



VISHNU

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MODERN GURUKUL FOR CIVIL SERVICES

TGPSC G 1 | UPSC - CSE | APPSC G 1

2024



ANTHROPOLOGY

MAINS Paper 2

BEST MODEL ANSWERS



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**ANTHROPOLOGY EXPERT
14+ YEARS OF EXPERIENCE**

Paper 2 -2024 model answer

SECTION A

Q1. Write short notes on the following in about 150 words each: 10x5=50

a. Digitisation of rural economy

Approach

- Introduction: Brief introductory lines about the Digitisation of rural economy
- Body: Add the comprehensive analysis by adding few govt schemes
- Conclusion: Add its contemporary relevance

INTRODUCTION

The digitization of the rural economy is highly relevant and significant in today's context, especially considering the rapid advancements in technology and the increasing need for sustainable development.

BODY

Here are some key points highlighting its present relevance and significance:

Economic Empowerment

1. Market Access: Digital platforms enable rural producers to access broader markets, increasing their income potential and reducing dependency on middlemen.
2. Financial Inclusion: Mobile banking and digital payment systems provide rural populations with access to financial services, fostering economic growth.

Agricultural Advancements

1. Precision Farming: Technologies like IoT, drones, and AI help farmers optimize resource use, improve crop yields, and reduce environmental impact.
2. Supply Chain Efficiency: Blockchain and other digital tools enhance transparency and efficiency in the agricultural supply chain, reducing losses and ensuring fair prices.

Social Development

1. Education: E-learning platforms make quality education accessible to rural students, bridging the educational gap between urban and rural areas
2. Healthcare: Telemedicine services provide rural residents with access to medical consultations and health information, improving overall health outcomes

Infrastructure and Connectivity

1. Internet Access: Expanding internet infrastructure is crucial for enabling digital services in rural areas, promoting connectivity and information flow.
2. Digital Literacy: Training programs are essential to equip rural populations with the skills needed to effectively use digital tools.

Challenges and Considerations

1. Digital Divide: Ensuring equitable access to digital technologies remains a significant challenge, with disparities in infrastructure and digital literacy.
2. Sustainable Implementation: Effective implementation requires collaboration between government, private sector, and local communities to ensure sustainable and inclusive growth.

Case Studies and Examples

1. India: Initiatives like Digital India and eNAM (National Agriculture Market) are transforming rural economies by providing digital infrastructure and market access.
2. China: The rural digital economy is a key driver of rural revitalization, with significant investments in digital infrastructure and services.

b. Origin of State Societies

Approach

- Introduction: Write brief note on the Origin of State Societies
- Body: add comprehensive analysis about the Origin of State Societies with present relevance and significance
- Conclusion: Add its contemporary relevance.

INTRODUCTION

The origin of state societies is a fascinating topic that spans multiple disciplines, including anthropology, sociology, and history.

BODY

Here's an overview of how state societies emerged and evolved:

Early State Formation

1. **Prehistoric Societies:** For most of prehistory, humans lived in stateless societies, typically organized in small, kin-based groups without centralized authority.
2. **First States:** The earliest forms of states arose about 5,500 years ago. These early states developed in regions like Mesopotamia, Egypt, the Indus Valley, and China.

Key Factors in State Formation

1. **Agriculture:** The advent of agriculture allowed for surplus food production, which supported larger populations and led to the development of complex societies.
2. **Warfare and Defence:** The need for organized defense and the ability to wage war played a significant role in the formation of states. Centralized authority was necessary to mobilize resources and people for defense.
3. **Economic Control:** Control over resources and trade routes facilitated the rise of state societies. Leaders who could manage and distribute resources effectively gained power and legitimacy.

Theories of State Formation

1. **Conflict Theories:** These theories suggest that states formed through conflict and conquest, with centralized authority emerging to manage and control conquered territories.
2. **Integration Theories:** These theories propose that states formed through the integration of smaller communities for mutual benefit, such as improved trade, defense, and social organization.

Examples of Early State Societies

1. **Mesopotamia:** Often considered the cradle of civilization, Mesopotamia saw the rise of city-states like Uruk and Babylon, characterized by centralized governments, written laws, and complex social hierarchies.
2. **Egypt:** The unification of Upper and Lower Egypt around 3100 BCE led to the formation of one of the earliest and most enduring state societies, marked by strong centralized authority and monumental architecture.
3. **Indus Valley:** The Harappan civilization in the Indus Valley developed sophisticated urban planning, trade networks, and social organization, although the exact nature of its political structure remains debated.

Significance of State Formation

1. **Social Stratification:** The emergence of states led to increased social stratification, with distinct classes and roles within society.
2. **Cultural Development:** State societies facilitated the development of writing, art, architecture, and other cultural achievements.
3. **Political Stability:** Centralized authority provided political stability and the ability to undertake large-scale projects, such as irrigation systems and public buildings.

c. Syro-Malabar Christians

Approach

- Introduction: Write few points regarding the Syro-Malabar Christians.
- Body: need to add its present relevance and significance
- Conclusion: Conclude scientifically

INTRODUCTION

The Syro-Malabar Christians, one of the largest Eastern Catholic Christians, holds significant historical and contemporary relevance.

BODY

Here's an overview of its origins, current status, and importance:

Historical Background

1. Origins: The Syro-Malabar Christians traces its roots to the Apostle Saint Thomas, who is believed to have arrived in India around 52 AD. This makes it one of the oldest Christian communities in the world.
2. Liturgical Tradition: The Christians follows the East Syriac Rite, which is distinct from the Latin Rite used by the Roman Catholic Christians.

Present Relevance

1. Global Presence: With over 4.5 million members worldwide, the Syro-Malabar Christians has a significant diaspora, particularly in the United States, Canada, Europe, and the Middle East. This global presence underscores its role in maintaining cultural and religious identity among expatriates.
2. Missionary Work: The Christians are actively involved in missionary activities, both within India and internationally. It plays a crucial role in evangelization and social services, particularly in rural and underserved areas.

Cultural Significance

1. Inculturation: The Syro-Malabar Christians have a unique cultural identity, blending traditional Hindu customs with Christian practices. This inculturation is evident in their rituals, festivals, and community life.
2. Educational Contributions: The Christians runs numerous educational institutions, contributing significantly to literacy and higher education in India

Social Impact

1. Healthcare and Social Services: The Syro-Malabar Christians operates hospitals, clinics, and social service organizations, providing essential services to marginalized communities.
2. Community Building: Through its parishes and community centers, the Church fosters a strong sense of community and support among its members, both in India and abroad.

Challenges and Future Directions

1. Migration: A significant portion of the Syro-Malabar population lives outside Kerala, posing challenges in maintaining cultural and religious continuity.
2. Modernization: Balancing tradition with modernity is an ongoing challenge, as the Church seeks to remain relevant to younger generations while preserving its rich heritage.

The Syro-Malabar Christians continues to play a vital role in the spiritual, cultural, and social lives of its members, making it a significant institution in both historical and contemporary contexts.

d. Artisan tribes of Jharkhand

Approach

- Introduction: add few introductory lines about the tribe
- Body: add comprehensive analysis about the Artisan tribes of Jharkhand with their significance with their cultural significance
- Conclusion: add its contemporary relevance.

INTRODUCTION

The artisan tribes of Jharkhand, such as the **Mahli, Lohra, Karmali, Chik Baraik** and Hos, hold immense cultural significance and continue to be relevant in contemporary times.

BODY

Here's an overview of their cultural contributions and current relevance:

Cultural Significance

- 1. Traditional Crafts:** The artisan tribes of Jharkhand are renowned for their traditional crafts, including Sohrai and Khovar paintings, Dokra metalwork, and Terracotta art. These crafts are not only artistic expressions but also carry deep cultural and symbolic meanings.
- 2. Festivals and Rituals:** Festivals like Sarhul, Karma, and Sohrai are integral to the cultural identity of these tribes. These celebrations involve traditional music, dance, and rituals that reinforce community bonds and cultural heritage.
- 3. Oral Traditions:** The tribes have rich oral traditions, including folk tales, songs, and legends, which are passed down through generations. These narratives preserve historical knowledge, moral values, and cultural identity.

Present Relevance and Significance

- 1. Economic Contributions:** The traditional crafts of Jharkhand's artisan tribes have gained national and international recognition, contributing to the local economy. Initiatives to promote and market these crafts have provided livelihoods and economic empowerment to many artisans.
- 2. Cultural Preservation:** In the face of modernization and globalization, efforts to preserve and promote the traditional crafts and cultural practices of these tribes are crucial. Organizations and government programs are working to document and sustain these cultural expressions.
- 3. Tourism:** The unique cultural heritage of Jharkhand's artisan tribes attracts tourists, fostering cultural exchange and providing economic benefits to the local communities.
- 4. Social Identity:** The cultural practices and crafts of these tribes play a vital role in maintaining their social identity and cohesion. They provide a sense of pride and continuity in a rapidly changing world.

Challenges and Future Directions

- 1. Sustainability:** Ensuring the sustainability of traditional crafts in the modern market is a challenge. Efforts are needed to adapt these crafts to contemporary tastes while preserving their authenticity.
- 2. Digital Integration:** Leveraging digital platforms to market and sell traditional crafts can help artisans reach a broader audience and enhance their economic prospects.
- 3. Education and Training:** Providing education and training to young artisans can help preserve traditional skills and encourage innovation within the craft traditions.

The artisan tribes of Jharkhand continue to be a vital part of the state's cultural landscape, contributing to its diversity and richness. Their crafts and cultural practices not only preserve historical traditions but also offer pathways for economic and social development in the present day.

e. Causes of stunting and wasting among tribal children

Approach

- Introduction: add few reasons responsible in few lines
- Body: add the comprehensive analysis Causes of stunting and wasting among tribal children and add how it can be addressed
- Conclusion: add its contemporary relevance

INTRODUCTION

Stunting and wasting are significant public health issues among tribal children, particularly in India.

Causes of Stunting and Wasting Among Tribal Children

Stunting and wasting among tribal children are complex issues influenced by various interrelated factors:

1. **Poor Nutrition:** Limited access to diverse and nutritious food is a significant cause. Tribal communities often face economic constraints and geographical isolation, which restrict their ability to obtain a balanced diet.
2. **Infections and Diseases:** Frequent infections, such as diarrhoea and respiratory illnesses, can lead to malnutrition by reducing nutrient absorption and increasing nutrient requirements.
3. **Maternal Health and Nutrition:** Poor maternal health and nutrition during pregnancy can result in low birth weight and subsequent growth issues in children. Factors such as maternal education and age at first birth also play crucial roles.
4. **Socioeconomic Factors:** Low household income, lack of education, and poor living conditions contribute significantly. These factors limit access to healthcare, clean water, and sanitation, exacerbating malnutrition.
5. **Cultural Practices:** Certain cultural beliefs and practices related to child feeding and care can negatively impact nutritional status. For example, early cessation of breastfeeding or inadequate complementary feeding practices.

Addressing Stunting and Wasting

To effectively address these issues, a multifaceted approach is required:

1. **Improving Nutrition:**
 - Supplementary Feeding Programs: Implementing programs that provide nutrient-rich foods to children and pregnant women can help improve dietary intake.
 - Nutrition Education: Educating communities about the importance of a balanced diet and proper feeding practices is crucial.
2. **Healthcare Access:**
 - Regular Health Check-ups: Ensuring regular health check-ups and timely treatment of infections can prevent the exacerbation of malnutrition.
 - Maternal Health Services: Providing comprehensive maternal health services, including prenatal and postnatal care, can improve outcomes for both mothers and children.
3. **Socioeconomic Interventions:**
 - Income Support Programs: Initiatives like cash transfers or employment schemes can help improve household income, enabling better access to food and healthcare.
 - Education and Awareness: Enhancing education, particularly for women, can lead to better health and nutrition practices.
4. **Water, Sanitation, and Hygiene (WASH):**
 - Clean Water Access: Ensuring access to clean drinking water and promoting good hygiene practices can reduce the incidence of infections.
 - Sanitation Facilities: Building and maintaining proper sanitation facilities can significantly reduce the spread of diseases.
5. **Community Engagement:**
 - Involving Local Leaders: Engaging community leaders in health and nutrition programs can help in spreading awareness and ensuring community participation.
 - Culturally Sensitive Approaches: Tailoring interventions to respect and incorporate local cultural practices can enhance their acceptance and effectiveness.

