

TEST CODE:

 VISHNU * I A S *		TEST -5	
MODERN GURUKUL FOR CIVIL SERVICES			
SUBJECT: ANTHROPOLOGY TEST SERIES 2022			
Name Of Candidate		NIDHI PAI	
E-mail Id.	[REDACTED]	Roll No.	1041014
Mobile No.	[REDACTED]	Date:	17-07-22

Time Allowed: 3 HOURS

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q.No.	Max.Marks	Marks Obtained		
1	50	26	1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No., Mobile).	
3	(A) 20	12	2. All questions are compulsory.	
	(B) 15	9	3. The number of marks carried by a question/part is indicated against it.	
	(C) 15	8	4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.	
4	(A) 20	12	5. Word limit in questions, if specified, should be adhered to.	
	(B) 15	10	6. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.	
	(C) 15	8	“Develop success from failures. Discouragement and failure are two of the surest stepping stones to success.”	
5	50	26		
6	(A) 20	12	H.NO. 1-1-664/B, 2nd floor opposite SBI & Canara Bank Rd, beside Gandhi Nagar Park, Hyderabad, Telangana 500080	
	(B) 15	9		
	(C) 15	9		
			Start Time: 10 AM	End Time: 1 AM
			Mode of Examination:	Online: <input type="checkbox"/> Offline: <input checked="" type="checkbox"/>
			Evaluation Date:	
Total Marks: 141				

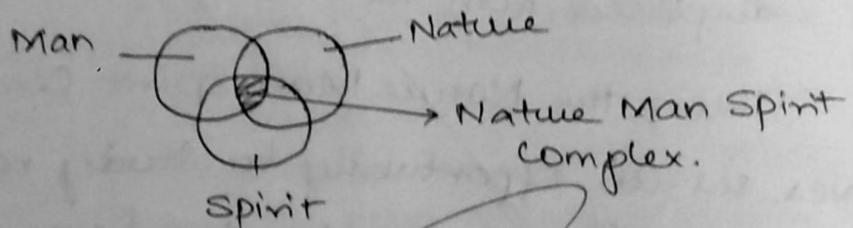
SECTION A

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

a) Examine Nature-man-spirit complex as an ecological concept

Ans. The concept of Nature Man Spirit Concept was given by L.P. Vidyarthi in his work 'The Male: Nature Man Spirit Complex in a Hill Tribe' (1961) from his work on the Soucia Paharia tribes of Jharkhand.

→ Nature Man Spirit Complex - A complex arising out of man's dependence or interdependence on spiritual, or supernatural beings in the environment.



Case - Soucia Paharia

Nature - Based on shifting cultivation or khattu, fruit collection, forest based economy

Spirit - Belief in supernatural power i.e. Gossains (Benevolent & malevolent)

Man - All decisions (marriage, rituals) are taken after the permission from Gossains

→ NMS as an ecological concept

- ① Helps to understand tribals intricate relationship with the environment.
- ② Explains the important of Sacred groves among the tribals.
- ③ Tribals as protectors of nature.
- ④ In designing of policies for developmental projects etc.
- ⑤ Need to involve tribals in environmental planning and programmes.
- ⑥ Action ~~to~~ Anthropology - Tribals along with policy makers.
- ⑦ Ensuring that tribals are not displaced from the natural environment. Rehabilitation & Resettlement.

Thus, the Nature Man Spirit Complex gives us an opportunity to study nature and forests in relation to the lives and livelihoods of tribals.

