let us understand how in Indian context a community was differentiated and stigmatized as untouchables. Despite some significant changes observed in the last two centuries, it remains an enigma how a group of people ended up being in such deplorable condition. There are broadly three theoretical perspectives that try to explain the emergence of untouchable community

Emancipation Of Untouchables

- ❖ Untouchability has been one of the distinguishing features of Indian society. Though the practice of untouchability attracted special attention of academicians after the advent of British rule in India and the spread of education to masses, the practice has been a common practice in Hindu society. However, untouchability did not go unchallenged down the history.

- ❖ The institution of caste system, which formed the foundation and justificatory principle for untouchability, was initially jolted by Buddhism and Jainism during 5th to 2nd century BC. Untouchability, which developed around 2nd century AD after the revival of Brahminism during the Gupta period, was somewhat discouraged by Vaishnavism and Shaivism which encouraged dropping off caste distinctions (Dahiwale 2006). T
- ❖ The Bhakti movement starting around 6th century AD had a major role in developing the discourse of equality. It also challenged the hegemony of Brahmins and drew people away from Brahminic rites and rituals. The movement brought forth some famous saints from the backward as well as Dalit communities; something that was not feasible in the caste-based Hindu social order. Some of the saints that emerged from Dalits and backward communities were: • Namdev (1270–1350 AD), • Kabir (1440–1518 AD), • Ravidas (1450–1520 AD), • Dhanna Jaat (1415–? AD), • Chokhamela,
- ❖ Tukaram and Meerabai (15th century AD) were saints from other communities who emerged as new symbols of spiritual enlightenment from that period.
- ❖ Emergence of Sikhism as a movement in 16th century AD directly challenged caste system and started a new religion in the north-west which advocated equality and dignity for all.
- ❖ Conversion to non-Hindu religions as a strategy to overcome disabilities posed by the Hindu social order was an effective method for Dalits in many parts of India. During the Mughal period conversion to Islam, followed by conversion to Sikhism and later on during British period, conversion to Christianity was opted by many Dalits as a means to come out of the shadow of caste society.
- ❖ Conversion to Adi-Dharma in 1920s resulted in more than 4 lakh people registering themselves under a new religion in the Census Reports of 1931. An even more significant conversion by Dalits was engineered by Dr Ambedkar in 1956 at Nagpur when more than 55,000 Dalits under his leadership converted to Buddhism.
- ❖ The effect of this conversion can be gauged from the fact that number of Buddhists in Maharashtra in 1951 Census were reported to be merely 2,500 but in 1961 census the figure catapulted to 2.5 million (Jafferlot 2005). Mass conversion of untouchables led by Ambedkar, however, came after a long-drawn struggle for equality within Hinduism failed to show results

Ambedkar and Gandhi

- ❖ In 1920s, Ambedkar struggled for equal rights for untouchables. In March 1927, Ambedkar organised one of the most popular civic-rights movements. The movement, Mahad Tank Satyagraha, asserted right of untouchables to have access to drinking water from public tank. On 25 December 1927, the movement called for public burning of Manu smriti, the sacred text of Hindus which sanctified caste-based restrictions in society, at Mahad.
- ❖ The act was a symbolic victory of Ambedkar against the caste-based practices in Hindu society. Ambedkar soon launched another satyagraha for entry into Kalaram temple at Nasik in May 1930. Ambedkar believed that by facilitating access of untouchables to hitherto restricted public utilities and places of worship, caste Hindus will gradually accept untouchables as equals and hence change their social status.
- ❖ He believed these struggles would lead to change of heart among caste Hindus and reform within Hinduism. While these struggles brought forth the reformist zeal in Ambedkar, they also brought into relief his disappointments with caste Hindus. The more Ambedkar struggled against caste inequalities, the more resistance he received from caste Hindus.

- ❖ One of the biggest resistances for him came from M.K. Gandhi. While Ambedkar constantly attacked caste system and spoke of its annihilation, Gandhi refuted Ambedkar's position on caste. For Ambedkar, caste system represented the most anachronistic social institution in modern times and one of the most oppressive forms of social stratification. For Gandhi, it represented a unique system of division of labour which provided stability and coherence to Indian society.
- ❖ Gandhi believed the caste system to be a unique feature of Hindu society which promoted cooperation among distinct caste groups as against competition and conflict among different social categories in Western society.
- ❖ For Gandhi the varna system was the basic system of social division in society and all caste must follow the varna scheme. When confronted with the inhuman practice of untouchability in caste system, Gandhi explained it as an aberration that must be done away with. The devout Hindu in Gandhi never allowed him to denounce caste system per se.
- ❖ Gandhi feared that if the caste system is attacked it would lead to disintegration of Hindu society for which he was never prepared. Gandhi's effort to eradicate untouchability was only to rid Hinduism of its most virulent disease but for him the social organisation of varna scheme remained sacrosanct to Hindu social order.
- ❖ Ambedkar on the other hand could not accept any justification for caste-based social system and found the varna scheme to be the nemesis of Indian society. Ambedkar soon realized that caste Hindus may at the best become uncomfortable with the practice of untouchability but they could not dare shed the logic of caste system. Ambedkar gradually realized that the logic of caste system is so intractably interwoven into the religious texts of Hinduism that if one condemns caste system one ceases to be a good Hindu and if one wishes to remain a good Hindu one cannot squarely condemn caste system. It was this predicament that led Ambedkar to affirm that the solution of emancipation from untouchability and caste tyranny lies in abdicating Hinduism.
- ❖ The flashpoint between Ambedkar and Gandhi erupted in 1932 when, through Ambedkar's efforts, Prime Minister Ramsay MacDonald granted the Communal Award to Depressed Classes. As per the award Depressed Classes were treated as minorities entitled to separate electorates. Gandhi saw the award as a major setback to Hindu society and feared a schism in Hindu society due to the award.
- ❖ Gandhi was ready to concede special status to religious minorities but to permit untouchables be treated as separate minority groups was too much for Gandhi to accept. In order to quash the Communal Award to Depressed Classes, Gandhi decided to fast unto death. To undo the award, Ambedkar's acceptance was critical.
- ❖ Ambedkar did not yield to Gandhi's demand initially but with rising pressure from the newly developed situation, Ambedkar had to give way. Ambedkar visited Gandhi in Yerawada prison and accepted his suggestion for a panel system rather than separate electorates. The agreement between Gandhi and Ambedkar was signed in September 1932 as Poona Pact. As a result of this pact MacDonald's Communal Award for Depressed Classes was abrogated. Ambedkar always felt that through Poona Pact, a historic opportunity for uplift of Depressed Classes was lost and his trust in Gandhi's policies diminished.
- ❖ After his failed struggle to evince sufficiently honest and radical effort from caste Hindus to eradicate caste system, Ambedkar had set his mind on religious conversion. In 1935 in a conference at Yeola, Ambedkar announced that though he was born a Hindu he will not die a Hindu.
- ❖ At this conference the participants of Depressed Classes resolved to abandon Hindu religion. However, which religion to convert into was to be taken by Ambedkar later on after his long

deliberations with members of other religious organisations. The decision culminated in mass conversion of untouchables to Buddhism in 1956, as mentioned earlier.

Untouchability since Independence

- After independence to further weaken the institution of untouchability, untouchable castes were identified and clubbed Emancipation of Untouchables together under the category of Scheduled Castes and special provisions were made for their upliftment and participation in larger society through policy of reservation in parliament, education and jobs.
- Through reservation and various democratic processes, Dalits continue to struggle for a dignified life. Dalits today are no more silent bearers of atrocities against them. The Constitution of India aims to achieve through legislation in independent India what had not been done in ages.
- Reservation in government services paved way for many Dalits to get into positions of power in government and become part of the administrative machinery of the country. Their participation in state machinery has not only opened new job opportunities for them but also enriched their cultural capital since independence.
- Inspired by Babasaheb Ambedkar, Dalits have participated actively in political arena and carved a niche for themselves. All India Scheduled Caste Federation founded by Dr Ambedkar contested elections in 1951.
- Later on, Ambedkar transformed it into Republican Party in 1956. The employees in government sector formed BAMCEF (Backward Scheduled Caste and Scheduled Tribes and Minority Community Employees Federation) as a potent formation that actively voiced and defended the interest of the Dalit community.
- The formation also helped Kanshi Ram launch Bahujan Samaj Party (BSP). Dalit political parties have shown capacity to take along other marginalized segments of society in their fight against inequality. The political consciousness among Dalits has forced all political parties to address Dalit issues, at least in their manifestos.
- Dalits today are a force to reckon with which no political party can afford to neglect. The political democracy in India with adult franchise has set in motion political enculturation of Dalits. Untouchability is a strange notion in contemporary times and many people believe that it is a thing of past and does not exist anymore.
- Though there has been some remarkable progress in the condition of Dalits since independence, the weight of centuries-old tradition is still too heavy to be lifted within a span of seven decades of independence. Untouchability continues to manifest itself in newer forms and different shades in many places. In their study, Shah et al found untouchability to be a “pan-Indian phenomenon” whose “specific forms and intensity vary considerably across regions and socio-historical contexts” (Shah et al 2006).
- That untouchability still exists in contemporary Indian society has been sufficiently reported by various studies (Mendelsohn 2000, Louis 2003, Kumar 2001, O’Neill 2003, Shah et al 2006, Sarukkai 2009). The forces of modernization, urbanization and marketization have somewhat diluted the rigid caste structure.
- ❖ Modern secular education has also played a significant role in weakening the old institution and producing better awareness among Dalits about their basic rights. Education remains one of the most powerful tools of emancipation among Dalits as almost all other resources are controlled by non-Dalits (Oommen 1968), though a study by Shah et al revealed that almost 40

per cent of village schools act as sites “reproducing the hierarchies of caste and untouchability” (Shah et al. 2006). Ambedkar had called upon Dalits to ‘educate, organise and agitate’.

- ❖ The central role of education for Dalits was not merely emphasized by Ambedkar but he also showed way by example. Ambedkar continues to be one of the most formidable symbols of emancipatory zeal among Dalits. He has emerged as an all-India icon among Dalits who constantly inspires them to yearn for a free and equal society



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3a. Make a critical appraisal of Megalithic tradition in India with special reference to North-East India.

- Write everything about Megalithic tradition and its evidences from North East India with Site names.

3:21



Done PAPER 1 UNIT 1.8(a, b) Pr...



- Bihar, West Bengal and Odisha had huge no. of hand made pottery which are of greyware. Chirand is the famous site of eastern chalcolithic.
- Mud walled houses with thatched roofs were found with art engravings on the walls.

Conclusion

- The Chalcolithic cultures of India, because of having a common feature of burial practices they are also called megalithic conditions.

Megalith

- The term megalith refers to large stones for identification of graves as well as to regulate the souls from not coming out of the graves.
- Wheeler defined megaliths as those monuments which are build of large rough and undressed blocks of stones which are used for burial practices for religious rituals.
- In India most of the megalith were found in the late Chalcolithic and early iron age. In Europe they are associated only with late iron age.
- There are 4 types of megaliths

1. Menher



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2. Cairn circle
3. Dolomen
4. cist

Menher at Deccan



Cairn Circle of Tamil Nadu



3b. Assess the contributions of S. C. Dube in Indian village studies.

Test series – 5

Q) Discuss contributions of S.C.Dube towards understanding of the Indian village?

AFC June – Test 5

Q) Write about the significance of the village study in India with special reference to the contributions of S. C. Dube and M. N. Srinivas.

5. Write about the significance of the village study in India with special reference to the contributions of S. C. Dube and M. N. Srinivas.

Introduction:

- ❖ Of all emerging economies, India is the only one that continues to be predominantly rural, with more than two-thirds of its population living in more than half a million villages. Village studies gave great insights into socio, the economic, and cultural aspects of the village.
- ❖ Village studies started taking inspiration from Robert Redfield's Civilizational school in anthropology. Robert Redfield studied a Mexican community called Tepoztlan. It was considered a model for village study. He called Indian villages 'Little Republics'. Following him many anthropologists like Morris Opler, Oscar Lewis, McKim Marriot, Milton Singer, and SC Dubey, MN. Srinivas has studied many Indian villages.

Significance of village studies:

- ❖ Value system- According to Majumdar Indian villages are not merely a way of life but also a concept and constellation of values.
- ❖ Village represent India in Microcosm- Hiebert
- ❖ To study the village as a vehicle that carries all cultural life of people which is interconnected and interdependent.
- ❖ To study Historical continuity and stability in villages- According to MN. Srinivas Indian society changing very fast and it is important to study its structure before it's too late.
- ❖ Village as the basic unit of Indian civilization.
- ❖ Villages are invaluable observation centers it helps in understanding detailed social processes and problems.
- ❖ Village studies help in understanding the behavior patterns of people and their belief systems.
- ❖ Indian villages are a source of identity for people. They add the village name to their sir's name.

SC Dubey initially started his career as a political scientist and then turned towards Sociology and then he became a social anthropologist.

His works are –

1. Dubey's first book "The Kamar" deals with the total study of the Kamar tribe of Madhya Pradesh. This is the first bull monograph in Indian anthropology.

2. Dubey's book, "Indian village" deals with the total village study of Shamir pet, he conducted fieldwork there. This book presents a comprehensive picture of the functioning of village institutions.
 3. According to SC Dubey fundamental principles of caste hierarchy is a concept of ritual, purity, and pollution
 4. According to SC Dubey political power is concentrated in a few individuals rather than total cost.
 5. S C Dubey in his book, "India's changing villages- human factors in community development" deals with changes brought in Indian villages by the initiation of the community Development Schemes in all parts of the country.
- ❖ Dubey proposed a more comprehensive frame of reference for the study of 'complex cultures' to understand Indian reality. He applied a deductive-positivistic rather than inductive-inferential approach, based on null situations, like 'no change in modern India' or 'India's unchanging villages.
 - ❖ Dubey describes a Deccan village in India in 1955 on the same lines which Robert Redfield conducted his first village study in Mexico in 1930. Many of his conclusions could provide the first insight into the complex web of Indian village life.
 - ❖ He observes: "No village in India is completely autonomous and independent, for it is always one unit in a wider social system and is a part of an organized political society. The study presents a comprehensive picture of the functioning of village institutions although it is one of the earliest monographs on a village.
 - ❖ Dubey asserts that the economic system of rural India is founded mainly on caste's functional specialization, interdependence, and occupational mobility. He also observes that the elements of classical Hinduism of an all-India spread are mingled with the regional religious beliefs and practices of Hindus of the Deccan Plateau.

M N Srinivas:

The **village studies** provided sociology with a new role in the context of an independent nation as it enabled urban Indians and policymakers to form their opinions about developments in the villages of **India**. **M.N. Srinivas** played a very important role in promoting **village studies** by concentrating his research on village areas.

- ❖
- ❖ He completed his doctorate in Social Anthropology and sociology. He has done fieldwork in Coorg for 2 years in Tamil Nādu and for 3 months in Andhra Pradesh.
- ❖ His chief interest lies in the study of the "regional culture of the South India" religion and social changes. Mysore and its nearby villages have been the laboratory center of social Anthropological research for M N Srinivas.
- ❖ His main study of the village is Rampur near Mysore. M N S under the influence of RC brown made a structural study of the relationship between roles and status of caste and their occupation.
- ❖ Srinivas in his book, "Religion and Society among the course of South India" developed the concept of Sanskritization. To understand the process of social change which is taking place among the low caste Hindus in an upward direction.

3c. Describe the methods adopted by Sir Herbert Hope Risley in classifying Indian populations, What are the criticisms against Risley's classification?

Test Series – 14

Q) Write in detail about the ethnic and linguistic elements in the Indian populations and their distributions given by the special reference to Risley and A. C. Haddon?

) Write in detail about the ethnic and linguistic elements in the Indian populations and their distributions given by the special reference to Risley and A. C. Haddon? (20 marks)

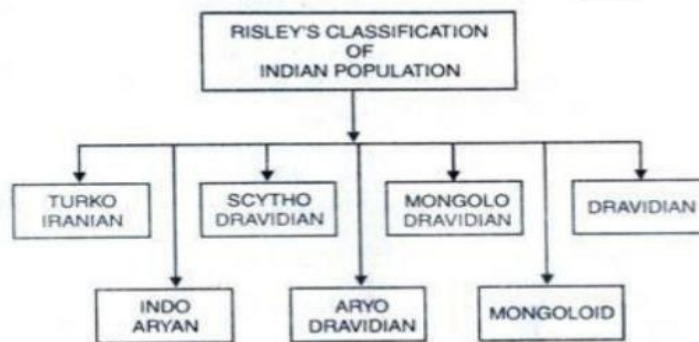
Introduction:

❖ During the Census operations of 1891, Sir Herbert Hope Risley attempted the first-ever classification of the people of India into different racial types. He classified them into the following seven types **Turko-Iranian**, **Indo-Aryan**, **Scytho-Dravidian**, **Aryo-Dravidian**, **Mongolo-Dravidian**, **Mongoloid**, and **Dravidian**.