Addressing stunting and wasting among tribal children requires a holistic approach that combines nutrition, healthcare, socioeconomic support, and community engagement. By tackling these issues from multiple angles, it is possible to make significant strides in improving the health and development of tribal children.

Q2.

a. Critically discuss the recent welfare measures initiated by the Government for the Particularly Vulnerable Tribal Groups (PVTGs). Comment why PVTGs were erroneously called Primitive Tribal Groups (PTGs). (20)
Recent Welfare Measures for Particularly Vulnerable Tribal Groups (PVTGs)

Approach

- Introduction: Write few facts about the PVTGs
- Body: add comprehensive analysis about the Key Welfare Measures initiated by the Government for the Particularly Vulnerable Tribal Groups (PVTGs) with challenges and limitations. And add why PVTGs were erroneously called Primitive Tribal Groups (PTGs).
- Conclusion: add its contemporary context in recent times

INTRODUCTION

1. **Definition and Classification:** PVTGs are a sub-category of Scheduled Tribes in India, identified as being more vulnerable than other tribal groups. They were previously known as Primitive Tribal Groups (PTGs) until the term was changed in 2006 to avoid derogatory connotations.
2. **Criteria for Identification:** PVTGs are characterized by:
 - Pre-agricultural level of technology
 - Stagnant or declining population
 - Extremely low levels of literacy
 - Subsistence level of economy
3. **Number and Distribution:** There are 75 PVTGs spread across 18 states and one Union Territory (Andaman and Nicobar Islands) in India. The highest number of PVTGs are found in Odisha (13), followed by Andhra Pradesh (12)

BODY

- **Ministry of Tribal Affairs** implements a scheme in the name of 'Development of Particularly Vulnerable Tribal Groups (PVTGs)'.
 - It is a Centrally Sponsored Scheme having a provision of 100% Central assistance to 18 states and Union territory of Andaman & Nicobar Islands.
 - The scheme of Development of PVTGs aims at socio-economic development of PVTGs in a comprehensive manner, while retaining their culture and heritage.
 - As a part of the scheme, State Governments undertakes projects that are tailored to cater to sectors like education, health and livelihood schemes for the PVTGs.

Key Welfare Measures

1. **Pradhan Mantri PVTG Development Mission:** Launched with a budget of around ₹24,000 crore, this mission aims to improve the socio-economic conditions of PVTGs by providing basic amenities such as safe housing, clean drinking water, sanitation, education, health, nutrition, road and telecom connectivity, and sustainable livelihood opportunities.
2. **Eklavya Model Residential Schools (EMRS):** These schools provide quality education to tribal children, including those from PVTGs. Over 401 EMRSs have been established, enrolling more than 1.2 lakh students.
3. **Healthcare Initiatives:** Focused efforts are being made to improve healthcare access for PVTGs, including mobile health units and specialized health camps to address their unique health needs.
4. **Financial Inclusion:** Various schemes aim to provide financial services, including bank accounts, insurance, and credit facilities, to PVTG families to enhance their economic stability
5. **Skill Development and Livelihood Programs:** Programs are being implemented to develop skills and provide sustainable livelihood opportunities tailored to the traditional knowledge and practices of PVTGs

6. **Infrastructure Development:** Efforts are being made to improve infrastructure in PVTG areas, including road connectivity, electricity, and internet access, to integrate these communities into the broader economic framework.

Challenges and Limitations

1. **Implementation Gaps:** Despite the initiatives, there are significant gaps in the implementation of these programs. Issues such as bureaucratic delays, lack of coordination among various agencies, and inadequate monitoring hinder the effective delivery of benefits.
2. **Cultural Sensitivity:** Many welfare measures fail to adequately consider the cultural practices and preferences of PVTGs, leading to resistance and low uptake of services.
3. **Resource Allocation:** The allocation of resources often does not match the specific needs of PVTGs. There is a need for a more targeted approach to ensure that the most vulnerable groups receive adequate support.
4. **Awareness and Accessibility:** Many PVTG members are unaware of the available schemes and benefits due to low literacy levels and geographical isolation. Ensuring last-mile connectivity and effective communication is crucial.

Why PVTGs Were Erroneously Called Primitive Tribal Groups (PTGs)

The term "Primitive Tribal Groups" (PTGs) was initially used to classify certain tribal communities that were considered more vulnerable than others. This classification was based on criteria such as:

- **Pre-agricultural Level of Technology:** Many PTGs practiced hunting, gathering, and shifting cultivation.
- **Low Literacy Rates:** These groups had significantly lower literacy rates compared to other tribal communities.
- **Subsistence Economy:** Their economies were primarily subsistence-based, with minimal interaction with the market economy.

However, the term "Primitive" was criticized for being derogatory and stigmatizing. It implied a lack of development and perpetuated stereotypes about these communities. Recognizing this, the Government of India renamed PTGs to "Particularly Vulnerable Tribal Groups" (PVTGs) in 2006 to emphasize their vulnerability and the need for special attention without the negative connotations associated with the term "primitive".

Significance of the Initiatives

The significance of these initiatives is:

- **Holistic development:** These initiatives cover all aspects of socio-economic progress – livelihoods, health, education, and culture.
- **Rights-based:** Secure land rights, forest rights, and housing rights for PVTGs can protect them against displacement.
- **Access to services:** Seamless access to welfare schemes, public services, and infrastructure development will be enabled.
- **Financial inclusion:** Enhanced livelihood opportunities and financial literacy can bring PVTGs into the formal banking system.
- **Culture preservation:** Conservation of PVTG heritage, art, and language can safeguard their identity.
- **Bottom-up approach:** Feedback-based planning and localization of schemes based on the needs of specific PVTGs.

The Way Forward

- While government initiatives and budgets for PVTG development have increased, effective implementation on the ground holds the key. PVTGs need to be actively involved in the planning and execution of schemes meant for them.
- Protecting their traditional rights over jal-jameen-jangal is very important.

- Overall, adopting a rights-based approach, ensuring social security and accountability can help PVTGs break out of the cycle of vulnerability.

b. How is PESA Act empowering local self-governance and impacting women's political participation? (15) Approach

- Introduction: Write few points about the PESA Act
- Body: add How is PESA Act empowering local self-governance and impacting women's political participation?
- Conclusion: add its present status

INTRODUCTION

The Provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA Act) is a significant piece of legislation aimed at empowering local self-governance in India's scheduled tribal areas.

BODY

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. Gram sabha is empowered 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]

Here's how it is making an impact:

Empowering Local Self-Governance

1. **Decentralization of Power:** The PESA Act extends the provisions of the Panchayati Raj system to the Fifth Schedule Areas, allowing tribal communities to have greater control over their local governance. This decentralization helps in addressing local issues more effectively and ensures that the governance is more attuned to the unique needs of these communities.
2. **Recognition of Traditional Practices:** The Act acknowledges and incorporates traditional tribal governance practices, ensuring that the local customs and traditions are respected and maintained.
3. **Control Over Resources:** It grants Gram Sabhas (village assemblies) the authority to manage natural resources, including land, water, and forests. This empowers the local communities to make decisions that directly affect their livelihoods and environment.

Impact on Women's Political Participation

1. **Increased Representation:** The PESA Act mandates the inclusion of women in the Gram Sabhas and other local governance bodies. This has led to an increase in the number of women participating in local governance, giving them a platform to voice their concerns and influence decision-making processes.
2. **Empowerment Through Participation:** By participating in local governance, tribal women are gaining confidence and leadership skills. This empowerment extends beyond the political sphere, influencing their roles in their families and communities.
3. **Addressing Gender-Specific Issues:** With more women in governance, issues that specifically affect women, such as health, education, and domestic violence, are more likely to be addressed. This leads to more comprehensive and inclusive policy-making.

Challenges and the Way Forward

Despite these positive impacts, there are still challenges in fully realizing the potential of the PESA Act:

- **Social and Cultural Barriers:** Traditional gender roles and cultural norms can still limit women's participation in some areas.
- **Lack of Awareness and Education:** Many women, especially in remote areas, may not be fully aware of their rights under the PESA Act or may lack the education needed to effectively participate in governance.

Efforts to overcome these challenges include awareness campaigns, education programs, and initiatives to support women's leadership at the local level.

CONCLUSION

Overall, the PESA Act is a crucial step towards empowering tribal communities and enhancing women's political participation, contributing to more inclusive and effective local governance.

c. Deconstruct the colonial history of Indian Anthropology highlighting the critical role played by the Indian Anthropologists in sustaining its autonomy. (15)

Approach

- Introduction: Few points regarding colonial history of Indian Anthropology
- Body: Analysis of highlighting the critical role played by the Indian Anthropologists in sustaining its autonomy.
- Conclusion: add its contemporary relevance

INTRODUCTION

Indian anthropology, like many academic disciplines in colonized regions, began under the influence of European scholars and administrators. During the British colonial period, anthropology was primarily used as a tool for governance and control. Colonial anthropologists focused on documenting the diverse cultures, castes, and tribes of India, often through a lens that reinforced colonial stereotypes and hierarchies.

BODY

Colonial History of Indian Anthropology

Nationalist and Post-Colonial Shifts

Despite its colonial origins, Indian anthropology began to evolve significantly during the nationalist movement and after independence. Indian anthropologists started to challenge the colonial narratives and sought to develop a more autonomous and indigenous perspective on the study of their own societies.

Role of Indian Anthropologists in Sustaining Autonomy

Key Contributions

1. **Surajit Sinha:** A prominent figure in Indian anthropology, Sinha emphasized the importance of integrating traditional knowledge systems with modern anthropological methods. His work helped to bridge the gap between colonial anthropology and a more indigenous approach.
2. **Nirmal Kumar Bose:** Bose was instrumental in promoting the idea of anthropology as a tool for national development. He advocated for the use of anthropological insights in policy-making and development programs, thereby ensuring that the discipline remained relevant and autonomous.

Institutional Support

- **Anthropological Survey of India (ASI):** Established in 1945, the ASI played a pivotal role in promoting indigenous research and supporting Indian anthropologists. It provided a platform for Indian scholars to conduct fieldwork and publish their findings, thereby reducing dependence on Western academic institutions.
- **Indian Anthropological Association (IAA):** The IAA has been instrumental in fostering a community of Indian anthropologists and promoting research that is relevant to the Indian context. It has also facilitated international collaborations, helping to position Indian anthropology within the global academic community.

Challenges and Achievements

Indian anthropologists have faced numerous challenges, including limited funding, political pressures, and the need to balance traditional knowledge with modern scientific methods. Despite these obstacles, they have made significant contributions to the field, ensuring that Indian anthropology remains a vibrant and autonomous discipline.

CONCLUSION

The journey of Indian anthropology from its colonial roots to its current autonomous state is a testament to the resilience and dedication of Indian anthropologists. By challenging colonial narratives and advocating for indigenous perspectives, they have ensured that the discipline remains relevant and reflective of India's diverse cultural heritage.

