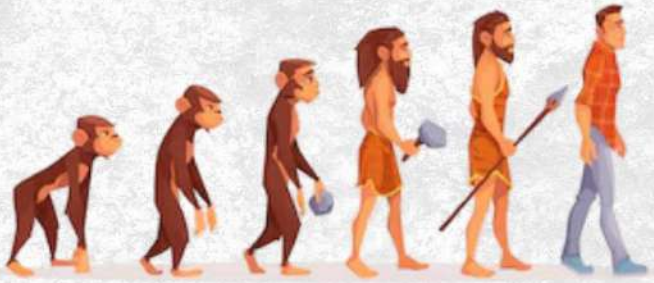
VISHNU IAS

MODERN GURUKUL FOR CIVIL SERVICES

TGPSC G 1 | UPSC - CSE | APPSC G 1

2024



MAINS ANTHROPOLOGY PAPER 2 REFLECTIONS

MAINS 2024 - REFLECTIONS FROM VISHNU SIR NOTES & CLASSES

VISHNU VARDHAN SIR

ANTHROPOLOGY EXPERT
14+ YEARS OF EXPERIENCE

www.vishnuias.com 9000350939

SECTION A

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

a. **Digitisation of rural economy**

333-question and answer program

1. Write a note on how globalization impacted the rural economy with challenges and limitations?

Impact on Rural Economy

1. Economic Growth and Diversification:
   - **Market Access**: Globalization has opened up new markets for rural products, allowing farmers and artisans to sell their goods internationally.
   - **Investment:** Increased foreign direct investment (FDI) in rural areas has led to the development of infrastructure, such as roads, electricity, and irrigation.
   - **Employment Opportunities**: The establishment of multinational companies in rural areas has created new job opportunities, reducing unemployment.
2. **Technological Advancements:**
   - Agricultural Innovations: Access to modern agricultural technologies and practices has improved productivity and efficiency.
   - Information and Communication Technology (ICT): Enhanced connectivity through mobile phones and the internet has facilitated better access to information and services.
3. **Improved Living Standards:**
   - Healthcare and Education: Globalization has led to better healthcare facilities and educational opportunities in rural areas.
   - Consumer Goods: Rural populations now have access to a wider range of consumer goods and services.

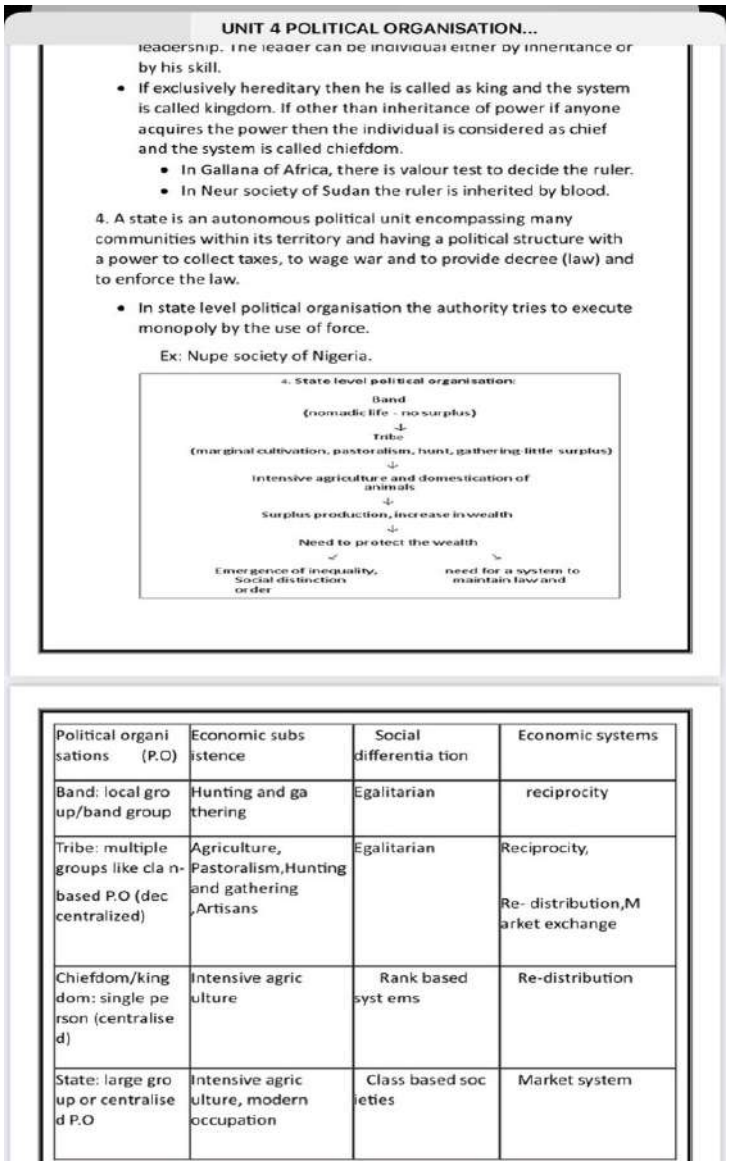
Challenges and Limitations

1. **Economic Disparities:**
   - Inequality: The benefits of globalization are not evenly distributed, leading to increased economic disparities between urban and rural areas.
   - Exploitation: Rural labour is often exploited due to the demand for cheap labour by multinational companies.
2. **Cultural Erosion:**
   - Loss of Traditions: Exposure to global cultures has led to the erosion of traditional practices and values in rural communities.
   - Homogenization: The influx of global cultural products can lead to the homogenization of local cultures.
3. **Environmental Degradation:**
   - Resource Depletion: Intensive farming practices and industrial activities have led to the depletion of natural resources.

b. Origin of State Societies

Test series -12

1. Elaborate the Evolution of the State in various stages with present relevance



UNIT 4 POLITICAL ORGANISATION...

leadership. The leader can be individual either by inheritance or by his skill.

- If exclusively hereditary then he is called as king and the system is called kingdom. If other than inheritance of power if anyone acquires the power then the individual is considered as chief and the system is called chiefdom.
  - In Gallana of Africa, there is valour test to decide the ruler.
  - In Neur society of Sudan the ruler is inherited by blood.

4. A state is an autonomous political unit encompassing many communities within its territory and having a political structure with a power to collect taxes, to wage war and to provide decree (law) and to enforce the law.

- In state level political organisation the authority tries to execute monopoly by the use of force.

Ex: Nupe society of Nigeria.

Political organisations (P.O)	Economic subsistence	Social differentiation	Economic systems
Band: local group/band group	Hunting and gathering	Egalitarian	reciprocity
Tribe: multiple groups like clan-based P.O (decentralized)	Agriculture, Pastoralism,Hunting and gathering ,Artisans	Egalitarian	Reciprocity, Re- distribution,Market exchange
Chiefdom/kingdom: single person (centralised)	Intensive agriculture	Rank based systems	Re-distribution
State: large group or centralised P.O	Intensive agriculture, modern occupation	Class based societies	Market system

c. Syro-Malabar Christians

- Current Affairs related question

d. Artisan tribes of Jharkhand

Test series-14

1. Write the significance about arts and crafts producing communities in India with present relevance and significance?

Significance of Arts and Crafts Producing Communities in India

Here's a detailed note on their significance and contemporary relevance:

Historical and Cultural Significance

1. **Preservation of Heritage:**
   - Traditional Skills: Arts and crafts communities in India, such as the weavers of Varanasi, the potters of Khurja, and the artisans of Kutch, preserve centuries-old techniques and skills passed down through generations.
   - Cultural Identity: These crafts are integral to the cultural identity of various regions, reflecting local traditions, beliefs, and aesthetics. For example, Madhubani paintings from Bihar and Pattachitra from Odisha are not just art forms but also narrate mythological and historical stories.
2. **Diverse Art Forms:**
   - Regional Variations: India boasts over 3,000 unique arts and crafts, each with its regional variations and specialties. This diversity includes textiles like Banarasi silk, Phulkari embroidery, and Pashmina shawls, as well as crafts like Dhokra metal casting and Blue Pottery.
   - Syncretic Culture: The arts and crafts reflect India's syncretic culture, influenced by various religions and communities, including Hinduism, Islam, Buddhism, and tribal traditions.

Economic Significance

1. **Employment and Livelihood:**
   - Large Workforce: The handicrafts sector is one of the largest employers in India, providing livelihoods to millions of artisans and their families. This sector is particularly crucial in rural and semi-urban areas.
   - Women Empowerment: Many crafts communities involve a significant number of women, contributing to their economic empowerment and social status.
2. **Contribution to GDP:**
   - Export Market: Indian handicrafts have a strong presence in the global market, contributing significantly to the country's export earnings. Products like carpets, textiles, and jewellery are highly sought after internationally.
   - Sustainable Livelihoods: The sector promotes sustainable livelihoods by utilizing locally available materials and traditional methods, which are often environmentally friendly.

Contemporary Relevance

1. **Adaptation and Innovation:**
   - **Modern Designs:** Artisans are increasingly incorporating modern designs and techniques to cater to contemporary tastes and markets. This fusion of traditional and modern elements helps keep the crafts relevant and appealing.
   - **E-commerce Platforms:** The rise of e-commerce platforms has provided artisans with new avenues to reach global customers, enhancing their market access and profitability.
2. **Cultural Tourism:**
   - Attracting Tourists: Arts and crafts are a major attraction for cultural tourism in India. Craft fairs, exhibitions, and heritage tours draw tourists, providing artisans with additional income and promoting cultural exchange.
   - Government Initiatives: Various government initiatives, such as the "Make in India" campaign and the establishment of craft villages, aim to support and promote the handicrafts sector.
3. **Sustainability and Eco-Friendliness:**
   - Eco-Friendly Practices: Many traditional crafts use sustainable practices and natural materials, aligning with the growing global emphasis on sustainability and eco-friendliness.
   - Revival of Endangered Crafts: Efforts ayre being made to revive endangered crafts through training programs, financial support, and market linkages, ensuring their survival for future generations.

e. Causes of stunting and wasting among tribal children

Test series – 6

1. How land displacement leads to poor health and nutrition problems among the tribal women?

BODY

- Tribal displacement problems related to development-related projects are the issues and challenges faced by the tribal communities who are forced to leave their ancestral lands, resources, and cultures due to the implementation of large-scale infrastructure and industrial projects by the government or private sectors. These projects include dams, mines, industries, roads, railways, airports, power plants, etc. that are aimed at promoting economic growth and development, but often at the cost of the rights and interests of the tribal people

Let's explore its meaning and implications:

- **Significance of Land for Tribes**:
  - For many tribal communities, land is more than an economic resource; it is a locus of identity, culture, and spirituality.
  - Their traditions, sacred sites, and social structures are deeply rooted in the soil.
- **Causes of Displacement**:
  - **Development Projects**: Infrastructure, mining, dams, and industrial projects often lead to land acquisition and displacement.
  - **Government Policies**: Land acquisition bills and acts authorize the government to take over land for public purposes.

- **Social Changes**: Displacement disrupts tribal life, affecting livelihoods, mental well-being, and access to resources.

- **Impact on Tribal People**:
  - **Cultural Disruption**: Loss of ancestral lands alters every aspect of tribal social structure and traditions.
  - **Economic Challenges**: Job loss, insecurity, and poverty result from displacement.
  - **Health and Nutrition**: Poor living conditions, inadequate food, and health issues affect tribal well-being.