Body:

Risley's Classification

He classified the people of India into seven different racial types—



1. **Turko – Iranian** – These people are mainly found in Afghanistan and Baluchistan. These two places are now in Pakistan. Turko- Iranian People are very tall and have a fair complexion. They possess dark eyes, narrow nose.
2. **Indo – Aryan** – This type is mainly concentrated in Punjab, Rajasthan and Kashmir. Rajput, Khatri and Jat come under this category. Most of the people have long heads and prominent noses. They are tall, their complexion is fair and eyes are of dark colour.
3. **Scytho – Dravidian** – This race is the combination of Scythians and Dravidians. They are found in Saurashtra, Coorg and in Madhya Pradesh. The upper strata people are coming under Scythian and lower strata people are included under Dravidian. They are broad headed, have a fine nose, are of medium height and their complexion is fair.
4. **Aryo – Dravidian** – It is the mixture of two races – Indo Aryan and the Dravidian. They are mainly concentrated in U.P. and Bihar. Brahmins and other high caste people are included under Aryan whereas Harijans and other lower castes people are included under Dravidian category. They have long head and the complexion varies from lights brown to black.
5. **Mongol – Dravidian**- This race is the mixture of Dravidian and Mongolian races. They mainly live in West Bengal and Orissa. Brahmins and Kshatriyas of these are included under this category. This racial type has come into existence as a result of intermixture of Mongolians and Dravidians while some element of Indo – Aryan race is also found. These people are generally black and round headed having medium nose and medium height.

6. **Mongoloids** – The tribal people of Assam and North – Eastern frontier are included under this race.
7. **Dravidian** – People of this race are mainly concentrated in South India and Madhya Pradesh. The Santhals of Chotanagpur represent this type. They have dark complexion, dark eyes, long head and broad nose.

Criticism of Risley's Classification of race –

1. He remained silent about the presence of Negrito race in India.
 2. D.N. Mazumdar says that this classification speaks more about linguistic division rather than racial division.
- This classification was also criticized by other scholars because Risley mixed linguistic categories (Aryan and Dravidian) with the racial categories.

A.C. Haddon Classification

- Haddon did not agree with the classification of races advanced by Herbert Risley. Thus, he put forward his own classification of races in India.
- According to him, the oldest existing stratum is represented by Pre–Dravidian Jungle tribes.
- The population of India, as said by him consists of
 - i. The Pre – Dravidian jungle tribes,
 - ii. the Dravidian who are long headed and brunette,
 - iii. the Indo – Aryan who are fair complexioned and long headed,
 - iv. the Indo – Alpines who are broad headed and
 - v. the Mongolians.

4a. “Globalization, on one hand, has provided opportunities and on the other hand thrown challenges to Indian villages.” Elucidate.

Test series -2

Q) Elaborate on the emergence of globalization impacted the indigenous economic system in primitive society? critically evaluate.

Introduction:

- ❖ The world and its people just want to make money so that they can compete in the global economy, and they are ruining the lives of the indigenous peoples. **Globalization negatively affects all indigenous peoples because it destroys their lands, their livelihoods, and their cultures.** It is an epidemic to be taken note of and to be stopped.
- ❖ In closing, it is undeniable that globalization has negatively affected the livelihoods of developing nations and particularly the vulnerable indigenous populations.

Body:

Globalization is the process of integrating different countries to form one big society, called the global village. The integration process includes signing of trade agreements, making use of information technology, allowing multinational companies to do business across borders.

- ❖ Globalization has many physical manifestations as evidenced by the constant movement of products, goods, and services that cross international borders every day. The Global South which sends its commodities into a volatile market, and provides cheap labor for the world's major corporations, has long voiced its disappointment at the injustice of unequal trade relations and international regulatory organizations.



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VISHNU VARDHAN SIR

The advertisement features a man in a white shirt and pink vest standing with arms crossed. Above him is a silhouette of human evolution from a monkey to a modern human. The background is dark blue with yellow and white geometric shapes.

- ❖ The invasive development in the South to service the growth-based economies in the North has a negative correlation with a sustainable environment (Iqbal). Thus, they see first-hand the social and environmental repercussions that a culture of consumption creates in the world.

How does globalization affect culture?

- ❖ Yet the greatest social and environmental effects remain out of view of most of the world, in the heart of our indigenous societies. According to Dr. Erica-Irene Daes, who was also the driving force behind the United Nations Declaration on the Rights of Indigenous Peoples, ninety-five percent (95%) of the world's Indigenous peoples live in developing countries (Daes). In a guest lecture in Sydney, she articulates the following:
 - ❖ “Indigenous peoples today stand at the crossroads of globalization. In many ways, indigenous peoples challenge the fundamental assumptions of globalization. They do not accept the assumption that humanity will benefit from the construction of a world culture of consumerism. Indigenous peoples are acutely aware, from their own tragic experience over the past 500 years, that consumer societies grow and prosper at the expense of other peoples and the environment” (Daes).
 - ❖ Globalization has certainly had an impact on the world’s indigenous communities and sustainable ways of life, and the surrounding ecosystems in which they live (Iqbal).
 - ❖ The vast majority of indigenous cultures are also Mother Earth’s greatest stewards and defenders, yet many are at risk of losing their livelihoods, health, and security, due to governments and corporations disrespecting their property rights and exploiting natural resources. This is especially important in the Amazon. There live an estimated 1.7 million people belonging to some 375 indigenous groups that live within roughly 3,344 indigenous territories (ITs) and approximately 522 protected natural areas (PNAs). While the protected natural areas serve as biodiversity conservation, the indigenous territories are intended to “safeguard the rights of indigenous peoples to their land and livelihoods for social, cultural, and equity reasons” (Walker).
 - ❖ Modernity, on the other hand, is embracing change from the agrarian system, to newer practices of industrialization and the popular capitalistic culture. Most western countries have successfully adapted these practices and are, thus, more developed than the third world countries of Africa, Asia and South America (Stieglitz, 2007, p.12).

- ❖ Modernity is the change of the way of life, the way we do things, but who sets the standards for modernity? It is the developed world. People in the third world see modernity as an imposition. It takes time for cultures to accept modernity.
- ❖ Some aggressively resist it as witnessed in some countries of the middle east, while other countries are quick to adapt it. The rate at which a society embraces modernity will determine how fast it develops. Resisting modernity spells peril for societies that are backward.

- The boundaries of the people involve the spatial, temporal and conceptual issues.
- The spatial issues extend beyond physical space to include socially constructed set of configurations.
- The spatial, political and economic locations are treated as the contextual and temporal.
- Translocation refers to dislocations and relocations at a number of diverse levels including those of class and gender not merely transnational which focus on physical and their consequence.
- Transnational lens therefore must pay attention to how different nations are hierarchically positioned and how actors themselves are positioned hierarchically through these global dimensions of power.
- Trans-ethnic connections point to relations between different ethnically constructed groups building on similar experiences, goals and trajectories.

Impact of Globalization on Tribals

- 1. Displacement of Tribals:** It is estimated that owing to construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their villages, of which about 40 per cent belong to tribal population.
- 2. Land Alienation of Tribals:** Land is very important component for tribal development. It occupies their source of livelihood. But the globalization trend has alienated tribals from their mainstay.
- 3. Problems of Indebtedness:** The global economy has overburdened the tribals with various debts due to inadequate livelihood resources. The lack of education, purchasing power and lack of resources for engaging in gainful activity has led to indebtedness for tribal communities. The indebtedness of tribals pushes them into extreme poverty.

- 4. Endangering of Intellectual Property Rights:** In the era of globalization the existence of Intellectual Property Rights (IPR) among primitive communities seems to be withering away.
- 5. Extinction of Primitive tribal culture:** The ethos of globalization has not only impacted the socio-economic conditions of tribal people but their cultural status also.
- 6. Privatisation of PSUs:** One of the ways of globalisation in India is disinvestment or privatization. The profit-making enterprises like BALCO, which are in the tribal belt, have been privatized. PSEs in the tribal belt were beneficial to tribal people giving them employment and livelihood. Privatization of these enterprises has adversely affected the tribal people and disturbed the regional balance in terms of industrialization. Tribal population largely dominates in the state of Chattisgarh. The land on which Balco stands is the tribal land that was bought or leased to the company, which was a public sector undertaking and for public purposes. The land was acquired at low prices as low as Rs.20 per acre.

- ❖ The wave of Globalization has been experienced by various sections of multi-dimensional Indian society, their livelihood, employment, socio-cultural life including their cultural and religious practices, health, education, women and disadvantaged and socially backward sections differently.
- ❖ According to one Anthropological Survey, total of 4,635 communities are now to be found in India out of which total tribal communities are 732 in number. The impact of Globalization on tribal communities is multifaceted as they are the ones that evidently negatively affected not only in India but all over the world. In the name of Development, the life, livelihood, culture and habitat of indigenous people has brought under the hot-iron of Globalization. The tribal way of life is dictated by the law of nature.
- ❖ Notwithstanding the fact that the constitution of India has granted various safeguards to the tribal communities, they continue to remain the most backward and discriminated groups in India. Cases of displacement of tribal people in India have increased manifold. Commercial activities under the garb of economic growth and economic development brought alien forces, cultures and influences into the traditional life and culture of Tribal communities.
- ❖ The question of development cannot remain confined to the quest of economic growth however it also required to address the fundamental question of 'living with dignity and liberty'. The benefits of development touted under the Globalization has not percolated

down to the poorest, socially backward and disadvantaged sections of the society but reached to those who are already educated, well-settled, well-fed and well-nourished

Conclusion

- ❖ Globalization is a necessary evil to take the third world to the next level. Sacrifices have to be made along the way. The global economy as it is today depending heavily on what each individual economy has got to offer. This means that indigenous people have to reach at a compromise with their government in order to enjoy the benefits of modernity

4b. Describe briefly the proto-history of Gujarat. Discuss the significance of Gujarat's proto-history in international trade.

Test Series – 12

Q)) Elaborate on the different cultural evolution stages in India with special reference to the Mesolithic culture found in Langhnaj (Gujarat) and Bagor in Rajasthan with tool culture associated with the given places.

Elaborate on the different cultural evolution stages in India with special reference to the Mesolithic culture found in Langhnaj (Gujarat) and Bagor in Rajasthan with tool culture associated with the given places? (20marks)

Introduction:

- ❖ **Cultural evolution**, also called sociocultural evolution, is the change in humans' knowledge, customs, and linguistic ability. It is the change in the culture followed by the human race with

time. The prehistoric period shows how mankind underwent a massive **cultural evolution** starting from the first use of stone tools to the invention of writing systems.

- ❖ A few researchers believe that 'prehistoric' means anything that happened approximately 2.5 million years ago. Since that period, humans have considerably evolved to develop learned behaviour. They underwent a considerable change in their linguistic abilities, social behaviour, and use of tools.

Body

- ❖ Prehistoric age can be broadly categorised into Stone Age, Stone Copper Age, and Iron Age. In addition, the Palaeolithic, Mesolithic and Neolithic periods come under the old, late, and new stone ages, respectively.

Stone Age

1. Palaeolithic Period – 300,000 BCE to 10,000 BCE
2. Mesolithic Period – 10,000 BCE to 6000 BCE
3. Neolithic Period – 6000 BCE to 1000 BCE

Stone Copper Age

1. Chalcolithic Period – 3000 BCE to 500 BCE
2. Iron Age – 1500 BCE to 200 BCE

Stone Age: Palaeolithic period

- ❖ The word Palaeolithic comes from the Greek 'Palaeo' meaning old and 'lithic', which means stone. Hence, the Palaeolithic period represents the old stone age.

Key Points of the Palaeolithic Period

The historians' understanding of the old Stone Age is limited due to the climatic destruction of most sites. Therefore, this period's sole source of human culture comes from ethnographic comparison to modern hunting and gathering cultures.

Some of the characteristics of the old Stone Age are:

- ❖ The old Stone Age diet consisted of wild fruits, vegetables and meat. The hominids of this period survived on hunting and gathering food
- ❖ Numerous cave paintings have been found in various parts of the world. 'The Hall of the Bulls' painting in Lascaux, southwestern France, and polychrome rock paintings of the Altamira Caves, Spain were the perfect examples
- ❖ Palaeolithic representational art is also found in various caves. The famous 'Venus figurines' found in the caves of Europe, Eurasia, and Siberia are great examples of stone art from this period
- ❖ People used crude stone tools like hand axes, scrapers, and choppers in the old Stone Age. However, they used bone tools and wooden tools as well. The artefacts that exist of the old Stone Age are called palaeoliths.

Stone Age: Mesolithic period

The word 'Mesolithic' comes from the Greek 'meso' meaning middle, and 'lithic', which means stone. Therefore, the Mesolithic period is also called the 'Middle Stone Age'. There was a significant change in the world's climate during the Mesolithic Period. The weather became warmer, the ice melted, bringing a significant change in flora and fauna.

Key Points of the Mesolithic Period:

- ❖ The Mesolithic hominids started developing permanent settlements, along with staying in the caves and open grounds. They began domesticating animals

- ❖ They also cultivated plants, thus starting with agriculture. The most commonly domesticated animals were goats, wild dogs and sheep
- ❖ The Mesolithic people produced numerous cave paintings, sculptural artefacts, and rock arts which they started in the old Stone Age. The classic examples of rock art of this period are found on the Mediterranean coast of Spain. The paintings are of animals and humans at hunting scenes
- ❖ A pendant found in England, thought to be of the Mesolithic period, bore a resemblance to contemporary pendants found in Denmark
- ❖ The Mesolithic people used chipped stone tools (microliths). They also utilised retouched bladelets and composite tools like sickles and arrowheads. The microliths helped them hunt down smaller animals and birds for food
- ❖ The people started wearing clothes made of animal skin during this period

Stone Age: Neolithic Period

The word 'Neolithic' originates from the Greek 'neo' meaning new, and 'lithic', which means stone. Hence, Neolithic stands for the 'New Stone Age'. It is also known as the Neolithic revolution, as you can see the socioeconomic and **cultural evolution** of the life of humans. The Neolithic hominids, in this period, became food producers from only a gatherer.

Key Points of the Neolithic Period

- The Neolithic dwellings were made of reeds and mud. The houses were often rectangular or circular
- The Neolithic people grew fruits and vegetables and also domesticated cattle. They could weave cloth and spin cotton and wool. Men mostly went out fishing in self-made boats and rafts
- The Neolithic period saw the large production of human figurines. Large scale human figurines were found in the settlement of 'Ain-Ghazal, Jordan. Fertility figures were excavated near Tell-Halaf, north Syria and Tell-al-Ubaid, Persian Gulf
- People mainly used polished tools along with microliths. In the new Stone Age, people used needles, scrapers, and arrowheads made of bones. Polished stone tools eased the hunting and agricultural processes

Stone Copper Age: Chalcolithic Period

- ❖ From the Chalcolithic period onwards, people started using metals and stone weapons. The first metal that humans used during this period was copper. This period is also known as the Bronze Age in many parts of the world.

Key Points of the Chalcolithic Period

- ❖ Burnt brick houses came into being, and rural settlements emerged in various parts of the world
- ❖ People cultivated wheat, rice, and bajra and domesticated animals like cows, pigs, sheep and goats. Evidence suggests that Bronze Age people also cultivated various pulses like black gram, grass pea, and lentil
- ❖ Bronze and copper were the two primary hard materials used to produce different types of weapons
- ❖ We have numerous written records of the **cultural evolution** occurring in the Bronze Age
- ❖ Rock carvings, or petroglyphs that originated in the Bronze Age, are found around the globe. Some famous examples are the petroglyphs in Tanum, Sweden

Iron Age

- ❖ The Iron Age saw extensive use of tools and weapons made of Iron. It is because there was a sudden decline in the availability of tin and copper, due to which bronze couldn't be used any further. As a result of this shortage, people began experimenting with other metals
- ❖ Initially, it was challenging to cast weapons and tools using iron, as it needed a higher temperature to melt down. Over time, people began using bellows to increase the temperature of the furnaces, thereby producing many iron tools
- ❖ Later on, people started adding carbon to the Iron to make steel. They also realised that iron tools could be sharpened instead of re-casting new tools. The use of iron tools improved military actions and other activities. Farmers could quickly cultivate lands with the more sturdy and robust iron plough blades

- ❖ The Mesolithic age in India is believed to be 10,000-4000BC It is a combination of tools of upper palaeolithic with advanced tools made of pressure flaking.
- ❖ The first finds of Mesolithic tools in India were from Vindhyan region. It is discovered by Carlyle in 1868.
- ❖ The first comprehensive and scientific study of Mesolithic sites in India was by H.D. Sankalia who focused on Gujarat and Rajasthan sites.

Study:

Mesolithic Culture in India:

- ❖ The microliths in Africa and also in India are found from late Palaeolithic to metal age. It is only the accompanying cultural indicators other than the microliths which decide the finds as being from the Mesolithic, Neolithic or Chalcolithic age. Further, there are many sites where a purely Mesolithic culture is flourishing in the neighbourhood of an advanced tradition. Thus, a chronological delimitation for the definition of this culture is not helpful.
- ❖ Microliths have been noted in India and described from as early as 1863. Till the identification of this separate microlithic culture, the tools were variedly referred to as Proto-Neolithic depending on the collective character of the assemblage. A distinct microlithic site associated with shells was discovered from as far in the east as the Andamans. Microliths have been collected from almost all over India except the coastal stretch in Kerala and parts of Punjab and Haryana.
- ❖ A very few of these microliths actually come out of stratigraphic layers. Whatever knowledge we have of Mesolithic people had not only achieved their special adaptation but also settled in artificially erected structures in as early as 8000 B.C. This, in other words, can be taken to indicate that the time of onset of this culture agrees with the same in both Europe and Africa.
- ❖ So far, we have only one site with such an early date from India (Sarai Nahar Rai). The rest of the sites ranges from 5000 B.C. (Bagor) to 2000 B.C. (Langhnaj).
- ❖ Most of these sites show total adaptation to microliths and do not contain any such heavy-duty tools as picks or axes. Antlers or for that matter ivory are rarely used in Indian Mesolithic. Haematite with evidence of its having been rubbed, and spherical stone balls used as sling bolas are the other important features of the Mesolithic way of life and their hunting method.
- ❖ Some of the rock paintings discovered from Mirzapur district in U.P. and Bhimbetka could be isolated from the large number of art executions as being of Mesolithic antiquity. All these show animal forms with isolated hunting and fishing scenes. The hunting implements are spears with multiple barbs apparently obtained easily by attaching microliths.