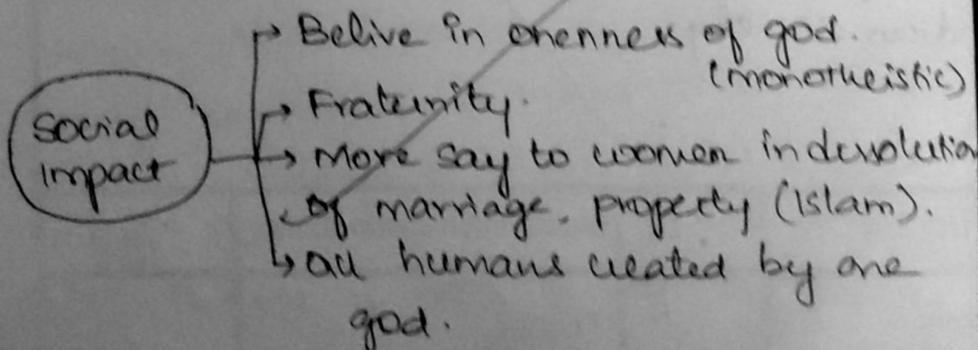
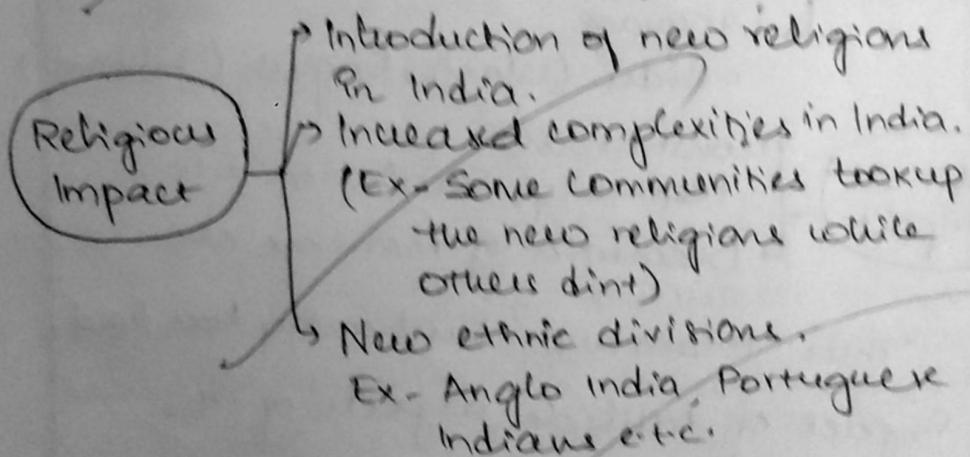
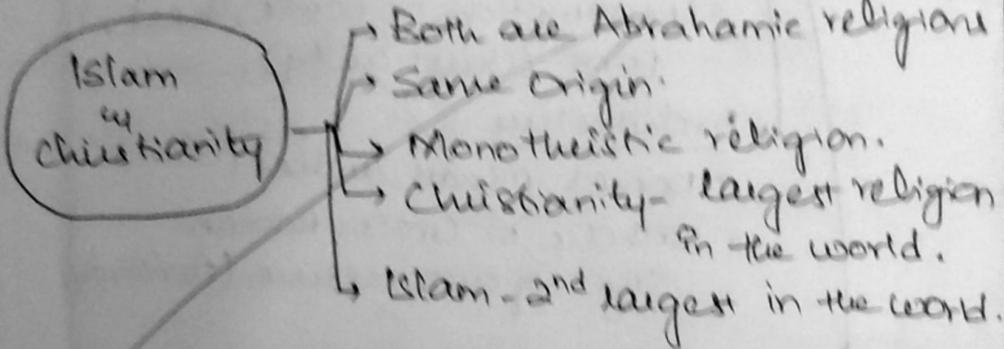