Some of the problems of tribal displacement are:

- **Loss of livelihood**: Tribal people depend on their lands, forests, rivers, and other natural resources for their subsistence, income, and identity. Displacement deprives them of their sources of livelihood and forces them to migrate to unfamiliar and hostile environments, where they face poverty, unemployment, and exploitation
- **Loss of culture**: Tribal people have their own distinctive languages, religions, customs, traditions, and values that are closely linked to their lands and environments. Displacement disrupts their cultural continuity and identity and exposes them to assimilation, discrimination, and marginalization by the dominant or mainstream society
- **Loss of rights**: Tribal people have legal and constitutional rights to their lands, resources, and knowledge, as well as to their participation and representation in the decision-making and management of their affairs. Displacement violates these rights and deprives them of their voice and agency in the development process
- **Loss of health**: Tribal people have their own systems of health care and medicine that are based on their indigenous knowledge and practices. Displacement affects their physical and mental health and exposes them to diseases, malnutrition, and stress

Land displacement significantly impacts the health and nutrition of tribal women. Let's explore how:

1. **Loss of Ancestral Lands**:
   - When tribal communities are displaced from their traditional lands due to development projects (such as mining or dam construction), they lose access to natural resources.
   - These resources, including forests, rivers, and agricultural land, provide food, medicinal plants, and livelihood opportunities.
   - Displacement disrupts their connection to these resources, affecting their overall well-being.
2. **Nutritional Challenges**:
   - Displaced tribal women often face food insecurity. Their traditional diets, rich in locally available foods, are replaced by less nutritious alternatives.
   - Lack of access to diverse foods leads to deficiencies in essential nutrients (such as vitamins, minerals, and proteins).
   - Malnutrition affects physical health, weakens immune systems, and increases vulnerability to diseases.

3. **Healthcare Disparities**:
    - Displaced communities may relocate to areas with inadequate healthcare infrastructure.
    - Tribal women, already marginalized, struggle to access quality healthcare services.
    - Poor health exacerbates nutritional deficiencies and affects their ability to work and care for their families.
4. **Psychosocial Stress**:
    - Displacement causes stress, anxiety, and trauma. Loss of familiar surroundings, social networks, and cultural practices impacts mental health.
    - Stress can lead to poor eating habits, affecting nutrition.
5. **Disruption of Livelihoods**:
    - Traditional livelihoods (such as agriculture, fishing, or forest-based activities) are disrupted by displacement.
    - Loss of income affects purchasing power, limiting access to nutritious food.
    - Women may engage in low-paying, exploitative labour to survive, further compromising health.
6. **Gendered Impact**:
    - Tribal women often bear the brunt of displacement. They face gender-specific challenges:
        - Increased caregiving responsibilities due to disrupted family structures.
        - Limited decision-making power in relocation processes.
        - Vulnerability to violence and exploitation.

VISHNU IAS

Some of the solutions to tribal displacement are:

- **Prevention**: The best solution to tribal displacement is to prevent it from happening in the first place, by respecting the rights and interests of the tribal people and ensuring their free, prior, and informed consent before initiating any development project that affects them
- **Compensation:** If displacement is unavoidable, the tribal people should be adequately compensated for their losses and damages, in terms of land, money, or other assets, that are fair, timely, and transparent
- **Rehabilitation:** The tribal people should be properly rehabilitated and resettled in suitable locations that are comparable or better than their original habitats, and that provide them with adequate facilities and services, such as housing, education, health, and employment
- **Development:** The tribal people should be involved and benefited in the development process, by ensuring their access and control over their lands, resources, and knowledge, as well as their participation and representation in the governance and planning of their affairs

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). Recent Welfare Measures for Particularly Vulnerable Tribal Groups (PVTGs) (20)**

Test series -12

1. **Write a Note on PTGs (Primitive Tribal Groups) and Their Distribution**

333-question and answer program

1. Write a Note on PTGs (Primitive Tribal Groups) and Their Distribution and Special Programs for Their Development.

INTRODUCTION

- Primitive Tribal Groups (PTGs), now referred to as Particularly Vulnerable Tribal Groups (PVTGs), are a subset of Scheduled Tribes identified by the Government of India in 1975. These communities are characterized by declining or stagnant populations, extremely low literacy rates, pre-agricultural levels of technology, and economic backwardness. The Indian government has recognized 75 such groups across the country that require targeted interventions due to their vulnerability.

BODY

Distribution of PVTGs

- Geographical Spread: PVTGs are found in 18 states and one Union Territory (Andaman and Nicobar Islands).
- Number of PVTGs: 75 groups have been classified as PVTGs across India.
- Examples of PVTGs:
- Odisha: With the highest concentration, the state has 13 PVTGs including the Bonda, Didayi, and Juang tribes.
- Jharkhand: Includes tribes like Asur, Birhor, and Sauria Paharia.
- Andaman and Nicobar Islands: Indigenous tribes such as the Great Andamanese, Onge, Jarwa, and Sentinelese.
- Madhya Pradesh: Baiga, Bharia, and Sahariya tribes.

The distribution of PVTGs is primarily in forested, mountainous, and remote regions, making them more susceptible to economic isolation and exploitation.

Special Programmes for Their Development

To uplift these communities, the government has introduced several targeted initiatives aimed at improving their living conditions, preserving their cultural heritage, and integrating them into mainstream society while respecting their traditional ways of life.

1. **Scheme for Development of PVTGs:**
   - Launched by the Ministry of Tribal Affairs, this scheme allocates funds to state governments for comprehensive development programs. It focuses on housing, education, health, drinking water, and livelihood projects.
   - Data: Over INR 800 crore was allocated in the 12th Five-Year Plan specifically for PVTGs.
2. **Micro-Projects:**
   - Special projects designed to address the unique needs of PVTGs, including habitat development, infrastructure, and skill enhancement.
   - Example: The Dongria Kondh Development Agency in Odisha works on the development of the Dongria Kondh tribe through initiatives like horticulture and livestock development.
3. **Education Initiatives:**
   - Establishment of residential schools like Eklavya Model Residential Schools (EMRS) to ensure education accessibility.
   - Data: Literacy rates among PVTGs remain low, with several groups having literacy rates below 10%.
4. **Healthcare Interventions:**
   - Introduction of mobile health units to provide basic healthcare in remote areas.
   - Example: The implementation of special nutrition programs in Jharkhand for combating malnutrition in PVTG children.
5. **Livelihood Support:**
   - Programs like Van Dhan Vikas Kendra Scheme under the TRIFED initiative focus on empowering PVTGs through the development of minor forest produce and skill training.
   - Data: Over 500 Van Dhan Kendras have been established across India, benefiting PVTG communities.

VISHNU IAS

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

Test series-6

1. **Write the role of media and Panchayati raj institutions in social change among the rural people?**

333-question and answer program

1. **Write the Impact of modern democratic institutions on tribals and weaker sections with present challenges and limitations?**
2. **How the Modern Democratic Institutions Influenced Social Change Among the Indian Tribal Societies?**

Role of Panchayati Raj Institutions (PRIs)

1. **Decentralized Governance**
   - **Local Self-Government**: PRIs empower local communities by decentralizing governance and decision-making processes. This ensures that development initiatives are tailored to the specific needs of rural populations
   - **Participation**: PRIs encourage active participation from villagers in planning and implementing development projects, fostering a sense of ownership and responsibility
2. **Social Inclusion**
   - **Representation**: PRIs provide a platform for marginalized groups, including women and Scheduled Castes/Scheduled Tribes, to participate in governance and decision-making
   - **Empowerment**: By reserving seats for women and marginalized groups, PRIs promote social inclusion and empower these communities to take an active role in local governance
3. **Rural Development**
   - **Infrastructure**: PRIs play a key role in developing rural infrastructure, such as roads, schools, healthcare facilities, and sanitation systems
   - **Economic Development**: Through various schemes and programs, PRIs support agricultural development, skill training, and employment generation, contributing to the economic upliftment of rural areas
4. **Social Welfare**
   - **Health and Education**: PRIs are instrumental in implementing health and education programs at the grassroots level, improving access to essential services for rural populations[2].
   - **Welfare Schemes**: PRIs oversee the distribution of benefits from welfare schemes, ensuring that they reach the intended beneficiaries[2].

Role of Panchayati Raj Institutions for Social Change in Rural Areas:

1. **Grassroots Governance**: Panchayati Raj institutions, at the village, block, and district levels, bring decision-making power closer to the people. They enable direct participation of rural communities in governance and developmental planning.
2. **Community Development**: Panchayats play a pivotal role in identifying the needs and aspirations of the local population. They formulate and execute development projects and schemes tailored to the specific requirements of the rural areas.
3. **Social Justice and Inclusivity**: Panchayati Raj institutions emphasize social justice and inclusivity in resource allocation and decision-making. This approach aims to uplift marginalized and disadvantaged sections of the rural population.
4. **Women's Empowerment:** Reservation of seats for women in Panchayati Raj institutions has resulted in increased women's participation in rural governance. Women representatives advocate for issues relevant to women and work towards gender-sensitive development.
5. **Education and Awareness**: Panchayats promote education and awareness campaigns on various social issues like health, sanitation, education, and women's rights, fostering social change and community development.
6. **Conflict Resolution**: Panchayats act as platforms for resolving disputes within the community, promoting harmony, and preventing escalation of conflicts.

Case study

- Smt. Mamta Devi's story is an excellent story of women-empowerment, leadership in PRI and community development. Mamta Devi has significantly contributed in the development of her Panchayat. Both intrinsic and extrinsic factors led to the success of Mamta. These factors include developing herself first through awareness and trainings from odd jobs for her livelihood, good intension to do something for herself and others through network with agencies like CORD (NGO) and government before the leadership role of becoming an effective and capable Pradhan. She did commendable job by engaging people in PRI not by just knowing and understanding the PRI process, issues and challenges but doing concrete action for results.

BODY

- Modern democratic institutions in India have played a pivotal role in shaping and transforming the social fabric of tribal societies. Historically marginalized, tribal communities have experienced significant changes due to the introduction and implementation of democratic processes, policies, and structures.

Influence of Modern Democratic Institutions

1. Political Representation

- Reservation of Seats: The Indian Constitution mandates reservation of seats in the Parliament and State Legislatures for Scheduled Tribes, ensuring their political representation.
- Panchayati Raj Institutions (PRIs): The 73rd Constitutional Amendment Act provides for reservation of seats for Scheduled Tribes in PRIs, promoting grassroots democracy.

2. Legal Reforms and Rights

- Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006: This act recognizes the rights of forest-dwelling communities to land and resources, empowering them legally.
- Protection of Civil Rights Act, 1955: This law seeks to eliminate untouchability and provides legal safeguards against discrimination.

3. Economic Empowerment

- Integrated Tribal Development Projects (ITDPs): Focus on holistic development of tribal areas, including infrastructure, education, and health.
- Tribal Sub-Plan (TSP): Allocates funds specifically for the development of tribal areas in various sectors like education, health, and employment.

4. Social and Cultural Development

- Educational Schemes: Scholarships and hostels for tribal students to promote higher education.

- Cultural Preservation: Initiatives to preserve and promote tribal languages, arts, and crafts. **5. Healthcare Improvements**
- National Health Mission (NHM): Focus on improving healthcare services in tribal areas through mobile medical units and health camps.
- Nutrition Programs: Special nutrition programs targeting maternal and child health in tribal communities.

c. Deconstruct the colonial history of Indian Anthropology highlighting the critical role played by the Indian Anthropologists in sustaining its autonomy. (15)
Test series -5
1. Critically evaluate the Role of American and British anthropologists on the emergence of Indian anthropology.
2. Write in detail the different phases through which Indian anthropology evolved in the various stages?

Test series- 14
1. Write the Contributions of the 18th, 19th and early 20th Century scholar-administrators for the development of Indian anthropology?

- CLASS NOTES
- Write Indian Anthropologists contributions from the class notes

INTRODUCTION

The tools found in Pre-Harappan, Harappan, and Post-Harappan cultures reflect the technological advancements and cultural shifts of these periods.

BODY

Here's a detailed note on the tools from each of these phases:

Pre-Harappan Culture

The pre-Harappan period, also known as the **Early Harappan phase,** dates back to around 3300-2600 BCE. This period is characterized by the development of early agricultural communities and the use of various tools:

1. **Stone Tools:** The primary tools were made of stone, including microliths, blades, and scrapers. These tools were used for hunting, cutting, and processing food.
2. **Bone Tools:** Bone tools were also common, used for making needles, awls, and other small implements.
3. **Copper Tools:** Towards the later part of the pre-Harappan period, copper tools began to appear. These included axes, chisels, and knives, indicating the beginning of metallurgy.