Q3.

a. Critically describe evidences from Rakhi Garhi and its linkages to Harappan civilization. (20)

Approach

- Introduction: Few points about the Rakhi Garhi
- Body: Add comprehensive analysis about the evidences from Rakhi Garhi and its linkages to Harappan civilization
- Conclusion: add its present relevance

INTRODUCTION

Rakhigarhi, located in the Hisar district of Haryana, India, is one of the most significant archaeological sites linked to the Harappan civilization. The site has provided substantial evidence that enhances our understanding of the Indus Valley Civilization (IVC) and its extensive history.

BODY

Key Evidences from Rakhigarhi

1. Chronological Evidence:

- Excavations at Rakhigarhi have revealed that the site was occupied during the pre-Harappan (5000-3300 BCE), early Harappan (3300-2600 BCE), and mature Harappan (2600-1900 BCE) phases. This extensive timeline suggests that Rakhigarhi was a major urban centre throughout the different phases of the IVC.

2. Urban Planning and Architecture:

- The site has uncovered well-planned streets, drainage systems, and large residential buildings, which are characteristic features of Harappan urban planning. These findings align with similar structures found in other major Harappan sites like Mohenjo-Daro and Harappa.

3. Artifacts and Material Culture:

- Numerous artifacts, including pottery, tools, ornaments, and seals, have been discovered at Rakhigarhi. These items are similar to those found at other Harappan sites, indicating a shared material culture and technological advancements.

4. Burial Practices:

- Excavations have revealed burial sites with human skeletons, which provide insights into the social and cultural practices of the Harappan people. DNA analysis of these remains has shown continuity in the genetic makeup of the population, suggesting a stable and long-lasting community.

5. Agricultural Evidence:

- Evidence of agricultural practices, including the cultivation of crops like wheat and barley, has been found. This supports the idea that Rakhigarhi was a self-sustaining urban centre with a strong agricultural base.

Linkages to the Harappan Civilization

1. Cultural Continuity:

- The artifacts and architectural features found at Rakhigarhi show a clear continuity with other Harappan sites. This suggests that Rakhigarhi was an integral part of the broader Harappan civilization, sharing its cultural and technological advancements.

2. Trade and Economy:

- The discovery of various artifacts, including those made from materials not locally available, indicates that Rakhigarhi was involved in long-distance trade networks. This is consistent with the Harappan civilization's known trade connections with regions as far as Mesopotamia.

3. Genetic Evidence:

- DNA analysis of human remains from Rakhigarhi has provided crucial insights into the genetic makeup of the Harappan people. The findings suggest that the population had a diverse genetic background, which aligns with the theory of a complex and interconnected society.

CONCLUSION

The evidence from Rakhigarhi significantly contributes to our understanding of the Harappan civilization. The site's extensive occupation timeline, advanced urban planning, rich material culture, and genetic continuity all highlight its importance as a major urban centre within the Indus Valley Civilization. These findings not only reinforce the interconnectedness of Harappan sites but also provide a deeper insight into the social, economic, and cultural dynamics of one of the world's earliest urban civilizations.

b. Compare and contrast the approaches of M.N. Srinivas and LP. Vidyarthi to social change in village India. (15)

Approach

- Introduction: add few lines about the Introductory lines
- Body: add comprehensive analysis regarding the Compare and contrast the approaches of M.N. Srinivas and LP. Vidyarthi to social change in village India.
- Conclusion: add in terms of anthropological point of view.

INTRODUCTION

M.N. Srinivas and L.P. Vidyarthi were two prominent Indian sociologists who made significant contributions to the study of social change in village India. Their approaches, while both influential, differed in focus, methodology, and theoretical frameworks.

BODY

M.N. Srinivas

Key Concepts and Approaches:

1. Sanskritization:

- Srinivas introduced the concept of Sanskritization to describe the process by which lower castes seek upward mobility by adopting the rituals, practices, and lifestyle of higher castes, particularly the Brahmins. This concept highlighted the dynamic nature of caste and social mobility within the rigid caste system.

2. Westernization:

- He also discussed Westernization, referring to the changes in Indian society brought about by the influence of Western culture, particularly during and after British colonial rule. This included changes in technology, institutions, and values.

3. Dominant Caste:

- Srinivas identified the role of the dominant caste in village society, which holds significant economic and political power and influences social norms and practices. This concept helped explain the power dynamics within rural communities.

4. Fieldwork and Ethnography:

- His methodological approach was deeply rooted in ethnographic fieldwork. His seminal work, "The Remembered Village," is based on his extensive fieldwork in the

village of Rampura. This approach provided a detailed, nuanced understanding of village life and social change.

L.P. Vidyarthi

Key Concepts and Approaches:

1. Sacred Complex:

- Vidyarthi introduced the concept of the Sacred Complex to study the interrelationship between religion, culture, and social structure. This concept was used to analyse the sacred geography of places like Gaya and its impact on social life.

2. Nature-Man-Spirit Complex:

- He developed the Nature-Man-Spirit Complex to understand the relationship between the environment, human beings, and spiritual beliefs, particularly among tribal communities. This framework emphasized the holistic and integrated nature of tribal life.

3. Tribal and Folklore Studies:

- Vidyarthi focused extensively on tribal societies and their folklore, documenting their cultural practices, beliefs, and social organization. His work aimed to preserve and understand the rich cultural heritage of India's tribal populations.

4. Applied and Action Anthropology:

- He was a proponent of applied anthropology, using anthropological knowledge to address social issues and contribute to policy-making. This approach was practical and aimed at bringing about tangible improvements in the lives of marginalized communities.

Comparison and Contrast

1. Focus:

- Srinivas: Focused primarily on caste dynamics, social mobility, and the impact of Westernization on Indian villages.
- Vidyarthi: Concentrated on tribal societies, religious practices, and the relationship between humans and their environment.

2. Theoretical Framework:

- Srinivas: Developed concepts like Sanskritization and dominant caste to explain social change within the caste system.
- Vidyarthi: Introduced the Sacred Complex and Nature-Man-Spirit Complex to study the interplay between religion, culture, and environment.

3. Methodology:

- Srinivas: Emphasized ethnographic fieldwork and participant observation, providing detailed case studies of specific villages.
- Vidyarthi: Combined ethnographic methods with applied anthropology, focusing on practical applications of anthropological research.

4. Impact and Legacy:

- Srinivas: His work on caste and social mobility has had a lasting impact on the study of Indian society and continues to be a reference point for sociologists and anthropologists.
- Vidyarthi: His contributions to tribal studies and applied anthropology have been instrumental in shaping policies and programs aimed at tribal development and cultural preservation.

CONCLUSION

Both M.N. Srinivas and L.P. Vidyarthi made significant contributions to the understanding of social change in village India, albeit from different perspectives and with different emphases. Srinivas's work provided deep insights into caste dynamics and social mobility, while Vidyarthi's research highlighted the importance of religion, culture, and the environment in shaping social life. Together, their approaches offer a comprehensive view of the complexities of social change in rural India.

c. Examine the impact of Forest Policies from 1878 to 2006 on land alienation and deprivation of rights of tribal communities in India. (15)

Approach

- Introduction: add few introductory lines about the Forest Policies on land alienation
- Body: Examine the impact of Forest Policies from 1878 to 2006 on land alienation and deprivation of rights of tribal communities in India in detail with critical evaluation.
- Conclusion: add contemporary status in present society

INTRODUCTION

The forest policies in India from 1878 to 2006 have had profound impacts on the land rights and livelihoods of tribal communities. These policies, evolving through colonial and post-colonial periods, often prioritized state control and commercial exploitation of forests over the traditional rights and needs of indigenous populations.

BODY

Colonial Period (1878-1947)

Indian Forest Act of 1878

- **Objective:** The primary aim was to consolidate state control over forests and regulate the use of forest resources.
- **Impact on Tribals:** This act classified forests into reserved, protected, and village forests, severely restricting the rights of tribal communities to access and use forest resources. Tribals were often evicted from their ancestral lands, leading to significant land alienation and loss of livelihood.

Indian Forest Act of 1927

- **Objective:** This act reinforced the provisions of the 1878 Act, further strengthening state control over forests.
- **Impact on Tribals:** The act criminalized traditional practices such as shifting cultivation, hunting, and gathering, which were essential for the survival of tribal communities. This led to increased conflicts between forest authorities and tribal people, further marginalizing the latter.

Post-Colonial Period (1947-2006)

National Forest Policy of 1952

- **Objective:** The policy aimed at achieving one-third of the country's land area under forest cover, emphasizing the role of forests in national development.
- **Impact on Tribals:** The policy continued the colonial legacy of state control, with little regard for the traditional rights of tribal communities. Large-scale afforestation and commercial forestry projects often led to the displacement of tribals and loss of access to forest resources.

Forest Conservation Act of 1980

- **Objective:** This act aimed to check deforestation and regulate the diversion of forest land for non-forest purposes.
- **Impact on Tribals:** While the act was crucial for environmental conservation, it did not address the rights of tribal communities. The stringent regulations often resulted in the denial of land rights and access to forest resources for tribals.

National Forest Policy of 1988

- **Objective:** This policy marked a shift towards recognizing the ecological role of forests and the rights of forest-dependent communities.
- **Impact on Tribals:** The policy emphasized the involvement of local communities in forest management through Joint Forest Management (JFM) programs. However, the implementation was inconsistent, and many tribal communities continued to face alienation and deprivation of rights.

Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006

- **Objective:** Commonly known as the Forest Rights Act (FRA), this legislation aimed to correct the historical injustices faced by tribal communities by recognizing their rights to forest land and resources.

- **Impact on Tribals:** The FRA was a significant step towards restoring the rights of tribal communities. It provided legal recognition to the rights of tribals over forest land and resources, including the right to cultivate, collect minor forest produce, and manage community forests. However, the implementation of the act has been slow and fraught with challenges, including bureaucratic hurdles and resistance from forest departments

CONCLUSION

The forest policies from 1878 to 2006 have had a mixed impact on tribal communities in India. While the colonial and early post-colonial policies largely led to land alienation and deprivation of rights, the later policies, particularly the Forest Rights Act of 2006, aimed to address these historical injustices. Despite the progressive intent of recent policies, the effective realization of tribal rights remains a challenge due to implementation issues and ongoing conflicts over forest governance.

Q4.

a. What are the ethical concerns in biological and socio-cultural anthropology because of recent advances in AI and genetic research? (20)

Approach

- Introduction: Write few introductory lines about the recent advances in AI and genetic research
- Body: list out the ethical concerns in biological and socio-cultural anthropology because of recent advances in AI and genetic research.
- Conclusion: Add its recent status

INTRODUCTION

Recent advances in artificial intelligence (AI) and genetic research have brought about significant ethical concerns in both biological and socio-cultural anthropology. These concerns revolve around issues of privacy, consent, data security, potential misuse of information, and the impact on vulnerable populations.

BODY

Ethical Concerns in Biological Anthropology

1. Privacy and Consent:

- **Genetic Data:** The collection and analysis of genetic data require informed consent from participants. However, ensuring that participants fully understand the implications of genetic research can be challenging. There is a risk that genetic information could be used without proper consent, leading to privacy violations.
- **AI in Data Analysis:** AI technologies can analyse vast amounts of genetic data quickly, but this raises concerns about how data is stored, who has access to it, and how it might be used.

2. Data Security:

- **Genetic Information:** Genetic data is highly sensitive and personal. Ensuring its security is paramount to prevent unauthorized access and potential misuse. Breaches in data security can lead to discrimination based on genetic information.
- **AI Systems:** AI systems used in genetic research must be designed with robust security measures to protect against hacking and data breaches.

3. Misuse of Genetic Information:

- **Discrimination:** There is a risk that genetic information could be used to discriminate against individuals or groups, particularly in areas such as employment, insurance, and healthcare. This is especially concerning for marginalized communities.
- **Biopiracy:** The unauthorized use of genetic resources from indigenous populations without fair compensation or acknowledgment is a significant ethical issue.