- ❖ At Bhimbetka there is evidence of a special structure erected outside the cave mouth to act as a wind break. At Bagor natural concrete from river bed seems to have been specially transported to the living site to pave the living floor.
- ❖ At Adamgarh, a large number of animal bones were found to be domesticated although associated finds were mainly suitable for hunting functions. The domesticated animals could not have been taken to indicate pastoral economy because there were about six varieties of mammals found in this domesticated group. Further, Adamgarh is a cave site and pastorals cannot live in caves for longer duration. Apparently, our information about this site is not quite complete. It may be representing a younger industry.
- ❖ That intergroup fight or warfare is not merely a conjecture for this period is proved by the skeleton found at Sarai Nahar Rai with a microlith embedded into one of its ribs.
- ❖ Indian Mesolithic period it is based only on the few excavated sites. The excavated sites are Birbhanpur in West Bengal, Teri sites in Tamil Nadu, Langhnaj in Gujarat, Bagor in Rajasthan, Bhimbetka and Adamgarh in M.P. and Sarai Nahar Rai in U.P.

Mesolithic sites in India are classified into:

1. Early sites
2. Recent sites.
3. The early sites have been studied in 18,19 and 20th century.
4. The recent sites have been studied in 21st century i.e., after 2000

Early sites

1. **Langnaj**---Gujarat by sankalia
2. **Bhimbetka and Adamgarh**----Madhya Pradesh by sankalia.
3. **Cauvery river basin**---tamilnadu
4. **Bagor** ----Rajasthan by B.N. Mishra
5. **Sarai nahar rai**---Uttar Pradesh

Langhnaj

- ❖ The site of Langhnaj is located on one of the numerous sand dunes in Mehsana district of Gujarat. These dunes were formed during the hyper-arid climate of the Upper Pleistocene and were stabilised after the monsoon revived during the Terminal Pleistocene.
- ❖ The dunes form a rolling topography, and are clustered around a depression which gets filled by runoff from the dunes during the monsoon and retains till the next monsoon. It is a source of water for humans to wash their clothes and for livestock to drink and be bathed.
- ❖ As the dunes have a thick layer of soil formed during the sub-humid climate, they support a thick vegetation of thorny plants, bushes and grass which provides food for grazing animals. Leaves and fruits of trees and bushes like ker (*Capparis decidua*), kumat (*Acacia senegal*), khejri (*Prosopis spicigera*), kheenp (*Leptadenia pyrotechnica*) provide food for humans.
- ❖ Because of the pressure of human population wildlife has considerably declined but until nilgai is still seen and herds of blackbuck (*Antilope cervicapra*), chital (*Axis axis*), and gazelle as well as wild boar, jackal, fox, mongoose, porcupine, hedgehog were quite common until a few decades ago.
- ❖ Their flesh was a rich source of protein-rich and their skins were probably used for clothing and covering musical instruments like drums of various sizes and shapes. With assured source of food and water, Mesolithic human groups occupied almost all the dunes as testified by the

presence of stone artifacts, their manufacturing debris, querns, grinders, hammerstones, and bones of wild animals.

- ❖ **Langhnaj was excavated by the eminent archaeologist H.D. Sankalia** on several occasions between 1941 and 1949. He invited his colleague, Irawati Karve, Professor of Anthropology, and G.M. Kurulkar, Professor of Human Anatomy at the Govardhandas Medical College, Mumbai, to join him in the excavation to excavate the fragile human skeletons carefully.
- ❖ Besides the stone tool industry of microliths and non-microlithic stone tools, the excavation yielded fragments of querns and grinders, at least one perforated disc, small sherds of hand-made pottery, bone and dentalium shell beads, a copper knife in the middle level of the deposit, fragments of wheel-made pottery, an iron arrowhead and pieces of iron, and charred animal bones, including a scapula or shoulder blade of a rhinoceros.

Bagor

- ❖ Bagor (Rajasthan) on the river Kothari is the largest Mesolithic site in India and has been horizontally excavated. Bagor has three cultural phases. On the basis of radiocarbon dating phase I or the earliest phase of culture has been placed **between 5000-2000 B.C.**
- ❖ a late Mesolithic settlement in south Rajasthan which was occupied regularly for a period of five millennia immediately before Christ. The earliest settlers at the site had a highly evolved geometric microlithic industry and an economy based on hunting and stock-raising. About the middle of the third millennium B.c. they acquired the knowledge of copper or bronze tools and of making hand-made pottery.
- ❖ At this stage contacts developed with the earliest village farming cultures in Mewar and Malwa and with the urban Harappa Culture of north-west India. Finally in the middle of the first millennium b.c. iron and wheel-made pottery were introduced.
- ❖ Although stone tools continued in use their place in technology declined, as did the role of hunting in favour of animal husbandry. Bagor provides important evidence of the process whereby primitive hunting and stone-using cultures were slowly incorporated into metal-using and food producing economies through acculturation. It is yet the most prolific and most extensively excavated site of its type in India.

Recent sites

1. **Mirzapur**, U.P by R.K Verma.
 2. **Bidar**, K. K by H.D. Sankalia.
 3. **Chambal valley** by Joshi and khare
 4. **Langnaj** –Gujarat by sankalia: the bone tools were found in Mesolithic age. The bone tools were made up of rhinoceros bones.
 5. This site also provided geometric variety of microliths.
 6. Langnaj also provided human fossils with grave tools. This confirmed burial practices of magico-religious beliefs.
- ❖ **Bhimbetka, MP by Sankalia**: this site provided evidences of cave-living with entrance of the cave having artificial barrier (wind breaks) that are hanging from the sealing to protect himself from environmental stresses.
 - ❖ **Adamgarh**: the Mesolithic site with Mesolithic tendency i.e., having evidence of domestication of animals.
 - ❖ In recent sites, the evidences are less in number. At **Bidar**, geometric and non-geometric microliths are found whereas **Mirzapur and Chambal** valley produced perfect geometric tools.

- ❖ This Mesolithic age stayed for a less time in the geological time scale but it is more significant because it acted as a vehicle from palaeolithic to the neolithic age.

Conclusion:

- ❖ **Cultural Evolution** is an essential topic for students taking any competitive examination. The topic covers the changes the human race experiences regarding linguistic ability, social behaviour and tools usage. The article lists all prehistoric cultures starting from the Stone Age to the Iron Age. It gives you detailed information on how human settlements and ways of living changed with each timeline.
- ❖ This Mesolithic age stayed for a less time in the geological time scale but it is more significant because it acted as a vehicle from palaeolithic to the neolithic age. In this way Mesolithic age of India lead to stage of neolithic stage and tribal art helped to understand the significance of culture of simple societies

4c. Critically examine 'Indigenization of Christianity' in India.

Test Series -5

Q) Write about the impact of Islam and Christianity on Indian Society?

Test Series- 7

Q) Discuss the impact of Hinduism and Christianity on the status of Tribal women in Central India.

Test Series- 12

Q) Discuss the impact of Islam and Christianity on the status of Tribal women in Central India

AFC June – Test 4

Q) Discuss the impact of Hinduism and Christianity on the status of Tribal women in Central India

AFC June – Test 6

Q) Evaluate the impact of Islam and Christianity on Indian women's position in society

relationship of nature, man and spirit cannot be overlooked.

1b. Write about the impact of Islam and Christianity on Indian Society?

Both Islam and Christianity entered into India as foreign religions and had diverse impact socially, economically, politically and culturally.

Impact of Islam on Indian society:

Islam means surrendering oneself to the God and it stood for social change in Gulf countries to promote equality and to preach monotheistic religion. The basic objective of Islam is universal brotherhood and tolerance.

(i) political impact

-Islam totally rejected brahminical model of priesthood because as per Islam there is no priest.

-Social justice and egalitarianism which motivated Hindu communities like Siddhis and Jayakars of Gujarat and Rajasthan respectively to convert their religions to Islam.

-Tarachand an Indian anthropologist in his book "Influence of Islam on Indian society and Indian culture" emphasized that sufism is responsible for religious conversions from Hindu to Islam.

(ii) economical impact

-People who followed Islam were mainly from trading community, service-oriented families and business class people.

-The urban people are more attracted towards Islam.

-Hindu Succession Act of 1956 allows parental share with daughter depicts the influence of Islam.

(iii) cultural impact

-Art and architecture like Islamic architecture and Mughal architecture penetrated into Indian architecture and hence became Indo Islamic architecture.

-Islamic language of Urdu has gained second language status in several states like Andhra Pradesh, Telangana, Bihar, UP.

-Unani Medical System which is given by Islam is now a part of Indian Medical System in the form of Ayush.

-Hindustani music which is believed as Muslim music now is a part of mainstream India.

(iv) social impact

-Women empowerment took place because of the influence of Islam and abolition of bonded labour under article 23 of Indian constitution is because of influence of Islam.

Impact of Christianity:

Christianity is a religion originated in the Middle East Asia and has its roots in Judaic tradition. Christianity has a long background in India it can be neither proved or disproved that Saint Thomas evangelized India.

(i) Political impact

-Christianity entered India as a missionary but not as evangelizing vehicle. The medium of propagation was education and health, because of social good like education and health the majority conversions happened within less time.

-Many Indian laws and Indian constitution itself was impacted by progressive nature of Christianity like polygamy is a crime in Christianity which is also adopted into Indian Penal Code.

-Democracy, republicanism and secularism are given by Christianity to the Indian social system.

-Welfare is the primary responsibility of the state it is because of influence of Christianity.

(ii) Social impact

-Eradication of all social evils like Sati was due to impact of Christianity.

-Debbar Commission mentioned that sudden increase of literacy rate in northeast India is because of Christian missionaries.

-Infant mortality rate and maternal mortality rate reduced exponentially and good health and education are propagated because of Christian Missionaries.

(iii) economical impact

-Employment opportunities and eventually standard of living has increased due to better education and health facilities.

-Trade with other countries started because of common religious beliefs as well as Globalisation brought by Christian Missionaries.

(iv) Cultural impact

-Westernization and modernization is the result of Christian impact.

-English as a major language in modern India is because of Christianity

Christianity has been one of the earliest agencies of social welfare for the weaker sections and through the vast network of social services it provided educational and medical facilities to the relatively isolated regions of India which were untouched by government. The evidence is high rate

of literacy and good health indicators in the regions where first Christians arrived like in Kerala and north east India.

However, the impact of Christianity on Indian social system is less compared to Islam. In reality Christian religion also got impacted by Hinduism such as for caste-based hierarchy.

of Assam) too is equally poised.

4. Discuss the impact of Hinduism and Christianity on the status of Tribal women in Central India.

Introduction:

- ❖ The impact of Hinduism on tribal societies, especially on women is multidimensional. More than 90% of tribal conversions were towards Hinduism mainly in central India. The process of Hinduization was a continuous phenomenon. The impact of Hinduism is high because of its population. Easy accessibility of tribes towards people.
- ❖ Tribal people have always had relationships with other religious streams, as well as with local cults and sects, not only borrowing from them but also, in some cases, influencing them. However, most of their interactions have been with the majority Hindu community,

Tribal women status in society

- ❖ Tribal societies have been by and large characterized as egalitarian societies especially in relation to the hierarchical character of caste society.
- ❖ The tribals are concentrated mostly in the central belt of India and parts of the North-East.

the western-educated group took the Westerner as models intended to become pro-western in outlook and attitude.

- ❖ The most discernible are the changes in clothing patterns; use of skirts, sport-shirts, trousers, pants etc, by young men and girls and tailored blouses of varying a leave length by young ladies are very common. Before the advent of Christianity, a Vaiphei had only one dress which he worn every day. With the process of Christianization, a slight development was affecting by getting one more dress in addition to the existing one;

Conclusion

- ❖ Impact of Hinduism is not only negative it is also the positive effect like it eliminated so many social evils among the society and make new way to empower the tribal women through education and health related programme.
- ❖ Christianity has brought a new world-view to the Hmar people not only by exposing them to the Indian nation but also to the international community

- ❖ The status of women in the tribal societies is comparatively better than that of the women in general society— apparently so.
- ❖ Sex ratio is better compared to main stream.
- ❖ They do not discriminate against girls by female infanticide or sex determination tests.

Impact of Hinduism

- ❖ Caste system enter into tribal society.
- ❖ Contact with mainstream people's exploitation against women started.
- ❖ Youth dormitories lost their significance as a result many social taboos inserted on women.
- ❖ Now they considered as liability rather than asset previously.
- ❖ Society becomes patrilineal
- ❖ Women only subjugated to home only started

Impact of Christianity:

- ❖ While Hinduism has been unobtrusively making an impact on tribal life and culture, Christianity began making deep dents in it from the 19th century. Church has been one of the most important agencies of social change. Christianity reflects another type of social system which introduces new concepts with changes in the material culture, outlook on life, worldview etc.
- ❖ There is a change in dress, increased devotion to education, acceptance of the new system of medicine as well as loss of faith in magic and witchcraft. For political affiliation, the converts turn to the priest for guidance., Change of this nature may easily be discerned in Meghalaya, Mizoram, Arunachal Pradesh and Nagaland.
- ❖ Of the total Christian population in India, at least one-sixth belong to tribal groups. According to Sahay (1963) the Oraon of Chainpur in Ranchi district, Bihar gave up their faith in the traditional Sarna religion and adopted Christian faith. With this there were considerable changes in the festival celebrations, village organization, economic life etc. Thus, according to some scholar's tribal religions disintegrated due to the impact of Christianity.
- ❖ Yugender Singh in his book MODERNISATION OF INDIAN SOCIETY, he considered Christianity as a modern factor, as its influence was pronounced during British period. The advent of Europeans is also considered as advent of Christianity into India. Christianity became popular because of its following factors: Egalitarian, Universal brotherhood, service to under privileged and social justice
- ❖ The literacy rate in Northeast India is higher than average national literacy rate. This is because of Christian missionary works.
- ❖ IMR and MMR is less in NE India compared to national average it is because of health facilities provided by these missionaries.
- ❖ Proactive laws like abolition of human sacrifice, female infanticide is because of Christianity.
- ❖ The Christian missionaries were the pioneers in introducing modern medicine to the hill tribes of Manipur. The missionary involvement in the medical work in the late 19th century and early 20th century was undertaken mainly for evangelism.
- ❖ Apart from Kerala and NE India, there is frequent violence between evangelizers and traditional leaders. For e.g., in Munda's there is a widespread violence between Christian converts and non-Christian Munda's.
- ❖ Nevertheless, the impact of Christianity is more advantageous to the under privileged. It helped in transformation for their lives. They received modern education, good health eventually standards of living enhanced.
- ❖ The introduction of formal education among the Vaiphei people (of Manipur) has a far-reaching impact on their mental outlook. In the initial period, the newly converts where the most educated people as Christians were the forerunner in getting western education. As such,

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SECTION—B

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

5a. Regionalism as an opportunity and threat to national integration

Test series -7

Q) Throw the light on the issues related to ethnicity and the issue of national Integration in India with suitable examples

Test series- 14

Q) Discuss ethnicity and the issues of national Integration

AFC June –Test 3

Q) Define the concept of “ethnic identity”? discuss how it is emerging in the context of tribal unrest in some regions of the country

AFC June – Test 4

Q) Throw the light on the issues related to ethnicity and the issue of national Integration in India with suitable examples?

b) Discuss ethnicity and the issue of national Integration. (15marks)

Introduction

- ❖ Ethnicity is the term given by David Ries man. Ethnicity definition. According to him, is as follows. “Feelings perceived on differences in ancestral origins, or decent and shared territorial and cultural heritage”.
- ❖ In other words, and ethnic group is a collectively of people who believe they share a common history, culture, and ancestor. Ethnos means” non-Greek”. It is a Greek word. The modern definition of ethnicity incorporated

Body:

- ❖ The **discrimination on the basis of Caste and class** is a major hurdle for National Integration of India. The people engaged in weakening the unity of the country tried desperately to create divisions and rifts in the name of castes, creed and culture. They succeeded in creating mistrust among the Indians and in tearing the façade of unity ☐ Ethnicity is the term given by David Ries man.
- ❖ Ethnicity definition: According to him, is as follows. “Feelings perceived on differences in ancestral origins, or decent and shared territorial and cultural heritage”.
- ❖ In other words, and ethnic group is a collectively of people who believe they share a common history, culture, and ancestor. Ethnos means” non-Greek”. It is a Greek word. The modern definition of ethnicity incorporated
- ❖ Anthropologists link ethnicity to **structural inequalities** and emphasize contextual and historical factors, such as the rise of nation-states, globalization and neoliberal regimes,

enduring colonial racial classifications, and the global reach of liberal ideologies that promise equality through recognition of cultural difference in order to understand the significance of cultural identities.

