

UPSC ANTHROPOLOGY MAINS 2023
PAPER 2 MODEL ANSWERS
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Section A

Q.1) Write notes on the following in about 150 words each: (10 *5 = 50 Marks)

a) Material culture and archeology

Material culture and archaeology are closely related fields that study the physical objects and artifacts created, used, and left behind by past and present human cultures. Here is a note on their connection and significance:

- Material culture refers to the tangible aspects of culture that reflect and shape the behaviour, beliefs, values, and norms of a society. Examples of material culture include tools, pottery, clothing, buildings, monuments, artworks, and written records.
- Archaeology is the scientific discipline that investigates the material culture of a past society through the excavation, analysis, and interpretation of its remains. Archaeology aims to reconstruct the history, culture, and lifeways of ancient or historical peoples based on their material evidence.
- Material culture and archaeology are interdependent and complementary. Material culture provides the primary source of data for archaeology, as it is the only direct and durable record of human activities in the past. Archaeology provides the methods and theories for understanding material culture in its cultural and historical context, as it considers the social, economic, political, religious, and environmental factors that influenced its production, use, and meaning.
- Material culture and archaeology can reveal various aspects of human society, such as technology, trade, communication, identity, ideology, ritual, art, and aesthetics. They can also address important questions about human behaviour, such as adaptation, innovation, change, continuity, conflict, cooperation, and diversity.
- Material culture and archaeology can also have practical applications and implications for the present and future. They can contribute to the preservation and conservation of cultural heritage, the education and awareness of the public, the promotion and appreciation of cultural diversity, and the advancement and enrichment of human knowledge.

b) Interface between Purushartha and Ashrama

- Purushartha and Ashrama are two interrelated concepts in Hindu philosophy that describe the goals and stages of human life, respectively.
- Purushartha means the “object of human pursuit” or the “goals of man”. It consists of four aims: Dharma (righteousness, duty, morality), Artha (wealth, prosperity, security), Kama (pleasure, desire, love), and Moksha (liberation, enlightenment, self-realization).
- Ashrama means the “resting place” or the “stage of life”. It consists of four phases: Brahmacharya (student, celibate, learner), Grihastha (householder, married, provider), Vanaprastha (retiree, forest dweller, seeker), and Sannyasa (renunciant, ascetic, sage).
- The interface between Purushartha and Ashrama is that each stage of life is associated with a predominant goal or aim that guides the actions and duties of the individual. For example, in the Brahmacharya stage, the main goal is to acquire knowledge and skills in accordance with Dharma. In the Grihastha stage, the main goals are to earn wealth and enjoy pleasures in accordance with Artha and Kama. In the Vanaprastha stage, the main goal is to detach from worldly attachments and prepare for spiritual pursuits in accordance with Moksha. In the Sannyasa stage, the main goal is to renounce all desires and attain liberation in accordance with Moksha.
- The interface between Purushartha and Ashrama also implies that the goals of life are not mutually exclusive or contradictory, but rather complementary and progressive. They are meant to balance and harmonize the different aspects of human nature, such as body, mind, soul, and society. They

are also meant to facilitate the spiritual growth and development of the individual from ignorance to wisdom, from bondage to freedom, from mortality to immortality.

c) Jajmani system: continuity and change

Jajmani system is a term used to describe the traditional economic and social relationship between different castes in rural India, especially between landowning and service-providing castes. The landowning castes, called jajmans, patronize the service-providing castes, called kamins, by giving them a fixed share of their agricultural produce or cash in exchange for their goods and services, such as pottery, carpentry, barbering, etc. The jajmani system also involves mutual obligations and expectations, such as protection, loyalty, respect, and ritual services.

The jajmani system has been a subject of interest for many sociologists and anthropologists who have studied its role, function, and change in Indian society. Some of the main points that emerge from their studies are:

- The jajmani system maintains and regulates the division of labour and economic interdependence of castes.
- The jajmani system serves to maintain the Indian village as a self-sufficient community.
- The jajmani system distributes agricultural produce in exchange for menial and craft services.
- The jajmani system is organized around the dominant caste of a given area, which controls the power and resources of the village.
- The jajmani system is based on two assumptions: that there is a stable core vocabulary in all languages that is resistant to borrowing, and that the replacement of words happens at a constant or average rate across all languages and cultures.

The jajmani system has gradually decayed in modern times due to various factors, such as:

- The decline of belief in caste system and hereditary occupation.
- The growth of better employment opportunities outside the village and the increased mobility due to transport and communication.
- The breakdown of caste system due to groupism and class struggle.
- The rise of backward class movements and the withdrawal of some castes from the jajmani system.
- The impact of industrialization, urbanization, market economy, and modern education on the quality and demand of goods and services.
- The change in political system and land ownership due to land reforms and democracy.

The jajmani system is not uniform or static across India. It varies from region to region and from time to time. It also has positive and negative consequences for society. On one hand, it preserves valuable traditions and customs that provide stability and continuity for a culture. On the other hand, it hinders progress and innovation and causes social unrest and dissatisfaction among different groups. Therefore, it is important to understand the jajmani system in its historical and cultural context and to appreciate its diversity and complexity.

d) Prehistoric rock arts from Uttarakhand

Here is a note on the prehistoric rock arts from Uttarakhand:

- Prehistoric rock arts are the visual representations of the ancient cultures and civilizations that existed in the region of Uttarakhand, India. They are found in various forms, such as paintings, engravings, carvings, and sculptures, on natural surfaces, such as rocks, caves, and cliffs.
- Prehistoric rock arts are considered to be one of the earliest forms of human expression and art in the world. They date back to several thousand years ago, ranging from the Palaeolithic (Stone Age) to the Iron Age periods. They reflect the lifestyle, beliefs, values, and rituals of the people who created them.

- Prehistoric rock arts are mainly concentrated in the Kumaon and Garhwal regions of Uttarakhand, where there are many natural rock shelters and caves that provided shelter and protection to the ancient inhabitants. Some of the prominent sites where prehistoric rock arts have been discovered are Lakhudiyar, Farkanauli, Petshaal, Lakhu Udyar, and Chopta.
- Prehistoric rock arts depict various themes and motifs that illustrate the interaction between humans and nature. They include images of animals, humans, hunting scenes, agricultural activities, geometric patterns, and religious symbols. The artists used natural pigments made from minerals and plant extracts to create these artworks. The colours used are mainly red, black, white, and yellow.
- Prehistoric rock arts are valuable sources of information and knowledge about the history and culture of Uttarakhand. They provide insights into the origin, development, and diversity of human civilization in the region. They also reveal the artistic skills and creativity of the ancient people who lived in harmony with their environment.
- Prehistoric rock arts are also important for the preservation and conservation of cultural heritage. They are recognized as national monuments by the Archaeological Survey of India (ASI), which has taken measures to protect and maintain them. They are also visited by tourists and researchers who appreciate their beauty and significance.

e) Religious pluralism and social solidarity

Religious pluralism and social solidarity are two concepts that relate to the diversity and cohesion of society in terms of religious beliefs and practices. Here is a short note on their meaning and connection:

- Religious pluralism is the recognition and acceptance of the existence and validity of different religious traditions and perspectives in a society. It also implies a separation of religion and state, so that no single religion dominates or oppresses others.
- Social solidarity is the sense of belonging and mutual support among the members of a society. It implies a shared identity, values, norms, and goals that foster cooperation and harmony. It also implies a concern for the common good, social justice, and human rights.
- Religious pluralism and social solidarity can be seen as complementary or contradictory, depending on how they are understood and practiced.
- On one hand, religious pluralism can enhance social solidarity by promoting tolerance, understanding, and peace among different religious groups. It can also enrich the cultural and spiritual diversity of society and foster creativity and innovation. On the other hand, religious pluralism can challenge social solidarity by creating conflicts, divisions, and inequalities among different religious groups. It can also weaken the common values and norms of society and undermine the social cohesion and integration.
- Therefore, religious pluralism and social solidarity require a balance between respecting the differences and emphasizing the similarities among different religious traditions. They also require a dialogue and collaboration among different religious actors to address the common problems and challenges of society. Some examples of initiatives that aim to achieve this balance are:
 - **Interreligious language pairs:** This is a project that pairs people from different religious backgrounds to learn each other's languages and cultures. It aims to foster intercultural communication, friendship, and understanding among different religious communities.
 - **Cooperative:** This is a form of economic organization that is based on the principles of self-help, democracy, equality, and solidarity. It involves people from different religious backgrounds working together to provide goods and services that benefit themselves and their communities.
 - **Columbia Global Centers | Mumbai:** This is an initiative that hosted University Chaplain, Jewelnel Davis, and four Kraft Global Fellows for an intensive field study on Religious Pluralism in India. They visited various sacred sites and exhibitions, and interacted with experts to learn about the history, practices, and contemporary issues related to different religions in India