4. Impact on Indigenous and Vulnerable Populations:

- **Exploitation:** Indigenous and vulnerable populations are often subjects of genetic research. There is a risk of exploitation if their genetic resources are used without proper consent and benefit-sharing.
- **Cultural Sensitivity:** Research must be conducted with respect for the cultural beliefs and practices of indigenous communities. Failure to do so can lead to cultural insensitivity and harm.

Ethical Concerns in Socio-Cultural Anthropology

1. Informed Consent and Autonomy:

- **AI in Ethnographic Research:** The use of AI to analyse ethnographic data raises questions about informed consent. Participants must be aware of how their data will be used and the potential implications.
- **Autonomy:** Ensuring that participants have the autonomy to withdraw from research at any time is crucial. AI systems must be designed to respect participants' rights and choices.

2. Bias and Fairness:

- **Algorithmic Bias:** AI systems can perpetuate existing biases if they are trained on biased data. This can lead to unfair treatment of certain groups and reinforce stereotypes.
- **Fair Representation:** Ensuring that AI systems fairly represent diverse cultural practices and perspectives is essential to avoid cultural homogenization.

3. Data Ownership and Control:

- **Community Data:** In socio-cultural research, data often belongs to the community rather than individuals. Ensuring that communities have control over their data and how it is used is crucial.
- **Benefit Sharing:** Research should benefit the communities involved. This includes sharing findings and ensuring that communities gain from the research outcomes.

4. Ethical Use of AI:

- **Surveillance and Privacy:** The use of AI for surveillance in socio-cultural research can infringe on privacy rights. Researchers must balance the need for data with respect for individuals' privacy.
- **Transparency:** AI systems should be transparent in their operations. Participants should understand how AI is used in research and the decisions it makes.

CONCLUSION

The ethical concerns in biological and socio-cultural anthropology due to advances in AI and genetic research are multifaceted and complex. Addressing these concerns requires a commitment to ethical principles such as informed consent, privacy, data security, fairness, and respect for cultural diversity. Researchers must engage with communities, policymakers, and ethicists to navigate these challenges and ensure that their work benefits society while minimizing harm.

b. Write an essay on the life history of tribal activist and freedom fighter Birsa Munda. What was the impact of his sacrifice on tribal society? (15)

Approach

- Introduction: Write brief note on the freedom fighter Birsa Munda
- Body: add comprehensive detail about the life history of tribal activist and freedom fighter Birsa Munda and highlight his sacrifices towards tribal society?
- Conclusion: Conclude adequately

INTRODUCTION

Life History of Birsa Munda

Early Life

Birsa Munda was born on **November 15, 1875**, in the village of Ulihatu in the Khunti district of present-day **Jharkhand**. He belonged to the **Munda tribe**, a significant tribal community in the Chotanagpur plateau. His parents, Sugana Munda and Karmi Hatu, were agricultural labourers. Birsa's early life was marked by poverty and frequent relocations as his family moved in search of work.

Education and Early Influences

Birsa received his early education at a local school in Salga under the guidance of Jaipal Nag. Later, he converted to Christianity to attend the German Mission School, but he soon realized that the British were using education as a tool for religious conversion. Disillusioned, he left the school and began to develop his own religious and social ideas.

Formation of Birsait Faith

Birsa Munda founded a new faith called **Birsait**, which emphasized the worship of a single god and the rejection of superstitious. His teachings attracted many followers from the Munda community, who began to identify themselves as Birsaites. This movement posed a significant challenge to the British authorities and Christian missionaries, as it fostered a sense of unity and resistance among the tribals.

The Munda Rebellion

The Munda Rebellion, also known as **Ulgulan (The Great Tumult)**, was a significant uprising led by Birsa Munda against British colonial rule and the exploitative practices of landlords and moneylenders. The rebellion was sparked by the introduction of new land settlement systems like the **zamindari system**, which **disrupted the traditional Khuntkatti system** of communal land ownership. This led to widespread land alienation and forced labour among the tribals.

Birsa mobilized the Munda community to fight against these injustices. He advocated for the restoration of their traditional land rights and the establishment of Munda Raj (self-rule). The rebellion saw several violent clashes between the Mundas and the British forces. Despite being outnumbered and outgunned, Birsa's leadership and the determination of his followers posed a significant threat to the colonial administration.

Arrest and Death

Birsa Munda was eventually captured by the British in February 1900. He was imprisoned in Ranchi Jail, where he died on June 9, 1900, under mysterious circumstances. His death at the young age of 24 marked the end of the Munda Rebellion, but his legacy lived on.

Impact of Birsa Munda's Sacrifice on Tribal Society

Revival of Tribal Identity and Unity

Birsa Munda's leadership and the Munda Rebellion played a crucial role in reviving the tribal identity and fostering a sense of unity among the tribal communities. His teachings and the Birsait faith provided a cultural and religious foundation that helped the tribals resist external influences and assert their identity.

Land Rights and Legal Reforms

The rebellion highlighted the issues of land alienation and exploitation faced by the tribals. In response to the uprising, the British government introduced the Chotanagpur Tenancy Act in 1908, which aimed to protect the land rights of the tribals and restrict the transfer of tribal land to non-tribals. This was a significant step towards addressing the grievances of the tribal communities and ensuring their rights over their ancestral lands.

Inspiration for Future Movements

Birsa Munda's sacrifice and the Munda Rebellion inspired future generations of tribal leaders and activists. His legacy became a symbol of resistance against oppression and the fight for justice. The principles he stood for continued to influence various tribal movements across India, advocating for the rights and welfare of indigenous communities.

Recognition and Commemoration

Birsa Munda is revered as a national hero and a symbol of tribal resistance in India. His birth anniversary, **November 15**, is celebrated as **Janjatiya Gaurav Diwas (Tribal Pride Day)** to honour his contributions and the resilience of tribal communities. Numerous institutions, including universities and research centers, have been named after him to preserve and promote his legacy.

CONCLUSION

Birsa Munda's life and sacrifice had a profound impact on tribal society in India. His efforts to unite the tribals, protect their land rights, and resist colonial oppression left an indelible mark on Indian history. Birsa's legacy continues to inspire and empower tribal communities, reminding them of their rich cultural heritage and the importance of standing up for their rights.

c. What are the demographic challenges of India's changing population dynamics in the next 50 years (15)

Approach

- Introduction: add few introductory lines about the demography of India's changing population
- Body: add the comprehensive analysis about the demographic challenges of India's changing population dynamics in the next 50 years
- Conclusion: add its relevance in upcoming days

INTRODUCTION

India's population dynamics are set to undergo significant changes over the next 50 years, presenting a range of demographic challenges. These challenges include managing a growing population, addressing the needs of an aging population, ensuring adequate employment opportunities, and dealing with urbanization and environmental sustainability.

1. Population Growth and Decline

- **Peak Population:** India's population is projected to peak at around 1.65 billion by 2061 before beginning to decline. This peak will place immense pressure on resources, infrastructure, and services.
- **Declining Fertility Rates:** While the overall population will grow, fertility rates are expected to decline, leading to a slower population growth rate. This shift will require adjustments in policies related to family planning and reproductive health.

2. Aging Population

- **Increasing Elderly Population:** The proportion of the elderly population (aged 60 and above) is expected to quadruple, reaching around 316 million by 2061. This demographic shift will necessitate significant changes in healthcare, pension systems, and social support structures.
- **Dependency Ratio:** An increasing elderly population will raise the dependency ratio, meaning fewer working-age individuals will support more dependents. This could strain public finances and social services.

3. Youthful Population and Employment

- **Demographic Dividend:** India currently has a significant youthful population, with over 40% under the age of 25. This demographic dividend presents an opportunity for economic growth if harnessed effectively.
- **Job Creation:** To capitalize on this demographic dividend, India will need to create millions of jobs annually. Failure to do so could lead to high unemployment rates, social unrest, and economic stagnation.
- **Education and Skills Development:** Improving the quality of education and vocational training is crucial to equip the young population with the skills needed for a rapidly changing job market.

4. Urbanization

- **Rapid Urbanization:** India is experiencing rapid urbanization, with a significant portion of the population moving to urban areas in search of better opportunities. This trend will continue, leading to the expansion of cities and the creation of new urban centers.
- **Urban Infrastructure:** The rapid growth of urban areas will require substantial investments in infrastructure, including housing, transportation, water supply, and sanitation. Managing urban sprawl and ensuring sustainable urban development will be critical challenges.

5. Environmental Sustainability

- **Resource Management:** A growing population will increase the demand for natural resources such as water, energy, and food. Sustainable management of these resources will be essential to prevent shortages and environmental degradation.
- **Climate Change:** India is highly vulnerable to the impacts of climate change, including extreme weather events, rising sea levels, and changing agricultural patterns. Addressing these challenges will require robust adaptation and mitigation strategies.

6. Regional Disparities

- **Socioeconomic Inequalities:** Significant disparities exist between different regions of India in terms of economic development, healthcare, education, and infrastructure. Bridging these gaps will be crucial to ensure balanced and inclusive growth.
- **Migration Patterns:** Internal migration from less developed to more developed regions will continue, driven by economic opportunities and environmental factors. Managing this migration and ensuring the integration of migrants into urban areas will be important.

CONCLUSION

India's changing population dynamics over the next 50 years will present a complex set of challenges. Addressing these challenges will require comprehensive and forward-looking policies that focus on sustainable development, social equity, and economic growth. By effectively managing its demographic transition, India can harness its population's potential to drive progress and improve the quality of life for all its citizens.

SECTION B

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

10x5=50

a. B.K. Roy Burman's concept of Buffer Zone

Approach

- Introduction: Write few points on B.K. Roy Burman's contributions
- Body: add comprehensive analysis about the concept of Buffer Zone given by the B.K. Roy Burman with present relevance and significance.
- Conclusion: add in balanced manner in anthropological context

INTRODUCTION

- B.K. Roy Burman, a renowned Indian anthropologist, introduced the concept of the "Buffer Zone" in the context of tribal development and integration. His idea was to create a transitional area that would serve as a bridge between mainstream society and tribal communities. This zone would help mitigate the impact of rapid modernization and industrialization on tribal populations, preserving their cultural identity while facilitating gradual integration into the broader socio-economic framework.

BODY

Comprehensive Analysis of the Buffer Zone Concept by B.K. Roy Burman

Key Elements of the Buffer Zone Concept

1. **Transitional Area:** The buffer zone acts as a transitional space where tribal communities can interact with mainstream society without being overwhelmed by it. This helps in reducing cultural shock and preserving traditional lifestyles.
2. **Economic Integration:** The buffer zone provides opportunities for economic activities that are compatible with tribal ways of life. This includes sustainable agriculture, handicrafts, and small-scale industries that do not disrupt the ecological balance.
3. **Cultural Preservation:** By maintaining a degree of separation from mainstream society, the buffer zone helps in preserving the cultural heritage, languages, and traditions of tribal communities.
4. **Gradual Integration:** The buffer zone facilitates a gradual and controlled integration of tribal communities into the national economy and society. This approach helps in minimizing the adverse effects of sudden exposure to modernity.

Present Relevance and Significance

1. **Sustainable Development:** In today's context, the buffer zone concept aligns well with the principles of sustainable development. It promotes economic activities that are environmentally sustainable and culturally appropriate.
2. **Biodiversity Conservation:** Buffer zones are crucial in conservation efforts, particularly in protecting biodiversity. They act as protective barriers around core conservation areas, reducing human-wildlife conflicts and preserving ecosystems.
3. **Social Inclusion:** The concept is significant in promoting social inclusion and equity. By providing a space for gradual integration, it ensures that tribal communities are not left behind in the development process.
4. **Policy Implementation:** Modern policies on tribal development and conservation often incorporate the buffer zone concept. It is used in various forms, such as eco-sensitive zones, to balance development and conservation needs.
5. **Cultural Sensitivity:** The buffer zone approach emphasizes the importance of cultural sensitivity in development projects. It advocates for development that respects and preserves the cultural identity of tribal communities.