- ❖ Objective aspects such as observable culture and shared symbols like language, religion, physical features, etc. Subjective aspects like belief system, which brings the 'we feeling'
- ❖ Ethnicity, refers to inter-relationship between ethnic groups, ethnic group is a cultural group whose members, share some or all the common features. Ethnic identities, reflects likeness and uniqueness, ethnic conflicts have the routes from the pre- history.
- ❖ Ethno-nationalism and ethnic conflict have hindered national integration. Whereas the modern concept of nationalism is closely linked with the concept of nation-state, scholars have described another prevailing notion of nationalism such as religious nationalism, ethno-nationalism etc.
- ❖ Although nationhood is denied to the Nagas, the Nagas understand themselves as nation in the sense of ethno-nationality. The concept of "ethno-nationalism" best defines the self-understanding of the ethnic groups in Northeast India in the various forms of their struggle for identity.
- ❖ Ethno-nationalism is a phenomenon of political movement launched on the basis of ethnic identity. It is to mention that the nation-building came to be challenged by the eruption of ethnic conflicts.
- ❖ In the political parlance of India today, the very term "North-East" has almost come to denote a region characterized by ethnopolitical movements. Since India's independence in 1947, we have not seen a single-decade of calm in political atmosphere in the region. Instead, each decade saw new movements of political unrest, most of which turned to violent revolutions.
- ❖ One need not make a substantial argument to show that these movements have their origin in the ethno-national understanding of the identity. Insurgency, an extreme form of ethnopolitical upsurge, has rocked five of seven States at one time or another, and the remaining two States are highly poised for a similar movement. Nibaan Bora's words depict the situation well:
- ❖ Insurgency took roots in Nagaland and Manipur in the early fifties, immediately after the establishment of the Republic (of India), those in Mizoram in the sixties, in Tripura in the seventies, while in the case of Assam it has arrived in eighties. Meghalaya and Arunachal Pradesh are just now menacingly militant, not yet insurgent though, Karbi Anglong (District of Assam) too is equally poised.

5b. Issues of tribal agricultural laborers

Test series -14

Q) Socio-economic characteristics of Shifting cultivators

3:49

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are of two kinds:

- Nomadic pastoralists:
 - Gaddis of North India – permanent nomads
 - Sughalis of Deccan plateau – seasonally nomadic
 - Sedentary pastoralists: Todas



Folk Artists

- Traditional folk arts include Folk dancing, snake charming, street shows, and acrobats.
- Mundupptu of Orissa are expert acrobats.
- Kotas, Irulas are famous for Snake Charming.
- Others include Nut and Sapera of UP, Gonds etc

Agriculture and Non-Agriculture labourers

- Outcome of indebtedness and landlessness.
- According to an estimate, 20% of total tribal population are engaged as agricultural labourers. Eg: Santhals, Chenchus.

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- Non-agricultural labour include working as labourers in mines and factories in Bihar, Orissa and Bengal and Tea plantations of Assam.



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c) Socio-economic characteristics of Shifting cultivators

Introduction:

- ❖ **Shifting cultivation** is an agricultural system in which a person uses a piece of land, only to abandon or alter the initial use a short time later. This system often involves clearing of a piece of land followed by several years of wood harvesting or farming until the soil loses fertility.
- ❖ Geertz argued and agreed upon that it is 'a special stage in the evolution from hunting and food gathering to sedentary fanning', hence, it is an 'ancient', 'primitive system', therefore a 'remnant of the past. Spencer further maintains that 'there are evidences to suggest that it spread progressively across almost the whole of southern and eastern Asia, Europe, and humid Africa in the early stage of settlement of these regions by agricultural folk'
- ❖ Shifting cultivation called different names in different areas. It is known as Jhoom in Assam, Onam in Kerala, Podu in Andhra Pradesh and Odisha. The same is known as Bewar in Madhya Pradesh.
- ❖ A number of tribes inhabiting different areas of the state are practicing shifting cultivation. These tribes are Bondo, Didayi, Koya, Gadaba, Paroja, Soura, Kutia Kondha, dongaria Kondha Kandha, Parenga, Jatapur, Juang, Paudi Bhuyan, Erenga Kolha etc.

Key Features of Shifting Cultivation

1. Rotation of fields
2. Use of fire for clearing the land

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3. Keeping the land fallow for regeneration for a number of years
 4. Use of human labour as main input
 5. Non-employment of draught animals
 6. Non-use of the plough, but instead very crude and simple implements such as dibble sticks and scrapers, are used, and
 7. All the crops being grown are mixed together.
- ❖ Furthermore, in most parts of Northeast India it is found that hunting and gathering is an important subsidiary occupation of the shifting cultivators.

Impacts on Hilly Terrains:

- ❖ Most states of north east India are covered by dense forests. The topography of the region apart from fertility of the soil can be attributed as one of the factors for widespread practice of Jhum cultivation. The sloppy hills, fertile soil and accessibility to the forests are an ideal site for jhuming. The hilly areas of north East are becoming more and more barren due to jhuming.

Other Names of Shifting Cultivation:

- ❖ Shifting Cultivation is known as Ladang in Indonesia, Caingin in Philippines, Milpa in central America & Mexico, Ray in Vietnam, Taungya in Myanmar, Tamrai in Thailand, Chena in Sri Lanka, Conoco in Venezuela, Roca in Brazil, Masole in central Africa.

Shifting Cultivation and Ecological Issues:

- ❖ Unsustainable shifting cultivation creates a lot of inverse consequences. The environmental effects include forest and **land** degradation and deforestation, followed by forest product impoverishment, soil erosion and downstream effects.
- ❖ Seymour & Smith In ecological terms, shifting cultivation is said to be highly integrated into the natural tropical forest ecosystem. It has thus been described as a 'mimetic' system, with principles radically different from those of intensive agricultural strategies that transform totally the natural landscape.

Conclusion:

- ❖ However, it is the only ecologically viable agricultural strategy to have been developed thus far on a large scale in the Tropical rain Forest or in similar ecological conditions. And, attempts to apply intensive agricultural techniques brought from other regions have generally been failures, resulting only in the destruction of the ecological balance of the natural rainforest.

5c. Major problems of nomadic and semi-nomadic groups

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DENOTIFIED NOMADIC AND SEMI-NOMADIC TRIBES

- The recent history of De-notified tribes can be traced back to Criminal Tribes Act 1871 and later in 1911 this act is amended and 180 communities are added in the list and are deemed to be hereditary criminals and subjected to surveillance, confinement and gross discrimination. British believe that crime is a genetic trait in India passed down to one generation to another all that was needed for declaration of a community as a criminal tribe was the reason to believe [rather than any actual factual evidence] that the community was addicted to crime.
- The Criminal Tribes Act gave enormous power to the local police to control them. The Criminal Tribes Act became more draconian where special settlements were created from 1911 onwards forcing the criminal tribes CTS to stay there and forcing them to do all the menial jobs. The CTA was repealed in 1952 on the recommendations of all India criminal tribes enquiry committee henceforth criminal tribes were called as denotified tribes and the act of 1952 was named as habitual offenders act.
- Traditionally denotified, Nomadic and semi-nomadic communities practice range of occupations.
- Those are:-
 - hunter gatherers and pastoralists
 - Goods and service nomads such as Black Smiths, basket makers etc.
 - Entertainers like snake charmers, acrobats, Folk dancers, monkey trainers and wrestlers.
 - Religious performers, astrologers and **minstrel (medieval singer Entertainer)**
- Amongst the most disadvantage communities in the country are the Denotified, Nomadic and Semi-Nomadic Communities (DNCs). These communities are hard to reach, less visible, and therefore frequently left out. While most DNTs are spread across the Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBC) categories, some DNTs are not covered in any of the SC, ST or OBC categories.
- The Government in July 2014 had constituted National Commission for Denotified, Nomadic and Semi-Nomadic Tribes (NCDNT) for a period of three years to prepare a State-wise list of groups belonging to Denotified and Nomadic Tribes and to suggest appropriate measures in respect of Denotified and Nomadic Tribes that may be undertaken by the Central Government or the State Government.



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- The major problem of this denotified and Nomadic tribes is the lack of proper enumeration and classification which made the planning and implementation of welfare schemes difficult.
- The situation of a denotified tribe is exaggerated because of the fact that many groups are not included under any list and are denied access to affirmative policies and developmental programs despite the historical injustice faced by this people according to the study conducted by LAYA NGO there are about 100 and semi Nomadic communities who are not enlisted.

Examples:-

- NAT community [denotified tribe] because of all the discrimination by British India and independent India because of this stigma attached to them as criminals tribes they choose prostitution as their profession many of this tribe act as broker, They belong to Rajasthan and Haryana. They are not in any list.

Examples:-

- Recently in 2019, Cabinet approved proposal for Constitution of Development and Welfare Board for De-notified, Nomadic and Semi-

5d. Role of the Governor in the Fifth Schedule areas

Test Series – 7

Q) Critically elaborate on the given statement “Fifth Schedule and Sixth Schedule of the constitution are built on the foundations laid by the colonial Government” Comment

AFC June – Test 4

Q) Critically elaborate on the given statement “Fifth Schedule and Sixth Schedule of the constitution are built on the foundations laid by the colonial Government” Comment.

1 by Constituent Assem

7. Critically elaborate on the given statement “Fifth Schedule and Sixth Schedule of the constitution are built on the foundations laid by the colonial Government” Comment.

Introduction:

- ❖ Fifth and Sixth Schedules were discussed and passed by Constituent Assembly between September 5-7, 1949. These days are remembered by tribal rights activists every year. The two schedules remain probably, the most enigmatic segments of the Constitution of India. Constitutional authorities, judiciary, bureaucrats, journalists, and academia alike are ignorant about the factual realities on these two schedules, as evident from passionate yet factually incorrect writings that keep appearing in dailies, magazines and journals.
- ❖ These two schedules provide for alternate or special governance mechanisms for certain 'scheduled areas' in mainland and certain 'tribal areas' in north-eastern India. Normative legislative-executive and judicial authority for States and Union Territories in India are provided for in Parts 11-12 and Chapter 5 of Part 6 respectively.

Body:

5th SCHEDULE – Art 244 (1) – Part 10

- ❖ It deals with the administration and control of Scheduled Areas and Scheduled Tribes of any states **except Assam, Meghalaya, Mizoram, and Tripura.**

Missing governors' reports

Available records show that governors in the nine states with Schedule Five areas have till date sent 66 reports (break-up in the map) to the President. In the past 22 years the states should have sent 189 reports



Source: Commonwealth Human Rights Initiative and Samata NGO

- ❖ **“Scheduled Areas (SA)”** means such areas as the **President may by order declare** to be the Scheduled Areas. They have been given **autonomy in marriage, law, property, Transfer, Inheritance, etc.**
- ❖ They are treated differently because of their socio-economic backwardness and special efforts need to be made to improve their condition.
- ❖ **10 States have Scheduled Areas:** Andhra Pradesh, Telangana, Jharkhand, Chhattisgarh, Gujarat, Himachal P, Madhya P, Maharashtra, Odisha, and Rajasthan.

Features of 5th Schedule:

- **Declaration of Scheduled Areas:** President has the authority to **declare** a Schedule area, and **alter, increase or decrease the boundaries after the consultation with the Governor of that State.**

Executive Power of States and Centre:

1. **States administer SAs.** The executive power of Centre extends to giving directions to the States with respect to the administration of such areas.
2. **Governor has a special responsibility;** he has to submit the report to President with respect to administration of such areas annually or whenever required the by President & Centre gives directions to States

Tribes Advisory Council:

1. Each State having SAs has to established a **Tribes Advisory Council (TAC)** to advice on welfare & advancement of STs.
2. It consists of 20 members, 3/4th of whom are to be representatives of ST in STATE LEGISLATIVE ASSEMBLY.
3. A similar council can also be established in States having STs but not SAs therein, if the President so directs.
4. If the no. of representatives of STs in STATE LEGISLATIVE ASSEMBLY < no. of seats in TAC to be filled by such representatives, then the remaining seats shall be filled by members of those tribes. Governor may make rules on appointment of Ch. Members etc.

Law Applicable to SAs:

1. **Governor is empowered to direct** that any particular Act of Parliament or State Legislature doesn't apply to a SAs or apply with specified modifications and exceptions.
2. He can also make **regulations for peace and good governance of SAs after consulting TAC.** Such regulations may prohibit or restrict transfer of land, regulate the allotment of land and business of money lending with respect to STs.
3. Also, a regulation may repeal or amend any act of Parliament or State Legislature, which is applicable to SA. But all such regulations require President assent.
 - **The Constitution requires President to appoint a commission** to report on the administration of SAs and the welfare of STs in the States. **U N Dhebar committee** was appointed in 1961. 2nd Commission was appointed in 2002 under **Dilip Singh Bhuria.**
 - **PESA is applicable to 5th Schedule areas.**

6th SCHEDULE: Tribal Areas - Art 244 (2)

❖ It deals with the administration of Tribal Areas in 4 North-eastern States of Assam, Meghalaya, Tripura and Mizoram (AMTM).

- **Rationality:** Tribes in AMTM have not assimilated much with the majority and still have their roots in their own culture, customs etc.
- The **tribal areas of AMTM** are considered as **Autonomous Districts**: But they do not fall outside the executive authority of the state concerned.

1. Assam – Karbi Anglong, 2 Kachari, Bodoland, Dima Hasao, Rabha Hasong, Mishng, Tiwa, Deori
2. Meghalaya – Garo, Khasi, Jaintia,
3. Tripura: Hill dist.,
4. Mizoram – Chakma, Mara, Lai.



- ❖ **Governor** has the authority to re-organize these, **increase or decrease the boundaries, delimitation of areas, elections, qualifications, term of office** etc.
- ❖ If there are different tribes in an autonomous district, the **Governor can divide the district into several autonomous regions**.
- ❖ Each autonomous district has a **District Council** of 30 members – **26 elected on the UAF, 4 nominated by Governor**. Elected members hold office for 5 years and **nominated members hold office during the pleasure of Governor**.
- ❖ Each autonomous region also has a **separate regional council** for each area constituted as an autonomous area under this schedule.
- ❖ **District and Regional Councils** has some legislative + judicial functions with the assent of President.

These Powers are

- ❖ Allotment / Setting Apart of Land for Agri, residential, grazing, non-agricultural purposes. Management of forests not being a Reserved Forest.

- ❖ Use of Canal, Regulation of Jhum, Inheritance of Property, Marriage, Social Customs, Headman, Village Committees. Construct schools, regulation of money lending and trading by non-tribals.
- ❖ **BUT Governor's assent is required.** (Autonomous State can be formed only within Assam)
- ❖ They can collect and impose tax; Land Revenue constitute Village councils / Court for trial. They hear appeals from them. The jurisdiction of HC is specified by Governor.
- ❖ Acts of Parliament or State legislature do not apply to autonomous district or apply with certain modifications.
- ❖ The power of discretion lies either with President or Governor.

1. In case of Assam, it lies w Governor both with respect to Parliament and State legislature.
2. In case of MTM, it lies with President with respect to Parliamentary Acts and Governor with respect to State Legislature Acts.

- ❖ **Governor can appoint a commission to enquire into their status.** He may dissolve a district on the recommendation of Commission.
- ❖ **Art 275:** Grant in Aids are applicable to 6th Schedule areas.

Cabinet approves amendment in Sixth Schedule to strengthen 10 North East autonomous councils

- ❖ The cabinet approves landmark amendment to Article 280 and Sixth Schedule of the Constitution to increase the powers of the autonomous councils in the Sixth Schedule areas of the North East.
- ❖ The **Finance Commission** will be mandated to recommend **devolution of financial resources to them.**
- ❖ The amendment also provides for **transfer of additional 30 subjects** including departments of Public Works, Forests, Public Health Engineering, Health and Family Welfare, Urban Development and Food and Civil Supply **to Karbi Anglong Autonomous Territorial Council and Dima Hasao Autonomous Territorial Council in Assam.**
- ❖ The most important part of these amendments is that these will significantly improve the financial resources and powers of the autonomous district's councils in Assam, Meghalaya, Mizoram and Tripura, fulfilling longstanding aspirations of the tribal population in these north-eastern states.
- ❖ The proposed amendments provide for **elected village municipal councils**, ensuring democracy at the grassroots level.
- ❖ The village councils will be empowered to prepare plans for economic development and social justice including those related to agriculture, land improvement, implementation of land reforms, minor irrigation, water management, animal husbandry, rural electrification, small scale industries and social forestry.
- ❖ **At least one-third of the seats will be reserved for women in the village and municipal councils** in the Sixth Schedule areas of Assam, Mizoram and Tripura and **at least two of the nominated members** in all autonomous councils in the North East Sixth Schedule areas resulting in empowerment of women.
- ❖ There will be **State Election Commissions for holding elections to the autonomous councils, village and municipal councils** in the areas of Assam, Mizoram and Tripura.

- ❖ There will be a **provision for anti-defection too.**
- ❖ **Meghalaya has for the time being kept out of the purview** of the provision for elected village and municipal councils and one-third reservations for women.
- ❖ The amendments propose to rename the existing autonomous councils as
 1. Karbi Anglong Autonomous Territorial Council (KAATC),
 2. Dima Hasao Autonomous Territorial Council (DHATC),
 3. Garo Hills Autonomous Territorial Council (GHATC),
 4. Khasi Hills Autonomous Territorial Council (KHATC),
 5. Jaintia Hills Autonomous Territorial Council (JHATC) and
 6. Tripura Tribal Area Autonomous Territorial Council (TTAATC) as the present jurisdiction of these councils extend to more than one districts.
- ❖ There will also be increase in seats in KAATC (from 30 to 50 seats), DHATC (30 to 40 seats), GHATC (30 to 42), KHATC (30 to 40) and JHATC (30 to 34).

Conclusion:

- ❖ Because of the foundation laid down by the colonial masters at present they are protecting the tribes of the tribals in the tribal areas

5e. Austroasiatic languages

Test Series – 5

Q) Write short notes on Austro Asiatic linguistic groups in India?

7a. Write short notes on Austro Asiatic linguistic groups in India?

Introduction

Both the anthropological and archaeological evidences suggest that from time immemorial people belonging to different ethnic, cultural and linguistic groups have entered India and contributed to the present day population of the region.

The languages of India have been broadly classified into four major families – Austro-Asiatic, Dravidian, Indo-European and Sino-Tibetan/Tibeto-Burman. While Dravidian languages are limited to the southern and central Indian regions, Tibeto-Burman languages are most common in East-Bengal and in the eastern Himalayan region.