Q.2)

a) **“Tribes are backward Hindu.” Critically comment with reference to the contributions of G.S. Ghurye. (20 marks)**

- The statement **“Tribes are backward Hindus”** is a controversial and debatable one, that reflects the perspective of G. S. Ghurye, a prominent Indian sociologist and anthropologist. Ghurye was influenced by the British colonial and orientalist views of Indian society, and he adopted a historical and comparative approach to the study of tribes.
- He argued that tribes are not distinct or isolated entities, but rather an integral part of the Hindu civilization and culture. He claimed that tribes have been influenced by Hinduism in various ways, such as religion, language, customs, and caste. He also suggested that tribes have undergone a process of Sanskritization, which is the adoption of the values and practices of the higher castes by the lower castes or tribes.

However, Ghurye’s view has been criticized by many scholars and activists, who have pointed out the flaws and limitations of his analysis. Some of the criticisms are:

- Ghurye ignored the diversity and complexity of the tribal cultures and identities, and imposed a monolithic and homogenous concept of Hinduism on them. He failed to recognize the differences and conflicts between the tribes and the caste society, as well as the internal variations among the tribes themselves.
- Ghurye neglected the historical and structural factors that have shaped the tribal situation in India, such as colonialism, imperialism, capitalism, nationalism, and development. He overlooked the exploitation and oppression faced by the tribes at the hands of the dominant groups, as well as their resistance and struggle for autonomy and dignity.
- Ghurye assumed a hierarchical and evolutionary model of social change, in which tribes are seen as primitive, backward, and inferior to the civilized, modern, and superior Hindus. He disregarded the agency and creativity of the tribal people, who have their own ways of life, knowledge, values, and aspirations.

Therefore, Ghurye’s statement **“Tribes are backward Hindus”** is not a valid or accurate description of the tribal reality in India. It is a biased and ethnocentric view that reflects his own ideological and theoretical orientation. It is also a harmful and oppressive view that denies the diversity and dignity of the tribal cultures and identities.

b) **“Indus Valley was the first settlement of the big civilization” Comment critically. (15 marks)**

- The statement **“Indus Valley was the first settlement of the big civilization”** is not entirely accurate, as there were other ancient civilizations that emerged around the same time or earlier than the Indus Valley Civilization (IVC). **According to the web search results, the IVC was one of the three early civilizations of the Near East and South Asia, along with ancient Egypt and Mesopotamia.** However, it was not the first one, as Egypt and Mesopotamia had urban settlements and writing systems before the IVC. Moreover, there were other civilizations that developed independently in other regions of the world, **such as China, Mesoamerica, and Peru, that also had complex societies and cultures.**
- However, this does not mean that the IVC was less significant or impressive than the other civilizations. The IVC was remarkable for its urban planning, baked brick houses, elaborate drainage systems, water supply systems, clusters of large non-residential buildings, and techniques of handicraft and metallurgy.
- It also had a large and widespread area of influence, covering much of Pakistan, northeast Afghanistan, and northwest India. It also had trade and cultural contacts with other civilizations, such as Mesopotamia and Central Asia.
- **Therefore, the statement “Indus Valley was the first settlement of the big civilization” is a simplification and generalization that does not capture the diversity and complexity of human history.**

The IVC was one of the many civilizations that contributed to the development and progress of humanity.

c) Discuss the basic tenets of Jainism and its impact on Indian society. (15 marks)

- Jainism is a religion that originated in India in the 6th century BCE, based on the teachings of Mahavira, the 24th and last Tirthankara (ford-maker or spiritual teacher). The basic tenets of Jainism are:
 1. **Ahimsa (non-violence):** This is the principle of avoiding harm to any living being, whether by thought, word, or deed. It is the highest virtue and duty of a Jain. It also implies respect, compassion, and tolerance for all forms of life.
 2. **Anekantavada (many-sidedness):** This is the doctrine of recognizing the multiplicity and relativity of truth. It acknowledges that different perspectives can coexist and that no single viewpoint can claim absolute or exclusive validity. It also encourages dialogue, debate, and compromise among different opinions.
 3. **Aparigraha (non-attachment):** This is the attitude of renouncing worldly possessions and desires, and being content with what is essential. It is a way of overcoming greed, attachment, and egoism. It also fosters simplicity, generosity, and detachment from materialism.
 4. **Syadvada (conditional expression):** This is the method of expressing one's views with humility and caution, using qualifiers such as "maybe", "perhaps", or "from my point of view". It is a way of avoiding dogmatism, absolutism, and fanaticism. It also promotes critical thinking, open-mindedness, and uncertainty.

Jainism has had a significant impact on Indian society in various ways, such as:

- It influenced the development of language and literature, as Jain texts were written in Prakrit, Sanskrit, Tamil, and other regional languages. Jain literature includes scriptures, commentaries, biographies, poetry, drama, and art.
- It promoted the principle of non-violence and peace, which inspired many leaders and movements in Indian history, such as Ashoka, Akbar, Gandhi, and Ahimsa movement.
- It challenged the caste system and the Vedic rituals, which were seen as violent and oppressive. Jainism advocated equality and dignity for all living beings, regardless of their birth or status.
- It contributed to the growth of trade and commerce, as many Jains were merchants and bankers who established guilds and networks across India and abroad. Jainism also encouraged ethical conduct and philanthropy among the business community.
- It enriched the culture and art of India, as Jain temples, sculptures, paintings, and festivals reflect the aesthetic and spiritual values of Jainism. Jain art is known for its intricate and symbolic designs, depicting the Tirthankaras, cosmology, legends, and ethics

Q.3)

a) "Sanskritization is a culture bound concept." Critically comment to assess the strength and limitations of this concept in developing a theoretical framework to study social change. (20 marks)

- Sanskritization is a culture bound concept, which means that it is specific to the Indian context and may not be applicable or relevant to other societies or cultures. It is based on the assumption that the Hindu caste system and the Brahmanical culture are the dominant and universal features of Indian society, and that the lower castes or tribes aspire to emulate and adopt them. However, this assumption has been challenged and criticized by many scholars and activists, who have pointed out the strengths and limitations of this concept in developing a theoretical framework to study social change.

Some of the strengths of Sanskritization are:

- It provides a descriptive and empirical account of the process of cultural mobility and change among the lower castes or tribes in India, based on fieldwork and historical evidence. It shows

how these groups have changed their customs, rituals, ideology, and way of life in the direction of the higher or twice-born castes, especially the Brahmins.

- It highlights the agency and creativity of the lower castes or tribes, who are not passive or static, but active and dynamic agents of social change. It shows how these groups have used Sanskritization as a strategy to improve their social status and prestige in the caste hierarchy, as well as to resist oppression and discrimination by the dominant groups.
- It acknowledges the diversity and complexity of the Indian society and culture, which are not monolithic or homogeneous, but pluralistic and heterogeneous. It shows how different regions, communities, and periods have different forms and degrees of Sanskritization, depending on various factors, such as geography, history, politics, economy, and religion.