CONCLUSION

- B.K. Roy Burman's buffer zone concept remains highly relevant today. It offers a balanced approach to development that respects cultural diversity, promotes sustainable economic activities, and supports biodiversity conservation. By integrating these principles into modern policies and practices, we can ensure inclusive and sustainable development for tribal communities.

b. Describe ILO's Convention No. 169 (1989) on Indigenous and Tribal people. Is India a signatory to it?

Approach

- Introduction: Few facts about the convention
- Body: add key features of convention with present relevance and significance with India position with challenges and limitations
- Conclusion: add in present context

INTRODUCTION

The Indigenous and Tribal Peoples Convention, 1989 (No. 169), adopted by the International Labour Organization (ILO), is a key international instrument concerning the rights of indigenous and tribal peoples. It aims to recognize and protect their rights to land, resources, and cultural identity, and to ensure their participation in decisions affecting their lives

BODY

Key Provisions

1. **Self-Determination:** Indigenous and tribal peoples have the right to self-determination within the nation-states they inhabit. This includes the right to maintain and develop their own institutions, cultures, and traditions.
2. **Land Rights:** The convention emphasizes the importance of land to indigenous and tribal peoples, recognizing their rights to the lands they traditionally occupy. It also calls for the protection of their rights to natural resources on these lands.
3. **Participation and Consultation:** Governments are required to consult with indigenous and tribal peoples through appropriate procedures and institutions whenever legislative or administrative measures may affect them. This ensures their active participation in decision-making processes.
4. **Education and Training:** The convention promotes the provision of education and vocational training tailored to the needs and cultures of indigenous and tribal peoples. It also supports the use of indigenous languages in education.
5. **Health and Social Security:** It calls for the improvement of health services and social security measures for indigenous and tribal peoples, ensuring these services are culturally appropriate.

Present Relevance and Significance

ILO Convention No. 169 remains highly relevant today as it provides a comprehensive framework for the protection and promotion of the rights of indigenous and tribal peoples. It has influenced various national and international policies and has been a cornerstone in the development of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

India's Position

India has not ratified ILO Convention No. 169. The country has, however, ratified the earlier ILO Convention No. 107 (1957), which also addresses the rights of indigenous and tribal populations but with a more assimilationist approach. Despite not being a signatory to Convention No. 169, India has various constitutional provisions and laws aimed at protecting the rights of its tribal populations.

c. Agricultural practices of the Apatani

Approach

- Introduction: add brief introductory lines about the Apatani tribe
- Body: add comprehensive analysis about the Agricultural practices of the Apatani with present relevance and significance.
- Conclusion: add its contemporary relevance and significance

INTRODUCTION

The Apatani tribe, residing in the Ziro Valley of **Arunachal Pradesh, India**, is renowned for its unique and sustainable agricultural practices. Their methods are not only ecologically sound but also culturally significant.

BODY

Agricultural Practices of the Apatani

They are famous for Shifting cultivation however famous for unique agricultural practices

Key Agricultural Practices

1. **Wet Rice Cultivation:** The Apatani practice a highly efficient form of wet rice cultivation without the use of animals or machinery. They construct intricate irrigation channels to manage water flow, ensuring optimal conditions for rice growth
2. **Integrated Rice-Fish Farming:** One of the most distinctive features of Apatani agriculture is the integration of rice cultivation with fish farming. This symbiotic system allows for the cultivation of rice and the rearing of fish in the same fields, enhancing productivity and providing a source of protein
3. **Sustainable Social Forestry:** The Apatani also engage in sustainable social forestry, planting and managing forests to meet their needs for timber, fuel, and other forest products. This practice helps in maintaining ecological balance and preventing deforestation
4. **Millet Cultivation:** Alongside rice, the Apatani grow millets, which are hardy and nutritious crops. This diversification helps in ensuring food security and nutritional balance

Present Relevance and Significance

Because of Globalization, they changed their indigenous economic system to modern services sector economic systems but their agriculture practices are relevant today because of

1. **Sustainability:** The Apatani agricultural practices are a model of sustainability. Their methods ensure high productivity while maintaining ecological balance, making them relevant in the context of modern sustainable agriculture.
2. **Climate Resilience:** The integrated rice-fish farming system enhances resilience to climate change by diversifying income sources and reducing the risk of crop failure. This approach is increasingly significant as climate variability impacts agricultural productivity globally.

3. **Cultural Preservation:** These practices are deeply intertwined with the Apatani culture and traditions. Preserving these agricultural methods helps in maintaining their cultural heritage and identity
4. **Biodiversity Conservation:** The Apatani's sustainable forestry and agricultural practices contribute to biodiversity conservation. By maintaining diverse crop species and forest cover, they support a wide range of flora and fauna.
5. **Food Security:** The integration of fish farming with rice cultivation not only increases food production but also enhances nutritional security. This practice can serve as a model for other regions facing food security challenges.

The Apatani agricultural practices offer valuable lessons in sustainable and resilient farming. Their methods, rooted in traditional ecological knowledge, provide insights into how indigenous practices can contribute to modern agricultural challenges.

d. Status of Sixth Schedule Areas

Approach

- Introduction: add the few facts about the Sixth Schedule Areas
- Body: add comprehensive analysis about the role of governor and president in Status of Sixth Schedule Areas with present challenges and limitations
- Conclusion: add its contemporary context

INTRODUCTION

Overview of the Sixth Schedule

The Sixth Schedule of the Indian Constitution pertains to the administration of tribal areas in the northeastern states of Assam, Meghalaya, Tripura, and Mizoram. It aims to protect the rights and cultural identity of indigenous tribal populations by granting them a degree of autonomy through the establishment of Autonomous District Councils (ADCs) and Regional Councils.

BODY

Role of Governor and President in the Status of Sixth Schedule Areas

Role of the Governor

1. **Administrative Authority:** The Governor has significant powers under the Sixth Schedule. They can organize and reorganize autonomous districts, alter their boundaries, and even change their names. This includes the power to create new autonomous regions within these districts if different tribes inhabit them
2. **Legislative Oversight:** The Governor's assent is required for all laws passed by the District and Regional Councils. This ensures that the laws are in line with the broader legal framework of the state and the country.
3. **Judicial Functions:** The Governor can establish Village Councils and District Council Courts to handle disputes among tribal members. These courts have limited jurisdiction and cannot handle severe offenses
4. **Financial Powers:** The Governor oversees the financial management of the ADCs, including the preparation and approval of budgets, and the imposition of taxes and fee.

Role of the President

1. **Oversight and Reporting:** The Governor of each state with Scheduled Areas must annually report to the President on the administration of these areas. This ensures that the central government remains informed about the governance and development in these regions.

2. **Executive Directions:** The President has the authority to issue directives to the state governments regarding the administration of Scheduled Areas. This can include measures to improve governance, protect tribal rights, and ensure the effective implementation of the Sixth Schedule
3. **Amendments and Changes:** The President, in consultation with the Governor, can alter the boundaries of Scheduled Areas, add new areas, or remove existing ones. This flexibility allows for adjustments based on changing circumstances and needs

Present Challenges and Limitations

1. **Administrative Inefficiencies:** The dual authority of the Governor and the District Councils can lead to administrative delays and inefficiencies. The overlapping jurisdictions sometimes result in conflicts and slow decision-making.
2. **Limited Financial Autonomy:** Despite the powers granted, ADCs often face financial constraints. Limited revenue generation capabilities and dependence on state and central grants can hinder their ability to implement development projects effectively.
3. **Cultural and Political Conflicts:** The diverse tribal populations within autonomous districts can lead to internal conflicts. Balancing the interests of different tribes while maintaining harmony is a significant challenge.
4. **Integration with Mainstream Development:** Ensuring that the development in Sixth Schedule areas aligns with national development goals while preserving tribal identity is complex. There is often a tension between modernization and cultural preservation.

CONCLUSION

The roles of the Governor and the President in the administration of Sixth Schedule areas are crucial for maintaining the balance between autonomy and integration. While the framework provides significant powers to protect tribal rights and promote self-governance, challenges such as administrative inefficiencies, financial constraints, and cultural conflicts need to be addressed to ensure effective governance and development.

e. Constitutional Safeguards for Backward Classes

Approach

- Introduction: brief note on the Backward Classes
- Body: add their problems with Constitutional Safeguards for Backward Classes with present challenges and limitations
- Conclusion: add its present status

INTRODUCTION

Backward Classes in India refer to a broad category of socially and educationally disadvantaged groups. These include the Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). These groups have historically faced social discrimination and economic disadvantages, necessitating special measures for their upliftment.

Categories of Backward Classes

1. **Scheduled Castes (SCs):** These are communities that have faced severe social discrimination and untouchability. They are provided with reservations in education, employment, and political representation to improve their socio-economic status
2. **Scheduled Tribes (STs):** These are indigenous communities that live in remote and forested areas. They are provided with special protections and reservations to preserve their cultural identity and improve their living conditions
3. **Other Backward Classes (OBCs):** This category includes communities that are socially and educationally backward but do not fall under SCs or STs. They are also provided with reservations in education and employment to ensure their development

BODY

Constitutional Safeguards for Backward Classes

The Indian Constitution provides several safeguards to protect the rights and interests of socially and educationally backward classes. These provisions aim to promote social justice and equality, ensuring that backward classes have access to opportunities and resources necessary for their development.

Key Constitutional Provisions

1. **Article 15(4):** Allows the state to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes (SCs) and Scheduled Tribes (STs). This includes reservations in educational institutions.
2. **Article 16(4):** Permits the state to make provisions for the reservation of appointments or posts in favour of any backward class of citizens that, in the opinion of the state, is not adequately represented in the services under the state.
3. **Article 46:** Mandates the state to promote the educational and economic interests of SCs, STs, and other weaker sections of society and to protect them from social injustice and all forms of exploitation.
4. **Article 340:** Empowers the President to appoint a commission to investigate the conditions of socially and educationally backward classes and to recommend steps to improve their status.
5. **Article 338B:** Establishes the National Commission for Backward Classes (NCBC) as a constitutional body. The NCBC is tasked with investigating and monitoring all matters relating to the safeguards provided for backward classes under the Constitution.
6. **Article 342A:** Empowers the President to specify the socially and educationally backward classes in various states and union territories, in consultation with the Governor of the concerned state. Any changes to this list require a law enacted by Parliament.

Problems Related to Backward Classes

Despite these constitutional safeguards, backward classes face several challenges:

1. **Economic Disparities:** Many backward classes continue to face significant economic challenges, including poverty and lack of access to quality education and healthcare. This limits their opportunities for upward mobility.
2. **Social Discrimination:** Social discrimination and exclusion persist, particularly in rural areas. This affects the ability of backward classes to fully benefit from constitutional safeguards.
3. **Political Representation:** While there are provisions for political representation, backward classes often face challenges in gaining significant political power and influence.
4. **Implementation Issues:** There are often gaps between policy and practice. The effective implementation of safeguards remains a challenge, leading to inadequate representation and benefits for backward classes.
5. **Awareness and Advocacy:** There is a need for greater awareness and advocacy to ensure that backward classes are informed about their rights and the available safeguards. This can help in better utilization of the provisions.

CONCLUSION

The constitutional safeguards for backward classes are crucial for promoting social justice and equality in India. While significant progress has been made, ongoing efforts are needed to address the challenges and ensure that these provisions effectively benefit the intended groups.

Q6.

- a. **Custodians of natural resources are the tribals, but they are the most deprived. Critically examine how climate change will impact their survival in future. (20)**

Approach

- Introduction: add few introductory lines about the tribals and their critical role in preserving biodiversity and maintaining ecological balance.