Whereas in western, northern and parts of eastern India Indo-European languages are chiefly spoken.

The two main branches that represent the Austro-Asiatic linguistic family in India are:

The Mundari, spoken mostly in and around Chota-Nagpur plateau

The Mundari branch is further trifurcated into Western, Southern and Northern Mundari groups.

The western group is divided into two linguistic families, the Southern and Northern Munda.

▼ | * I A S *

Taking into account the different classifications proposed, it is clear that all these authors agree that these tribal communities belong to one ethnic group although there is no agreement on the names used for the classification.

Austro-Asiatic tribal groups belong to a single and genetically homogeneous ethnic group.

WAY FORWARD

There has also been some speculation that populations affiliated to the austro-asiatic linguistic family were probably the earliest to settle in the subcontinent. One of the hypotheses tracing the migratory routes indicate that austro-asiatic languages speaking tribes probably came from africa, entered india through western corridor.

Whereas the Southern Mundari group is further divided into Gorum, Saora, Remo, Gutub, Gata, Kharia, Juang and Korku languages, Kherwerian group of languages represents Northern Mundari, encompassing Santhali, Mundari, Ho and Korwa.

About 25 tribal communities, belonging to the central and eastern region of India represent these languages.

The Mon-Khmer spoken in northeast and in the Andaman and Nicobar islands

The Mon-Khmer branch in India includes three groups – the Khasi tribe with a number of subdivisions confined to the Khasi and Jaintia hills of Meghalaya and Nicobarese and Shompen of the Nicobar islands.

Cultural homogeneity

All these communities are exclusively tribes, which are further divided into endogamous sub-tribes. Each of these tribes and sub-tribes constitutes within them a number of exogamous clans that are generally totemic i.e. named after plants, animals, birds and insects.

These are basically hunting and food-gathering societies, supplemented by shifting cultivation. These tribes are also unique in practicing primitive technologies.

Their political organization is found to be very traditional, constituting a very simple structure. One of the cultural traits exclusively found in Mundari groups is the use of vermilion by the women of these tribes to indicate their marital status.

From the foregoing account, it appears probable that these Austro-Asiatic tribal communities, particularly the Mundari speakers, are a homogenous cultural entity.

Ethnic affiliation

With exceptions to the Mon-Khmer groups, which are classified as Mongloid, ethnically these tribal communities belong to Proto-Australoid type that is believed to be the basic element in the Indian population (Thapar 1966). Many scholars have classified these tribal communities under different headings.

- Hutton (1933) used the term proto-Australoid and even put the Veddas of Sri Lanka within this ambit.
- While Hutton (1930) replaced the term proto-Australoid as pseudo-Australoid,
- Guha (1937) used the term proto Australoid to designate these tribal groups.



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6a. Discuss the objectives of Integrated Tribal Development Projects (ITDPs). How far have these objectives been achieved?

Test series -6

Q) Elaborate on the relevance and significance of Tribal Panchsheel by Jawaharlal Nehru in the light of emerging Development practices. Comment in the present scenario.

Test series – 6

Q) What do you mean by the displacement? Describe its various impact on the health and nutritional status of tribal women in India at present?

Test series -14

Q) Tribal displacement problems related to development-related projects .

5. Elaborate on the relevance and significance of Tribal Panchsheel by Jawaharlal Nehru in the light of emerging Development practices. Comment in the present scenario.

Introduction:

- ❖ The policy towards the tribal population has been under intense scrutiny in the past few days post the incident of killing a foreign national in sentinel islands.
- ❖ Tribal Panchsheel is an important contribution of Verrier Elwin and J. L. Nehru towards the integration of tribal people in India and protecting their tribal identities. It is based on the view that wherever you live, you should live in your own way. Decide yourselves and survive.

Tribal panchsheel policy: -

- ❖ Jawaharlal Nehru's Tribal Panchsheel were the guiding principles after Independence to formulate policies for the indigenous communities of the Andaman and Nicobar Islands.
- ❖ He formulated the following five principles for the policy to be pursued vis-a-vis the tribals:
 1. People should develop along the lines of their own genius, and the imposition of alien values should be avoided.
 2. tribal rights in land and forest should be respected.
 3. Teams of tribals should be trained in the work of administration and development.
 4. tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes.



5. Results should be judged not by statistics or the amount of money spent, but by the human character that is evolved.

Andaman and Nicobar Islands regulation: -

- ❖ Based on the above principles, the Andaman and Nicobar Islands (Protection of Aboriginal Tribes) Regulation (ANPATR), 1956 was promulgated by the President.
- ❖ This Regulation protected the tribals from outside interference, specified the limits of reserved areas, and said no land in a reserved area shall be allotted for agricultural purposes or sold or mortgaged to outsiders.
- ❖ Those violating the land rights of the tribals were to be imprisoned for one-year, fined Rs.1,000, or both. **Despite this, there continued to be constant interactions between the tribals and settlers/ outsiders.**

How Andaman and Nicobar Islands regulation has helped in the protection of indigenous tribals: -

- ❖ In 2005, nearly 50 years after it was promulgated, the ANPATR was amended.
- ❖ The term of imprisonment, as well as the fine, was increased.
 1. However, in the years in between, the Andaman Trunk Road had already ensured increased interaction with the tribals.
 2. In the case of the Jarawa's, this had led to the spread of diseases, sexual exploitation, and begging.
- ❖ Similarly, a policy for protecting the Shompen tribes was released only in 2015.
- ❖ However, in **spite of the 2005 amendment, videos of commercial exploitation of the Jarawa in the name of "human safaris" were widely reported in the media.**
- ❖ Following this, the government amended the ANPATR yet again in 2012, creating a buffer zone contiguous to the Jarawa tribal reserve where commercial establishments were prohibited, and regulating tourist operators.
 1. Despite all these amendments and provisions, **there continue to be numerous reports of civilian intrusion into the Jarawa tribal reserve**

Challenges to the approach

- ❖ The emerging development practices have posed many challenges for the tribal society, and a greater deal of social, economic, political, and cultural churning has taken place in their life, due to it some of them are:
 1. Fast changing position of women and decreasing contribution.
 2. land alienation and displacement due to development has created havoc in their life.
 3. The historical kinship and lineage connections are decreasing due to migration. The family structure has moved towards a nuclear family in agricultural tribes also due to the loss of land.
 4. Decreasing art and craft due to limits on forest produce
 5. The natural resources, water bodies, and atmospheric pollution is increasing.

Relevance today

- ❖ tribal Panchsheel to suit the present requirements of other tribals without
- ❖ compromising the national aspirations of development as long as it is sustainable.
- ❖ Panchsheel's principles resonated with India's aspiration as India wanted to preserve her independence, sovereignty, territorial integrity. India focussed on establishing relations with other countries as equal footing and get protection from external invasions.
- ❖ India was one of the first countries to recognize China's communist government; needless to say, Nehru was deeply influenced by communist ideology. India not only supported the UNSC's permanent seat for China but also invited China to take part in Bandung Conference.
- ❖ Panchsheel is a framework of basic tenets of engagement between the two sovereign countries and withstands the test of time. It is equally relevant for all times. So, it is no surprise that the first Asia-Africa conference at Bandung, Indonesia in 1955 adopted these principles to help in peace coordination among the nations help to maintain good external relations with North-Eastern tribal people. It gives a sense of brotherhood.

Way forward: -

- ❖ Recently the government relaxed the restricted area permit (RAP) for 29 islands in the Andaman and Nicobar, including North Sentinel Island. **If the government decided to ease the restrictions in a phased manner, this could adversely affect the indigenous population in the long run. Such commercialization of tribal spaces could lead to encroachment of land.** This needs to be avoided.
- ❖ Considering the significance of the indigenous tribes of the Andaman and Nicobar Islands, the **government needs to reorient its priorities towards protecting them from outside influence.**
- ❖ India needs to **sign the 1989 convention of the ILO**, and implement its various policies to protect the rights of the indigenous population.
- ❖ It should also make efforts to **sensitize settlers and outsiders about them.**

Conclusion

- ❖ At the same time, the results achieved from Arunachal Pradesh, in terms of peace and National integration are very encouraging. Thus, it is worthwhile to modify tribal Panchsheel to suit the present requirements of other tribals without compromising the national aspirations of development as long as it is sustainable.
- ❖ very important principle helps to maintain peace in the country in every aspect. To help to minimize tribal unrest in the country.

1. What do you mean by the displacement? Describe its various impact on the health and nutritional status of tribal women in India at present?

Introduction:

- ❖ The aspect of development and displacement for the first time studied by De. Serra in Brazil where lakhs of tribal population were displaced due to the construction of dams in amazon region, development has become a nightmare for many in the third world countries because of this continued displacement the so-called target groups or beneficiaries became victims of progress and development.
- ❖ During recent years, displacement of tribals has drawn the attention of several scholars. It is estimated that development schemes like dams, mines, industries and various projects have resulted in the displacement of about 40 per cent tribals between 1951 and 1991. The illiterate and powerless tribals have been compelled to leave their resource-rich regions and migrate to other places.

Body:

- ❖ Tribal communities in India mainly consist of forest dwellers who have accumulated a rich knowledge on the uses of various forests and forest products over the centuries. According to Article 342 of the Indian Constitution, the Scheduled Tribes are the tribes or tribal communities or part of or groups within these tribes and tribal communities which have been declared as such by the President through a public notification.
- ❖ India possesses a total of 427 tribal communities, of these more than 130 major tribal communities live in North East India, which is comprised of the 8 states Meghalaya, Mizoram, Manipur, Tripura, Sikkim, Assam, Nagaland and Arunachal Pradesh. The major tribal communities of the North East India have been categorized into sub-tribes and if these sub-tribes are taken into account the total number of tribal groups reach up to 300.
- ❖ The impact of displacement and denial of access to forests have impacted lives and health of tribes especially the particularly vulnerable tribal groups (PVTGs). These communities have lived in forests and are traditionally dependent on forest resources for their subsistence, as identified by the Government of India itself.
- ❖ Ironically, they are now being persecuted by the same government and legal institutions, entrusted to protect their rights and entitlements.

Mineral reserves

- ❖ Moreover, the steadily increasing demand for minerals and land for industries or 'development' projects over the years has complicated this further. Chhattisgarh, Jharkhand and Odisha, for example, account for 70% of India's coal reserves, 80% of its high-grade iron ore, 60% of its bauxite and almost 100% of its chromite reserves.
- ❖ Forced displacement of these communities has caused them to relocate to unfamiliar and hostile environments, away from their traditional habitats. The process of forced displacement has increased their vulnerability to exploitation, pushing them to poverty, chronic malnourishment, starvation and ill health, including serious psychological trauma.
- ❖ In the absence of adequate access to the forests, Adivasi and other communities are deprived of their food security and diversity, livelihoods' security, which inevitably results in poor health outcomes. The poor access to medical care, the impact of extraction and other industries affecting the environment, further exacerbates the poor health conditions. Not only does it

impact their livelihoods, health, but also widens the existing gap of health inequities among Adivasi communities.

Financial burden of healthcare

- ❖ The shrinking of livelihoods of Adivasi communities is clearly reflected in their diminishing capacity to bear the financial burden of seeking healthcare. With the lack of any functional health facility for primary healthcare and almost no government transport facility available in the area, accessing a functioning health care facility is a serious challenge.
- ❖ High out-of-pocket expenses create inevitable cycles of indebtedness and impoverishment. This impacts food consumption, healthcare, and other dimensions of the lives of women, children and families from these communities. Instances of mortgaging ration cards to local credit or for securing money to meet the expenses towards seeking healthcare emerged from the narratives of the communities.

Nutritional status

- ❖ The nutritional status of children from tribal communities in all the three states where the study was conducted is extremely poor. The percentage of stunted children in each of the states is above the national average, as is the percentage of “severely stunted” except in Chhattisgarh, where it is marginally lower than the national average.
- ❖ Both, Jharkhand and Odisha reflect very poor indicators with regard to the nutritional status of children from tribal communities, with Chhattisgarh only marginally better. More than 40% of ST children aged between six and 59 months have some degree of anaemia (haemoglobin levels below 11.0 g/dl), which in the case of Jharkhand is as high as 78%.
- ❖ On the one hand, the concern to save forests and wildlife drives the government to restrict more and more forest areas from human intervention. While on the other, massive areas of forest lands are being diverted every year to mining, dams, industries, roads or other such ‘developmental activities’
- ❖ Lack of personal hygiene, poor sanitation, poor mother--child health services health services Managed care The benefits covered under a health contract, absence of health education, lack of national preventive programmes, and lack of health services are responsible for the poor health of the tribals. Problems like in-sanitary food supplies, water contamination, and poor food in-take reflect on the health status of tribals. The tropical disease like malaria is still widespread in the tribal areas. Hence, better nutrition and good environmental health are the important aspects of village health services.
- ❖ Child bearing imposes additional health needs and problems on women -physically, psychologically and socially. Maternal mortality was reported to be high among various tribal groups. The chief causes of maternal mortality were found to be unhygienic and primitive practices for parturition. From the inception of pregnancy to its termination, no specific nutritious diet is consumed by women.
- ❖ On the other hand, some pregnant tribal women reduced their food intake because of simple fear of recurrent vomiting and also to ensure that the baby may remain small and the delivery may be easier.
- ❖ The consumption of iron, calcium and vitamins during pregnancy is poor. The habit of taking alcohol during pregnancy has been found to be usual in tribal women and almost all of them are observed to continue their regular activities including hard labour during advanced pregnancy.

- ❖ More than 90 per cent of deliveries are conducted at home attended by elderly ladies of the household.
- ❖ No specific precautions are observed at the time of conducting deliveries which resulted in an increased susceptibility to various infections. Services of paramedical staff are secured only in difficult labour cases

Case study:

Nutritional status of tribes of Tripura

- ❖ The health and nutrition problems of the vast tribal population of India are as varied as the tribal groups themselves who present a bewildering diversity and variety in their socio-economic, socio-cultural and ecological settings.
- ❖ The malnutrition is high among the tribal population. Nutritional deficiency leads to diseases like endemic goitre thyroid gland, anaemia, pellagra and beriberi deficiency disease occurring when the human body has insufficient amounts of thiamine (vitamin B₁).
- ❖ The deficiency may result from improper diet (e.g. Nutritional anaemia is a major problem for women in India and more so in the rural and tribal belt. This is particularly serious in view of the fact that both rural and tribal women have heavy workload and anaemia has profound effect on psychological and physical health.
- ❖ Anaemia lowers resistance to fatigue, affects working capacity under conditions of stress and increases susceptibility to other diseases.
- ❖ Maternal malnutrition is quite common among the tribal women especially those who have many pregnancies too closely spaced. Tribal diets are generally grossly deficient in calcium, vitamin A, vitamin C, riboflavin and animal protein

Conclusion:

- ❖ It is evident from the above discussions that tribal populations are affected by various social, economic and developmental constraints that potentially expose them to high rates of malnutrition and health problems which is correlated with the lower percentage of higher education of the community. The tribal of India are heterogeneous. Although scheduled tribes are accorded special status under the fifth/sixth schedules of the Indian Constitution, their status on the whole, especially their health still remains unsatisfactory. Hence, the methods to tackle their health problems should not only be multi-fold, but also specific to the individual groups as feasible as possible.

6b. Compare the functioning of traditional 'Tribal Council' with that of 'Gram Sabha' under PESA,

Test Series – 14

Q) Role played by Grama Sabha under PESA.

c) Role played by Grama Sabha under PESA.

Introduction:

- ❖ The PESA conferred the **absolute powers** to Gram Sabha, whereas state legislature has given an advisory role to ensure the proper functioning of Panchayats and Gram Sabhas. The power delegated to Gram Sabha cannot be curtailed by a higher level, and there shall be independence throughout.

However, Governor works as per the aid and advice of the state Council of Ministers. This makes many a times, the autonomous councils irrelevant as far as power to legislate is concerned.

PESA ACT 1996

- Under this act part IX of the constitution [73rd CAA] will be applied to schedule V areas which enables the panchayats to function as institutions of self government under PESA act the power provided to Gram Sabha are:-
 1. Power to prevent alienation of land in the scheduled areas and to take appropriate action.
 2. To release any unlawfully alienated land of a ST
 3. gram sabha will have ownership over the minor forest produce
 4. power to enforce prohibition or to regulate the sale and consumption of any intoxicant
 5. power to exercise control over money lenders
 6. power to exercise control over Institutions and functionaries in all the social sectors [primary health care centers , education that is schools and anganwadis if education is not qualitative and chronic food]

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7. grama sabha has the power to control resources and to make local plan including tribal sub-plan
8. power of prior recommendation in granting licence or mining leases for minor minerals
9. right to be consulted on the matters of land acquisition [in 2006 FRA compulsory gramsabha approval for mining activities]
10. power to issue utilisation certificate for government works undertaken in their village

Criticism:-

1. only consultation but not approval
2. No proper awareness created by government to tribals regarding advantages of Democracy.
3. Created new conflicts between Traditional and Statutory Panchayats.
4. Dilution of the role of Tribal Advisory Councils
5. 40% of states haven't formulated necessary rules yet

25 years of Panchayats (Extension to the Scheduled Areas) Act, 1996 (PESA)

- **Powers granted to Gram Sabha/Panchayats**
- **Land acquisition:** To be consulted on matters of land acquisition and resettlement.
- **Mining licencing:** Grant prospecting license for mining lease for minor minerals and concessions for such activities.
- **Water Bodies:** Planning and management of minor water bodies.
- **Regulation of Liquor:** The power to enforce prohibition or to regulate or restrict the sale and consumption of any intoxicant.
- **Minor Forest Produces:** The ownership of MFPPs
- **Land reforms:** The power to prevent alienation of land and to restore any unlawfully alienated land of a scheduled tribe.