Some of the limitations of Sanskritization are:

- It ignores the structural and historical factors that have shaped the Indian society and culture, such as colonialism, imperialism, nationalism, capitalism, and modernization. It overlooks the role of external forces and influences that have affected the social change and development of India, such as British rule, Western education, Christian missions, social reform movements, and political parties.
- It neglects the alternative and indigenous forms of culture and identity that exist among the lower castes or tribes, which are not derived from or dependent on the Brahmanical culture. It disregards the rich and varied traditions and practices that reflect the local and regional specificities and realities of these groups, such as tribal religions, folk arts, languages, literature.
- It assumes a hierarchical and evolutionary model of social change, in which Sanskritization is seen as a progressive and desirable outcome for the lower castes or tribes. It implies that the Brahmanical culture is superior and universal, while the non-Brahmanical cultures are inferior and particular. It also implies that social change is unidirectional and irreversible.

Therefore, Sanskritization is a culture bound concept that has both strengths and limitations in developing a theoretical framework to study social change. It is a useful but partial and problematic concept that needs to be critically examined and revised in light of new evidence and perspectives.

b) Was Mesolithic culture the first step towards sedentary way of life? Illustrate your answer by citing suitable examples. (15 marks)

- The Mesolithic culture was not the first step towards sedentary way of life, but rather a transitional phase between the nomadic hunting and gathering of the Palaeolithic and the settled farming and herding of the Neolithic.
- The Mesolithic people were both nomadic and sedentary, depending on their requirement and availability of resources. They moved from place to place in search of food, but also established temporary or seasonal camps near water sources, where they could fish, hunt, and collect plant foods.
- They also developed some techniques of pottery making, animal domestication, and plant cultivation, which paved the way for the Neolithic revolution.

Some examples of Mesolithic sites that show evidence of sedentary or semi-sedentary way of life are:

- **Bagor:** This is a site located on the bank of the Kothari River in Rajasthan. It dates back to about 10,000 to 6,000 years ago. It has yielded evidence of fishing, hunting, domestication of animals, and burial practices. It also has rock paintings depicting animals and humans².
- **Langhnaj:** This is a site situated near the Sabarmati River in Gujarat. It dates back to about 12,000 to 5,000 years ago. It has revealed evidence of hunting, fishing, plant gathering, and pottery making. It also has bone tools, such as points and awls.
- **Sarai Nahar Rai:** This is a site situated near the Ganga River in Uttar Pradesh. It dates back to about 8,000 to 5,000 years ago. It has indicated evidence of fishing, hunting, plant gathering, and pottery making. It also has microliths made of chert and quartzite.

These are some of the examples that illustrate how the Mesolithic culture was a phase of adaptation and innovation that led to the emergence of sedentary way of life in the Neolithic period.

c) Critically examine the impact of modern democratic institution on contemporary tribal societies. Illustrate with suitable ethnographic examples. (15 marks)

- Modern democratic institutions are the political and legal structures that enable the participation and representation of the citizens in the governance and decision-making of a country. Examples of such institutions are the constitution, the parliament, the judiciary, the electoral commission, the media, and the civil society.
- Modern democratic institutions have a significant impact on contemporary tribal societies in India, which are the social and cultural groups that share a common identity, ancestry, language, and way of life. The impact of modern democratic institutions on tribal societies in India can be examined from different perspectives, such as:
 1. **Political impact:** Modern democratic institutions can provide opportunities for tribal societies to voice their interests, demands, and grievances in the public sphere. They can also enable tribal societies to elect their own representatives and leaders, who can advocate for their rights and welfare in the government. For example, the constitution grants special provisions for the Scheduled Tribes, such as reservation of seats in the parliament and state legislatures, recognition of their customary laws and practices, and protection of their land and resources. **However, modern democratic institutions can also pose challenges for tribal societies, such as marginalization, manipulation, and co-optation by the dominant groups.** They can also expose tribal societies to conflicts and violence, as they may become targets or actors of political mobilization and competition. **For example, in Chhattisgarh, many tribal villages have been caught in the crossfire between the government forces and the Maoist rebels, who have often violated their human rights and territorial autonomy.**
 2. **Economic impact:** Modern democratic institutions can facilitate the development and empowerment of tribal societies, by providing them with access to education, health care, employment, and social security. They can also help tribal societies to benefit from the integration and globalization of the economy, by promoting their trade, tourism, and cultural industries. For example, in Sikkim, the Lepcha tribe has been able to participate in the ecotourism sector, which is regulated by the government and contributes to the environmental conservation. **However, modern democratic institutions can also create problems for tribal societies, such as exploitation, displacement, and impoverishment by the market forces.** They can also threaten the sustainability and diversity of their livelihoods and environments, as they may face pressure to adopt modern technologies and practices that are incompatible with their traditional knowledge and values

Some more examples of tribal societies and democracy in India are:

3. **The Naga tribes of Nagaland** have a long history of resistance and autonomy, as they have fought against the British colonial rule and the Indian state for their self-determination. They have a unique system of village councils, which are the traditional institutions of governance and justice. They also have a federal body called the Naga Hoho, which is the apex organization of all the Naga tribes. The Naga tribes have participated in the democratic process of India, by electing their representatives to the state assembly and the parliament. They have also engaged in peace talks with the Indian government, seeking a political solution to their demands.
4. **The Adivasi tribes of Jharkhand** have been struggling for their land rights and cultural identity, as they have faced displacement and exploitation by the mining and industrial projects. They have a rich and diverse culture, with various languages, religions, and art forms. They have a system of village assemblies, called Gram Sabhas, which are the grassroots units of democracy and

development. They also have a movement called Jharkhand Mukti Morcha (JMM), which is a political party that represents the interests of the Adivasi tribes. The JMM has formed governments in Jharkhand, as well as sent members to the parliament.

5. **The Bhil tribes of Rajasthan** have been asserting their rights and dignity, as they have faced discrimination and oppression by the dominant castes and classes. They have a vibrant and colourful culture, with festivals, dances, music, and paintings. They have a system of community councils, called Panchayats, which are the traditional forums of dispute resolution and social welfare. They also have a movement called Bhil Shakti Sangathan (BSS), which is a social organization that mobilizes the Bhil tribes for their empowerment and justice. The BSS has organized campaigns and protests against issues such as land alienation, forest encroachment, liquor consumption, and gender violence.

Q.4)

a) Elucidate the problems faced by Particularly Vulnerable Tribal Groups and the major challenges in the formulation of special programmes for their development (20marks)

Particularly Vulnerable Tribal Groups (PVTGs) are the sub-category of Scheduled Tribes that are considered more vulnerable than the rest of the tribal population in India. They have a very low population, a pre-agricultural level of technology, a low level of literacy, and a subsistence level of economy. They face various problems such as:

- **Social and cultural problems:** PVTGs are often isolated, marginalized, and discriminated by the dominant groups in the society. They also face threats to their identity, culture, and language, as they are influenced by external forces such as Sanskritization, modernization, and globalization. They also suffer from lack of awareness and access to their constitutional rights and entitlements.
- **Economic and environmental problems:** PVTGs are mostly dependent on forest resources for their livelihood, but they face challenges such as land alienation, forest encroachment, displacement, and loss of biodiversity. They also have low productivity, income, and employment opportunities, as they lack skills, technology, and market linkages. They also face food insecurity, malnutrition, and poverty.
- **Health and education problems:** PVTGs have poor health status and high mortality rates, as they are prone to various diseases, infections, and epidemics. They also have low access to health care facilities, services, and schemes, as they face barriers such as distance, cost, language, and culture. They also have low education levels and high dropout rates, as they face challenges such as lack of infrastructure, teachers, curriculum, and incentives⁴.