- **Body:** add comprehensive analysis about the critical evaluation of given statement as Custodians of natural resources are the tribals, but they are the most deprived and critically examine how climate change will impact their survival in future.
- **Conclusion:** add its present relevance in contemporary society

INTRODUCTION

Tribal communities, often referred to as the custodians of natural resources, play a crucial role in preserving biodiversity and maintaining ecological balance. Despite their significant contributions, they are among the most deprived and vulnerable groups, facing numerous challenges exacerbated by climate change.

BODY

Tribal communities have long been recognized as the custodians of natural resources due to their deep-rooted connection with the environment and their sustainable practices. However, despite their crucial role, they are among the most deprived and marginalized groups. This analysis will delve into the reasons behind this paradox and critically examine how climate change will impact their survival in the future.

Let's critically examine how climate change impacts their survival:

The Role of Tribals as Custodians

Tribal communities possess extensive traditional ecological knowledge that has been passed down through generations. This knowledge encompasses sustainable agricultural practices, forest management, and biodiversity conservation. For example:

- **Agricultural Practices:** Tribals often practice shifting cultivation, which allows the land to regenerate and maintain soil fertility.
- **Forest Management:** They engage in activities like controlled burning and selective logging to maintain forest health.
- **Biodiversity Conservation:** Tribals protect various plant and animal species, understanding their roles in the ecosystem.

Deprivation and Marginalization

Despite their environmental stewardship, tribal communities face significant socio-economic challenges:

1. **Land Dispossession:** Development projects, mining, and deforestation often lead to the displacement of tribal communities from their ancestral lands. This not only disrupts their way of life but also deprives them of their primary source of livelihood.
2. **Economic Marginalization:** Tribals frequently lack access to basic services such as education, healthcare, and employment opportunities. This economic marginalization perpetuates a cycle of poverty.
3. **Political Exclusion:** Tribal communities are often excluded from decision-making processes that affect their lands and resources. This exclusion limits their ability to advocate for their rights and interests.

Impact of Climate Change on Tribal Communities

Climate change poses a severe threat to the survival of tribal communities. The impacts include:

1. **Loss of Livelihoods:** Climate change affects agriculture, fishing, and hunting, which are primary sources of livelihood for many tribal communities. For instance, changing rainfall patterns and prolonged droughts can lead to crop failures and reduced food security.
2. **Displacement:** Rising sea levels, extreme weather events, and changing ecosystems force tribes to relocate from their ancestral lands. This displacement disrupts their social structures and cultural practices.
3. **Health Risks:** Increased temperatures and changing weather patterns lead to health issues such as heat stress, malnutrition, and the spread of vector-borne diseases. Tribals, with limited access to healthcare, are particularly vulnerable.
4. **Cultural Erosion:** The loss of land and natural resources disrupts traditional practices and cultural heritage. For example, the relocation of communities due to flooding or other climate impacts can lead to the loss of sacred sites and traditional knowledge.

Strategies for Mitigation and Adaptation

To ensure the survival of tribal communities in the face of climate change, several strategies can be implemented:

- **Empowering Tribal Sovereignty:** Recognizing and respecting tribal sovereignty in environmental governance can enhance their resilience to climate change. This includes involving tribal communities in decision-making processes and respecting their land rights.
- **Integrating Traditional Knowledge:** Incorporating indigenous knowledge into climate adaptation and mitigation strategies can provide sustainable solutions. For example, traditional water management practices can be integrated into modern water conservation efforts.
- **Providing Resources and Support:** Governments and organizations should provide financial and technical support to tribal communities for climate adaptation projects. This includes funding for sustainable agriculture, renewable energy projects, and disaster preparedness programs.
- **Promoting Education and Awareness:** Enhancing education and awareness about climate change impacts and adaptation strategies within tribal communities can empower them to take proactive measures.

CONCLUSION

Tribal communities are indeed the custodians of natural resources, yet they face significant deprivation and marginalization. Climate change exacerbates these challenges, threatening their livelihoods, health, and cultural heritage. Addressing these issues requires a multifaceted approach that empowers tribal sovereignty, integrates traditional knowledge, and provides necessary resources and support.

b. Elucidate the difference between secularism, religiosity, religious fundamentalism and spiritualism from an anthropological perspective. (15)

Approach

- Introduction: add their significance in few lines
- Body: add comprehensive analysis about the difference between secularism, religiosity, religious fundamentalism and spiritualism from an anthropological perspective
- Conclusion: Add its contemporary context

INTRODUCTION

Understanding Secularism, Religiosity, Religious Fundamentalism, and Spiritualism from an Anthropological Perspective

Secularism

Secularism is the principle of separating religion from civic affairs and government. It advocates for a public sphere where religion does not influence political decisions and policies. From an anthropological perspective, secularism can be seen as a response to the pluralistic nature of modern societies, where multiple religious beliefs coexist. It aims to ensure that no single religion dominates the public sphere, thereby promoting equality and freedom of belief.

- **Example:** In India, secularism is practiced as **"sarva dharma sambhava,"** meaning equal respect for all religions, ensuring that the state does not favour any particular religion.

Religiosity

Religiosity refers to the intensity of religious beliefs and practices in an individual's life. It encompasses various dimensions such as belief in religious doctrines, participation in religious rituals, and the importance of religion in daily life. Anthropologists study religiosity to understand how religious beliefs shape social behaviours, cultural practices, and community structures.

- **Example:** The high level of religiosity in rural Indian communities often manifests in daily rituals, festivals, and community gatherings centered around religious practices.

Religious Fundamentalism

Religious Fundamentalism is characterized by a strict adherence to specific theological doctrines, often in opposition to modernity and secularism. Fundamentalists typically advocate for a return to what they perceive as the original principles of their faith. Anthropologically, religious fundamentalism can be seen as a reaction to social changes and perceived threats to religious identity.

- Example: The rise of Hindu fundamentalism in India, which seeks to promote Hindu values and practices in response to globalization and perceived threats from other religious communities.

Spiritualism

Spiritualism involves a personal quest for meaning and connection with the transcendent, often outside the confines of organized religion. It emphasizes individual experiences of the divine or the sacred. Anthropologists study spiritualism to explore how individuals seek personal fulfilment and understanding of their place in the universe.

- **Example:** The increasing popularity of yoga and meditation practices in urban India as forms of spiritual exploration, often independent of traditional religious frameworks.

Comparative Analysis

- **Secularism vs. Religiosity:** While secularism seeks to keep religion out of public affairs, religiosity focuses on the personal and communal aspects of religious life.
- **Religiosity vs. Religious Fundamentalism:** Religiosity can be moderate or intense, whereas religious fundamentalism is marked by extreme adherence to specific doctrines.
- **Religious Fundamentalism vs. Spiritualism:** Fundamentalism is often rigid and communal, while spiritualism is flexible and individualistic.
- **Secularism vs. Spiritualism:** Secularism is a political and social principle, whereas spiritualism is a personal and often apolitical pursuit of the sacred.

Here's a table summarizing the differences between secularism, religiosity, religious fundamentalism, and spiritualism from an anthropological perspective:

Table

Concept	Definition	Key Characteristics	Anthropological Perspective	Examples
Secularism	Principle of separating religion from civic affairs and government	- Public sphere free from religious influence - Promotes equality and freedom of belief	Seen as a response to pluralistic societies, ensuring no single religion dominates the public sphere	India's "sarva dharma sambhava" (equal respect for all religions)
Religiosity	Intensity of religious beliefs and practices in an individual's life	- Belief in religious doctrines - Participation in rituals - Importance in daily life	Examines how religious beliefs shape social behaviours, cultural practices, and community structures	High level of religiosity in rural Indian communities, manifesting in daily rituals and festivals
Religious Fundamentalism	Strict adherence to specific theological doctrines, often opposing modernity	- Extreme adherence to doctrines - Opposition to modernity and secularism	Viewed as a reaction to social changes and perceived threats to religious identity	Rise of Hindu fundamentalism in India, promoting Hindu values against globalization
Spiritualism	Personal quest for meaning and connection with the transcendent	- Individual experiences of the divine - Often	Explores how individuals seek personal fulfilment and understanding of	Popularity of yoga and meditation in urban India as forms

Concept	Definition	Key Characteristics	Anthropological Perspective	Examples
		outside religion organized	their place in the universe	of spiritual exploration

This table provides a clear comparison of these concepts, highlighting their definitions, key characteristics, anthropological perspectives, and examples.

CONCLUSION

- Understanding these concepts from an anthropological perspective helps us appreciate the diverse ways in which humans relate to the sacred and the secular, and how these relationships shape societies and cultures.

c. Discuss the contribution of P.K. Bhowmick in decriminalising the status of the Lodha tribe. (15)

Approach

- Introduction: Brief note on the contribution of P.K. Bhowmick
- Body: add comprehensive analysis about the contribution of P.K. Bhowmick in decriminalising the status of the Lodha tribe.
- Conclusion: Conclude through his contributions.

INTRODUCTION

Prabodh Kumar Bhowmick was a renowned Indian anthropologist whose work significantly contributed to the decriminalization and upliftment of the Lodha tribe in West Bengal. The Lodha tribe was historically classified as a "criminal tribe" under British colonial rule, a designation that stigmatized and marginalized them for decades.

BODY

Bhowmick's efforts were instrumental in challenging this label and advocating for the rights and rehabilitation of the Lodha community.

Historical Context

The British colonial administration in India categorized certain tribes as "criminal tribes" under the Criminal Tribes Act of 1871. This act labelled entire communities as inherently criminal, leading to widespread discrimination and social ostracism. The Lodha tribe was one such community affected by this legislation.

Bhowmick's Fieldwork and Advocacy

P.K. Bhowmick's engagement with the Lodha tribe began in the mid-20th century. His approach combined rigorous ethnographic research with active social work.

Key aspects of his contribution include:

1. **Ethnographic Research:** Bhowmick conducted extensive fieldwork among the Lodha tribe, documenting their social structures, cultural practices, and the impact of the "criminal tribe" label on their lives. His research provided a detailed understanding of the community, challenging the stereotypes and misconceptions perpetuated by colonial authorities.
2. **Bidisa Project:** Bhowmick established the **Bidisa Project**, an experimental research center aimed at the socio-economic development of the Lodha community. This project served as a "natural laboratory" where he demonstrated that the Lodhas were not inherently criminal but were victims of systemic marginalization.
3. **Advocacy for Decriminalization:** Bhowmick's findings and advocacy played a crucial role in the movement to decriminalize the Lodha tribe. He provided irrefutable evidence that the criminal label was unjust and based on colonial prejudices. His work contributed to the repeal of the Criminal Tribes Act and the subsequent denotification of the Lodha tribe.

4. **Educational and Economic Initiatives:** Through the Bidisa Project and other initiatives, Bhowmick focused on improving the educational and economic conditions of the Lodha community. He emphasized the importance of education, vocational training, and economic self-sufficiency as means to uplift the community.

Impact and Legacy

Bhowmick's efforts had a profound impact on the Lodha tribe and the broader field of anthropology in India. His work not only contributed to the decriminalization of the Lodha tribe but also highlighted the importance of applied anthropology in addressing social injustices. Key outcomes of his work include:

- **Decriminalization:** The Lodha tribe was officially DE notified as a criminal tribe, removing the legal stigma that had long oppressed them.
- **Improved Socio-Economic Conditions:** Bhowmick's initiatives helped improve the socio-economic conditions of the Lodha community, providing them with better opportunities for education and employment.
- **Anthropological Contributions:** Bhowmick's work set a precedent for anthropologists to engage in applied research that directly benefits marginalized communities. His approach demonstrated the potential of anthropology to drive social change.