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Body:

Key functions of Gram Sabha

Following are the important and specific functions of Gram Sabha:

1. To help implementation of the development programmes and schemes of the Panchayat.
 2. To identify beneficiaries for different programmes and schemes. However, if the Gram Sabha fails to identify such beneficiaries within a reasonable time, the Gram Panchayat shall identify the beneficiaries.
 3. To solicit support — in cash or kind or both and voluntary labour — from the public for community welfare programmes.
 4. To support the programmes of mass education and family welfare.
 5. To promote unity and harmony among all sections of the society in the village.
 6. To seek clarification from the Mukhiya, Up-Mukhiya and other members of the Gram Panchayat about any particular activity, scheme, income and expenditure.
 7. To discuss and recommend appropriate action with regard to reports of the Vigilance Committee.
 8. Other related matters brought to the notice of the Gram Sabha.
 9. To consider levy of taxes, rates, rents & fees & enhancement of rates thereof.
 10. To consider all such matters as may be referred by the Gram Panchayat for its decision.
- ❖ Constitution mentions that Gram Sabha exercises such powers and performs such functions at the village level as the Legislature of a State may, by law, provide. For instance, they approve of the plans, programmes and projects for social and economic development before such plans, programmes and projects are taken up for implementation by the Panchayat at the village level (Panchayat at the village level is otherwise known as Gram Panchayat). It is also responsible for the identification or selection of persons as beneficiaries under the poverty alleviation and other programmes. Every Panchayat at the village level is required to obtain from the Gram Sabha a certification of utilisation of funds by that Panchayat for such plans, programmes and projects implemented.
 - ❖ People use the forum of the Gram Sabha to discuss local governance and development, and make need-based plans for the village. The Panchayat implements development programs under the overarching mandate, supervision and monitoring of the Gram Sabha.
 - ❖ Panchayat extension to scheduled areas. 1996 is an important act to extend the provisions of schedule 5 areas and setup of statutory three tier panchayats structure in these areas.
 - ❖ Gram Sabha: It is the local village body of all registered voters of the particular areas under PESA gram Sabha is supposed to play the following roles:
 1. To protect the local tradition belief and culture
 2. To resolve the local disputes between the people
 3. As supreme authority to manage their natural resources, using the traditional knowledge
 - ❖ As a competent authority for initiating the process of determining the nature and extent of individual or community forest right, or both may be given to forest willing, scheduled tribes and other traditional dwellers.

6c. Explain how British policies impacted the major resources of the tribals.

Test series – 7

Q) Write about the impact of democratic institutions on tribal life and give insight into the constitutional provisions for their safeguards?

3. Write about the impact of democratic institutions on tribal life and give insight into the constitutional provisions for their safeguards?

Introduction:

- ❖ India has the second biggest tribal concentration in the world spread across different parts of the country essentially in timberlands and uneven areas. The attributes of these communities are their specific geological location, distinct culture, economic backwardness, and aloofness from-the-general-public
- ❖ The word 'Tribe' means a group of individuals living in primitive and ruthless conditions. These are people living in a fixed area having no such specialization of functions and individuals living in these social groups are known as tribes or tribal people. Tribes additionally have a few subgroups and they are known as Tribal Society. Tribes are the occupants of backwoods since pre-history and surprisingly in this advanced world, this pattern is trailed by numerous individuals.

Body:

- ❖ Before independence Government followed the principle of exclusion, or isolationism (because of revolts). In certain regions, for example now schedule six areas partial exclusion was followed, mainly the Britishers don't want to enter into violence, with the tribes hence the tribes are untouched. After independence, the constitutional provisions accepted the tribal costs, as a national cause
- ❖ LP Vidyarthi put up the response to the modern democratic institutions under two heads Emergence of new leaders.
- ❖ Compulsory elections because of statutory panchayats This refers to the 73rd Constitutional Amendment Act, PESA act 1996, and Forest Rights Act, 2006. For the first time, exposed the tribals to the Universal adult franchise. Hence many diverse responses.
- ❖ In some areas these modern institutions, created confusion due to the presence of both old and new systems. For example, in Korwas Maharashtra, both traditional, as well as Democratic leaders used to conduct Panchayats.
- ❖ For the first time, there is the evolution of factional group fights among the traditional leader and statutory leader. For example, in Telis, Gujarat. Among Birhor the leaders are not in favour of conducting regular elections.
- ❖ In some regions they were thoroughly opposed by the locals, which lead to separatist tendencies. Example: Jharkhand
- ❖ In Santhals, there is the formation of Parda panchayats (proxy leaders) In this context, KL Singh recommended the method of integrational and a gradual shift in political institutions, rather than an extension of modern democratic institutions

CONSTITUTIONAL RIGHTS

The Constitution of India has given special provisions to the tribal people to safeguard their interests: -

- ❖ Article 15 of the Indian Constitution expresses that the state shall not discriminate against any citizen on grounds of religion, race, caste, sex, place of birth, or any of them. This clarifies that each resident of India is given equivalent rights and opportunities with no discrimination.
- ❖ Legislature of India has reserved a spot for the tribes in work under Article 16(4) of the Constitution of India.
- ❖ The Government of India has reserved seats in The House of People (Lok Sabha) and The State Legislative Assemblies under Articles 330 and 332 of the Constitution of India.
- ❖ Article 19(5) of the Constitution of India guarantees the tribal people the right to own property and enjoy it in any part of the country.
- ❖ Article 338 of the Constitution of India allows the option to choose a commissioner to look after the welfare activities of tribes.
- ❖ Article 46[15] of the Constitution of India expresses that, the State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.
- ❖ Under Article 275(i) of the Constitution of India the Centre Government is needed to give grants-in-aid to the State Government for approved Tribal Welfare Schemes.

- ❖ Schedule 5 of the Constitution of India and other state laws denies any exchange of property having a place with tribes or the land which is being developed by these individuals for quite a while.

PROGRAMMES AND SCHEMES

- ❖ The Legislature of India has been executing the revised Twenty Point Program – 2006 since 1st April 2007. Point 11(b) of the 20-point program insists to provide economic assistance to the scheduled tribe families to empower them to transcend the poverty line.
- ❖ PESA Act is legislation instituted by the Government of India to empower the Gram Sabhas of the ancestral areas to self-administer and secure their natural resources. It may be observed that the powers that can be exercised by the Gram Sabha under this Act relate to the tribes' customs, traditions and religion, land, and mineral resources. The act made the Gram Sabhas independent and competent to preserve and safeguard the customs and traditions of the people and community resources.

Conclusion:

- ❖ The problems of the Tribes can't be neglected and isolated from the main development agenda of the Government. According to the Sixth five-year plan document, three decades of the development plans did not have the desired impact on the socially, economically, and educationally handicapped section. Despite the countless endeavors made by the Government, the Tribal people are still deprived of a life that they are entitled to enjoy like the general public. Government and all the political parties including common people should work together toward the welfare of the Tribes so that the goal of empowering and safeguarding the tribal community can be achieved.

AFC June 2022-test 3

Q) Discuss the significance and implementation of "Recognition of forest rights act 2006"?

5) Discuss the significance and implementation of "recognition of forest rights act 2006"??

Answer:

Forest rights act 2006 envisioned to recognise marginal and tribal communities' rights over the forest lands on which they have traditionally dependent.

FRA 2006 :

- *empowering local-self governance.
- *issue of poverty alleviation and pro-poor growth is paid heed to.
- *conservation and management of natural resource of india are highlighted and addressed by FRA.

Significance of FRA 2006:

- *community rights and rights over the common property resources have been recognized for the first time.
- *individual rights of tribal and marginal communities have been highlighted by this act along with other rights too.
- *ensures the livelihood and food security of forest dwellers scheduled tribes and other forest dwellers and strengthen the conservation regime of forest.
- *protects intellectual property rights and traditional knowledge related to cultural diversity and biodiversity.
- *expands the mandate of 5th and 6th schedule of constitution that protects the claims of indigenous communities.
- * act ensures that people get to manage their forest on their own which will regulate the exploitation of forest resource by officials, improve forest governance and better management of tribal rights.

implementation of FRA 2006:

- * section3(1) right to hold and live in forest land and community rights such as nistar.
- * section3(2) diversion of forest land for non forest purpose on recommendation of grama sabha.
- * section4(2) resettlement of dwellers in case of critical wilflife area provided:
 - 1)proving that no other option available.
 - 2)resettlement package providing secure livelihood to affected.
 - 3)free informed consent of gramasabha.
 - 4)no resettlement until facilities and land allocation at resettlement location are complete.
- *section4(5) no forest dweller shall be evicted or removed from his occupied forest land until recognition and verification procedure is done.
- *section5 duties of the forest dwellers to protect forest and implement the decisions of the gramasabha and access to the community forest resources.
- *section6 gramasabha to initiate the process of claims.
- *section6(7) state to constitute the state level monitoring committee to monitor the process.
- *section10 protection of actions of officers done under good faith.

gaps in implementation:

- *lack of clarity especially over the position of PVTG in ACT.
- *new policies like CAMPA , draft forest policy 2018, village forest rule are diluting or contradicting FRA.
- *conflict between the land acquisition act 2013 vs FRA.
- *divergence of land for infrastructure creation.
- *forest dept resistance to recognise CFR and share power with gramsabha
- *lack of political will due to direct conflict with EODB
- *gramsabha have no proper infrastructure to assess the claims.
- lack of coordination between forest and revenue dept which holds land records.

conclusion: livelihood activities of the tribes are centred on the forest in which they live. they have maintained a time immemorial relation with forest and always interact for their sustenance and follow traditional

conservation system. But as soon as tribal relations to forest got transformed due to the assertion of the state monopoly rights over large areas of the forest, it has resulted in the large-scale eviction and uprooting of traditional tribal villages.

7a. Discuss the views of G. S. Ghurye and Verrier Elwin on the approach towards tribal populations. What are the policies of the Government of India towards Indian tribal populations?

Test Series – 7

Q) Write the meaning of Isolation, and assimilation and critically evaluate the debate between the context of Isolation, and assimilation debate' on tribal populations.

Test series -12

Q) Critical Analysis of Elwin-Ghurye debate on tribes

Test Series – 12

Q) Critically evaluate the given statement "Modernity has entered Indian character and society, but it has done so through assimilation, not replacement." Comment

AFC June 2022- Test 3

Q) Elwin ghurye debate on tribes?

AFC June- Test 4

Q) Write the meaning of Isolation and assimilation and critically evaluate the debate between the context of Isolation and assimilation debate' on tribal populations.

4. Write the meaning of Isolation, and assimilation and critically evaluate the debate between the context of Isolation, and assimilation debate' on tribal populations.

Introduction:

Isolationist Approach:

- ❖ It was followed by the British after the policies of the British led to revolts against them by the Tribes. It manifested in the form of the British designating tribal areas as 'excluded areas' based on the principle of non-interference.

Assimilation Approach

- ❖ This believed in mainstream Tribals and their culture completely eroding their culture completely by making them accept the mainstream culture
- ❖ **Acceptance or denial of the necessity for assimilation with Hindu society** is ultimately a question of values. In the past, Hindu society had been tolerant of groups that would not conform to the standards set by the higher castes.

Body:

Isolation:

- ❖ The coexistence of fundamentally different cultural patterns and styles of living has always been a characteristic feature of the Indian stage. Unlike most parts of the world, in India, the

arrival of new immigrants and the spread of their way of life did not necessarily cause the disappearance of earlier and materially less advanced ethnic groups.

- ❖ The old and the new co-existed. Such a consequence was partly due to the great size of the sub-continent and dearth of communications. More important than this was an attitude basic to Indian ideology, which accepted a variety of cultural forms as natural and immutable, and did not consider their assimilation to one dominant pattern in any way desirable. This does not mean, however, that none of the tribes ever became incorporated into the systems of hierarchically ranked castes.
- ❖ Wherever economic necessity or encroachment of their habitat by advanced communities led to continued interaction between tribes and Hindus, cultural distinctions were blurred, and what had once been self-contained and more or less independent tribes gradually acquired the status of castes.
- ❖ In many cases they entered caste systems at the lowest rung of the ladder. Some untouchable castes of Southern India, such as the Cherumans and the Panyers of Kerala, were undoubtedly at one time independent tribes, and in their physical characteristics, they still resemble neighboring tribal groups, which have remained outside the Hindu society. There are some exceptions, such as the Meitheis of Assam who achieved a position comparable to that of Kshatriyas.
- ❖ Tribes who retained their tribal identity and resisted inclusion within the Hindu fold fared, on the whole, better than the assimilated groups and were not treated as untouchables, even if they indulged in such low-caste practices as eating beef. Thus, the Raj Gond princes sacrificed and ate cows without thereby debasing their status in the eyes of their Hindu neighbors, who recognized their social and cultural separateness and did not insist on conformity to Hindu patterns of behavior.
- ❖ This respect for the tribal way of life prevailed as long as contacts between tribes and Hindu populations of open plains were of a casual nature. The tribal people, though considered strange and dangerous, were taken for granted as part of the world of hills and forests, and a more or less frictionless co-existence was possible because there was no population pressure and the advanced communities did not feel any urge to impose their own values on people placed clearly outside the spheres of Hindu civilization.
- ❖ This position remained unchanged during the Muslim period. Now and then a military campaign extending for a short spell into the wilds of the tribal country would bring the inhabitants temporarily to the notice of princes and chroniclers, but for long period the hillmen and forest-dwellers were left to themselves.
- ❖ Under British rule, however, a new situation arose. The extension of a centralized administration over areas, which previously were outside the effective control of princely rulers, deprived many aboriginal tribes of their autonomy. Though British administrators had no intention of interfering with tribesmen's rights and traditional manner of living, the very process of establishment of law and order in outlying areas exposed the tribes to the pressure of more advanced populations.
- ❖ Thus, in areas that had previously been virtually un-administered and hence unsafe for outsiders who did not enjoy the confidence and goodwill of the tribal inhabitants, traders and money-lenders could now establish themselves under the protection of the British administration, and in many cases, they were followed by settlers who succeeded in acquiring large stretches of tribes' land.
- ❖ Administrative officers who did not understand the tribal system of land tenure introduced uniform methods of revenue collection. But these had the unintended effect of facilitating the alienation of tribal land to members of advanced populations. Though it is unlikely that British officials actively favored the latter at the expense of primitive tribesmen, little was done to stem the rapid erosion of tribal rights to land.

- ❖ In many areas tribals unable to resist the gradual alienation of their ancestral land, either withdrew further into hills and tracts of marginal land or accepted the economic status of tenants or agricultural laborers on the land their forefathers had owned. There were some tribes, however, who rebelled against an administration, which allowed outsiders to deprive them of their land. In the Chhota Nagpur and the Santhal Parganas, such rebellions of desperate tribesmen recurred throughout the nineteenth century, and there were minor risings in the Agency tracts of Madras and in some of the districts of Bombay inhabited by Bhils. Thus, the Santhals are believed to have lost about 10,000 men in their rebellion of 1855.
- ❖ None of these insurrections were aimed primarily at the British administration, but they were a reaction to their exploitation and oppression by Hindu landlords and money-lenders who had established themselves in tribal areas and were sheltered by a government that had instituted a system of land settlement and administration of justice favoring the advanced communities at the expense of simple and illiterate tribes.
- ❖ In some cases, these rebellions led to official inquiries and to legislative enactments aimed at protecting tribes' rights to their land. Seen from a historical perspective it appears that land alienation laws had, on the whole, only a palliative effect. In most areas encroachment on land held by tribes continued even in the face of protective legislation.

Assimilation

- ❖ Acceptance or denial of the necessity for assimilation with Hindu society is ultimately a question of values. In the past, Hindu society had been tolerant of groups that would not conform to the standards set by the higher castes. True, such groups were denied equal ritual status; but no efforts were made to deflect them from their chosen style of living. In recent years this attitude has changed.
- ❖ Perhaps it is the influence of the Western belief in universal values which has encouraged a spirit of intolerance vis-a-vis cultural and social divergences. Yet India is not only a multilingual and multiracial country but is also multi-cultural. And as long as Muslims, Christians, and Parsis are free to follow their traditional way of life, it would seem only fair that the culture and the social order of tribes however distinct from that of the majority community should also be respected. Assimilation, of course, will occur automatically and inevitably where small tribal groups are enclosed within numerically stronger Hindu populations.
- ❖ In other areas, however, and particularly all along India's northern and north-eastern frontier live vigorous tribal populations which resist assimilation as well as inclusion within the Hindu caste system.

Democratic-Decentralization-and-Tribals

- ❖ With the introduction of a system of democratic decentralization to take the place of paternalism characteristic of a traditional form of the Indian government, a new element has entered the relations between tribes and the more advanced majority communities. The ability to vote in general elections for the Parliament in Delhi and the Legislative Assembly of their respective States did not make much difference to tribals, because they did not understand the implication of the franchise, but the local elections aroused their interest to a much greater extent.
- ❖ The very fact, that some of the most powerful people of the district approached the poorest villagers for their votes and tried to gain their confidence, convinced them of a fundamental change. The very idea that they could choose their representatives was novel. At first, tribals only voted, for non-tribals, for very few were sufficiently educated to stand for election.