Harappan Culture

The Harappan culture, also known as the **Mature Harappan phase,** flourished from around 2600-1900 BCE. This period is marked by the rise of urban centers and significant advancements in tool-making:

1. **Bronze Tools:** The Harappans were skilled in metallurgy, producing a variety of bronze tools such as axes, knives, and chisels. These tools were more durable and efficient than their stone predecessors.
2. **Stone Tools:** Despite the advancements in metallurgy, stone tools continued to be used, particularly for tasks that required sharp edges, such as cutting and carving.
3. **Terracotta Tools**: Terracotta was used to make various tools and objects, including spindle whorls for spinning thread and weights for trade.
4. **Shell and Ivory Tools:** The Harappans also crafted tools and ornaments from shell and ivory, showcasing their craftsmanship and trade connections.

Post-Harappan Culture

The post-Harappan period, also known as **the Late Harappan phase**, spans from around 1900-1300 BCE. This period saw a decline in urban centers and a shift towards rural settlements:

1. **Iron Tools:** The introduction of iron tools marked a significant technological advancement. Iron axes, ploughshares, and sickles were used in agriculture and other activities.
2. **Continued Use of Bronze and Stone Tools:** While iron became more prevalent, bronze and stone tools continued to be used, particularly in regions where iron was not readily available.
3. **Ceramic Tools:** Pottery and ceramic tools were common, used for storage, cooking, and other domestic purposes.

Cultural Evolution Stages in India

1. **Palaeolithic Age (Old Stone Age):**
   - Time Period: Approximately 2.5 million years ago to 10,000 BCE.
   - Characteristics: Early humans used simple stone tools. They were primarily hunter-gatherers, relying on wild animals and plants for food.
2. **Mesolithic Age (Middle Stone Age):**
   - Time Period: Approximately 10,000 BCE to 6,000 BCE.
   - Characteristics: Transition period marked by the use of microliths (small stone tools). People continued hunting and gathering but also began to domesticate animals and plants.
3. **Neolithic Age (New Stone Age):**
   - Time Period: Approximately 6,000 BCE to 2,000 BCE.
   - Characteristics: Introduction of agriculture, domestication of animals, and the development of permanent settlements. Pottery and polished stone tools became common.
4. **Chalcolithic Age (Copper Age):**
   - Time Period: Approximately 2,000 BCE to 700 BCE.
   - Characteristics: Use of copper tools along with stone tools. Early farming communities and the rise of village settlements.
5. **Iron Age:**
   - Time Period: Approximately 1,200 BCE onwards.
   - Characteristics: Use of iron tools and weapons. Development of more complex societies and urban centers.

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

Test series -6

1. **Discuss the contributions of M. N. Srinivas towards the understanding of the Indian village?**

Test series -5

1. Write in detail the different phases through which Indian anthropology evolved in the various stages?

INTRODUCTION

- M. N. Srinivas, a pioneering Indian sociologist and social anthropologist, made significant contributions to the understanding of Indian villages through his extensive fieldwork and theoretical insights.

BODY

Here are some key aspects of his contributions:

1. Fieldwork and Ethnography

- **The Remembered Village**: One of Srinivas's most notable works is "The Remembered Village," based on his fieldwork in the village of Rampura in Karnataka. This ethnographic study provided a detailed and nuanced understanding of village life, social structures, and cultural practices.
- **Participant Observation**: Srinivas emphasized the importance of participant observation in sociological research. He believed that firsthand experience and immersion in the community were essential for gaining an accurate understanding of social dynamics.

2. Concepts of Sanskritization and Westernization

- **Sanskritization**: Srinivas introduced the concept of Sanskritization to describe the process by which lower castes adopt the rituals, practices, and lifestyle of higher castes to improve their social status. This concept highlighted the fluidity and adaptability of the caste system.
- **Westernization**: He also explored the impact of Westernization on Indian society, examining how Western values, education, and technology influenced traditional social structures and cultural practices

3. Dominant Caste

- **Definition and Role**: Srinivas introduced the concept of the "dominant caste," referring to a caste that holds significant economic and political power in a village. He argued that the dominant caste plays a crucial role in maintaining social order and influencing village politics.
- **Case Studies**: Through his fieldwork, Srinivas identified and analysed the characteristics and functions of dominant castes in various villages, providing insights into the interplay between caste and power dynamics.

4. Structural Functionalism

- **Village as a Social System**: Srinivas applied the structural functionalist approach to study Indian villages, viewing them as dynamic social systems with interrelated parts. He examined how various social institutions, such as kinship, caste, and religion, functioned to maintain social stability and cohesion.
- **Adaptation and Change**: His work demonstrated how villages adapt to changing social, economic, and political forces, challenging the notion of villages as static and isolated entities

5. Critique of Book View

- **Field View vs. Book View**: Srinivas critiqued the "book view" of Indian society, which relied heavily on textual sources and historical records. He advocated for the "field view," emphasizing the importance of empirical research and direct observation
- **Empirical Approach**: By prioritizing fieldwork and empirical data, Srinivas provided a more accurate and comprehensive understanding of rural life and social structures

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

AFC test 4

1. **Elaborate on the rights granted under the Forest Rights Act to the tribals? And need to highlight its limitations and challenges in the present scenario?**

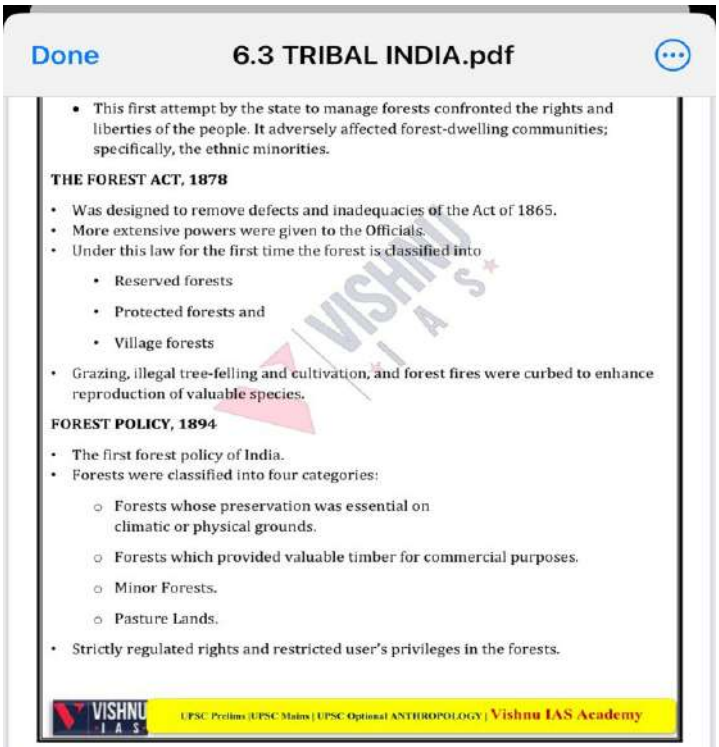
- Forest rights act 2006 envisioned to recognise marginal and tribal communities' rights over the forest lands on which they have traditionally dependent.
- The Forest Rights Act, officially known as the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, is a crucial piece of legislation in India aimed at recognizing and safeguarding the rights of forest-dwelling tribal and other traditional forest communities.
- The Act grants several rights to these communities, but it also faces limitations and challenges in its implementation.

BODY

Here are the rights granted under the Forest Rights Act, along with its limitations and challenges:

Rights Granted Under the Forest Rights Act:

1. **Recognition of Forest Rights**: The Act recognizes the rights of Scheduled Tribes (STs) and Other Traditional Forest Dwellers (OTFDs) over the forestland they have been traditionally occupying and using for their livelihoods
2. **Individual Forest Rights**: It provides for the recognition of individual forest rights, which include the right to cultivate, live in, and access forestland, as well as collect non-timber forest produce for sustenance
3. **Community Forest Rights**: The Act also recognizes the rights of communities to protect, regenerate, or conserve their traditional forest resources, including customary boundaries, sacred groves, and community forests.
4. **Ownership of Minor Forest Produce**: STs and OTFDs are granted ownership and management rights over minor forest produce like bamboo, tendu leaves, and medicinal plants. They can collect, use, and sell these resources.
5. **Rights to Water Bodies**: The Act acknowledges the rights of these communities to use and manage water bodies within or near their forestlands for domestic and livelihood purposes.


Done

6.3 TRIBAL INDIA.pdf

- This first attempt by the state to manage forests confronted the rights and liberties of the people. It adversely affected forest-dwelling communities; specifically, the ethnic minorities.

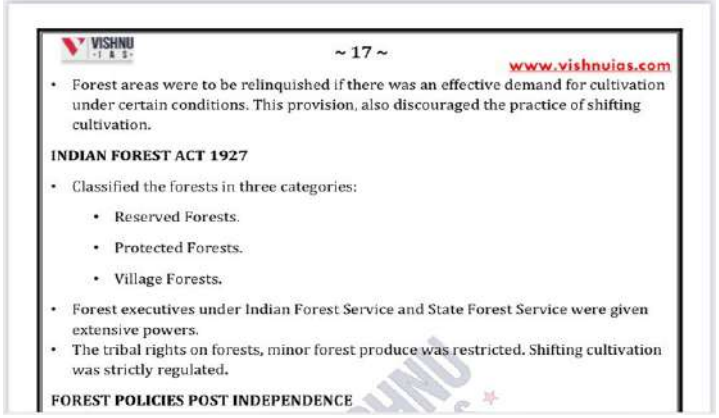
THE FOREST ACT, 1878

- Was designed to remove defects and inadequacies of the Act of 1865.
- More extensive powers were given to the Officials.
- Under this law for the first time the forest is classified into
  - Reserved forests
  - Protected forests and
  - Village forests
- Grazing, illegal tree-felling and cultivation, and forest fires were curbed to enhance reproduction of valuable species.

FOREST POLICY, 1894

- The first forest policy of India.
- Forests were classified into four categories:
  - Forests whose preservation was essential on climatic or physical grounds.
  - Forests which provided valuable timber for commercial purposes.
  - Minor Forests.
  - Pasture Lands.
- Strictly regulated rights and restricted user's privileges in the forests.

VISHNU IAS | UPSC Prelims |UPSC Mains | UPSC Optional ANTHROPOLOGY | Vishnu IAS Academy


VISHNU IAS

~ 17 ~

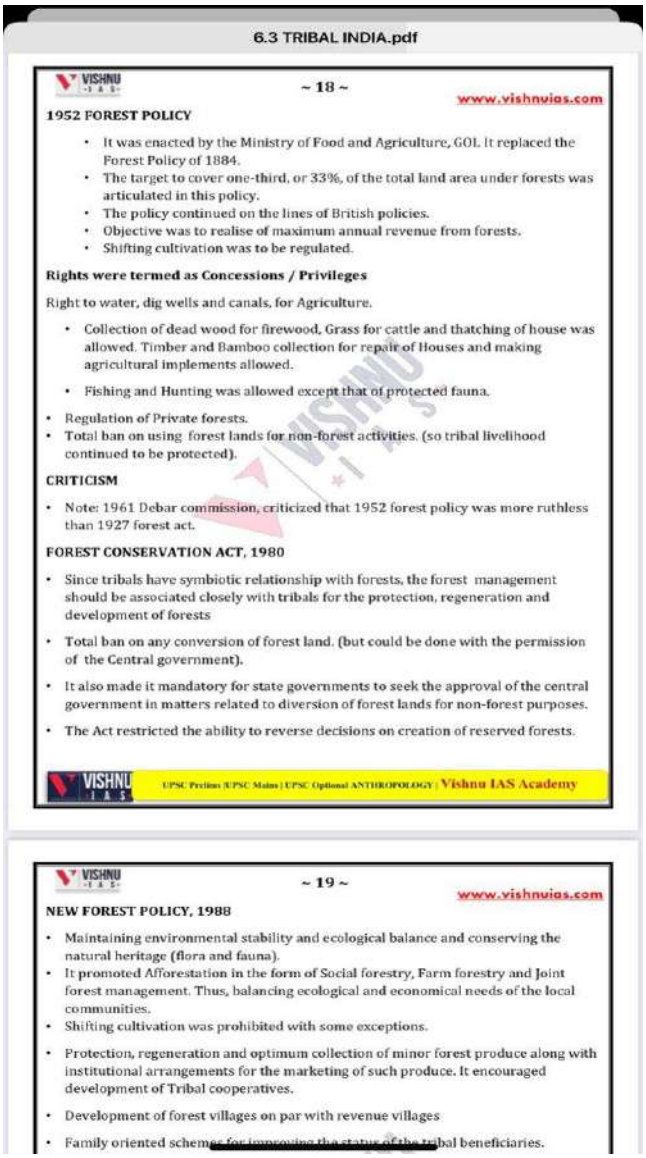
www.vishnuias.com

- Forest areas were to be relinquished if there was an effective demand for cultivation under certain conditions. This provision, also discouraged the practice of shifting cultivation.