The formulation of special programmes for the development of PVTGs also faces major challenges such as:

- **Lack of reliable data and information:** There is a dearth of accurate and updated data and information on the demographic, socio-economic, and cultural aspects of PVTGs. This hampers the planning, implementation, monitoring, and evaluation of the programmes for PVTGs.
- **Lack of coordination and convergence:** There is a lack of coordination and convergence among various ministries, departments, agencies, and stakeholders involved in the programmes for PVTGs. This leads to duplication, overlap, or gap in the delivery of services and benefits to PVTGs.
- **Lack of participation and empowerment:** There is a lack of participation and empowerment of PVTGs in the programmes for their development. This results in low ownership, accountability, and sustainability of the programmes. There is also a need to respect the rights, choices, and aspirations of PVTGs

b) Critically compare Risley's and Sarkar's approaches to the classification of peoples of India (15 marks)

- **Risley's and Sarkar's approaches to the classification of peoples of India are different in their methods, criteria, and results.** Risley's approach is based on anthropometry, which is the measurement and comparison of the physical features of the human body, such as stature, head shape, nose shape, etc. Sarkar's approach is based on serology, which is the analysis and comparison of the blood groups and other biological markers of the human body, such as ABO system, Rh factor, MN system, etc.
- Risley's approach uses four characteristics to classify the Indian population into seven physical types: stature (tall or short), complexion (fair or dark), hair (straight or curly), and nose (narrow or broad). He also uses the nasal index, which is the ratio of the width of the nose to its height, to distinguish between the Aryan and Dravidian races. He identifies the following types: Dravidian, Indo-Aryan, Mongoloid, Scytho-Dravidian, Aryo-Dravidian, Turko-Iranian, and Palaeo-Mediterranean.
- Sarkar's approach uses six systems to classify the Indian population into six genetic types: ABO system, Rh factor, MN system, Duffy system, Kell system, and Lewis's system. He also uses the gene frequency distribution and the genetic distance to measure the degree of similarity or difference between the groups. He identifies the following types: Mediterranean, Alpine, Armenoid, Nordic, Mongoloid, and Negrito.
- Sarkar also gave classification based on size of the head, such as Dolichocephaly, Brachycephaly & Mesocephaly.

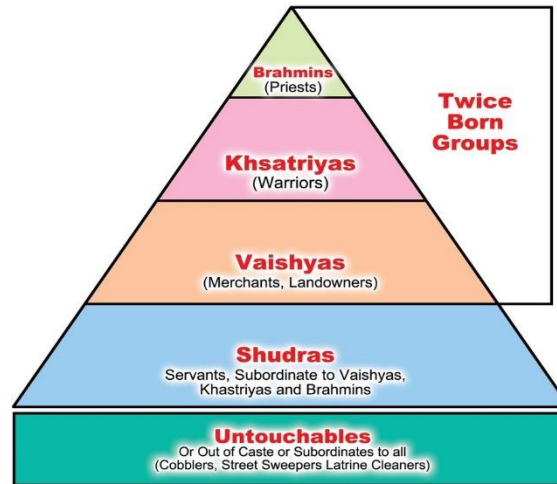
The main differences between Risley's and Sarkar's approaches are:

- Risley's approach is more subjective and qualitative, while Sarkar's approach is more objective and quantitative.
- Risley's approach is more influenced by racial and cultural stereotypes, while Sarkar's approach is more based on scientific and statistical evidence.
- Risley's approach is more outdated and inaccurate, while Sarkar's approach is more modern and reliable.

c) Is caste mobility a recent phenomenon? Discuss in the light of Indological and Empirical context. (15 Marks)

- **Caste mobility is not a recent phenomenon, but rather a historical and ongoing process that reflects the changes and adaptations of the caste system in India.** Caste mobility can be understood as the movement of individuals or groups within the hierarchical caste system, either upward or downward, in terms of status, prestige, and power. Caste mobility can be studied from different perspectives, such as Indological and empirical.
- **The Indological perspective** is based on the textual and historical sources that reveal the cultural and religious aspects of the caste system. It focuses on the concepts, theories, and frameworks that are closely associated with Indian civilization, such as dharma, karma, varna, Jati, ashrama, etc. It also examines the processes of Sanskritization and westernization that influence the mobility of castes in India. The Indological perspective claims that caste mobility has been prevalent since ancient times, as evidenced by the epics, legends, myths, and folk traditions that depict the rise and fall of various castes and dynasties.
- **The empirical perspective** is based on the fieldwork and statistical data that reveal the social and economic aspects of the caste system. It focuses on the factors, indicators, and outcomes that measure the mobility of castes in India, such as education, occupation, income, wealth, health, etc. It also examines the processes of modernization and politicization that affect the mobility of castes in India. The empirical perspective claims that caste mobility has increased in recent times, as evidenced by the census reports, surveys, studies, and movements that show the changes and challenges faced by various castes and communities.

Thus, caste mobility is not a recent phenomenon, but rather a complex and dynamic phenomenon that varies across time, space, and context. It can be analysed from different perspectives that highlight different dimensions and implications of caste mobility in India



Section B

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

a) **Scheduled areas**

A short note on Scheduled areas in India is:

- Scheduled areas are areas in India with a high proportion of tribal population that are subject to a special governance mechanism to protect their cultural and economic interests.
- Scheduled areas are defined by the President of India in consultation with the Governor of the state, and can be altered, increased, or decreased by the same authority.
- Scheduled areas are mentioned in the **Fifth Schedule of the Constitution**, which deals with the administration and control of such areas and includes certain areas in states other than Assam, Meghalaya, Tripura, and Mizoram.
- The Governor of the state with a Scheduled area has the power to make regulations regarding the land, money lending, and other matters affecting the welfare of the tribal people. The Governor also has to submit an annual report to the President regarding the administration of the area.
- The Parliament can make laws for the Scheduled areas on any subject of the Constitution, but such laws can be modified or annulled by the President.
- Scheduled areas are different from Tribal areas, which are mentioned in the Sixth Schedule of the Constitution and deal with the administration of certain areas in Assam, Meghalaya, Tripura, and Mizoram. Tribal areas have autonomous district or regional councils that have legislative and executive powers over various matters

b) **Ramapithecus-Sivapithecus debate.**

- The debate surrounding Ramapithecus and Sivapithecus species, their anatomical features, and their evolutionary significance in the context of Indian origin has been a long-standing and complex one in the field of palaeoanthropology and human evolution. These debates revolve around the following key aspects:

1. **Taxonomy and Classification:** The classification of Ramapithecus and Sivapithecus has been a subject of debate. Initially, Ramapithecus was considered a potential human ancestor and was classified as an early hominid. However, subsequent research and discoveries led to a re-evaluation of its classification.
2. **Anatomical Features of Ramapithecus:** The anatomical features of Ramapithecus, particularly its dental and cranial characteristics, were initially interpreted as resembling those of early humans (hominids). These features included dental morphology that suggested a diet with a greater emphasis on fruit consumption and a more upright posture. However, later studies challenged these interpretations.
3. **Morphological Similarities to Modern Orangutans:** Further examination of Ramapithecus fossils suggested that they shared more similarities with modern orangutans (Pongo) than with early hominids. The debate then shifted to whether Ramapithecus should be reclassified as an ancestor of modern orangutans rather than of humans.
4. **Sivapithecus and Hominin Evolution:** Sivapithecus, another extinct hominoid species found in the Indian subcontinent, has also been a subject of debate regarding its role in human evolution. Some researchers proposed that Sivapithecus might represent an early ancestor of the great apes or even humans due to certain cranial and dental similarities with hominins.
5. **Biogeographical Significance:** The presence of both Ramapithecus and Sivapithecus fossils in the Indian subcontinent raised questions about the biogeographical history of hominoids. Did these species evolve in India, and if so, what does this mean for our understanding of primate evolution and dispersal?
6. **Chronological Issues:** The dating of Ramapithecus and Sivapithecus fossils has also been a point of contention. Accurate dating is crucial for understanding their evolutionary context and relationship to other hominoids.
7. **Molecular and Genetic Evidence:** Advances in molecular biology and genetics have provided additional tools for understanding primate evolution. Molecular studies, such as DNA analysis, have contributed to the debate by providing insights into the genetic relationships between humans, great apes, and other primates.
8. **New Discoveries and Research:** Ongoing fossil discoveries, improved dating techniques, and advancements in comparative anatomy continue to inform the debate. New findings and research methods may help resolve some of the lingering questions surrounding Ramapithecus and Sivapithecus.