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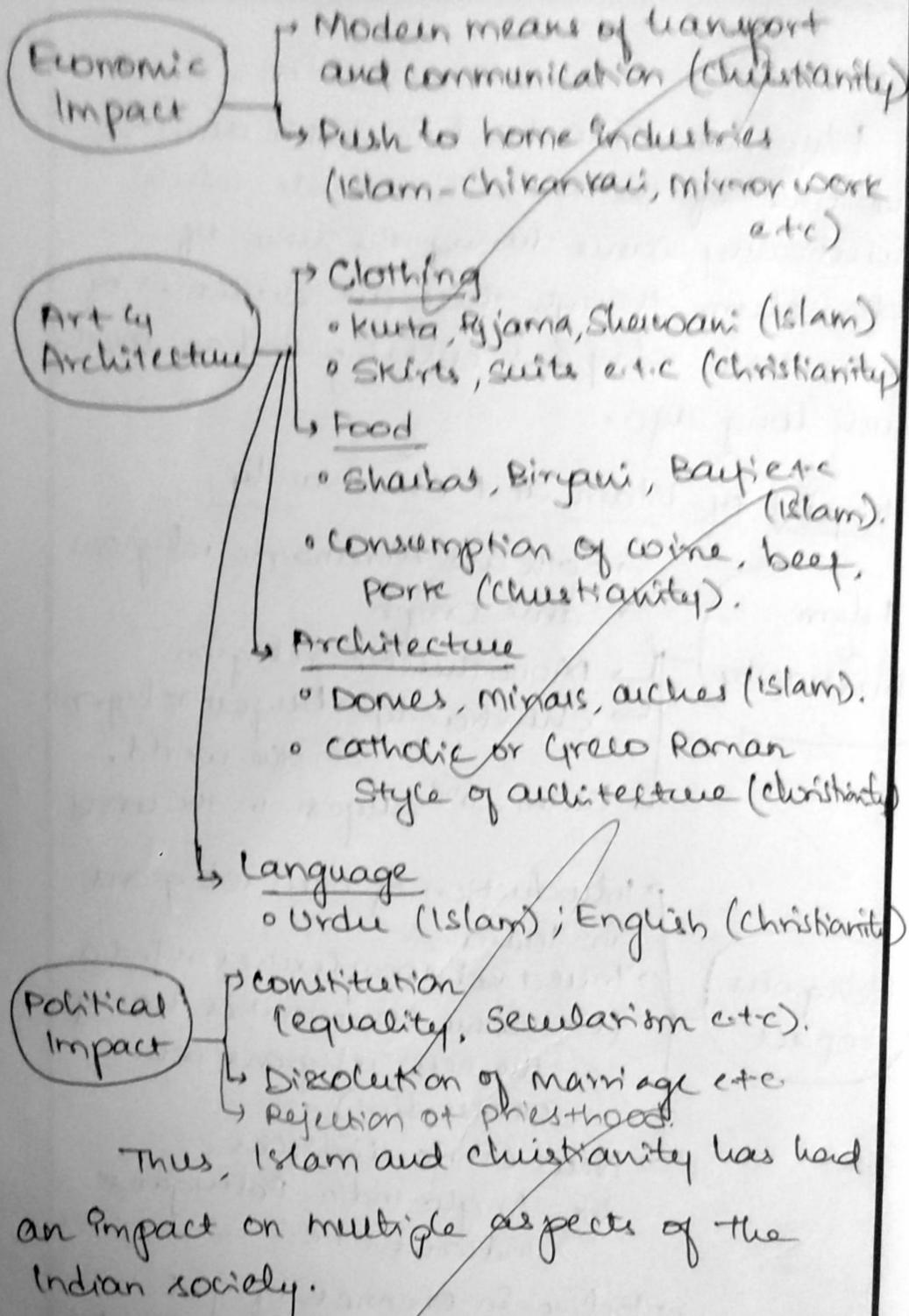
Structure	1.5	Introduction & Conclusion	2
Content	1.5	Total :	