- ❖ Even in areas with a preponderance of tribals, the elected representatives were often non-tribes and abused their powers by exploiting those who had voted for them. But as time passed and the tribes gained experience, they have become shrewder in the choice of their representatives.
- ❖ The Government of India has adopted a policy of integration of tribals with the mainstream aiming at developing a creative adjustment between the tribes and non-tribes leading to a responsible partnership.
- ❖ By adopting the policy of integration or progressive acculturation the Government has laid the foundation for the uninhibited march of the tribals towards equality, upward mobility, economic viability, and assured proximity to the national mainstream. The constitution has committed the nation to two courses of action in respect of scheduled tribes, viz
- ❖ Giving protection to their distinctive way of life
- ❖ Protecting them from social injustice and all forms of exploitation and discrimination and bringing them at par with the rest of the nation so that they may be integrated with the national life.
- ❖ Thus, by the Constitution Order 1950 issued by the President of India in the exercise of powers conferred by Clause 9 (i) of Article 342 of the Constitution of India 255 tribes in 17 states were declared to be scheduled tribes. Besides enjoying the rights that all citizens and minorities have the members of the Scheduled Tribes have been provided with special safeguards as follows:

Protective Safeguards

- ❖ Educational safeguards-Article 15(4) and 29
- ❖ Safeguards for employment -Articles 16(4), 320(4) and 333
- ❖ Economic safeguards -Article 19
- ❖ Abolition of bonded labor -Article 23
- ❖ Protection from social injustice and all forms of exploitation -Article 46

Political Safeguards

- ❖ Reservation of seats for ST in Lok Sabha and Assemblies-Article 330,332,164
- ❖ Appointment of Minister in charge of Tribal welfare
- ❖ Special provisions in respect of Nagaland, Assam, and Manipur -Articles-371(A),371(B) and 371

Developmental Safeguards

- ❖ Promoting the educational and economic interests of the Scheduled Tribes-Articles 46
- ❖ Grants from Central Government to the states for the welfare of Scheduled Tribes and raising the level of administration of Scheduled Areas-Article 75.
- ❖ Following the reorganization of states, the list of STs was modified by the Scheduled Castes and Tribes List (Modification) order, 1956 on the recommendations of the Backward Classes Commission. In the revised list 414 tribes were declared STs. Since the revision of the list in 1956, there have been several proposals for fresh inclusions and deletions from the lists of the SC and STs

IMPORTANT ACTS RELATED TO TRIBALS:

1. **Forest Rights Act-2006**
2. **Protection of Civil Rights act-1955**

3. **SC/ST (Prevention of Atrocities) Act;** An Act to prevent the commission of offenses of atrocities against the members of the **Scheduled Castes** and the **Scheduled Tribes**, to provide for **Special Courts for the trial of such offenses** and for the relief and rehabilitation of the victims of such offenses and for matters connected therewith or incidental thereto.
4. **Panchayats (Extension to Scheduled Areas) Act, 1996 or PESA** is a law enacted by the Government of India to cover the "Scheduled areas", which are not covered in the 73rd amendment or Panchayati Raj Act of the Indian Constitution. It was enacted on 24 December 1996 to enable Gram Sabhas to self-govern their natural resources. It is an Act to provide for the extension of the provisions of Part IX of the Constitution relating to the Panchayats to the Scheduled Areas.

Conclusion:

- ❖ Government has relaxed the Resident Permit Area rules and also has planned tourism initiatives for the Andaman region. All these reflect a break in the policy of the government towards tribals. This needs to be read along with the recent incident of a US Christian missionary being killed by a Sentinelese. How will these initiatives by the government towards the region affect the entire region? Are they sustainable? Will it be accepted by the tribals is the real question?



Q.7)

- a. Critically evaluate the given statement "Modernity has entered Indian character and society, but it has done so through assimilation, not a replacement." Comment (20 Marks)

Introduction:

- ❖ Modernity is considered the most important and vital contribution of European contact to the stagnating Indian society, but the inclusion of modernity is more of assimilation, rather than replacement of traditional character and society.



Body:

- ❖ Modernity is derived from the Latin word modernus from Modo, meaning, just now. With the start of the renaissance, it spread to Europe, and with colonization, spread to other continents. In India, it is the biggest heterogenetic change that happened to Indian society.
- ❖ As a form of cultural response modernization involves attributes that are universal, and evolutionary. Modernity symbolizes a rational attitude towards issues and their evaluation in a universal and scientific manner. After initial and more vigorous opposition by some sections, it has been modified and assimilated into Indian psychics without the replacement of older characters.

Some major changes that happened because of modernity are:

- ❖ Replacement of old feudal powers by a new democratic political system
- ❖ Growth of the universalistic legal system
- ❖ Urbanization and industrialization on new patterns.
- ❖ Rise of political and bureaucratic classes
- ❖ Expansion of modern education and rational thinking.
- ❖ Mass Media and Communication development.
- ❖ Also, many changes can be seen in customs habits, dress, food, etc. But along with all these changes. India has maintained and preserved its primary traditions and merged the modern systems with the old ones in an assimilative manner as the universalistic legal system of India, still carries the imprints of old customs and laws of India, which are also incorporated in them.
- ❖ Example, Indian Constitution, incorporates panchayats, love towards nature and animals. While scientific education has progressed by spiritual development is still practiced by people, religious schools still exist on the side-lines of modern education.
- ❖ Modern day Institutes of leadership, power and administration are still carrying the old caste and religious identities. Instead of individualism, the family clan, lineage, identities are still visible in these systems. Elite control on power positions is still visible.

Conclusion:

- ❖ While the urbanization and industrialization has enhanced the participation of woman in Indian economy, but still in a family due to traditional paternal structure, they're considered as secondary source of income only.

Q.5) Write notes on the following in about 150 words each: (10 * 5 = 50 Marks)

a. Critical Analysis of Elwin-Ghurye debate on tribes

Introduction:

- ❖ In the 1940s, there was a heated debate between Verrier Elwin and G.S. Ghurye on policy to be adopted towards tribes. Elwin was critiqued for taking a position to keep tribes in isolation and social backwardness. In contrast, G.S. Ghurye argued isolation at the root of social backwardness and assimilation is the only way out.

Body:

- ❖ Elwin came out with a small pamphlet-type book, *The Loss of Nerve*. The book received criticism. He has argued that the tribals are the original settlers to this land. They lived with nature and their habits and way of life are conditioned by nature.
- ❖ They have all the excellent character of human beings. When these tribals come in contact with the non-tribals, they are likely to shed their qualities of life. And, that is their loss of nerve. They should be kept isolated from the mainline of civilization.
- ❖ At a later stage, Elwin proposed a National Park Theory. According to this theory, the tribal area should be cordoned off from the main civilization. The tribals will live in the National Park. This was his plan for keeping the tribals isolated.
- ❖ However, at the close of his life, Elwin changed his theory and pressed for the integration of Tribals on the basis of their genius. Nothing of the modern civilization should be imposed on the tribals. This philosophy was given by him in connection with the study of northeast tribals.
- ❖ G.S. Ghurye contested the Elwin theory of 'National Park' or isolation. His argument was that the tribals are a part of Hindu society.
- ❖ They could be considered backward caste Hindus. Ghurye was agitated against Elwin and soon after the latter's book, *The Loss of Nerve*, he came out with his own book, *The Aboriginals, So-Called and their Future* in 1943. The book is actually a rejoinder to Elwin. Ghurye's argument is that tribals all over the country are increasingly assimilating themselves into Hindu castes.
- ❖ It is here that he defines tribals as backward caste Hindus. He further says that the problems of tribals are not specific to tribals only. They are problems of backward caste peasants. Thus, according to him, the tribals are both backward caste Hindus and peasants.



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7b. Discuss the issues and solutions related to the Scheduled Caste and the Scheduled Tribe populations in India

Test series – 7

Q) Discuss the Social disabilities suffered by scheduled castes. And critically evaluate the constitutional provisions for safeguarding the interest of the Schedule caste in India

Test Series -6

Q) Critically examine the various structural constraints in the education development of Scheduled Tribes

Test series – 12

Q) Discuss the Social disabilities suffered by scheduled castes. And critically evaluate the constitutional provisions for safeguarding the interest of the Schedule caste in India.

AFC June –test 3

Q) Discuss the socio-cultural economic and psychological constraints responsible for low literacy rate among Indian tribes?

Q) Examine the factors responsible for exploitation of scheduled castes in India?

Q) Critically examine the merits and demerits of reservation policies for SC ST and OBC's?

AFC June –Test 3

Q) Discuss the Social disabilities suffered by scheduled castes. And critically evaluate the constitutional provisions for safeguarding the interest of the Schedule caste in India.

1. Discuss the Social disabilities suffered by scheduled castes. And critically evaluate the constitutional provisions for safeguarding the interest of the Schedule caste in India.

Introduction:

- ❖ The term scheduled castes was given by Simon's commission to include the people considered untouchables by the aristocratic caste of India. Today it includes all the communities that are parts of a group declared by the President, as scheduled caste through a public notification under Article 341, the various disabilities suffered by them are Lack of education opportunities as compared to others. World literacy is 66.07 percent, as compared to the national average of around 74 percent.

Problems faced by the Schedule castes

- ❖ Untouchability is the stigma associated with SCs only.
- ❖ They are denied basic human rights, to move and access basic amenities like water, market, and temples, etc. Ex: In the Travancore district of Kerala when an SC person visits a public place, he had to announce his presence by beating drums.
- ❖ Highest level of discrimination subjected towards SCs.
- ❖ Prohibition from using public places, their houses are located at the periphery of the village.
- ❖ They are not allowed to practice customs that are followed by other caste groups like marriage processions. Ex: UP Villages studied by McKim Marriot
- ❖ Restrictions on the entry to temples and use of public places resources like wells.
- ❖ In offices and schools, they're kept isolated and not allowed to have lunch with others.
- ❖ Poverty is still higher among them as compared to other
- ❖ Outside government jobs, their involvement is still marginalized in the economy, and often forced to do the odd occupations, attach to them from history.
- ❖ The process of Sanskritization has not provided enough opportunities for them to rise in status and is often resisted by others.
- ❖ In South India, the restrictions are more severe till a few years, they were allowed to enter the main village in the afternoon, only to announce their arrival. Also, the use of basic items like shoes was restricted for them.
- ❖ As per the Hindu tradition member of SCs are not allowed to read sacred texts the same restriction is continuing in some rural areas of India by not allowing them to enrol in schools.
- ❖ SCs are not allowed to have landholdings and not allowed to wear gold [this can be seen in the Tehri region of Uttarakhand].
- ❖ Restriction on occupational choice.

- ❖ The political disabilities-SCs had no role in traditional local Panchayats. After constitutional safeguards, they are dummy leaders for upper caste leaders.
- ❖ Because of Caste Shudra status, their Occupation is fixed for Funeral rights and Manual Scavenging

Atrocities on Scheduled Castes

1. Tsundur Massacre in A.P-1991
2. Badaun Incident, UP-2014
3. Unnao Tragedy, UP-2017

Case studies**1. Suicide of SC student in Central University of Hyderabad in an alleged case of discrimination: 2016**

- ❖ The suicide of Rohith Vemula, a Ph.D. scholar from Hyderabad central university in 2016 sparked protests and outrage from across India and gained widespread media attention. It is an alleged case of discrimination against Dalits and backward classes in which elite educational institutions have been purportedly seen as an enduring vestige of caste-based discrimination against students belonging to "Scheduled Castes".

2. Ariyalur gang rape, 2016

- ❖ A Hindu Munnani Union Secretary and three of his accomplices gang-raped and murdered a 17-year-old minor Dalit girl in Keezhamaligai village, Ariyalur district. The police revealed that the Hindu Munnani functionary was irritated over the lower-caste Dalit girl who insisted to marry her after she got pregnant with him. The men also pulled out the fetus from her womb. Later, her body was found in a decomposed state in a well with her hands tied, stripped of all jewelry and clothes. This is the most humiliating atrocity against scheduled caste undermining their rights.

3. Stone pelting at Bhima Koregaon, 2018

4. Mathura, a minor and orphan Harijan girl, filed a case against Ganpat, a police constable for raping her, in Mathura's case, there were no injuries on the person of the girl, which meant that she did not put-up resistance and that the incidence was a "peaceful affair"
5. On 14 September 2020, a 19-year-old Dalit woman was gang-raped in Hathras district, Uttar Pradesh, India, allegedly by four upper caste men

Constitutional safeguards for the protection of SCs

- ❖ With the advent of independence and adoption of the constitution. The responsibility for the welfare and development of weaker sections was placed on popular government through the president and governor by the mechanism of the directive principle.

Political safeguards: -

- ❖ Article 15(4) - special provision for the advancement of SCs, STs, and OBCs.
- ❖ Article 14 - Right to Equality
- ❖ Article 17 - abolition of untouchability
- ❖ Article 23 - abolition of bonded labour
- ❖ Article 46 - the guidelines for the state for the protection and promotion of SCs
- ❖ Article 243 (D) - reservation for SCs in panchayat elections.

The three safeguards as introduced by the Kashinath Mahajan judgment were:

1. Conduct a preliminary inquiry prior to the registration of the First Information Report (FIR)
2. Investigation officer must receive further approval prior to effectuating an arrest
3. Grant anticipatory bail to any accused, 'notwithstanding any judgment or order or direction of any court.

Way ahead:

- ❖ Unless provisions of the Act (anti-atrocities law) are enforced in their true letter and spirit, with utmost earnestness and dispatch, the dream and ideal of a casteless society will remain only a dream, a mirage. The marginalization of Scheduled Caste and Scheduled Tribe communities is an enduring exclusion and is based almost solely on caste identities.

Conclusion:

- ❖ The judgment is a victory in the long-standing legal battle of challenge against the atrocities Act which ensures social justice for the people from the Scheduled Castes and Scheduled Tribes.
- ❖ By way of introducing the safeguards for misreported cases in the Kashinath Mahajan judgment would only prove to further alienate the Dalit and Adivasi community and allow the continuing domination of the ugly and ubiquitous caste system in our society.

- ❖ Article 330 - reservation for SCs in Lok Sabha and under Article 332 state assemblies
- ❖ Article 341 - It empowers President to specify the caste deemed to be SCs in the state or UT

Protective safeguards: -

- ❖ Article 15 - prevention of discrimination based on caste and place of birth.
- ❖ Article 17 - abolition of untouchability.
- ❖ Article 23 - abolition of traffic in human beings (or) beggar and other similar forms of forced labour are prohibited.
- ❖ Article 25 - freedom of religion.

Developmental safeguards: -

- ❖ Article 15 (2) - equal access to public spaces.
- ❖ Article 15 (4) - special provisions for the advancement of SCs.
- ❖ Article 16 - there shall be equality of opportunity for all the citizens in matters of public employment, no citizen shall be discriminated against on the ground of caste in case of employment within Article 16(4) empowers the state to give reservation to SCs.
- ❖ Article 46 - provides guidelines for the promotion of the economic and educational interests of SCs.

Legislative measures:

- ❖ Problems of Civil rights act 1955, in detail information is provided with respect to different offenses.
- ❖ SC, ST Prevention of atrocities act 1989.

Note: -

- ❖ As per the NCRB report 65% of cases of SC ST atrocities are false.
- ❖ Recent Supreme Court judgment and eventually amendment to SC, ST Act 1989.

Executive Measures: -

- ❖ SC Development Corporation works for the upliftment of the SC population through self-employment schemes and by providing credit.
- ❖ SC sub plan to ensure the flow of budget to the targeted population.
- ❖ SC residential schools and scholarships

Important judgment was given by the supreme court

- ❖ On March 20, 2018, the Supreme Court in its Kashinath Mahajan judgment effectively diluted the provisions of the Atrocities Act.
- ❖ The Supreme Court has upheld a 2018 amendment that **barred persons accused of committing atrocities against those belonging to the Scheduled Castes and the Scheduled Tribes from getting anticipatory bail.**
- ❖ The Court upheld the constitutionality of Section 18A of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Amendment Act of 2018.
- ❖ The sole purpose of Section 18A was to nullify a controversial March 20, 2018, the judgment of the Supreme Court diluting the stringent anti-bail provisions of the original Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989.

4) Discuss the socio-cultural economic and psychological constraints responsible for low literacy rate among Indian tribes?

answer:

Education is key catalyst to development of tribal human resources. but tribal people show low literacy due to endogenous and exogenous process that hampers their development.

importance of education in tribes:

- * Traditionally tribes are preliterate groups having community-oriented value system and belief in spirits & magico-religious practices.
- * Education been always neglected in tribal areas and thus not able to reap advantages of new economic development.
- * Education can ensure avoidance of exploitation and reaping developmental benefits.
- * About 41% of scheduled tribes population in India is illiterate.
- * Literacy rate of tribes in 1967 was 8.54% and increased to 63.1% in 2011.
- * Female literacy among tribes stood at 54.5% which is less than male literacy of 71.1%.

reasons for low literacy:

- * Tribal lifestyle different from the lifestyle of general population.
- * no special tribal education system.
- * unavailability of books in tribal languages.
- * tribes have existed from the beginning without any institutionalised education system.
- * involvement of tribal children in daily economic activities such as food collection and agriculture deters education.
- * lack of awareness about importance of education system.
- * lack of primary school and anganwadi centres.
- * teachers and other workers hesitation to work in remote tribal regions.
- * lack of involvement in economic activities deters education.
- * tribes are self sufficient isolated people , hence western education system is alien to their culture.

case study: Study of "ho" and "mahali" in Jharkhand and "Iodha" in west Bengal.

* I A S *

Despite the low literacy rate female enrolment ratio of the tribals is much lower among these tribals than that of their males. a further sharp decline of enrolment was observed immediately after the primary education and this trend continued among males and females. During the cultivation period the dropout rate is more because children's are required to assist their family members. economic hardship is also a major reason for the drop out of tribal children.