INDIAN FOREST ACT 1927

- Classified the forests in three categories:
  - Reserved Forests.
  - Protected Forests.
  - Village Forests.
- Forest executives under Indian Forest Service and State Forest Service were given extensive powers.
- The tribal rights on forests, minor forest produce was restricted. Shifting cultivation was strictly regulated.

FOREST POLICIES POST INDEPENDENCE


6.3 TRIBAL INDIA.pdf

VISHNU IAS

~ 18 ~

www.vishnuias.com

1952 FOREST POLICY

- It was enacted by the Ministry of Food and Agriculture, GOI. It replaced the Forest Policy of 1884.
- The target to cover one-third, or 33%, of the total land area under forests was articulated in this policy.
- The policy continued on the lines of British policies.
- Objective was to realise of maximum annual revenue from forests.
- Shifting cultivation was to be regulated.

Rights were termed as Concessions / Privileges

Right to water, dig wells and canals, for Agriculture.

- Collection of dead wood for firewood, Grass for cattle and thatching of house was allowed. Timber and Bamboo collection for repair of Houses and making agricultural implements allowed.
- Fishing and Hunting was allowed except that of protected fauna.
- Regulation of Private forests.
- Total ban on using forest lands for non-forest activities. (so tribal livelihood continued to be protected).

CRITICISM

- Note: 1961 Debar commission, criticized that 1952 forest policy was more ruthless than 1927 forest act.

FOREST CONSERVATION ACT, 1980

- Since tribals have symbiotic relationship with forests, the forest management should be associated closely with tribals for the protection, regeneration and development of forests
- Total ban on any conversion of forest land. (but could be done with the permission of the Central government).
- It also made it mandatory for state governments to seek the approval of the central government in matters related to diversion of forest lands for non-forest purposes.
- The Act restricted the ability to reverse decisions on creation of reserved forests.

VISHNU IAS | UPSC Prelims |UPSC Mains | UPSC Optional ANTHROPOLOGY | Vishnu IAS Academy

VISHNU IAS

~ 19 ~

www.vishnuias.com

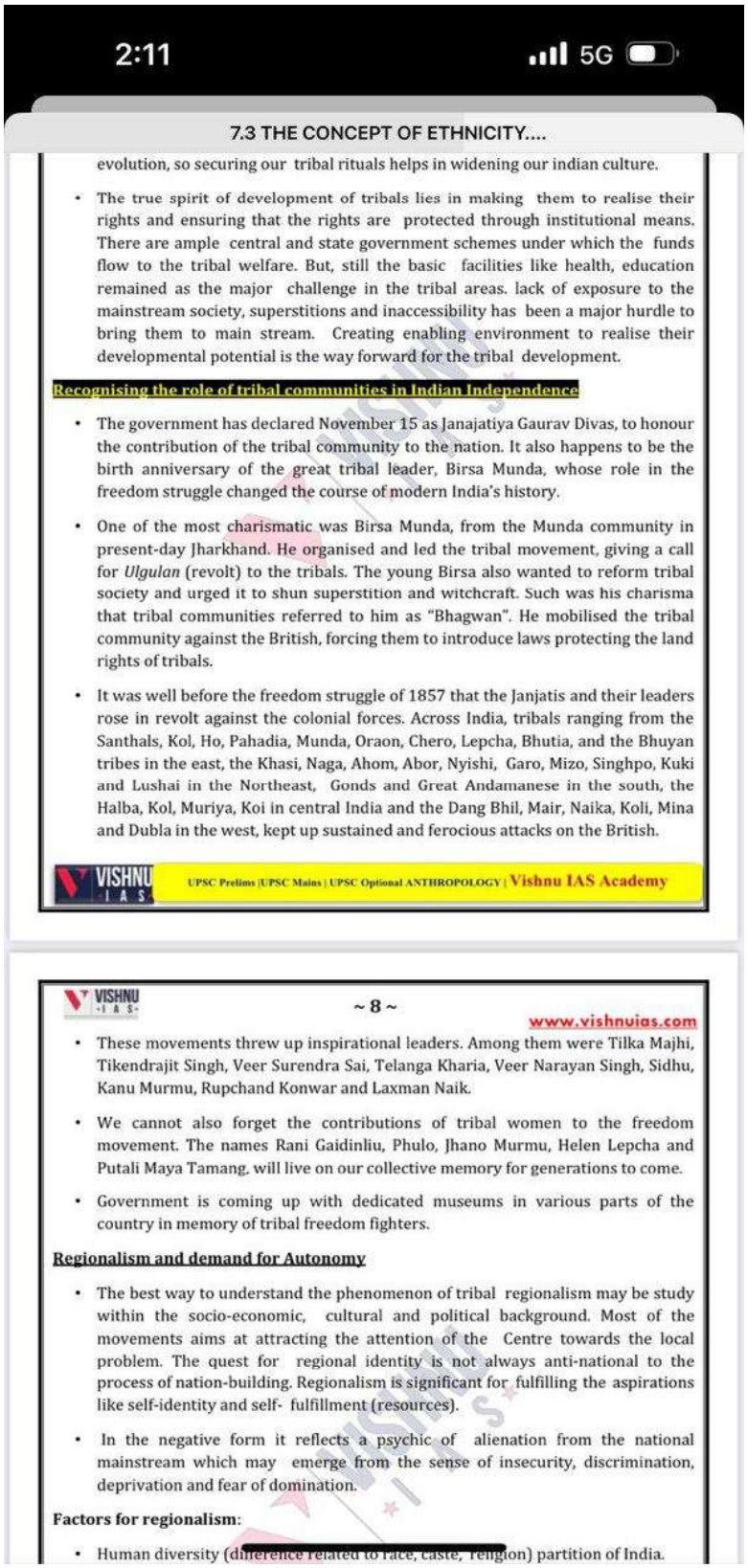
NEW FOREST POLICY, 1988

- Maintaining environmental stability and ecological balance and conserving the natural heritage (flora and fauna).
- It promoted Afforestation in the form of Social forestry, Farm forestry and Joint forest management. Thus, balancing ecological and economical needs of the local communities.
- Shifting cultivation was prohibited with some exceptions.
- Protection, regeneration and optimum collection of minor forest produce along with institutional arrangements for the marketing of such produce. It encouraged development of Tribal cooperatives.
- Development of forest villages on par with revenue villages
- Family oriented schemes for improving the status of the tribal beneficiaries.

Q4.
What are the ethical concerns in biological and socio-cultural anthropology because of recent advances in AI and genetic research? (20)

- Application oriented question

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)



2:11 5G

7.3 THE CONCEPT OF ETHNICITY....

evolution, so securing our tribal rituals helps in widening our indian culture.

- The true spirit of development of tribals lies in making them to realise their rights and ensuring that the rights are protected through institutional means. There are ample central and state government schemes under which the funds flow to the tribal welfare. But, still the basic facilities like health, education remained as the major challenge in the tribal areas. lack of exposure to the mainstream society, superstitions and inaccessibility has been a major hurdle to bring them to main stream. Creating enabling environment to realise their developmental potential is the way forward for the tribal development.

Recognising the role of tribal communities in Indian Independence

- The government has declared November 15 as Janajatiya Gaurav Divas, to honour the contribution of the tribal community to the nation. It also happens to be the birth anniversary of the great tribal leader, Birsa Munda, whose role in the freedom struggle changed the course of modern India's history.
- One of the most charismatic was Birsa Munda, from the Munda community in present-day Jharkhand. He organised and led the tribal movement, giving a call for *Ulgulan* (revolt) to the tribals. The young Birsa also wanted to reform tribal society and urged it to shun superstition and witchcraft. Such was his charisma that tribal communities referred to him as "Bhagwan". He mobilised the tribal community against the British, forcing them to introduce laws protecting the land rights of tribals.
- It was well before the freedom struggle of 1857 that the Janjatis and their leaders rose in revolt against the colonial forces. Across India, tribals ranging from the Santhals, Kol, Ho, Pahadia, Munda, Oraon, Chero, Lepcha, Bhutia, and the Bhuyan tribes in the east, the Khasi, Naga, Ahom, Abor, Nyishi, Garo, Mizo, Singhpo, Kuki and Lushai in the Northeast, Gonds and Great Andamanese in the south, the Halba, Kol, Muriya, Koi in central India and the Dang Bhil, Mair, Naika, Koli, Mina and Dubla in the west, kept up sustained and ferocious attacks on the British.

VISHNU IAS UPSC Prelims |UPSC Mains | UPSC Optional ANTHROPOLOGY | Vishnu IAS Academy

VISHNU IAS ~ 8 ~ www.vishnuias.com

- These movements threw up inspirational leaders. Among them were Tilka Majhi, Tikendrajit Singh, Veer Surendra Sai, Telanga Kharia, Veer Narayan Singh, Sidhu, Kanu Murmu, Rupchand Konwar and Laxman Naik.
- We cannot also forget the contributions of tribal women to the freedom movement. The names Rani Gaidinliu, Phulo, Jhano Murmu, Helen Lepcha and Putali Maya Tamang, will live on our collective memory for generations to come.
- Government is coming up with dedicated museums in various parts of the country in memory of tribal freedom fighters.

Regionalism and demand for Autonomy

- The best way to understand the phenomenon of tribal regionalism may be study within the socio-economic, cultural and political background. Most of the movements aims at attracting the attention of the Centre towards the local problem. The quest for regional identity is not always anti-national to the process of nation-building. Regionalism is significant for fulfilling the aspirations like self-identity and self- fulfillment (resources).
- In the negative form it reflects a psychic of alienation from the national mainstream which may emerge from the sense of insecurity, discrimination, deprivation and fear of domination.

Factors for regionalism:

- Human diversity (difference related to race, caste, religion) partition of India.

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

Test series -5

1. Comprehensive analysis of the various stages involved in structural growth of Indian Population and list out the factors responsible for the growth of Population? What are steps taken by Indian govt to resolve the issues with suggestions?

Test series -11

1. Write a note on the Demographic theories with present relevance and significance? (15 marks)

Demographic transition theory - Criticism

- Although the idea of demographic transition has been extensively praised by demographers, it has also been **severely questioned.**
- Some detractors have even gone so far as to suggest that it cannot be termed a theory.
- **Demographic transition s**tages are not necessarily shown in chronological order.
- Due to the withdrawal of the social security system, former **USSR** nations other than Russia saw rises in mortality rates and entered the first stage of the demographic transition from the second and third stages of the demographic theory.
- First and foremost, this hypothesis is founded only on factual data or the experiences of E**urope, America, and Australia.**
- Second, it is not predictive, and its stages are segmented and unavoidable.
- Third, the importance of man's technological discoveries, particularly in the field of medicine, cannot be overstated in terms of their ability to slow the rate of death.
- Fourth, it neither provides a basic explanation for the process of fertility decrease nor identifies the critical variables involved.
- Fifth, it does not provide a **time range f**or a country to go from one level to the next.
- Finally, it does not bode well for the world's emerging countries, which have lately witnessed exceptional population increase due to a dramatic drop in death rates.
- Despite these critiques and flaws, the demographic transition theory does give an adequate depiction of the world's demographic history at the macro level of generalizations.
- The **transition process** for every nation may be simply understood as an empirical generalization generated from studying the demographic trend in the West.