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

A. Islam was introduced in India around the time of the Delhi Sultanate while Christianity came during the time of colonialism though there are evidences of both these religions entering Indian society much long ago.

→ Impact of Islam and Christianity





Structure	✓	Introduction & Conclusion	✓
Content	✓	Total :	

c) Write about the phases of emergence of growth of Anthropology in India?

A. Anthropology came to India with the British. The growth of Anthropology in India can be understood in three stages.

Stage 1 - Formative Stage (1773-1919)

- Started with the establishment of Asiatic Society of Bengal in 1773 by William Jones.
- Focus on general studies of Indian tribes i.e. ethnologies and ethnographies.

◦ (Ex) - Risley, O'Malley, Dalton in Eastern India.

Thurston of South in South India.

Crooks in North India.

- (Ex) - Individual tribe works (monographs)
 - Lushai Kuki by Shakespeare
 - Lakhs by Pally etc.

Stage-2 - Constructive Stage (1919-1947)

- Emphasis on study of individual tribes and monographs.
- 1919 - Inclusion of Anthropology in Bombay University.
- Contributors like - Majumdar, Iravati Karve, N.K. Bose etc.

◦ Study expanded to tribal study, Kinship Study, Village Study, & racial studies etc., 1938 - Indian Science Congress Session on Indian Anthropology.

◦ (Eq) - People of India in 1901 by Risley.

Man in India journal by Roy (1921)
Mundara and their Country by Roy (1912).

- Iravati Karve's study on village, caste system etc.

Stage-3 - Analytical Stage

- Stage of qualitative and Quantitative analysis.
- American Anthropologists (Morris Opler, Oscar Lewis) etc.
- Verrier Elwin and Action Anthropology.
- (Eg) - Nature Man spirit complex by Vidyarthi
Savage complex by Vidyarthi
Dominant caste by M.N. Srinivas
etc.

Thus, the growth of Anthropology though has been slow but a very prominent and visible one.

Structure	1.5	Introduction & Conclusion	2.5
Content	1.5	Total :	

d) Write about Guha's Classification of Indian ethnic population?

A. B.S. Guha classified Indian population in 1923 based on several characteristics and it is considered to be the most trusted racial classification till date.

→ Guha's Classification

- ① The Negrito - Dark skin colour, thick lips, short stature, woolly hair, medium head.
 (Ex) - Irulas, Kaddas, Pariyans of South India considered them to be the earliest race in India.
 - ② The Proto Australoid -
 (Eg) Chenchus, Kukkumbas, Santhals, Mundas etc.
 Medium stature, Dark skin colour, prominent forehead, medium head to long head.
 - ③ Mongoloid - Came from North East India.
Features - Yellowish skin, No facial hair, short stature, Oblique eyes with epicanthic fold.
 (Mongoloid)
 - Paleo mongoloid
 - long headed
 - short headed.
 - Tibeto Mongoloid.
- Paleo Mongoloid - (Eg) - Lepchas, Calimpangs etc.
- Tibeto Mongoloid - (Eg) - Burmese, Tibetans etc.

④ Mediterranean

- ① Paleo Mediterranean - Dark skin color, short stature, ~~bt~~ bulbous forehead.
 - Ex) Telugu and Nāi Brahmins
- ② Mediterranean - Ex) Namboodri Brahmins, Allahabad women.
- ③ Oriental - Same as Mediterranean called with a long convex nose.
 - Ex) - Chettis of Punjab.
- ⑤ Nordic Race - came from North West, Turkic and Persian elements, Tall stature, fair skin, dark eyes etc.
 - Ex) - Pathans of Afghanistan
- ⑥ Western Brachycephals - Divided into Armenoid, Dinanic and Alpanic.

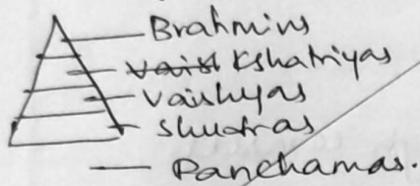
Thus, B. Cuha not only provided the classification but also tried to explain the origin of the races too.

- ** Imp of ethnic classification
- behaviour adaptation "
 - env
 - epidemiological "

Structure	1.5	Introduction & Conclusion	2.5
Content	1.5	Total :	

e) what do you understand by the dynamics of Caste mobility?