In summary, the debate surrounding Ramapithecus and Sivapithecus species revolves around their taxonomic classification, anatomical features, and evolutionary significance in the context of Indian origin. While some early interpretations suggested a direct connection to human evolution, subsequent research has led to alternative hypotheses, including the possibility that these species are more closely related to modern orangutans or other great apes.

The debate underscores the complexity of reconstructing the evolutionary history of primates and the importance of ongoing scientific inquiry and discovery in the field of palaeoanthropology.

c) Village as little republic

The statement "Village as little replica in India" implies that the villages in India are not just isolated and homogeneous units, but rather reflect the diversity and complexity of the Indian society and culture.

The villages in India have their own unique traditions, crafts, languages, religions, and lifestyles, that are influenced by their geographical, historical, and social contexts. The villages in India are also connected to the wider world through various channels, such as migration, trade, politics, media, and development programs. Therefore, the villages in India are not static and monolithic, but dynamic and multifaceted.

Some examples of the unique villages in India are:

- **Thiruchigadi:** A tribal hamlet in Tamil Nadu, where only the women of the Kota tribe practice traditional clay pottery as a ritualistic and spiritual activity.
- **Cuttack:** A city in Odisha, where the silver filigree artisans create intricate and delicate jewellery and ornaments using fine silver wires.
- **Ajrakhpur:** A village near Kutch in Gujarat, where the art of Ajrakh block printing is practiced using natural dyes and wooden blocks.
- **Shani Shingnapur:** A village in Maharashtra, where the houses have no doors or locks, due to the belief that Lord Shani protects them from any harm.
- **Kongka La:** A remote village in Ladakh, where many UFO sightings have been reported and rumored to be a secret UFO base.

These are just some of the examples of the diverse and fascinating villages in India that showcase the rich and varied heritage of the country.

d) Dravidian languages and their subgroups

A note on Dravidian languages and their subgroups is as follows:

- Dravidian languages are a family of languages that are mainly spoken in southern India, north-east Sri Lanka, and south-west Pakistan. They are one of the world's primary language families, with about 250 million speakers. They have a long history and a rich literary tradition, especially in the four major languages: **Telugu, Tamil, Kannada and Malayalam.**
- The Dravidian languages are classified into four main groups: North, Central, South-Central and South. These groups are further divided into 24 subgroups, based on linguistic and geographic criteria. The following table shows the classification of the Dravidian languages and some examples of each subgroup:

Group	Subgroup	Examples
North	Kurukh-Malto	Kurukh, Malto
	Brahui	Brahui
Central	Kolami-Parji	Kolami, Naiki, Ollari
	Gondi-Kui	Gondi, Konda, Kui
	Pengo-Manda	Pengo, Manda
	Telugu-Kui	Telugu, Chenchu, Koya
South-Central	Tulu	Tulu
	Kannada-Badaga	Kannada, Badaga

Group	Subgroup	Examples
	Kodagu-Mundari	Kodagu, Mundari
	Tamil-Kannada	Tamil, Irula, Yerukala
South	Malayalam-Tamil	Malayalam, Aranadan, Ravula
	Tamil-Malayalam	Tamil, Malayalam

- The origin and evolution of the Dravidian languages are still a matter of debate among scholars. Some theories suggest that they are related to the ancient Elamite language of Iran or the Harappan language of the Indus Valley Civilization. Some others propose that they are indigenous to the Indian subcontinent or that they have multiple sources of origin.
- The earliest attested Dravidian language is Tamil-Brahmi, which is found in inscriptions dating back to the 2nd century BCE in Tamil Nadu. The Dravidian languages have also influenced and been influenced by other languages in the region, such as Sanskrit, Indo-Aryan languages, Persian, Arabic and English.
- The Dravidian languages are known for their complex grammatical features, such as agglutination, retroflexion, exclusivity and evidentiality. They also have rich vocabularies that reflect the culture and history of their speakers. The Dravidian languages are an important part of the linguistic diversity and heritage of South Asia.

e) Karma and rebirth

A short note on karma and rebirth is as follows:

- **Karma and rebirth are two key concepts in Buddhism** that explain the nature of existence and the cycle of suffering. **Karma means "action" or "deed" in Sanskrit**, and it refers to the intentional acts of body, speech, and mind that have consequences. These consequences can be positive or negative, depending on the ethical quality of the action. Karma is not a cosmic law of justice that rewards or punishes, but a natural law of cause and effect that operates in the present and future lives.
- **Rebirth is the process of being born again after death in one of the six realms of existence:** hell, hungry ghosts, animals, humans, demi-gods, and gods. The realm and conditions of rebirth are determined by the accumulated karma of the previous lives. Rebirth is not the same as reincarnation, which implies the transmigration of a soul or a self from one body to another. Buddhism teaches that there is no permanent self or soul that survives death, but rather a stream of consciousness that carries the karmic impressions from one life to another.
- **The goal of Buddhism is to escape from the cycle of karma and rebirth**, which is called samsara, and to attain nirvana, which is the state of ultimate peace and liberation. Nirvana is achieved by following the Noble Eightfold Path, which is the path of ethical conduct, mental discipline, and wisdom. By practicing the path, one can purify one's mind from greed, hatred, and delusion, which are the root causes of karma and rebirth.
- By realizing the true nature of reality, which is impermanent, unsatisfactory, and empty of self, one can overcome ignorance and attachment, which are the main sources of suffering.

Q.6)

a) Is annihilation of caste possible? Discuss the future of caste system in the light of various proactive measures taken by the Indian State. (20 Marks)

- Annihilation of caste is a complex and controversial issue that has been debated by various scholars, activists, and politicians for decades. There is no simple or definitive answer to whether it is possible or desirable to eradicate the caste system in India, as different perspectives may have different arguments and implications.

brief overview of some of the main points and challenges involved

1. One of the most influential and radical voices against the caste system was Dr. B.R. Ambedkar, who was born a Dalit (formerly classified as 'untouchable') and became a prominent leader of the anti-caste movement and the chief architect of the Indian Constitution.
2. In his famous speech and book, Annihilation of Caste, he denounced Hinduism and its caste system as a source of oppression, discrimination, and inequality.
3. He argued that social reform has to take precedence over political and religious reform, and that caste is an evil that should be abolished.
4. He also criticized the idea of reinstating the traditional four orders (varnas) of Hindu society, as proposed by Mahatma Gandhi and others, as impractical, unjust, and incompatible with democracy and human rights.
5. Ambedkar advocated for a radical transformation of Hindu society by breaking the caste system and creating a casteless society based on equality, fraternity, and justice. He also proposed various measures to achieve this goal, such as inter-caste marriages, education, political representation, social mobilization, and conversion to other religions (he himself converted to Buddhism along with millions of his followers).
6. He also played a key role in drafting the Constitution of India, which prohibits discrimination on the grounds of caste and provides for affirmative action policies (reservations) for the Scheduled Castes (SCs) and Scheduled Tribes (STs) in education, employment, and politics.

However, despite Ambedkar's efforts and vision, the caste system has not been annihilated in India. It still persists in various forms and degrees in different regions, communities, and sectors of society.

Some of the factors that contribute to the continuity and resilience of the caste system are:

- The deep-rooted cultural and religious beliefs and practices that reinforce caste identities and hierarchies.
- The economic and political interests and advantages of the dominant castes that resist any change or challenge to their status quo.
- The lack of effective implementation and enforcement of the constitutional and legal provisions against caste discrimination and atrocities.
- The emergence of new forms and dimensions of caste-based inequalities and conflicts in urban areas, such as occupational segregation, residential segregation, social exclusion, violence, etc.
- The mobilization and politicization of caste groups for electoral gains, which often leads to communalization and polarization of society along caste lines.