Factors Influencing Indian Population Growth

1. High Birth Rate

- Cultural and Religious Factors: Preference for larger families in many communities.
- Early Marriages: Leads to longer reproductive periods.
- Lack of Education: Especially among women, leading to less awareness of family planning.

2. Declining Death Rate

- Improved Healthcare: Better medical facilities and vaccination programs.
- Nutrition and Sanitation: Improved living standards and access to clean water and sanitation.

3. Economic Factors

- Poverty: Higher birth rates are often seen as economic security in poorer families.
- Agrarian Economy: Children are viewed as labour assets in rural and farming communities.

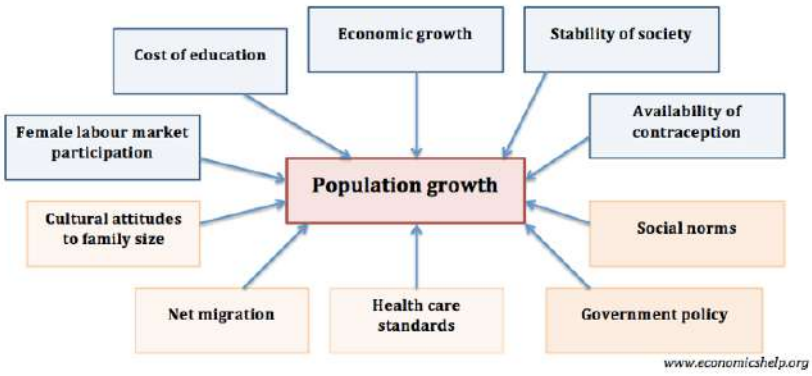
4. Migration

- Rural to Urban Migration: Urban areas attract more people due to better job opportunities.
- Cross-Border Migration: Influx of people from neighbouring countries.

5. Government Policies

- Family Planning Programs: Influence the population growth depending on effectiveness.

Factors influencing Population growth



Government Measures to Address Population Growth

1. Family Planning Programs

- Contraceptive Distribution: Ensuring availability and access to contraceptives.
- Sterilization Campaigns: Promoting voluntary sterilization with incentives.

2. Educational Initiatives

- Female Education: Investing in girls' education to delay marriage and childbirth.
- Public Awareness Campaigns: Educating the public about the benefits of smaller families.

3. Healthcare Improvements

- Maternal and Child Health Services: Reducing infant and maternal mortality rates.
- Immunization Programs: Ensuring all children are vaccinated.

4. Economic Policies

- Poverty Alleviation Programs: Reducing economic dependence on larger families.
- Employment Opportunities: Creating jobs to reduce economic insecurity.

5. Legislative Measures

- Marriage Laws: Enforcing legal age for marriage.
- Population Control Policies: Exploring policies that encourage smaller family norms.

6. Empowerment of Women

- Reproductive Rights: Ensuring women have the right to make reproductive choices.
- Gender Equality: Promoting equality in education and employment.

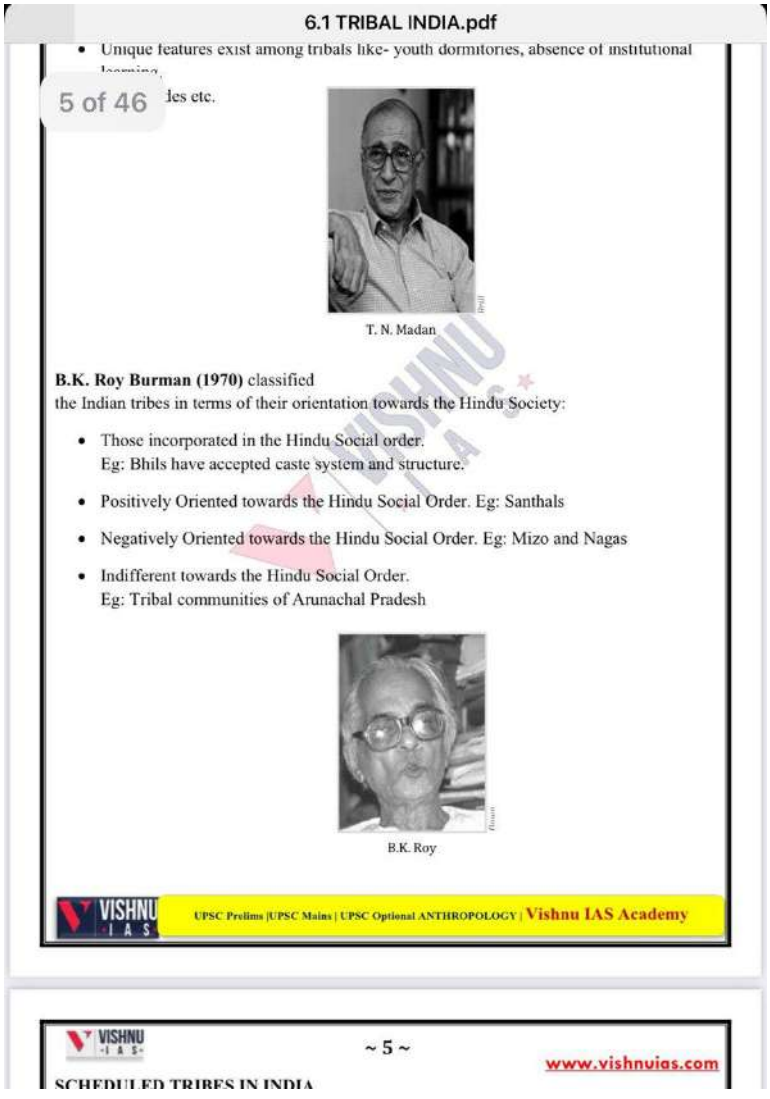
7. Incentive Schemes

- Small Family Benefits: Providing benefits for families adhering to small family norms. ? Tax Benefits and Subsidies: Offering financial incentives for family planning.

SECTION B

Q5. Write short notes on the following in about 150 words each: 10x5=50

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


6.1 TRIBAL INDIA.pdf

- Unique features exist among tribals like- youth dormitories, absence of institutional learning

5 of 46 ...les etc.

T. N. Madan

B.K. Roy Burman (1970) classified the Indian tribes in terms of their orientation towards the Hindu Society:

- Those incorporated in the Hindu Social order.
  Eg: Bhils have accepted caste system and structure.
- Positively Oriented towards the Hindu Social Order. Eg: Santhals
- Negatively Oriented towards the Hindu Social Order. Eg: Mizo and Nagas
- Indifferent towards the Hindu Social Order.
  Eg: Tribal communities of Arunachal Pradesh

B.K. Roy

VISHNU IAS | UPSC Prelims |UPSC Mains | UPSC Optional ANTHROPOLOGY | Vishnu IAS Academy

VISHNU IAS ~ 5 ~ www.vishnuias.com

SCHEDULED TRIBES IN INDIA

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

- CURRENT AFFAIRS ORIENTED QUESTION

c. Agricultural practices of the Apatani

AFC TEST 4

1. Ecological consequences of Socioeconomic characteristics of shifting cultivation.

INTRODUCTION

Shifting cultivation, also known as slash-and-burn agriculture, is a traditional agricultural practice widely used by tribal and indigenous communities, particularly in tropical regions. This method involves clearing a piece of land by cutting down vegetation and burning it, cultivating crops for a few years, and then abandoning the land to allow it to regenerate.

BODY

While shifting cultivation has been a sustainable practice for centuries, its ecological consequences have become more pronounced due to changes in socioeconomic characteristics. Here's a detailed analysis:

Socioeconomic Characteristics of Shifting Cultivation

1. **Subsistence Farming:**
    - Livelihood Dependency: Shifting cultivation is primarily practiced for subsistence, providing food security for tribal communities. It is deeply rooted in their cultural and social systems
    - Limited Market Access: Due to the remote locations of many tribal areas, access to markets is limited, making subsistence farming a necessity rather than a choice.

2. **Population Pressure:**
    - Increased Population: Rising population pressures have led to shorter fallow periods, reducing the time available for land to regenerate its fertility
    - Land Scarcity: Increased demand for land has resulted in the expansion of shifting cultivation into previously undisturbed forest areas
3. **Economic Constraints:**
    - Lack of Alternatives: Economic constraints and lack of alternative livelihood options force communities to continue practicing shifting cultivation
    - Poverty: High levels of poverty among tribal communities limit their ability to invest in more sustainable agricultural practices

Ecological Consequences

1. **Deforestation:**
    - Forest Clearing: The practice of clearing forests for cultivation leads to significant deforestation. This is particularly evident in regions like Northeast India, where large tracts of forest land are cleared annually
    - Loss of Biodiversity: Deforestation results in the loss of biodiversity, as many plant and animal species lose their habitats
2. **Soil Degradation:**
    - Soil Erosion: The removal of vegetation cover exposes the soil to erosion by wind and water. This is exacerbated by the sloping terrain in many tribal areas
    - Nutrient Depletion: Continuous cultivation without adequate fallow periods depletes soil nutrients, reducing soil fertility and productivity
3. **Carbon Emissions:**
    - Burning Vegetation: The burning of vegetation releases significant amounts of carbon dioxide and other greenhouse gases into the atmosphere, contributing to climate change
    - Loss of Carbon Sequestration: Deforestation reduces the capacity of forests to sequester carbon, further exacerbating global warming
4. **Water Cycle Disruption:**
    - Reduced Infiltration: The loss of forest cover reduces the infiltration of rainwater into the soil, affecting groundwater recharge
    - Altered Hydrology: Changes in land use and vegetation cover can alter local hydrological cycles, leading to changes in stream flow and water availability.

Challenges and Limitations

1. **Sustainability:**
    - Shortened Fallow Periods: Increased population pressure and economic constraints have led to shorter fallow periods, reducing the sustainability of shifting cultivation
    - Land Degradation: Continuous cultivation without adequate fallow periods leads to land degradation, making it difficult to sustain agricultural productivity
2. **Policy and Regulation:**
    - Lack of Support: Government policies often discourage shifting cultivation without providing viable alternatives, leading to conflicts and resistance from tribal communities
    - Inadequate Implementation: Even when policies exist to support sustainable practices, their implementation is often inadequate due to bureaucratic inefficiencies and lack of resources
3. **Cultural Resistance:**
    - Traditional Practices: Shifting cultivation is deeply rooted in the cultural and social systems of tribal communities. Efforts to change these practices often face resistance due to the fear of losing cultural identity
    - Trust Deficit: Historical grievances and mistrust of external authorities can hinder cooperation and participation in development programs

d. Status of Sixth Schedule Areas

Test series -14

1. **Write the significance of the given statement "Fifth Schedule and Sixth Schedule of the constitution are built on the foundations laid by the colonial Government"**

AFC test 3

1. Role of Governor and president in Vth and VIth Schedule Areas? Highlight the changes happened to these areas in recent times?

INTRODUCTION

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

BODY

Features of 5th Schedule:

- **Declaration of Scheduled Areas**: **President** has the authority to **declare** a Schedule area, and **alter**, **increase or decrease the boundaries after the consultation with the Governor of that State**.
- The Fifth Schedule Areas are those areas that have a preponderance of tribal population, are geographically compact, and are relatively backward in terms of socio-economic development. The President is empowered to declare an area as a Scheduled Area, and can also alter, increase, decrease, or rescind any such area in consultation with the Governor of the state.
- The Governor of each state having Scheduled Areas has to submit an annual report to the President regarding the administration of such areas. The Governor also has the power to apply or not apply any act of Parliament or the state legislature to the Scheduled Areas, or apply them with modifications or exceptions, as he or she may deem fit. The Governor can also make regulations for the peace and good governance of the Scheduled Areas, after consulting the Tribes Advisory Council, which is a body of representatives of the Scheduled Tribes in the state legislature. The executive power of the Centre extends to giving directions to the state regarding the administration of the Scheduled Areas.