7) Examine the factors responsible for exploitation of scheduled castes in India?

answer: Scheduled castes are those castes in the country that suffers from extreme social, educational and economic backwardness arising out of the practice of untouchability and certain others on account of lack of infrastructure facilities and geographical isolation. This includes those communities who need special consideration for safeguarding their interests and for their accelerated socio-economic development.

factors responsible for their exploitation:

- * Being lowest occupants of caste hierarchy sc's are still engaged in landless agricultural labour and manual scavenging.
- * Problem of untouchability still exists in society. Lack of awareness of legal barriers, official apathy towards SC atrocities and lack of literacy have historically played as hurdles in preventing untouchability.
- * Poverty levels are highest among sc's and st's. More than half of the SC population belongs to the poorest two quintiles.
- * SC's are mired in deep distress and lag behind in ownership of productive resources in farming.
- * Although due to reservation in employment, there has been an increase in representation of SC's in various government and semi-government services, but their number is very less.
- * Majority of the SC's live in rural areas and are hence deprived of better education including higher education.
- * SC's in village communities have suffered from the dual disabilities of severe economic exploitation and social discrimination.
- * The provision of political reservation although has provided an opportunity to the SC's to get elected to the local bodies, state legislatures, and the parliament, yet their say in decision making is hardly given due weightage and consideration.

case study: In 1996 a NGO undertook door-to-door survey of 250 villages in the state of Gujarat and found that, in almost all the villages, those who had title to the land had no possession, and those who had possession had not had their land measured or faced illegal encroachment from the upper castes.

way forward: implementation of "Sukhdeo Thorat" committee report on caste based discrimination in educational institutions.

- 1) representative joint committee need to be setup with sc/st students having representation.
- 2) remedial coaching's for sc students to improve language and other basic skills.
- 3) equal opportunity cell for grievances redressal.

8)critically examine the merits and demerits of reservation policies for sc st and obc's ?

answer: reservation system in Indian law is a affirmative action taken by the government to provide reservation to the certain categories of people who are not adequately represented in the public employment and educational institutions. the reservation issue has remained a cause of disagreement between the reserved and unreserved sections of the society.

Merits of reservation policy:

- * Equal representation from different sections of the society.
- * Equal opportunities are given to the deserving candidates.
- * Encourages implementation of justice and human rights.
- * Maintains the economic balance in the society.
- * Acts as compensation for the injustice and persecution done to the disadvantaged people over the centuries.
- * Equality is essential to implement meritocracy.
- * Improvement in administration quality.

demerits of reservation policy:

- * Encourages casteism.
- * Chances of creating more castes in society instead of eliminating it.
- * The dominant class or the creamy layer gets the entire benefit.
- * It opposes meritocracy.
- * It provides short-term relief but , in reality, harms society in long run.
- * The privileged becomes more privilege.
- * Acts as a barrier between ethnicities.
- * Causes social unrest.

reservations is undoubtedly good as long as it is a method of appropriate positive discrimination for the benefit of the oppressed and the economically backward sections of the society.

7c. Explain the social and religious consequences of contact between tribal and non-tribal populations.

Test series -6

Q) Elements of little and great traditions do not remain constant it moves downward and upward. Substantiate your answer with suitable examples with the present relevance in mainstream society.

Test Series – 12

Q) Elaborate the given statement with present relevance and significance “Little and Great traditions act as the vehicle for social change among the present generation”?

Test Series -14

Q) Critique of the concept of Great and Little Tradition

be successful in the implementation of conservation or biodiversity programmes.

b) Critique of the concept of Great and Little Tradition

Introduction:

- ❖ **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.
- ❖ The Great Traditions are the **ideals of thought and behaviour**, the Little Traditions are the actual behaviour of the great majority of people in rural areas. The elements of the Great Tradition are spread throughout the civilization and are to be found as parts of Little Traditions, which modify them to suit their own cognitive world.

Body:

- ❖ Milton Singer observed that the Indian civilization has evolved out of the folk and regional cultures. The local stories and folklore have evolved into great epics such as Ramayana, Mahabharata, and other religious scriptures after being refined and systematized over a long period of time. Cultural continuity is a major feature of the great traditions. It is based on the idea that people throughout the country share common cultural consciousness. Consensus exists in India about sacred books and sacred objects. It is one of the major bases of a common cultural consciousness that people in India share.
- ❖ 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 Marriott 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, Marriott 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:
 1. This type of interaction is reflected in different areas like village community, caste system etc.
 2. It creates a common cultural consciousness among Indians.
 3. The common cultural consciousness has been formed by certain processes and factors such as sacred books, rituals etc.
 4. Interaction between Little tradition and Great tradition helps in cultural continuity in the face of modernisation, westernization etc.
- ❖ The concept of great tradition is based upon the experiences, and observations of Latin American societies by George M. Foster, and Robert Redfield. They found that peasant societies lack an independent culture, and many features of them are from the urban societies and call their culture as half culture.
- ❖ But for a multi diversity nation, and an indigenous civilization this dichotomous division will be travesty. The major critiques include S.C. Dubey, he criticized it on the basis that it is impossible to divide human civilization in just two categories, as it is composed of six major themes, as folk tradition, regional tradition, emergent national tradition, classical tradition, Western tradition and sub cultural tradition of social groups.
- ❖ Mandelbaum: He opined that great tradition is a convenient abstraction and is not follow literary in villages, often in India many traditions flow from rural to urban centres. Thus, the concept of great and little tradition lacks in universal application, and it can't be used as a whole, to understand, Indian society.

Conclusion:

- ❖ Little tradition and Great tradition interact 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 Sanskritization.

- b. Elaborate on the given statement with present relevance and significance "Little and Great traditions act as the vehicle for social change among the present generation" (15 Marks)

Introduction:

- ❖ Little traditions and great traditions **interact constantly**, as a result of which continuity is established between them. Cultural traits from the little tradition are carried forward to the great tradition where they are systematized. As great traditions have universal applicability, the cultural elements they systematize also become universal.

Body:

- ❖ The whole of Indian culture can be studied with the help of these two concepts 'Little tradition' and "Great tradition". These two concepts are based on the idea that civilization and social organization have a tradition. For analyzing the relationship and the ceaseless interaction between rural and urban societies, the concepts of little and great traditions, which Redfield proposed on the basis of his study of Mexican communities, have been found to be quite useful.
- ❖ Great tradition and little tradition are part of a civilization and associated with the civilizational school in anthropology, and were pioneered by Robert Redfield of Chicago University.
- ❖ He gave the concept of folk urban continuum in order to explain the interaction of civilization. Though this concept is useful to understand the interaction between civilizations, it has been criticized on several grounds.
- ❖ Tradition: The term tradition was its origin to world trader, which means to transmit thus we see that tradition is the transmitted value of behavior of any community, which has been persisting over a period of time. Traditions are respected.

Concept of little and great traditions

- ❖ **Little tradition community.** When we refer to little tradition, we refer to little community, its features are as follows. According to Robert Redfield little community is a small group of people, which carries an element of community life as a result of living together.
- ❖ Little community is a human whole, which is the smallest unit of the entire mankind Redfield in this book, little community had described some of the most distinctive features of this type of social grouping. According to him, distinctiveness is the basis of little community.
- ❖ The distinctiveness manifests itself in the form of a common culture and collective consciousness. Because of this, member of little communities knows who belong to one group, and who do not that is inclusiveness and exclusion, or inclusion and exclusion. Little traditions are small in size. They maintain oral records their magico-religious world is full of themes that cannot be explained rationally. Many little traditions are animist. Since they live in relative isolation, they're able to maintain a self-sufficient economy.

- ❖ **Great tradition:** They're usually educated, consisting of intellectuals. Their range is wide usually national in nature. They maintain tradition in writing through text epics and varieties of books. Source of great tradition, ancient thinkers and philosophers and scholarship works treaties and

epics composer by them. Usually, symbols of great tradition, are our temples, places of worship, sacred rivers ponds, and trees. Most of their cultural norms are organized and can be explained rationally, sometimes great traditions, are contemptuous to little communities. There may be more than one great community in a civilization in India, other than Hindu great communities, Islamic com Buddhist, etc.

- ❖ At the same time, thousands of little communities are there in India. Little traditions have a strong attraction to great traditions. During the last hundred years, little communities have also contact with each other, due to economic forces, however, little communities have joined great communities ranked as far back as thousands of years for example Ramayana and Mahabharata, point out the existence of several tribal peoples, along with the great traditions.

Downward and upward movement:

- ❖ Little and great communities are always situated in a continuum, In India little and great communities in the past interacted at sacred places, from where elements of great tradition have diffused into little traditions. This process is known as parochialization.
- ❖ At the same time, some features of little tradition have entered into a great tradition which is also known as universalization.
- ❖ As a result of interaction between little tradition and the great tradition we come across a situation like the Tribe cast continuum.
- ❖ Little-tradition-and-the-great-tradition-are-analytical-tools-for understanding civilization they are applied in Indian civilization by Mackim Marriott and Milton Singer.
- ❖ This helps to understand the manner in which the hierarchy of civilization should be studied Marriott pointed out Universalisation and parochialisation to understand this interaction.
- ❖ If the little tradition is of villagers and the unlettered people of cities, the elites and scholars, such as the Brahmins, Imams, priests, rabbis, etc., guard the great tradition. The tradition of these scholar-elites is universally held. At the same time, it is to be realized that little and great are ideal types, while in reality, the situation is complex.

INTERACTION BETWEEN LITTLE AND GREAT TRADITION

- ❖ Society can be looked upon as a process, a series of interactions between human being where each person responds to the stimuli of another person. No social life is possible except such interaction and this communication is the basis of all social life. The whole human society and each group in the society can be viewed as the manifestation of the social processes between the interacting members.
- ❖ These interactions ultimately form the social structure and the norms, values, and customs related to these social relationships determine the cultural aspects of a human being. In the Indian context, the term culture has been derived from the Sanskrit word Sanskriti. Both the terms have been composed of the term Zanskar, which means satisfaction of total rituals, which may be applied to the ways of life for living common at any one time to all mankind. The term civilization is regarded as a changed or developed stage of culture. This was marked by the organization of complexities, heterogeneities, and certainties.
- ❖ Little tradition and Great tradition interact 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 Sanskritization, especially universalization comes very close to the concept. Some of social scientists feel that Indian society or culture could not be described fully with the help of little tradition and Great tradition.



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8a. Compare the nature of tribal movements between North-East and Central India. Briefly mention the current status of existing tribal movements in these areas

Test series – 14

Q) The tribal movements have transformed in their form since colonial times. Elaborate

c) The tribal movements have transformed in their form since colonial times. Elaborate (15marks)

Introduction:

1. movements seeking political autonomy and formation of a state (Nagas, Mizos, Jharkhand),
2. agrarian movements,
3. forest-based movements, and
4. socio-religious or socio-cultural movements (the Bhagat movement among Bhils of Rajasthan and Madhya Pradesh, movement among tribals of south Gujarat or Raghunath Murmu's movement among the Santhals).

S.M. Dubey (1982) has classified them in four categories:

- 1 Religious and social reform movements
- 2 Movements for separate statehood
- 3 Insurgent movements and

4 Cultural rights movements.

- ❖ If we take into consideration all the tribal movements, including the Naga revolution (which started in 1948 and continued up to 1972 when the new elected government came to power and the Naga insurgency was controlled), the Mizo movement (guerrilla warfare which ended with the formation of Meghalaya state in April 1970, created out of Assam and Mizoram in 1972), the Gond Raj movement (of Gonds of Madhya Pradesh and Maharashtra, started in 1941 for a separate state and reaching its peak in 1962-63), the Naxalite movements (of the tribals in Bihar, West Bengal, Andhra Pradesh and Assam), the agrarian movements (of the Gonds and the Bhils in Madhya Pradesh), and the forest-based movements (of the Gonds for getting customary rights in the forests),
- ❖ it could be said that the tribal unrest and the resultant movements were mainly movements launched for liberation from (i) oppression and discrimination, (ii) neglect and backwardness, and (iii) a government which was callous to the tribals' plight of poverty, hunger, unemployment and exploitation.

These movements indicate that tribals adopted two paths of achieving goals:

1. Non-violent path of bargaining and negotiating with the government and using a variety of pressure tactics without resorting to violence/revolts, and
 2. Militant path of revolts or mass struggles based on developing the fighting power of the exploited/oppressed tribal strata.
- ❖ The consequences of both these paths are different. One indicates struggle oriented to reforms, while the other indicates structural transformation of the community. The fact that tribals continue to be faced with problems and also continue to feel discontented and deprived, brings to the fore the conclusion that both paths have not helped them to achieve their goals.
 - ❖ After independence, the new Indian government did not reform many of the colonial-era policies that had led to tribal revolt in the first place; for example, they continued to exercise complete control over the country's forests.
 - ❖ This, in turn, led to a continuation of tribal rebellion in the form of the Naxalite movement. This insurgency, driven mostly by poor Adivasis, is still strongest today in areas of former British rule.

8b. Briefly describe the anthropological perspective on development. How have anthropologists contributed in India's rural development?

Test series -7

Q) Elaborate on how anthropological knowledge and methods are useful in planning for tribal development

Test series -12

Q) Critically elaborate how anthropological knowledge and methods are useful in tribal development.

AFC June- Test 4

Q) Elaborate on how anthropological knowledge and methods are useful in planning for tribal development.

- c. Critically elaborate on how anthropological knowledge and methods are useful in tribal development. (15 marks)

Introduction:

- ❖ Anthropology has this unique feature of fieldwork to study about the socio-cultural features of all societies from modern to most primitive ones, the role of anthropologists in tribal development was formed as early as during colonial rule when tribals opposed the entry of outsiders. Post-1950 two important branches have developed in anthropology applied and action anthropology, which focus on the involvement of anthropologists in development.

- ❖ The role of the anthropologist in tribal development can be assessed from the functions performed by him in Policymaking and execution.

Some of the major functions are

- ❖ **Ethnographic study:** First of all, he/ she carries out an ethnographic study of the social-cultural features of the group. The success of anthropological knowledge in policymaking depends on the quality of fieldwork carried out.
- ❖ **Policy-making:** Based on the ethnographic study the anthropologist helps to work on policymaking. They give input on the likely change to happen by the policy. The key members of the tribal society are to be involved or made aware of the policy for their acceptance by them.
- ❖ **Implementation:** Further anthropologist during implementation helps to gather the support for policy and involve the key members of the tribal society with him. He/she helps in getting social acceptance and allays the fears of tribal society.
- ❖ **Monitoring:** This is the second most important role of an anthropologist after ethnographic study. Anthropologist identifies the results of policy, any lag and reasons for it, and the direction in which the changes might go. This helps in early direction, early detection of any future challenges and removes them at the earliest.

8c. How can a balance be struck between livelihood concern and environmental degradation in the context of shifting cultivation?

Test series -14

Q) Socio-economic characteristics of Shifting cultivators

c) Socio-economic characteristics of Shifting cultivators

Introduction:

- ❖ **Shifting cultivation** is an agricultural system in which a person uses a piece of land, only to abandon or alter the initial use a short time later. This system often involves clearing of a piece of land followed by several years of wood harvesting or farming until the soil loses fertility.
- ❖ Geertz argued and agreed upon that it is 'a special stage in the evolution from hunting and food gathering to sedentary fanning', hence, it is an 'ancient', 'primitive system', therefore a 'remnant of the past. Spencer further maintains that 'there are evidences to suggest that it spread progressively across almost the whole of southern and eastern Asia, Europe, and humid Africa in the early stage of settlement of these regions by agricultural folk'
- ❖ Shifting cultivation called different names in different areas. It is known as Jhoom in Assam, Onam in Kerala, Podu in Andhra Pradesh and Odisha. The same is known as Bewar in Madhya Pradesh.
- ❖ A number of tribes inhabiting different areas of the state are practicing shifting cultivation. These tribes are Bondo, Didayi, Koya, Gadaba, Paroja, Soura, Kutia Kondha, dongaria Kondha Kandha, Parenga, Jatapur, Juang, Paudi Bhuyan, Erenga Kolha etc.

Key Features of Shifting Cultivation

1. Rotation of fields
2. Use of fire for clearing the land

3. Keeping the land fallow for regeneration for a number of years
4. Use of human labour as main input
5. Non-employment of draught animals
6. Non-use of the plough, but instead very crude and simple implements such as dibble sticks and scrapers, are used, and
7. All the crops being grown are mixed together.

❖ Furthermore, in most parts of Northeast India it is found that hunting and gathering is an important subsidiary occupation of the shifting cultivators.

Impacts on Hilly Terrains:

❖ Most states of north east India are covered by dense forests. The topography of the region apart from fertility of the soil can be attributed as one of the factors for widespread practice of Jhum cultivation. The sloppy hills, fertile soil and accessibility to the forests are an ideal site for jhuming. The hilly areas of north East are becoming more and more barren due to jhuming.

Other Names of Shifting Cultivation:

❖ Shifting Cultivation is known as Ladang in Indonesia, Caingin in Philippines, Milpa in central America & Mexico, Ray in Vietnam, Taungya in Myanmar, Tamrai in Thailand, Chena in Sri Lanka, Conoco in Venezuela, Roca in Brazil, Masole in central Africa.

Shifting Cultivation and Ecological Issues:

- ❖ Unsustainable shifting cultivation creates a lot of inverse consequences. The environmental effects include forest and land degradation and deforestation, followed by forest product impoverishment, soil erosion and downstream effects.
- ❖ Seymour & Smith In ecological terms, shifting cultivation is said to be highly integrated into the natural tropical forest ecosystem. It has thus been described as a 'mimetic' system, with principles radically different from those of intensive agricultural strategies that transform totally the natural landscape.

Conclusion:

❖ However, it is the only ecologically viable agricultural strategy to have been developed thus far on a large scale in the Tropical rain Forest or in similar ecological conditions. And, attempts to apply intensive agricultural techniques brought from other regions have generally been failures, resulting only in the destruction of the ecological balance of the natural rainforest.



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