On the other hand, there are also some signs of change and hope for the future of caste system in India. Some of the factors that may facilitate or accelerate the decline or transformation of the caste system are:

- The rise of the middle class in India, which is redefining a new generation of Indians who are more educated, urbanized, cosmopolitan, and aspirational. This may lead to a weakening or blurring of caste boundaries and prejudices in some spheres of life.
- The empowerment and assertion of the lower castes, especially the SCs and STs, who have gained more access to education, employment, resources, rights, and opportunities through

reservations and other policies. This may lead to a challenge or reversal of the traditional power structures and relations based on caste.

- The influence of modernization, globalization, secularization, democratization, and social movements that may expose or question the irrationality, immorality, illegality, or irrelevance of the caste system in contemporary society.
- The emergence of new forms and sources of identity and solidarity that may transcend or overshadow caste affiliations, such as class, gender, religion, region, language, ethnicity, nationality, etc.

In conclusion, it is difficult to predict or prescribe what will be the future of caste system in India. It may depend on various factors such as historical legacy, social reality, political will, legal framework, cultural diversity, and human agency. It may also vary from place to place, community to community, and individual to individual. However, one thing is certain: the caste system is not static or monolithic; it is dynamic and complex. It has changed and will continue to change in response to changing times and circumstances. The question is: how fast, how far, and how fair will this change be?

b) Distinguishing between ethnic identity and ethnicity, discuss the factors responsible for ethnic conflict in tribal areas? (15marks)

- Ethnic identity and ethnicity are related but distinct concepts that describe human identity. Ethnic identity is the sense of belonging to a specific group or culture, based on shared ancestry, language, religion, customs, history, or other factors. Ethnicity is the classification of people into groups or categories based on these factors, often with the assumption of common biological or genetic traits. Ethnic identity is subjective and self-defined, while ethnicity is more objective and externally imposed.
- Ethnic conflict in tribal areas is a form of political violence that involves armed clashes between groups that are defined by ethnic or tribal affiliations. There are many factors that can contribute to ethnic conflict in tribal areas in India, such as:
 - Historical grievances and traumas that create mistrust and resentment between groups.
 - Competition over scarce resources, such as land, water, minerals, forests, etc., that are vital for the livelihoods and survival of the groups.
 - Political marginalization and discrimination that deny the groups equal rights, representation, autonomy, or recognition.
 - Cultural assimilation and domination that threaten the identity, language, religion, or traditions of the groups.
 - External intervention and manipulation that exploit, inflame, or create divisions between the groups for strategic or economic interests.

One of the recent examples of ethnic conflict in tribal areas in India is the violence between Meitei and Kuki communities in Manipur state. The conflict erupted in May 2023 over the Meitei's demand for Scheduled Tribe status, which was opposed by the Kuki-Zomi groups who feared losing their privileges and resources to the dominant Meitei community. The violence resulted in more than 200 deaths, thousands of displaced people, hundreds of torched houses and religious structures, and horrific crimes against women. The conflict has exposed the deep-rooted ethnic divisions and animosities in Manipur and the failure of the state and central governments to address them effectively.

c) Siwalik deposits show a variety of Neogene fossils primates". Critically examine. (15 Marks)

The Siwalik deposits are a series of sedimentary rocks that span the late Cenozoic era and are exposed along the foothills of the Himalayas in India, Pakistan, Nepal, and Bhutan. They are known for their rich fossil record of mammals, including a variety of primates that lived during the Neogene period (23-2.6 million years ago). Some of the primate fossils found in the Siwalik deposits are:

1. **Sivapithecus:** A genus of extinct apes that are considered to be closely related to the ancestors of modern orangutans. They had large jaws, thick enamel, and robust skulls. They ranged in size from 12 to 50 kg and lived from 12.5 to 8.5 million years ago.
2. **Indopithecus:** Another genus of extinct apes that are also thought to be related to orangutans. They had smaller teeth and thinner enamel than Sivapithecus and were more arboreal. They weighed about 15 kg and lived from 9 to 7 million years ago.
3. **Pliopithecus:** A genus of extinct monkeys that belonged to the family Pliopithecidae, which is now extinct. They had long tails, slender limbs, and small brains. They were frugivorous and arboreal and lived from 16 to 5.5 million years ago.
4. **Indraloris:** A genus of extinct lorises that were similar to the living slow lorises. They had large eyes, short snouts, and long fingers. They were nocturnal and insectivorous and lived from 13 to 8 million years ago.
5. **Sivaladapis:** A genus of extinct lemurs that were related to the living lorises and galagos. They had long snouts, small eyes, and large ears. They were diurnal and folivorous and lived from 12 to 8 million years ago.
6. **Palaeotupia:** A genus of extinct tree shrews that were similar to the living tupaiids. They had long snouts, large eyes, and sharp teeth. They were omnivorous and arboreal and lived from 16 to 5 million years ago.

The Siwalik deposits show a remarkable diversity of Neogene fossil primates that reflect the evolutionary history and biogeography of this group in South Asia. However, they also pose some challenges for the interpretation and comparison of these fossils, such as:

- The lack of precise dating and correlation of the different sections and localities that contain primate fossils.
- The scarcity and fragmentary nature of some primate fossils, especially those of the apes.
- The uncertainty and controversy over the phylogenetic relationships and taxonomic status of some primate genera, especially those of the Sivapithecus-Indopithecus complex.
- The influence of tectonic, climatic, and environmental factors on the distribution and diversity of primate fossils in the Siwalik deposits.

Therefore, the Siwalik deposits show a variety of Neogene fossil primates that provide valuable insights into the evolution and ecology of this group in South Asia, but they also require further research and analysis to resolve some of the outstanding issues and questions.

Q.7)

a) **Elucidate the shifting terrains of India's tribal policies in colonial and post-colonial periods. (20 marks)**

India's tribal policies have undergone significant changes in the colonial and post-colonial periods, reflecting the shifting terrains of political, economic, social, and cultural factors. Some of the major aspects of these changes are:

- **Colonial policies:** The British colonial rule in India had a profound impact on the tribal communities, who were subjected to various forms of exploitation, oppression, and displacement. The colonial policies towards the tribes can be broadly classified into two phases: the early phase of expansion and intervention, and the later phase of isolation and protection.
 - **The early phase of expansion and intervention (1757-1857)** was marked by the penetration of the colonial administration, market forces, and missionary activities into the tribal areas. The British sought to exploit the natural resources, such as land, forest, and minerals, of the tribal regions for their own benefit. They also imposed taxes, laws, and regulations that disrupted the tribal's traditional way of life and autonomy. They also encouraged the migration of non-tribal settlers, traders, moneylenders, and planters into the tribal areas, who

often alienated the tribal's lands and resources through fraud, coercion, or violence. The missionaries also attempted to convert the tribals to Christianity and undermine their culture and identity. These policies resulted in widespread discontent, resentment, and resistance among the tribals, who launched several rebellions against the colonial rule, such as the **Santhal uprising (1855-56) and the Munda rebellion (1899-1900)**.

- **The later phase of isolation and protection (1858-1947)** was initiated by the British after the suppression of the tribal rebellions and the revolt of 1857. The British realized that direct interference in the tribal affairs was costly and risky, and that it was better to adopt a policy of indirect rule and non-intervention. They also recognized that some degree of protection was needed to safeguard the tribals from exploitation and assimilation by the non-tribals. Therefore, they created 'excluded' and 'partially excluded' areas, where the entry and activities of non-tribals were restricted or regulated. They also appointed local chiefs or headmen as intermediaries between the colonial administration and the tribals. They also enacted some laws to prevent or limit the alienation of tribal lands to non-tribals. However, these policies were not very effective or consistent, as they often ignored or violated the tribal's rights and interests. They also failed to address the root causes of their problems, such as poverty, illiteracy, malnutrition, disease, etc.
- **Post-colonial policies:** After independence in 1947, India adopted a **democratic and secular** constitution that recognized the diversity and plurality of its society. The constitution also granted special rights and provisions for the protection and welfare of the tribal communities, who were classified as 'Scheduled Tribes' (STs). The post-colonial policies towards the tribes can be broadly classified into two phases: the early phase of integration and development, and the later phase of autonomy and empowerment.
 - **The early phase of integration and development (1947-1970s)** was influenced by the nationalist ideology of nation-building and modernization.