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

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

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

The **Fifth Schedule** and **Sixth Schedule** of the Indian Constitution pertain to the administration and governance of tribal areas. Let's delve into the role of the Governor in these areas and the recent changes:

1. **Fifth Schedule Areas**:
   - The Fifth Schedule applies to tribal-majority areas in various states.
   - The Governor plays a crucial role in these areas. Their responsibilities include safeguarding tribal rights, promoting their welfare, and ensuring equitable development.
   - The Governor approves or disapproves laws related to land, forests, and minerals in these regions.
   - Recent changes: While there haven't been significant amendments to the Fifth Schedule, there have been ongoing discussions about empowering local tribal communities and enhancing their participation in decision-making.
2. **Sixth Schedule Areas**:
   - The Sixth Schedule applies specifically to tribal areas in the states of Assam, Meghalaya, Tripura, and Mizoram.
   - The Governor's role is more pronounced here. They appoint District Councils and approve their budgets.
   - These District Councils have legislative powers over certain subjects like land, forests, and local customs.
   - Recent changes: In recent years, there has been a push for greater autonomy and empowerment of these District Councils. Some discussions revolve around expanding their jurisdiction and enhancing tribal self-governance.

BODY

Historical Context

During the British colonial period, the administration of tribal areas was distinct from the rest of British India. The British implemented various policies to manage these regions, recognizing their unique socio-cultural and political characteristics. These policies were aimed at maintaining control while allowing a degree of autonomy to tribal communities.

Fifth Schedule

- The Fifth Schedule of the Indian Constitution pertains to the administration and control of Scheduled Areas and Scheduled Tribes in mainland India. It provides for the establishment of Tribal Advisory Councils and the application of laws to these areas with modifications as deemed necessary by the

Governor. This framework is reminiscent of the colonial era's "Excluded" and "Partially Excluded" areas, where the British applied special administrative measures to manage tribal regions.

Sixth Schedule

- The Sixth Schedule deals with the administration of tribal areas in the northeastern states of Assam, Meghalaya, Tripura, and Mizoram. It allows for the creation of Autonomous District Councils, which have legislative, judicial, and executive powers. This system is rooted in the colonial practice of granting a degree of self-governance to tribal areas through the creation of autonomous regions, such as the "Excluded Areas" and "Partially Excluded Areas" under the Government of India Act, 1935

Significance

1. **Continuity of Governance**: The Fifth and Sixth Schedules represent a continuation of the colonial approach to tribal administration, adapted to the post-independence context. This continuity ensured that the unique needs and rights of tribal communities were recognized and protected within the framework of the Indian Constitution.
2. **Autonomy and Self-Governance:** Both schedules provide mechanisms for self-governance and autonomy, allowing tribal communities to manage their affairs according to their customs and traditions. This approach acknowledges the distinct identity and socio-cultural practices of tribal groups, which was a principle also recognized by the colonial administration.
3. **Protection of Tribal Rights:** The provisions under these schedules aim to safeguard the rights and interests of tribal communities, particularly in terms of land ownership, cultural preservation, and political representation. This protective stance was influenced by colonial policies that sought to shield tribal areas from exploitation and assimilation.
4. **Adaptation and Evolution:** While the foundations were laid during the colonial period, the Fifth and Sixth Schedules have evolved to address contemporary challenges faced by tribal communities. They provide a flexible framework that can be adapted to changing socio-political dynamics, ensuring that tribal rights and autonomy are upheld in the modern era

e. Constitutional Safeguards for Backward Classes

Test series – 7

1. **List out the Constitutional safeguards for Scheduled Tribes and Other Backward classes.**

Test series -12

1. Write the Constitutional Safeguards for the Other Backward Classes with Present Challenges.

AFC Test 3

1. Critically examine the merits and demerits of reservation policies for SC ST and OBCs?

333 answer question program

1. Problems of exploitation and deprivation of Other Backward Classes with present challenges and limitations.

INTRODUCTION

- According to K Subba Rao, former CJI - Backward classes are an ascertainable and identifiable group of persons based on castes, religion, race, language occupation, and such with definite characteristics of backwardness in various aspects of human existence i.e., social, economic, educational and such others.

BODY

- The Other Backward Classes (OBCs) in India encompass a diverse range of castes and communities that have historically faced social and educational disadvantages. The Indian Constitution provides several safeguards to ensure their protection and advancement. However, numerous challenges persist in realizing these safeguards effectively.

Constitutional Safeguards for OBCs

Educational Safeguards

- Article 15(4): Empowers the State to make special provisions for the advancement of socially and educationally backward classes.
- Article 15(5): Allows for reservation in educational institutions, including private educational institutions, for OBCs.

Employment Safeguards

- Article 16(4): Provides for reservation in public employment for OBCs to ensure adequate representation.
- Article 340: Authorizes the President to appoint a commission to investigate the conditions of backward classes and recommend measures for their advancement.

Social Safeguards

- National Commission for Backward Classes (NCBC): Established under Article 338B to examine and recommend measures for the welfare of OBCs and address grievances related to their rights and entitlements.

Present Challenges

Identification and Classification

- Complexity in Identification: The criteria for identifying OBCs vary across states, leading to inconsistencies and disputes.
- Creamy Layer Exclusion: The concept of the "creamy layer" aims to exclude the more affluent among OBCs from reservations, but its implementation remains contentious and uneven.

Educational Challenges

- Access to Quality Education: Despite reservations, many OBC students struggle to access quality education due to inadequate infrastructure and resources.
- High Dropout Rates: Economic hardships and social pressures contribute to higher dropout rates among OBC students.

Employment Challenges

- Underrepresentation in Higher Positions: OBCs often remain underrepresented in higher echelons of public employment.
- Private Sector Exclusion: Constitutional provisions for reservation do not extend to the private sector, limiting opportunities for OBCs.

Social Challenges

- Continued Discrimination: OBCs still face social discrimination and exclusion in various spheres of life.
- Regional Disparities: The benefits of constitutional safeguards are unevenly distributed, with certain regions lagging in the implementation of welfare measures.

CONCLUSION

- The constitutional safeguards for Other Backward Classes are critical for addressing historical injustices and promoting social equity. However, effective implementation and monitoring are essential to overcome the challenges that persist. Continuous efforts towards educational improvement, economic empowerment, and social inclusion are necessary to ensure that OBCs can fully benefit from these safeguards and achieve holistic development.

Other Backward Classes (OBCs).

- The term "Backward Classes" include Scheduled Tribes (STs), Scheduled Castes (SCs), De-notified Tribes, and Other Backward Classes (OBCs). OBCs include the whole middle bands of caste and communities situated above the SCs and STs.
- These classes of the Indian population have lived under different and distinct disadvantages in the Indian social system. They have suffered from social and economic disabilities and have come to be known as Backward Classes.

Problems of OBCs: -

- Low social status in the traditional caste hierarchy of Hindu society. Non-Hindu OBCs (who get converted to other religions) face similar social discrimination and social status.
- Constitutional provisions speak of their problems. Articel-15(4): talks about social and educational backwardness. Article-16(4): Mentions about OBCs and inadequate representation in services.
- Inadequate representation in the field of trade, commerce, and industry. Sheth and Pratap (1997) state the artisan communities of OBCs (i.e., oil presser, potters, iron smiths, carpenters, etc] have virtually lost their occupation due to the introduction of a mechanized and large-scale system of production & changes in lifestyles of the population.
- Some of them have changed occupation with the help of education out-migration however the majority among them are being dispossessed from traditional occupational and pushed to casual labour in urban settings and landless labour in rural areas
- Some of the occupations of OBCs serve this community like washermen fishermen etc have been taken over by others belonging to the upper strata
- Peasantry also forms the largest block of OBC Seth and Pratap [1997] categorized them into 2 groups- socially and educationally BCs of owner cultivators of small land holdings and tenant cultivators and landless labourers.
- Subsidies for their agricultural inputs have been unremunerative for the last five years.
- Though, OBCs are entitled to 27% reservation in the public sector employment and huge education RIT data showed that in 2015, OBCs held less than 12% of these jobs & in educational institutes. Funds are underutilized
- Recent agitations from OCs for OBCs reservation status are increasing like Patidar's in Gujarat, Kanpur in Andhra Pradesh, Jat's in Haryana, Marathas, etc these are threatening the dilution of benefits to OBCs

Constitutional safeguards: -

1. Article 15 - prevention of discrimination based on place of birth.
2. Article 16 - equal opportunities in matters of public employment.
3. Article **338B (102nd CAA)** NCBC - **National Commission for backward classes, -** new Article under 338 (B) providing constitutional status to NCBC.
4. Article 46 – the state should take necessary steps for promoting education and the welfare of backward classes.

Executive Measures for OBCs: -

1. The educational loan is provided for OBCs by NBCFDC (**National Backward Classes Finance Development Corporation**). - it acts as a financial assistant.
2. **Shilpa Sampada** - Exclusive government scheme for the welfare of OBCs by GoI.

National Commission of Backward Classes (NCBC):

- 102nd Constitutional Amendment Act, 2017 gave Constitutional status to NCBC similar to NCST/NCSC. This will give higher powers to the Commission as a constitutionally mandated body established under Article 338B of the Constitution of India under the Ministry of Social Justice and Empowerment to address the concerns of backward classes in India.
- It is vested with the responsibility of considering inclusions and exclusions from the list of communities notified as backward. The Chairperson of NCBC must have been a Supreme Court or High Court Judge. Appointment, removal, and decisions regarding salaries, allowances, etc. are done by Central Govt.

Contemporary relevance

- Jat agitation for OBC Status in Haryana, Rajasthan in 2016
- Gurjar of Rajasthan demanding ST Status, Gurjar Agitation 2008&2010
- Gurjar's - RJ - OBC
- Gurjar - J&K - ST
- Patidar Agitation of Gujarat demanding OBC status,2015 agitation
- Kapu agitation of Andhra Pradesh seeking OBC status,2016
- The B S Yeddyurappa-led Cabinet in past years expected to decide on bringing the dominant Veera Shaiva-Lingayat community under the central list of other backward classes (OBC). At present, Veerashaiva-Lingayats is considered a backward class in Karnataka and come under Category 3B with a 5% reservation. Their inclusion as OBC in the Central list will mean 27% reservation in Central government services and Central education.

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)**

6.3 TRIBAL INDIA.pdf

The Kuki-Naga conflict

RESETTLEMENT PROGRAMMES

- The resettlement of external refugees had caused many internal refugees.
  Eg: A **Burmese** population of about 70,000-1,00,000 people had been settled in **Bodo** and **Mizo** areas.

VISHNU IAS | UPSC Prelims | UPSC Mains | UPSC Optional ANTHROPOLOGY | Vishnu IAS Academy

VISHNU IAS ~ 7 ~ www.vishnuias.com

Burmese People

NATURAL CAUSES LIKE FLOODING

A perennial problem in **Assam** is river bank erosion by **Brahmaputra**. It has destroyed more than 700 villages in the last two decades.