CONCLUSION

Prabodh Kumar Bhowmick's contributions to the decriminalization and upliftment of the Lodha tribe are a testament to the power of dedicated research and advocacy. His work not only transformed the lives of the Lodha community but also enriched the field of anthropology by emphasizing the importance of applied, socially engaged research.

Q7.

- a. **Critically examine existing paradigms of holistic health for the marginalised sections of society drawing inferences from COVID-19 pandemic. (20)**

Approach

- Introduction: add few introductory lines about the issue in brief
- Body: Critically examine existing paradigms of holistic health for the marginalised sections of society drawing inferences from COVID-19 pandemic.
- Conclusion: add contemporary relevance

INTRODUCTION

The COVID-19 pandemic has exposed and exacerbated existing health inequities, particularly affecting marginalized sections of society. This critical examination will explore the existing paradigms of holistic health for these groups, drawing inferences from the pandemic to highlight gaps and propose improvements.

BODY

Existing Paradigms of Holistic Health

Holistic health paradigms aim to address the physical, mental, social, and environmental determinants of health. Key paradigms include:

1. **Social Determinants of Health (SDH) Approach:** This paradigm focuses on the conditions in which people are born, grow, live, work, and age. It emphasizes the role of socio-economic factors, such as income, education, and employment, in determining health outcomes.
2. **One Health Approach:** This holistic paradigm recognizes the interconnectedness of human, animal, and environmental health. It advocates for integrated efforts across multiple sectors to achieve optimal health outcomes.
3. **Intersectionality Approach:** This paradigm considers how various social identities (e.g., race, gender, class) intersect to influence health outcomes. It aims to address the compounded disadvantages faced by marginalized groups.

Impact of COVID-19 on Marginalized Groups

The COVID-19 pandemic has highlighted several critical issues within these paradigms:

1. **Exacerbation of Health Inequities:** Marginalized groups, including low-income communities, racial minorities, and migrant workers, experienced higher rates of infection and mortality. Pre-existing conditions such as poor housing, limited access to healthcare, and precarious employment contributed to their vulnerability.
2. **Access to Healthcare:** The pandemic strained healthcare systems, making it even more difficult for marginalized groups to access necessary services. This was particularly evident in rural and underserved urban areas.
3. **Mental Health:** The pandemic's social and economic disruptions significantly impacted mental health, with marginalized groups facing higher levels of stress, anxiety, and depression due to job losses, isolation, and inadequate support systems.
4. **Economic and Social Support:** Lockdowns and economic downturns disproportionately affected marginalized communities, exacerbating poverty and food insecurity. The lack of robust social safety nets further deepened their plight.

Lessons and Recommendations

Drawing inferences from the pandemic, several lessons and recommendations emerge for improving holistic health paradigms for marginalized sections:

1. **Strengthening Healthcare Systems:** There is a need to build resilient healthcare systems that can provide equitable access to all, especially during crises. This includes expanding healthcare infrastructure in underserved areas and ensuring affordable healthcare for all.
2. **Integrating Social Determinants of Health:** Policies should address the broader social determinants of health, such as housing, education, and employment, to reduce health disparities. This requires a multi-sectoral approach involving collaboration between health, social, and economic sectors.
3. **Enhancing Mental Health Services:** Mental health services should be integrated into primary healthcare and made accessible to marginalized groups. Community-based mental health programs can provide crucial support during and after crises.
4. **Adopting the One Health Approach:** Recognizing the interconnectedness of human, animal, and environmental health can help prevent future pandemics. This approach requires coordinated efforts across sectors to address environmental degradation, zoonotic diseases, and climate change.
5. **Implementing Intersectional Policies:** Policies should consider the intersecting identities and compounded disadvantages faced by marginalized groups. This involves targeted interventions that address the specific needs of these communities.
6. **Strengthening Social Safety Nets:** Robust social safety nets, including unemployment benefits, food assistance, and housing support, are essential to protect marginalized groups during economic downturns and public health emergencies.

CONCLUSION

The COVID-19 pandemic has underscored the urgent need to re-evaluate and strengthen holistic health paradigms for marginalized sections of society. By addressing the social determinants of health, integrating mental health services, adopting the One Health approach, and implementing intersectional policies, we can build more resilient and equitable health systems that better serve all communities.

b. Discuss the theories on origin of caste system and its criticism in India. Differentiate between caste, class and race. (15)

Approach

- Introduction: Contextual introduction about the caste system in India
- Body: Comprehensive analysis of Theories of origin of caste system in India with critically evaluation. And differentiate between caste, class and race.
- Conclusion: Add its contemporary relevance and significance

INTRODUCTION

- The caste system is a complex and ancient form of social stratification that divides people into hereditary groups based on their occupation, status, and ritual purity. The caste system has been prevalent in India for thousands of years and has influenced various aspects of its culture, politics, economy, and religion. However, the exact origin and evolution of the caste system is not clear and has been a subject of debate among scholars and historians. Various theories have been proposed to explain its development, each with its own merits and limitations.

BODY

Theories of Origin of the Caste System in India

1. Brahmanical theory

Brahmanical theory is proposed by abbe dubois in his book, "a description of people of India", according to him caste system is because of Brahmanical domination by putting forth the concepts like occupational purity and ritual superiority.

Critics

M.n srinivas criticized this model-Political clout cannot be the sole factor to give superiority and dominance to a caste group.

Racial theory:

Racial theory is proposed by risley, ghuriye, majumdar and westermarck. According to them, the caste is the result of clash of civilization i.e., whenever two distinct racial stocks come into contact intermittent like caste originates. Risley had put forth various processes of origin and development of new caste: Migration to new areas, Change in customs (habits), Emergence of new cults

Critics

Hutton criticized the theory based on his studies in Latin America, the places where distinct racial stocks have been coexisting without the emergence of caste.

Then he told, anuloma and pratiloma marriages may be the reason for emergence of new castes but they may not be the sole reason.

Occupational theory

Proposed by nesfield in his book "Brief view of caste system of northwest province and oudh"

According to him, the hereditary occupation led to the establishment of guilds. Over the period, the practice of endogamy might have given rise to formation of caste.

Critics

D.N. Majumdar accepted occupational origin of caste partially where as senart said, it is the caste first and occupation later and not always the other way.

He studied in north west Russia and observed that, groups were first established in north west Russia as a ritual of purity and later picked up specific occupation.

Kelkar's theory of origin of caste:

Kelkar's theory of origin of caste is explained in his book, "ORIGIN OF CASTE". According to him tracing back the origin of caste to a particular date line is impossible.

Caste similar to any social institution cannot be defined and cannot find the original reasons for its origin.

Hence gave characteristic features:

Accordingly enumerated the list of characteristics:

Commensality restrictions, Hereditary occupation.

Endogamy, Purity and pollution concept.

Critics

- Kelkar's view of caste system is as similar as ghuriye.
- Guha, depending upon the psychological explanations of endogamy is not possible to explain the origin of caste.
- This also raised the question whether caste first or endogamy first.

Present Relevance and Significance

1. Persistence of Caste-based Discrimination

- Despite legal abolishment, caste-based discrimination and untouchability still persist in many parts of India.
- Socio-economic disparities continue to align closely with caste lines, affecting access to education, employment, and social mobility.

2. Affirmative Action Policies

- Policies like reservation in education and employment aim to address historical injustices and provide opportunities for lower-caste groups.
- These policies remain contentious and have sparked debates about meritocracy, reverse discrimination, and the efficiency of caste as a basis for affirmative action.

3. Political Mobilization

- Caste identities have been instrumental in Indian politics, with various political parties mobilizing caste-based vote banks.
- This has led to both the empowerment of marginalized communities and the perpetuation of caste-based politics.

4. Urbanization and Modernization

- Urbanization and economic modernization have led to some degree of caste dilution, especially in metropolitan areas.
- However, caste consciousness and endogamy (marrying within the same caste) remain prevalent even among urban and educated populations.

5. Cultural Resilience

- Caste continues to influence social interactions, rituals, and community organizations.
- The resilience of caste as a cultural institution underscores the complexity of eradicating deeply rooted social hierarchies.

Differentiating Caste, Class, and Race

Table

Concept	Definition	Characteristics	Examples
Caste	A hereditary social stratification system primarily found in India,	- Rigid and hereditary - Determines social status and occupation - Enforced	The Indian caste system with Brahmins, Kshatriyas, Vaishyas, and Shudras

Concept	Definition	Characteristics	Examples
	based on birth and occupation.	through social and religious norms	
Class	A system of social stratification based on economic status, education, and occupation.	- More fluid than caste - Based on wealth, education, and power - Allows for social mobility	The class system in industrialized countries, where individuals can move between classes based on their achievements
Race	A classification of people based on physical characteristics, ancestry, or genetics.	- Based on physical traits like skin colour - Often used to justify social hierarchies - Can be fluid and influenced by migration and intermarriage	Racial categories such as Caucasian, African, Asian

Understanding these distinctions helps in analysing how different forms of social stratification impact individuals and societies.

CONCLUSION

- The caste system's origins are multifaceted, involving religious, historical, evolutionary, and economic dimensions. Its persistence and relevance in contemporary India highlight the ongoing struggle between tradition and modernity. Addressing the caste issue requires a nuanced understanding of its historical roots and a committed effort towards social justice and equality.

c. Elucidate the resurgence of ethno-nationalism from an anthropological lens. (15)

Approach

- Introduction: add few points regarding the ethno-nationalism
- Body: Elucidate the resurgence of ethno-nationalism from an anthropological lens with how to address the issues with challenges and limitations
- Conclusion: add its contemporary relevance

INTRODUCTION

Ethno-nationalism, or ethno-nationalism, refers to a form of nationalism where the nation is defined in terms of ethnicity. This resurgence has been observed globally, particularly since the end of the Cold War.

BODY

From an anthropological perspective, this phenomenon can be understood through various lenses, including historical, social, and political contexts.

Historical Context

Historically, ethno-nationalism has roots in the formation of nation-states and the colonial era. The drawing of arbitrary borders by colonial powers often grouped diverse ethnic communities together, leading to tensions and conflicts. Post-colonial states have struggled with these legacies, and the resurgence of ethno-nationalism can be seen as a reaction to these historical injustices.

Social and Cultural Factors

- Identity and Belonging:** Ethno-nationalism often arise from a desire for a distinct identity and a sense of belonging. Anthropologists study how ethnic groups construct and maintain their identities through language, religion, and cultural practices.

2. **Cultural Revival:** The resurgence of ethno-nationalism can also be linked to cultural revival movements. These movements seek to preserve and promote traditional cultures in the face of globalization and cultural homogenization

Political and Economic Factors

1. **Political Mobilization:** Ethno-nationalism is often used as a tool for political mobilization. Leaders may exploit ethnic identities to gain support and consolidate power. This can lead to the politicization of ethnic differences and the creation of exclusionary policies
2. **Economic Disparities:** Economic inequalities between different ethnic groups can fuel ethno-nationalist sentiments. Marginalized groups may turn to ethno-nationalism as a means of asserting their rights and seeking redress for economic grievances

Globalization and Modernity

1. **Reaction to Globalization:** The rapid pace of globalization has led to fears of cultural erosion and loss of identity. Ethno-nationalism can be seen as a reaction against the perceived threats of globalization, as communities seek to protect their unique cultural heritage
2. **Modernity and Displacement:** Modernization and urbanization have displaced many traditional communities, leading to a sense of alienation and loss. Ethno-nationalism provides a framework for these communities to reclaim their identity and assert their place in the modern world

Case Studies

1. **Eastern Europe:** The breakup of the Soviet Union and Yugoslavia led to the resurgence of ethno-nationalism in Eastern Europe. Ethnic groups sought to establish their own nation-states, leading to conflicts and the redrawing of borders.
2. **India:** In India, ethno-nationalism has manifested in various forms, including the rise of Hindu nationalism. This movement seeks to promote Hindu cultural and religious values, often at the expense of minority communities.