The main objective was to integrate the tribals into the mainstream society and economy by providing them with education, health care, employment, infrastructure, etc. The government also implemented various development schemes and programs for the tribals, such as community development projects, tribal sub-plans, integrated tribal development agencies, etc. However, these policies were often based on a paternalistic and assimilationist approach that neglected or undermined the tribal's culture, identity, and autonomy. They also failed to address the structural issues of land alienation, forest degradation, displacement due to development projects (such as dams, mines, industries), exploitation by non-tribals (such as contractors, middlemen), etc. These policies also faced resistance from some tribals who wanted to preserve their distinctiveness and self-rule.

- **The later phase of autonomy and empowerment (1980s-present)** was influenced by the democratic decentralization and social justice movements that emerged in India in response to the failures and limitations of the earlier policies.

The main objective was to empower the tribals by providing them with political representation, self-governance, and participation in decision-making processes that affect their lives. The government also enacted various laws and policies that recognized and protected the tribal's rights over land, forest, and natural resources, such as the Panchayats (Extension to Scheduled Areas) Act 1996, the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006, the Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act 2013, etc. However, these laws and policies are not fully implemented or enforced, due to various challenges such as lack of awareness, capacity, and resources, bureaucratic and political interference, corruption, and vested interests. They also face opposition from some non-tribals who fear losing their privileges and benefits to the tribals.

In conclusion, India's tribal policies have changed in the colonial and post-colonial periods, reflecting the shifting terrains of political, economic, social, and cultural factors. However, these policies have not been able to fully address the historical injustices and contemporary challenges faced by the tribal communities in India.

b) Critically Examine how the displacement of tribal communities due to hydroelectric river dam projects has affected the women in local context. Illustrate with suitable ethnographic Examples (15 Marks)

- Hydroelectric river dam projects are often considered as a source of clean and renewable energy, but they also have negative impacts on the environment and the people who live in the affected areas.
- One of the most serious impacts is the displacement of tribal communities, who are forced to leave their ancestral lands, forests, and resources to make way for the dams and reservoirs. This displacement not only disrupts their livelihoods, culture, and identity, but also affects their health and well-being.
- **Among the displaced tribal communities, women are particularly vulnerable and marginalized, as they face multiple challenges and hardships due to the displacement.**

Some of the ways that displacement due to hydroelectric river dam projects has affected the women in local context are:

1. **Loss of land and forest rights:** Many tribal women depend on land and forest resources for their subsistence, income, and empowerment. They cultivate crops, collect minor forest products, rear animals, and practice traditional medicine. However, displacement deprives them of their land and forest rights, which are often not recognized or compensated by the authorities. For example, in Odisha, many tribal women who were displaced by the **Balimela dam project in the 1960s** did not receive any land deeds or forest rights under the Forest Rights Act of 2006. They also lost access to their sacred sites, burial grounds, and cultural heritage.
2. **Loss of livelihood and income:** Displacement also affects the livelihood and income opportunities of tribal women, who often face difficulties in finding alternative sources of employment or income in the new locations. They may have to compete with non-tribal or male workers for low-paid or unskilled jobs, or resort to distress migration or indebtedness. **For example, in Chhattisgarh, many tribal women who were displaced by the Bodhghat dam project in the 1980s** had to work as wage labourers or domestic workers in nearby towns or cities, or migrate to other states for seasonal work. They also faced exploitation and harassment by contractors, middlemen, or employers.
3. **Loss of health and nutrition:** Displacement also affects the health and nutrition status of tribal women, who may suffer from physical and mental stress, trauma, and illness due to the displacement process and the poor living conditions in the resettlement sites. They may also face food insecurity, malnutrition, and hunger due to the loss of their traditional food sources and practices. **For example, in Kerala, many tribal women who were displaced by the Athirappilly hydroelectric project in the 1990s** reported increased cases of anaemia, tuberculosis, malaria, skin diseases, and reproductive health problems due to the lack of adequate health care facilities, safe water supply, sanitation facilities, and nutritious food in the resettlement colonies.
4. **Loss of social status and autonomy:** Displacement also affects the social status and autonomy of tribal women, who may face discrimination, violence, and marginalization in the new social and cultural contexts. They may lose their voice and agency in decision-making processes that affect their lives and rights. They may also face challenges in maintaining their identity, culture, and traditions in the face of assimilation or domination by non-tribal or dominant groups. **For example, in Malaysia, many tribal women who were displaced by the Bakun dam project in the 1990s** reported increased cases of domestic violence, alcoholism, and suicide among their husbands or partners due to frustration and loss of dignity. They also faced difficulties in preserving their language, religion, and customs in the resettlement sites¹.

These are some of the ways that displaced due to hydroelectric river dam projects has affected the women in local context. However, these impacts are not inevitable or irreversible. There are also examples of resistance, resilience, and empowerment among tribal women who have challenged or coped with displacement. For example, in Brazil, many tribal women who were displaced by the Belo Monte dam project in the 2010s organized protests, campaigns, and lawsuits to demand their rights and compensation. They also formed networks, cooperatives, and associations to generate alternative livelihoods and income sources.

Therefore, displacement due to hydroelectric river dam projects has affected the women in local context in various ways, but it has also generated opportunities for change and transformation.

c) Elucidate the role of anthropology in nation building. Illustrate with suitable examples. (15Marks)

• Anthropology is the study of human societies, cultures, and diversity. It can play an important role in nation building in India, which is a vast and diverse country with multiple challenges and opportunities. Some of the ways that anthropology can contribute to nation building in India are:

1. Understanding and respecting the diversity and plurality of India's people, languages, religions, regions, and cultures. Anthropology can help to document, analyse, and appreciate the rich and varied heritage of India's communities, especially the marginalized and vulnerable groups such as the tribal, Dalit, minority, and women.
2. Anthropology can also help to promote intercultural dialogue, tolerance, and harmony among different groups and foster a sense of national identity and unity.
3. Addressing the social and economic problems and inequalities faced by India's people, especially the poor, rural, and tribal populations. Anthropology can help to understand the root causes and consequences of poverty, hunger, malnutrition, illiteracy, disease, displacement, violence, and discrimination.
4. Anthropology can also help to design and evaluate policies and programs that aim to improve the well-being and empowerment of the people, such as land reforms, forest rights, education, health care, employment, social security, etc.
5. Participating in the development and modernization of India's society and economy. Anthropology can help to assess the impact and implications of various development projects and interventions on the environment and the people, such as dams, mines, industries, urbanization, globalization, etc.
6. Anthropology can also help to suggest alternative or sustainable models of development that are compatible with the local ecology, culture, and values of the people³.

Some examples of anthropological studies that have contributed to nation building in India are:

- The study of famine by **M.N. Srinivas** and his team in 1967-68 in Raichur district of Karnataka. The study revealed the socio-economic and political factors that caused or aggravated the famine situation and suggested measures to prevent or mitigate future famines.
- The study of resettlement of refugees by **N.K. Bose and his team in 1950-51 in West Bengal**. The study examined the problems and prospects of rehabilitation of refugees from East Pakistan (now Bangladesh) who were displaced by the partition of India in 1947.
- **The study of industrialization and big dam building by L.P. Vidyarthi** and his team in 1968-69 in Bihar. The study explored the impact of industrialization and dam construction on the tribal communities who were affected by land acquisition, displacement, migration, and cultural change.

a) Discuss the distribution of tribes in different geographical regions of India. Identify the distinct institutional features of tribal societies of these regions. (20 Marks)