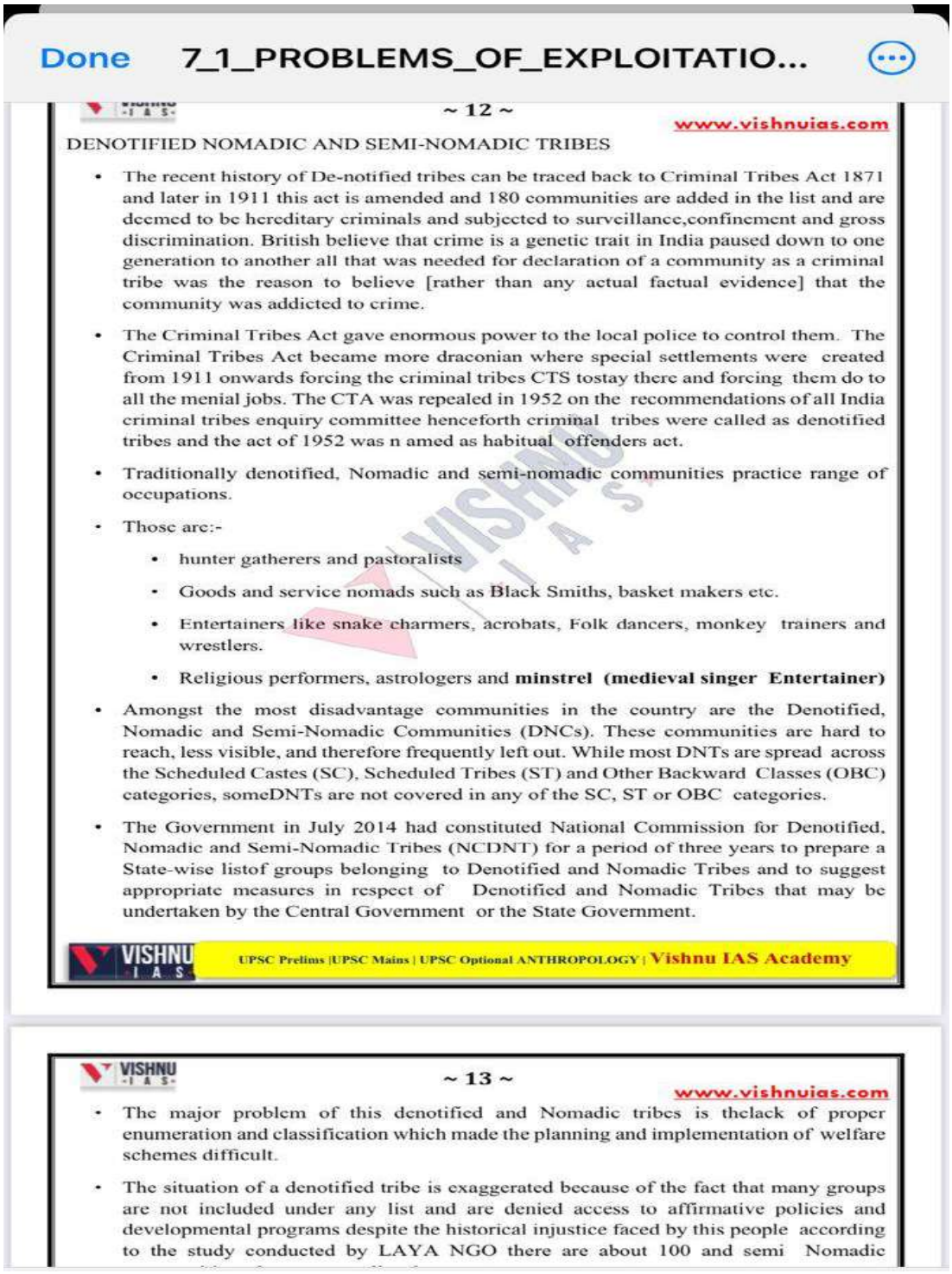
- However when a stronger community is affected, it usually encroaches on lands of weaker sections and in this case the encroachment would be of tribal lands.

Riverbank Erosion in Assam

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

- APPLICATION ORIENTED QUESTION

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



DENOTIFIED NOMADIC AND SEMI-NOMADIC TRIBES

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

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

Q7.

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

Test series -11

1. **Discuss different factors affecting the growth and development of human beings? How issues related to growth and development of marginalized sections can be addressed? (15marks)**

333 answer question program

1. **Discuss different factors affecting the growth and development of human beings? How covid 19 impact the Growth and development of marginalized sections?**

Impact of COVID-19 on Marginalized Sections

The COVID-19 pandemic has had profound effects on the growth and development of marginalized sections of society:

1. **Economic Hardship:**
   - Loss of Livelihoods: Many individuals in marginalized communities lost their jobs, leading to increased poverty and food insecurity.
   - Reduced Access to Resources: Economic constraints limited access to healthcare, education, and other essential services.
2. **Health Impact:**
   - Increased Vulnerability: Marginalized groups often had higher exposure to the virus due to crowded living conditions and lack of access to healthcare.
   - Mental Health: The stress and uncertainty of the pandemic exacerbated mental health issues, particularly in communities with limited access to mental health services.
3. **Educational Disruption:**
   - School Closures: Prolonged school closures disproportionately affected children from marginalized communities, who had less access to online learning resources.
   - Learning Gaps: The interruption in education widened existing learning gaps, impacting long-term cognitive and social development.
4. **Social Inequality:**
   - Exacerbation of Inequalities: The pandemic highlighted and often worsened existing social inequalities, making it harder for marginalized groups to recover and thrive.

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

Test series -5

1. **Critically evaluate the Theories of origin of caste system in India with present relevance and significance?**

AFC test 6

1. Critically evaluate the Theories of origin of caste system in India with present relevance and significance?

Theories of Origin of the Caste System in India

1. Religious Theory

- Concept: Derived from the ancient texts such as the Vedas and Manu smriti, the caste system is believed to have a divine origin, stemming from the mythological Purusha Sukta hymn in Rigveda.
- Structure: This hymn describes the primordial being (Purusha) whose body parts represented different castes: the Brahmins (priests) from his mouth, Kshatriyas (warriors) from his arms, Vaishyas (traders) from his thighs, and Shudras (laborers) from his feet.
- Criticism: This theory is often criticized for legitimizing social inequality and hierarchy by attributing a divine basis to the caste distinctions.

2. Historical Theory

- Concept: Proposed by historians like D.D. Kosambi and R.S. Sharma, this theory suggests that the caste system evolved during the Vedic period as a response to the socioeconomic needs of the time.
- Development: The system initially emerged to organize labour and occupations in agrarian societies and to distinguish between the Aryan conquerors and the indigenous populations.
- Criticism: This theory has been critiqued for oversimplifying the complex social dynamics and for not adequately addressing the roles of power and dominance in the evolution of caste.

3. Evolutionary Theory

- Concept: Sociologists like G.S. Ghurye and Andre Béteille view the caste system as an outcome of the gradual evolution of social institutions in India.
- Mechanism: According to this theory, caste originated from clan and tribal affiliations which later crystallized into rigid social stratifications.
- Criticism: This perspective is often seen as too deterministic, ignoring the role of deliberate human agency and political power in shaping caste hierarchies.

4. Economic Theory

- Concept: Karl Marx and other economic historians have viewed the caste system as a product of economic exploitation.
- Function: This theory posits that caste divisions served to reinforce economic inequalities and to control labour distribution in traditional Indian societies.
- Criticism: While this theory highlights the role of material conditions, it may underemphasize the cultural and ideological aspects of caste.

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.

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

Test series -7

1. **Define the concept of "ethnic identity"? Discuss how it is emerging in the context of tribal unrest in some regions of the country with the recent examples?**

AFC test 4

1. Define the concept of "ethnic identity"? discuss how it is emerging in the context of tribal unrest in some regions of the country with the recent suitable examples?

Test series – 14

1. **How can you corelate the ethnicity and national Integration to disturb the peace of the country?**

Test series-12

1. **How the Ethnic conflicts and political developments are interrelated and how they created tension among the tribal in recent times.**

Some of the factors that influence the development and expression of ethnic identity are:

- The individual's personal experiences and interactions with members of their own and other ethnic groups, such as family, peers, school, media, etc.
- The individual's psychological and biological needs, such as self-esteem, belonging, security, and comfort, and how they are satisfied by their ethnic group
- The individual's cultural values and orientations, such as collectivism, individualism, familism, etc., and how they are compatible or incompatible with their ethnic group.
- The individual's knowledge and awareness of their ethnic group's history, traditions, and practices, and how they are transmitted and preserved.
- The societal and political context and influences, such as immigration, globalization, multiculturalism, racism, discrimination, etc., and how they affect the individual's ethnic identity.

Some way's ethnic identity is emerging in the context of tribal unrest:

1. **Assertion of Cultural Rights**: In regions with tribal unrest, Adivasi communities have been asserting their ethnic identity to protect and promote their cultural rights. They seek to preserve their traditional customs, languages, and cultural practices against assimilation into the dominant mainstream culture.
2. **Land and Resource Rights:** The ethnic identity of tribal communities is closely tied to their ancestral lands and resources, which hold deep cultural and spiritual significance for them. Disputes over land acquisition for development projects and resource extraction often lead to conflicts as tribes resist encroachment on their territories, considering it a threat to their identity and livelihoods.
3. **Political Representation:** Tribal communities in regions of unrest often advocate for increased political representation. They seek elected representatives from their own communities to address their specific concerns, safeguard their rights, and protect their ethnic identity within the political decision-making process.
4. **Resistance to Cultural Appropriation**: In areas facing unrest, tribes may resist attempts to appropriate or commercialize their cultural symbols, art, and practices by outside individuals or groups. They view such actions as undermining their ethnic identity and commodifying their cultural heritage.
5. **Identity-Based Mobilization**: In response to perceived injustices and marginalization, ethnic identity acts as a rallying point for mobilization. It strengthens collective action among tribal communities to voice their demands, address grievances, and seek social and political change.

Recent Examples of Ethnic Identity in Tribal Unrest:

- **One recent example of tribal unrest based on ethnic identity** is the **Dongria Kondh community's** resistance against bauxite mining in Niyamgiri hills of Odisha. The Dongria Kondhs consider the hills as their sacred homeland, closely linked to their cultural and religious beliefs. They fiercely opposed the mining project by a multinational corporation, as it threatened their ethnic identity, livelihoods, and environmental sustainability. After a long-standing protest and legal battles, the Indian government rejected the mining proposal in 2014, recognizing the community's rights over their ancestral land.
- This example illustrates how the ethnic identity of the Dongria Kondh community played a pivotal role in their resistance against the mining project, emphasizing the significance of cultural identity in shaping tribal unrest and social movements in India.
- **The violence in Manipur in May 2023,** which resulted from the clash between the Naga and Kuki tribes and the Meitei community over the issue of Scheduled Tribe status for the Meiteis. The conflict left at least 58 people dead and displaced thousands of others.

- **The agitation in Assam in December 2019**, which was triggered by the passage of the Citizenship Amendment Act (CAA) that granted citizenship to non-Muslim refugees from neighbouring countries. The protest was led by the indigenous Assamese people who feared that the CAA would threaten their linguistic and cultural identity and rights.
- **The unrest in Jharkhand in July 2018,** which erupted after the state government amended the Land Acquisition Act to allow the acquisition of tribal land for development projects. The tribal groups opposed the move and accused the government of violating their constitutional rights and endangering their livelihoods.
- **The insurgency in Nagaland since the 1950s**, which has been waged by various Naga rebel groups who demand a separate state or a greater autonomy for the Naga people. The Naga insurgency is one of the longest-running armed conflicts in India and has claimed thousands of lives

Addressing issues related to ethnic identity involves a multifaceted approach, as it encompasses social, cultural, economic, and political dimensions. Here's how the government can address these issues, along with the challenges and limitations involved:

Government Measures to Address Ethnic Identity Issues

1. **Legal and Constitutional Protections**:
    - **Affirmative Action:** Implementing policies that ensure representation and opportunities for ethnic minorities in education, employment, and political participation.
    - **Anti-Discrimination Laws**: Enforcing laws that prohibit discrimination based on ethnicity, ensuring equal treatment and protection under the law.
2. **Cultural Preservation and Promotion**:
    - **Cultural Programs:** Supporting cultural festivals, museums, and educational programs that celebrate and preserve the heritage of ethnic communities.
    - **Language Preservation**: Promoting the use of indigenous languages through education and media.
3. **Economic Empowerment**:
    - **Development Programs:** Implementing targeted economic development programs to improve the livelihoods of ethnic minorities.
    - **Microfinance and Entrepreneurship**: Providing financial support and training to encourage entrepreneurship within ethnic communities.
4. **Political Inclusion**:
    - **Representation**: Ensuring that ethnic minorities have representation in local, state, and national governments.
    - **Consultation and Participation**: Involving ethnic communities in decision-making processes that affect their lives.

BODY

- Ethnicity and national integration are complex and interrelated concepts that can both contribute to peace or, under certain conditions, potentially disturb the peace of a country. The relationship between ethnicity and national integration is influenced by a range of factors, and the outcome can vary significantly depending on the context.

Here's how ethnicity and national integration can be correlated and how they might impact peace in a country:

Correlation Between Ethnicity and National Integration:

1. **Ethnic Diversity:** Ethnicity refers to the cultural, social, and sometimes linguistic characteristics that define different groups within a society. Many countries are ethnically diverse, with multiple ethnic groups coexisting within their borders.