Criticism and Challenges

1. **Exclusion and Discrimination:** Ethno-nationalism often leads to the exclusion and discrimination of minority groups. This can result in social fragmentation and conflict.
2. **Undermining Democracy:** The rise of ethno-nationalism can undermine democratic principles by promoting majoritarianism and eroding the rights of minorities.
3. **Global Peace and Stability:** Ethno-nationalist movements can destabilize regions and lead to conflicts, posing challenges to global peace and stability

M.N Srinivas gave following suggestions to tackle ethno-nationalism:

Creation of natural region based on scientific criteria

Regionalism should not be seen merely as law and order problem it is a multidimensional issue and should be tackled with sympathy and care

Local should be given preference in certain categories of jobs

There is a need for balanced regional development

CONCLUSION

The resurgence of ethno-nationalism is a complex phenomenon influenced by historical, social, political, and economic factors. From an anthropological perspective, it reflects the ongoing struggles for identity, belonging, and power in a rapidly changing world. Addressing the challenges posed by ethno-nationalism requires a nuanced understanding of these underlying factors and a commitment to promoting inclusive and equitable societies.

Q8.

- a. Describe the important Palaeolithic sites from South India with suitable examples. What is the significance of South Indian Palaeolithic cultures? (20)

Approach

- Introduction: Brief note on the Palaeolithic cultures in India

- **Body:** Describe the important Palaeolithic sites from South India with suitable examples. And add the significance of South Indian Palaeolithic cultures.
- **Conclusion:** add its contemporary relevance

INTRODUCTION

- The Palaeolithic Age, also known as the Old Stone Age, is the earliest period of human history, spanning from approximately 2 million years ago to around 10,000 BCE. This period is characterized by the use of simple stone tools and a hunter-gatherer lifestyle. In India, the Palaeolithic Age is divided into three phases: Lower, Middle, and Upper Palaeolithic.

BODY

Lower Palaeolithic (2 million - 100,000 BCE)

- **Key Sites:** Attirampakkam (Tamil Nadu), Isampur (Karnataka), and the Soan Valley (now in Pakistan).
- **Tools:** Acheulian hand axes, cleavers, and choppers made from quartzite and other hard stones.
- **Significance:** Represents the earliest evidence of human activity in India, with tools indicating a basic understanding of tool-making and usage.

Middle Palaeolithic (100,000 - 40,000 BCE)

- **Key Sites:** Bhimbetka (Madhya Pradesh), Kurnool Caves (Andhra Pradesh).
- **Tools:** Flake tools, scrapers, and points made using the Levallois technique.
- **Significance:** Shows advancements in tool technology and the emergence of more specialized tools for hunting and processing animal hides.

Upper Palaeolithic (40,000 - 10,000 BCE)

- **Key Sites:** Patne (Maharashtra), Belan Valley (Uttar Pradesh).
- **Tools:** Blade tools, burins, and microliths made from fine-grained stones like chert and flint.
- **Significance:** Marks the development of more sophisticated tools and the beginning of artistic expression, as evidenced by cave paintings and carvings

Important Palaeolithic Sites in South India

1. Attirampakkam, Tamil Nadu

Attirampakkam is one of the most significant Lower Palaeolithic sites in India. Discovered by Robert Bruce Foote in 1863, it has yielded numerous Acheulian tools, including hand axes and cleavers. Recent excavations have provided evidence of human occupation dating back to around 1.5 million years ago.

2. Kurnool Caves, Andhra Pradesh

The Kurnool Caves are notable for their Middle and Upper Palaeolithic artifacts. Tools such as scrapers, blades, and burins have been found here. The site also contains evidence of prehistoric human habitation, including hearths and animal bones.

3. Hunsgi and Baichbal Valleys, Karnataka

These valleys are rich in Lower Palaeolithic sites. The Hunsgi Valley, in particular, has yielded a large number of Acheulian tools. The tools found here include hand axes, cleavers, and choppers, indicating a well-developed stone tool technology.

4. Isampur, Karnataka

Isampur is another significant Lower Palaeolithic site. It is known for its well-preserved Acheulian tools and has provided valuable insights into the technological advancements of early humans in South India.

5. Nagarjuna Konda, Andhra Pradesh

Nagarjuna Konda is an important site for both Lower and Middle Palaeolithic periods. It has yielded a variety of stone tools, including hand axes and scrapers. The site also provides evidence of early human adaptation to different environmental conditions.

Significance of South Indian Palaeolithic Cultures

1. Technological Advancements

The Palaeolithic sites in South India provide crucial evidence of the technological advancements made by early humans. The variety and sophistication of tools found at these sites indicate a high level of skill and innovation in stone tool production.

2. Human Evolution

These sites offer valuable insights into the evolution of early humans in the Indian subcontinent. The discovery of Acheulian tools and other artifacts helps trace the development of human cognitive and motor skills over time.

3. Adaptation to Environment

The Palaeolithic cultures of South India demonstrate how early humans adapted to diverse environmental conditions. The presence of tools and evidence of habitation in different ecological zones, such as river valleys and caves, highlights their ability to exploit various resources for survival.

4. Cultural Continuity

The continuity of tool types and techniques across different Palaeolithic periods suggests a long-term cultural tradition in South India. This continuity provides a framework for understanding the cultural and social dynamics of prehistoric communities.

5. Archaeological Research

The study of South Indian Palaeolithic sites has significantly contributed to the field of archaeology. These sites have provided a wealth of data for researchers, helping to refine theories about human prehistory and the spread of early human populations.

b. Distinguish a Theocratic State" from a secular, liberal, democratic state. Illustrate your answer with examples from tribal and contemporary societies. (15)

Approach

- Introduction: Explain what Theocratic State is
- Body: Write in detail about the Distinguish a Theocratic State" from a secular, liberal, democratic state. Illustrate your answer with examples from tribal and contemporary societies.
- Conclusion: add contemporary relevance and significance.

INTRODUCTION

Theocratic State

A theocratic state is a form of government where religious leaders control the state, and religious law is used as the basis for governance. Ex: Iran

Here are some key characteristics:

1. **Divine Authority:** The ultimate authority in a theocratic state is considered to be divine. Religious leaders, who are seen as representatives of this divine authority, hold significant power.
2. **Religious Law:** Laws and policies are derived from religious texts and doctrines. The legal system is heavily influenced by religious principles.
3. **Limited Religious Freedom:** Typically, there is little to no separation between religion and state, and religious freedom is often restricted. Citizens are usually required to follow the state religion.
4. **Examples:**
 - **Iran:** The Islamic Republic of Iran is a prominent example of a theocratic state where the Supreme Leader, a religious figure, holds significant power, and the laws are based on Islamic Sharia.
 - **Saudi Arabia:** Governed by a monarchy that derives its legitimacy from Islamic law, Saudi Arabia enforces strict religious observance and moral codes.

BODY

Certainly! Let's delve into the distinctions between a theocratic state and a secular, liberal, democratic state, and illustrate these differences with examples from both tribal and contemporary societies.

Secular, Liberal, Democratic State

A secular, liberal, democratic state, on the other hand, separates religion from the state and ensures that all citizens have equal rights regardless of their religious beliefs. Key characteristics include:

1. **Separation of Church and State:** There is a clear distinction between religious institutions and government. Laws are made based on democratic principles rather than religious doctrines.
2. **Individual Rights and Freedoms:** Citizens enjoy a high degree of personal freedoms, including freedom of religion, speech, and assembly. The state protects these rights.
3. **Democratic Governance:** Leaders are elected through free and fair elections, and the government is accountable to the people.
4. **Examples:**
 - o **India:** Despite its diverse religious landscape, India is a secular state where the constitution guarantees freedom of religion and the government operates independently of religious institutions.
 - o **United States:** The U.S. is a liberal democracy with a strong emphasis on the separation of church and state, ensuring that religious beliefs do not influence government policies.

Illustrations from Tribal and Contemporary Societies

Tribal Societies

- **Theocratic Elements:** In some tribal societies, religious leaders or shamans hold significant power and influence over the community. For example, among the Maasai of East Africa, spiritual leaders known as "Laibon" play a crucial role in guiding the community based on traditional beliefs and rituals.
- **Secular Elements:** Other tribes may have a more secular approach to governance. For instance, the Iroquois Confederacy in North America had a sophisticated system of governance that included democratic principles and a separation of spiritual and political leadership.

Contemporary Societies

- **Theocratic State:** As mentioned, Iran and Saudi Arabia are contemporary examples where religious leaders wield significant political power, and laws are based on religious doctrines.
- **Secular, Liberal, Democratic State:** Countries like India and the United States exemplify secular, liberal democracies where the government is separate from religious institutions, and citizens enjoy a wide range of personal freedoms.

CONCLUSION

Theocratic states and secular, liberal, democratic states represent two fundamentally different approaches to governance. The former integrates religious authority into the political system, often at the expense of individual freedoms, while the latter ensures a separation of religion and state, promoting individual rights and democratic principles. Understanding these distinctions helps us appreciate the diverse ways in which societies organize themselves and the impact of these systems on their citizens.

c. Discuss the economic, social and developmental impacts on tribal communities with special reference to mining. (15)

Approach

- **Introduction:** Add few introductory lines
- **Body:** add comprehensive analysis about the economic, social and developmental impacts on tribal communities with special reference to mining.
- **Conclusion:** add its contemporary status

INTRODUCTION

Mining activities have profound economic, social, and developmental impacts on tribal communities.

Let's explore these impacts in detail:

Economic Impacts

1. **Employment Opportunities:** Mining can create job opportunities for local communities, including tribal populations. However, these jobs are often low-paying and temporary.
2. **Economic Displacement:** Traditional livelihoods such as agriculture, hunting, and gathering are disrupted. This displacement can lead to economic instability and increased poverty among tribal communities.
3. **Revenue Generation:** While mining can generate significant revenue for the state and private companies, the benefits often do not trickle down to the local tribal populations.

Social Impacts

1. **Displacement and Resettlement:** Mining projects often lead to the displacement of tribal communities from their ancestral lands. This displacement disrupts social structures and cultural practices.
2. **Health Issues:** Mining activities can lead to environmental pollution, causing health problems such as respiratory issues, waterborne diseases, and other chronic conditions.
3. **Cultural Erosion:** The influx of non-tribal populations and the disruption of traditional lands can lead to the erosion of cultural practices, languages, and identities.

Developmental Impacts

1. **Infrastructure Development:** Mining can lead to the development of infrastructure such as roads, schools, and hospitals. However, these developments often prioritize the needs of the mining companies rather than the local communities.
2. **Environmental Degradation:** Mining activities can cause significant environmental damage, including deforestation, soil erosion, and water contamination. This degradation affects the sustainability of local ecosystems and the livelihoods of tribal communities.
3. **Social Conflicts:** The presence of mining companies can lead to conflicts over land rights and resource use. These conflicts can exacerbate social tensions and lead to violence.

Case Studies

India

In India, tribal communities in states like Jharkhand, Odisha, and Chhattisgarh have been significantly affected by mining activities. The displacement of these communities has led to loss of livelihoods, cultural disintegration, and increased poverty.

Ex: Maler tribe of Raj mahal hills, Dongria kondh tribe of Niyam giri hills.

Australia

Indigenous communities in Australia have faced similar challenges. Mining on traditional lands has disrupted their connection to the land, leading to social and ecological impacts. The destruction of natural habitats and the loss of ecosystem services have further compounded these issues.

CONCLUSION

While mining can bring economic benefits and development opportunities, the negative impacts on tribal communities are profound and multifaceted. Addressing these impacts requires a holistic approach that includes fair compensation, sustainable development practices, and the protection of cultural and environmental rights.