- The tribes in India are spread over the length and breadth of the country, with different geographical regions having different concentrations and diversity of tribal population. According to the 2011 census, there are 645 distinct tribes in India, constituting about 8.6% of the total population. The tribal regions of India can be broadly classified into four zones: North and North-Eastern, Central, Southern, and Andaman and Nicobar Islands.
 1. **North and North-Eastern Zone:** This zone covers the states of Jammu and Kashmir, Himachal Pradesh, Punjab, Uttarakhand, Uttar Pradesh, Bihar, West Bengal, Sikkim, Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, and Meghalaya. The tribes of this zone belong to the **Mongoloid racial group** and have distinct physical features, languages, religions, and cultures. Some of the major tribes of this zone are: **Lahaula, Lepcha, Bhotia, Tharu, Buxa, Jaunsari, Khampa, Bhoksa, Gujjar, Mizo, Naga, Kuki, Garo, Khasi, Jaintia, Chakma, etc.** The tribes of this zone have a high rate of **literacy and conversions to Christianity**. They also have a strong sense of ethnic identity and political aspiration. Some of the tribes have been involved in armed conflicts with the state or other groups over issues of autonomy or sovereignty.
 2. **Central Zone:** This zone covers the states of Madhya Pradesh, Chhattisgarh, Odisha, Jharkhand, and parts of Maharashtra and Andhra Pradesh. **The tribes of this zone belong to the Australoid racial group and have dark complexion, curly hair, broad nose, and thick lips.** Some of the major tribes of this zone are: **Gond, Baiga, Maria, Abujhmaria, Kondh, Santhal, Ho, Kol, Munda, Kharia, Bhil, etc.** The tribes of this zone depend on land and forest resources for their livelihood and have a close relationship with nature. They also have a rich oral tradition and cultural heritage. They have faced various problems such as land alienation, forest degradation, displacement due to development projects, exploitation by non-tribals, and loss of identity and autonomy.
 3. **Southern Zone:** This zone covers the states of Karnataka, Tamil Nadu, Kerala, and parts of Andhra Pradesh and Maharashtra. **The tribes of this zone belong to the Dravidian racial group and have fair complexion, straight hair, sharp nose, and thin lips.** Some of the major tribes of this zone are: **Toda, Chenchu, Kadar, Koraga, Irula, Paniya, Kurumba, etc.** The tribes of this zone live in the hilly and forested regions of the Western Ghats and practice agriculture, animal husbandry, or forest gathering. They also have a distinctive culture and social organization. They have been affected by the processes of modernization, urbanization, and globalization.
 4. **Andaman and Nicobar Islands Zone:** This zone covers the isolated islands in the Bay of Bengal where some of the most primitive and endangered tribes live. **The tribes of this zone belong to the Negrito racial group and have very dark complexion, frizzy hair, flat nose, and short stature. Some of the major tribes of this zone are: Jarawa, Andamanese, Nicobarese, Shompen, etc.** The tribes of this zone are hunter-gatherers or fisherfolk who live in harmony with nature. They have a very low population and are vulnerable to diseases and external influences.

The tribal societies of India have some distinct institutional features that differentiate them from other sections of society. Some of these features are:

- **Kinship:** Kinship is the basis of social organization and solidarity among tribal societies. Tribes are divided into clans or lineages that trace their descent from a common ancestor. Kinship ties regulate marriage alliances, inheritance rights, mutual obligations, and social status among tribal members.
- **Economy:** Tribal economy is largely based on subsistence production and consumption. Tribes practice shifting cultivation or slash-and-burn agriculture in forest areas or dry lands. They also rear animals or collect forest products for their food and income. They do not cultivate for profit or market exchange. They use barter system or exchange goods and services among themselves or with neighbouring communities⁷.

- **Religion:** Tribal religion is based on animism or the belief that all objects - animate or inanimate - are inhabited by spirits or souls. Tribes worship various natural forces, such as sun, moon, wind, rain, fire, etc., as well as ancestral spirits and totemic animals or plants. They also practice magic and witchcraft to influence the supernatural powers or to ward off evil influences. They have their own priests or shamans who perform rituals and ceremonies for the welfare of the community.
- **Polity:** Tribal polity is based on self-governance and autonomy. Tribes do not have a centralized or hierarchical political authority or a written code of law. They have their own councils of elders or headmen who act as the leaders or representatives of the community. They also have their own customary laws and norms that regulate the behaviour and disputes among tribal members. They also have their own mechanisms of social control and justice, such as fines, compensation, ostracism, or physical punishment.

b) Critically evaluate the contributions of S.C. Roy to Indian Anthropology? (15 Marks)

- S.C. Roy was a pioneer of Indian anthropology, who made significant contributions to the study of tribal communities, especially in the Chota Nagpur region. He was also the founder and editor of *Man in India*, one of the oldest and most reputed journals of anthropology in India. Some of the aspects of his contributions are:
 1. He was the first Indian to conduct extensive fieldwork among various tribes, such as the **Mundas, Oraons, Birhors, Khasis, Lepchas, etc.** He documented their languages, customs, religions, laws, and cultures in a detailed and sympathetic manner. He also compared and contrasted their features with other tribes and non-tribal groups.
 2. He applied the theoretical concepts and methods of Western anthropology to the Indian context, such as totemism, animism, kinship, social organization, etc. He also critically examined the colonial policies and perspectives on the tribal issues and advocated for their rights and welfare.
 3. He utilized his anthropological knowledge and skills for practical purposes, such as providing legal aid and advice to the tribals in court cases, interpreting their customary laws and norms, and suggesting measures for their education, health care, and development.
 4. He established *Man in India* in 1921 as a platform for publishing and disseminating anthropological research in India and abroad. He edited the journal for more than two decades and contributed many articles on various topics. He also encouraged and supported other Indian scholars and researchers to pursue anthropology.

However, his contributions also have some limitations and criticisms, such as:

- He was influenced by the colonial and orientalist views of the tribals as primitive, backward, and exotic. He often used derogatory terms such as 'aboriginal', 'savage', or 'wild' to describe them. He also tended to romanticize or idealize their culture and lifestyle as simple, natural, or harmonious.
- He borrowed from the evolutionary and diffusionist theories of Western anthropology that assumed a linear and unidirectional progression of human societies from savagery to civilization. He also applied the racial classifications that were prevalent at that time based on physical features and biological traits. He did not question or challenge these theories or classifications critically.
- He focused mainly on the descriptive and comparative aspects of anthropology rather than on the analytical and explanatory aspects. He did not develop any original or innovative theoretical frameworks or concepts that could explain the dynamics and complexities of Indian society and culture. He also did not engage with the contemporary debates or developments in anthropology.

Therefore, S.C. Roy's contributions to Indian anthropology are remarkable and noteworthy, but they are also dated and flawed. They need to be appreciated in their historical context and evaluated in their academic merit.

c) How are Other Backward Classes identified? Enumerating the important features, elucidate the recent changes in their social and economic life. (15 marks)

- **Other Backward Classes (OBCs) are a collective term used by the Government of India to classify castes that are educationally or socially backward. The OBCs are identified by the National Commission for Backward Classes (NCBC), which is a statutory body that advises the government on matters relating to the OBCs. The NCBC has the power to include or exclude any caste or community from the list of OBCs, based on certain criteria and indicators of backwardness.**

Some of the important features of the OBCs are:

1. They are entitled to 27% reservations in public sector employment and higher education, as per the recommendations of the Mandal Commission report of 1980.
2. They are divided into two categories: OBC A and OBC B, based on their income and social status. OBC A refers to the non-creamy layer group, which has an annual income of less than 8 lakh rupees and is eligible for reservations. OBC B refers to the creamy layer group, which has an annual income of more than 8 lakh rupees and is not eligible for reservations.
3. They are not a homogeneous group, but consist of various castes and communities that have different histories, cultures, languages, and regions. They also have different degrees of backwardness and aspirations¹.

The social and economic life of the OBCs has undergone significant changes in recent times, due to various factors such as:

- The impact of modernization, globalization, urbanization, and education, which have created new opportunities and challenges for the OBCs in terms of employment, income, mobility, and identity.
- The empowerment and assertion of the OBCs through political representation, social movements, and legal rights, which have challenged the dominance and discrimination of the upper castes and demanded greater recognition and justice for the OBCs.
- The influence of other social categories and forces, such as class, gender, religion, region, ethnicity, etc., which have shaped the diversity and complexity of the OBCs' interests and identities