2. **National Integration:** National integration is the process of promoting a sense of belonging and unity among the various ethnic, religious, and cultural groups that make up a nation. It involves fostering a common national identity and shared values.
3. **Positive Correlation:** When national integration is successful, it can bring together diverse ethnic groups, fostering social cohesion, tolerance, and cooperation. In such cases, ethnicity is celebrated as part of the nation's cultural mosaic, contributing to a peaceful and harmonious society.

Impact on Peace:

Positive Impact: Successful national integration can promote peace by reducing ethnic tensions and conflicts. When different ethnic groups feel included and valued within the nation, they are less likely to resort to violence to assert their rights or grievances.

Negative Impact:

If national integration efforts fail or are perceived as discriminatory, it can exacerbate ethnic tensions and lead to conflicts. Marginalization or discrimination against certain ethnic groups can result in protests, demonstrations, or even violence.

1. **Secessionist Movements**: In some cases, ethnic groups may demand greater autonomy or even seek secession if they feel their cultural identity and rights are not adequately protected within the larger nation. This can lead to separatist movements and armed conflicts, disrupting peace.
2. **Religious and Cultural Conflicts**: Ethnicity is often closely tied to religion and culture. Religious and cultural differences can sometimes escalate into conflicts, particularly if they are exploited by political or extremist groups for their agendas.
3. **Political Manipulation**: Ethnicity can be exploited for political gain when politicians use divisive rhetoric or policies to mobilize ethnic support. This can lead to polarization and unrest.
4. **Resource Allocation:** Disparities in resource allocation along ethnic lines can lead to economic grievances, sparking protests and civil unrest.

Promoting Peaceful Coexistence:

To promote peace and stability in ethnically diverse countries, it's essential to focus on:

1. **Inclusive Policies:** Implement policies that promote inclusivity, equal rights, and social justice for all ethnic groups.
2. **Conflict Resolution:** Establish mechanisms for peaceful conflict resolution and mediation to address ethnic grievances.
3. **Education and Awareness**: Promote education and awareness about the value of diversity, tolerance, and intercultural understanding.
4. **Political Dialogue:** Encourage political dialogue that transcends ethnic lines and fosters cooperation.
5. **Economic Development:** Address economic disparities and ensure equitable resource distribution to reduce economic grievances.
6. **Rule of Law:** Uphold the rule of law and ensure that all citizens, regardless of their ethnicity, have equal access to justice.

INTRODUCTION

- Ethnic conflicts and political developments are deeply intertwined, often creating a cycle of tension and violence, particularly among tribal communities.

BODY

Here's a detailed look at how these dynamics play out:

Interrelation of Ethnic Conflicts and Political Developments

1. **Historical Context and Colonial Legacies:** Many ethnic conflicts have roots in colonial-era policies that favoured certain ethnic groups over others, creating long-standing grievances. For example, in the Democratic Republic of Congo (DRC), colonial powers established ethnic territories that continue to influence political struggles and conflicts today.
2. **Political Manipulation and Mobilization:** Politicians often exploit ethnic identities to mobilize support, framing political competition in ethnic terms. This can lead to increased polarization and conflict, as seen in various African countries where ethnic narratives are used to gain political power[1].
3. **Resource Competition:** Ethnic groups often compete for control over resources, which can be exacerbated by political developments. In the Sahel region, for instance, ethnic tensions have intensified resource conflicts, with different groups distrusting policy interventions that might favour one group over another.
4. **Identity and Security:** Ethnic identity is closely tied to notions of security and belonging. Political developments that threaten the identity or autonomy of an ethnic group can lead to resistance and conflict. This is evident in the Sahel, where ontological security (the security of identity) plays a crucial role in the persistence of conflicts.

Recent Tensions Among Tribal Communities

1. **Farmer-Herder Conflicts:** In West Africa, conflicts between Fulani herders and local farmers have escalated, influenced by political developments and competition over land and resources. These conflicts have significant political implications, affecting national stability and governance.
2. **Political Exclusion and Marginalization:** Tribal communities often face political exclusion and marginalization, leading to grievances and resistance. In regions like the Sahel, political developments that fail to address these issues can exacerbate tensions and lead to violence.
3. **Climate Change and Migration:** Environmental changes and migration patterns also play a role. As resources become scarcer due to climate change, competition intensifies, and political responses to these challenges can either mitigate or exacerbate ethnic tensions.

Q8.
Describe the important Palaeolithic sites from South India with suitable examples. What is the significance of South Indian Palaeolithic cultures? (20)
TEST series -12
Elaborate the Evolution of the Indian Culture and Civilization in various stages with present relevance

- COVERED IN CLASS NOTES

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

- APPLICATION ORIENTED QUESTION

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

Test series-6

1. How land displacement leads to poor health and nutrition problems among the tribal women?
2. Write the various factors responsible for land alienation? How govt will address the issues related to proper resettlements and rehabilitation in tribal areas?

INTRODUCTION

- Land displacement in tribal areas refers to the forced movement of indigenous communities from their ancestral lands due to various factors.

BODY

- Tribal displacement problems related to development-related projects are the issues and challenges faced by the tribal communities who are forced to leave their ancestral lands, resources, and cultures due to the implementation of large-scale infrastructure and industrial projects by the government or private sectors. These projects include dams, mines, industries, roads, railways, airports, power plants, etc. that are aimed at promoting economic growth and development, but often at the cost of the rights and interests of the tribal people

Let's explore its meaning and implications:

- **Significance of Land for Tribes**:
  - For many tribal communities, land is more than an economic resource; it is a locus of identity, culture, and spirituality.
  - Their traditions, sacred sites, and social structures are deeply rooted in the soil.
- **Causes of Displacement**:
  - **Development Projects**: Infrastructure, mining, dams, and industrial projects often lead to land acquisition and displacement.
  - **Government Policies**: Land acquisition bills and acts authorize the government to take over land for public purposes.

- **Social Changes**: Displacement disrupts tribal life, affecting livelihoods, mental well-being, and access to resources.

- **Impact on Tribal People**:
  - **Cultural Disruption**: Loss of ancestral lands alters every aspect of tribal social structure and traditions.
  - **Economic Challenges**: Job loss, insecurity, and poverty result from displacement.
  - **Health and Nutrition**: Poor living conditions, inadequate food, and health issues affect tribal well-being.

Some of the problems of tribal displacement are:

- **Loss of livelihood**: Tribal people depend on their lands, forests, rivers, and other natural resources for their subsistence, income, and identity. Displacement deprives them of their sources of livelihood and forces them to migrate to unfamiliar and hostile environments, where they face poverty, unemployment, and exploitation
- **Loss of culture**: Tribal people have their own distinctive languages, religions, customs, traditions, and values that are closely linked to their lands and environments. Displacement disrupts their cultural continuity and identity and exposes them to assimilation, discrimination, and marginalization by the dominant or mainstream society
- **Loss of rights**: Tribal people have legal and constitutional rights to their lands, resources, and knowledge, as well as to their participation and representation in the decision-making and management of their affairs. Displacement violates these rights and deprives them of their voice and agency in the development process
- **Loss of health**: Tribal people have their own systems of health care and medicine that are based on their indigenous knowledge and practices. Displacement affects their physical and mental health and exposes them to diseases, malnutrition, and stress

Land displacement significantly impacts the health and nutrition of tribal women. Let's explore how:

1. **Loss of Ancestral Lands**:
   - When tribal communities are displaced from their traditional lands due to development projects (such as mining or dam construction), they lose access to natural resources.
   - These resources, including forests, rivers, and agricultural land, provide food, medicinal plants, and livelihood opportunities.
   - Displacement disrupts their connection to these resources, affecting their overall well-being.
2. **Nutritional Challenges**:
   - Displaced tribal women often face food insecurity. Their traditional diets, rich in locally available foods, are replaced by less nutritious alternatives.
   - Lack of access to diverse foods leads to deficiencies in essential nutrients (such as vitamins, minerals, and proteins).
   - Malnutrition affects physical health, weakens immune systems, and increases vulnerability to diseases.

3. **Healthcare Disparities**:
    - Displaced communities may relocate to areas with inadequate healthcare infrastructure.
    - Tribal women, already marginalized, struggle to access quality healthcare services.
    - Poor health exacerbates nutritional deficiencies and affects their ability to work and care for their families.
4. **Psychosocial Stress**:
    - Displacement causes stress, anxiety, and trauma. Loss of familiar surroundings, social networks, and cultural practices impacts mental health.
    - Stress can lead to poor eating habits, affecting nutrition.
5. **Disruption of Livelihoods**:
    - Traditional livelihoods (such as agriculture, fishing, or forest-based activities) are disrupted by displacement.
    - Loss of income affects purchasing power, limiting access to nutritious food.
    - Women may engage in low-paying, exploitative labour to survive, further compromising health.
6. **Gendered Impact**:
    - Tribal women often bear the brunt of displacement. They face gender-specific challenges:
        - Increased caregiving responsibilities due to disrupted family structures.
        - Limited decision-making power in relocation processes.
        - Vulnerability to violence and exploitation.

VISHNU IAS

Some of the solutions to tribal displacement are:

- **Prevention**: The best solution to tribal displacement is to prevent it from happening in the first place, by respecting the rights and interests of the tribal people and ensuring their free, prior, and informed consent before initiating any development project that affects them
- **Compensation:** If displacement is unavoidable, the tribal people should be adequately compensated for their losses and damages, in terms of land, money, or other assets, that are fair, timely, and transparent
- **Rehabilitation:** The tribal people should be properly rehabilitated and resettled in suitable locations that are comparable or better than their original habitats, and that provide them with adequate facilities and services, such as housing, education, health, and employment
- **Development:** The tribal people should be involved and benefited in the development process, by ensuring their access and control over their lands, resources, and knowledge, as well as their participation and representation in the governance and planning of their affairs

Main Factors Responsible for Land Alienation in Tribal Areas:

- **Industrialization and Development Projects:** Government-led industrialization and large-scale development projects, such as mining, dams, and infrastructure construction, often encroach upon tribal lands, leading to forced displacement and land loss.
- **Forest Conservation and Wildlife Protection:** The establishment of protected areas, wildlife sanctuaries, and national parks can result in the relocation of tribal communities residing in these regions.
- **Land-Grabbing by Non-Tribal Entities:** Non-tribal individuals or companies may exploit legal loopholes or use fraudulent means to acquire tribal lands, taking advantage of their lack of awareness or limited legal protection.
- **Lack of Land Rights and Tenure Security:** Many tribal communities lack formal land rights and tenure security, leaving them vulnerable to land grabbing and exploitation.
- **Urbanization and Population Pressure:** As urban areas expand, there is increased pressure on rural land, leading to the encroachment and conversion of tribal lands for non-agricultural purposes.
- **Infrastructure Development:** The construction of roads, highways, and other infrastructure projects may result in the loss of tribal lands.

- **Recognition of Land Rights:** The government should recognize and secure the land rights of tribal communities through formal land titles, providing them with legal protection against land alienation.
- **Free, Prior, and Informed Consent (FPIC):** Projects that may affect tribal lands should seek the free, prior, and informed consent of the affected communities before initiation. This ensures that tribal voices and concerns are heard and respected during decision-making processes.
- **Adequate Compensation and Rehabilitation:** Displaced tribal communities should be provided with fair and adequate compensation for their land and resources, along with proper rehabilitation and resettlement measures. This includes ensuring access to livelihood opportunities, basic amenities, education, and healthcare facilities in the new resettlement areas.

- **Inclusive Planning and Participation:** The government should involve tribal communities in the planning and implementation of development projects in their areas to address their specific needs and aspirations.
- **Strengthening Land Governance:** Enhancing land governance and implementing transparent land administration systems can help prevent land-grabbing and encroachments.
- **Alternative Livelihood Options:** The government should promote alternative and sustainable livelihood options for tribal communities, especially those affected by displacement, to reduce their dependence on agriculture and forests.
- **Social Impact Assessments:** Rigorous social impact assessments should be conducted before implementing any development projects in tribal areas to understand the potential impact on communities and formulate suitable mitigation measures.