A. Caste system is seen as a stratification system including Brahmins, Kshatriyas, Vaishyas and Shudras.



Caste mobility refers to movement (up and down) along the caste stratification. M.N. Srinivas tried to explain caste mobility in detail:

→ Caste mobility

A] Upward mobility

① Through warfare -

(Eg) - According to K.M. Panikkar, the Nandas were the last Kshatriya rulers, thereafter all the other rulers have been Shudras.

② Through Political patronages

(Eg) - Scribes of West Bengal.

By working along with the upper caste kings.

③ By education - certain tribes have gone up the caste hierarchy by taking

the benefits of modern education.

④ The modern forces of change -

- Westernization - The upper castes responded to westernization.
- Modernization.
- Sanskritisation

⑤ Political coays - Through census.

(Eg) - Nayakpol tribe of Andhra Pradesh consider themselves to be Kshatriyas.

B] Downward mobility

Depesantisation - M.N. Srinivas saw this concept among the Khasis.
Desanskritisation.

Thus, various factors have led to movement along caste hierarchy and thus the dynamic changes in the caste system.

Dynamic
Sanskritisation
Desanskritisation
Tribalisation
Casteisation.

Structure	1.5	Introduction & Conclusion	2
Content	1.5	Total :	

Q.3)

a) Write about the Linguistic Classification of Indian Population? (20 marks)

A. India is a land of multiple languages and a land of culture. According to 2011 census, India has 1369 mother tongues.

According to Linguistic Survey conducted by Grierson and Ghugger in 1927, India has 179 languages and 528 dialects.

→ Linguistic classification (according to Grierson and Ghugger)

Q

◦ Divided broadly into four families.

(A) Aryan languages or Indo European

◦ Spoken by 73% of population.

◦ Divided in two → Dardic and Indo Aryan

◦ Dardic - consists of Kashmiri, Sheena, Konistani and Dardi.

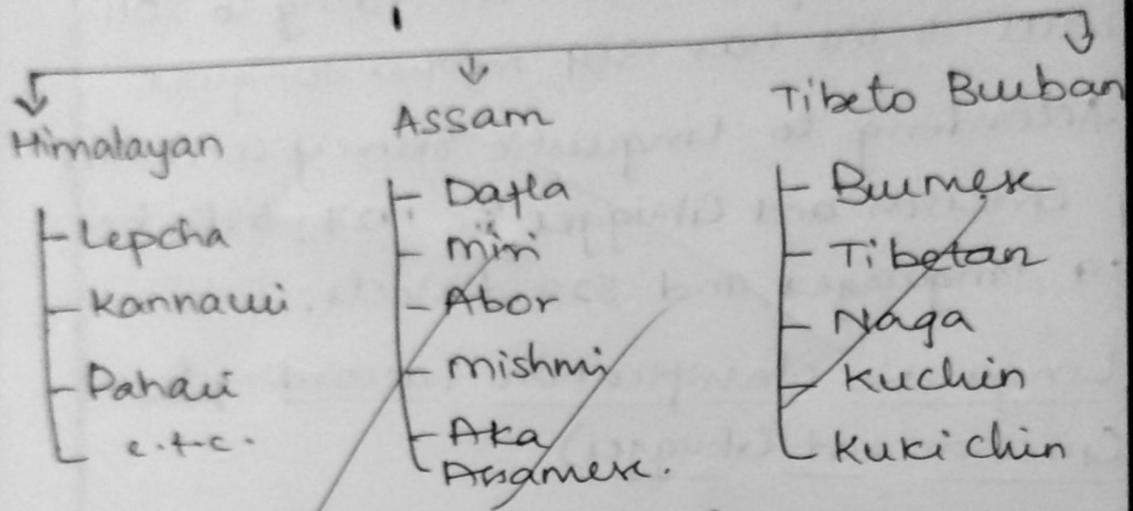
only Kashmiri is spoken today.

◦ Indo Aryan

- Southern - Konkani and Marathi
- North Western - Kutchi, Gujrati
- North - Hindi and Punjabi
- Central - Rajasthani, Marwadi.
- Eastern - Chattisgarhi

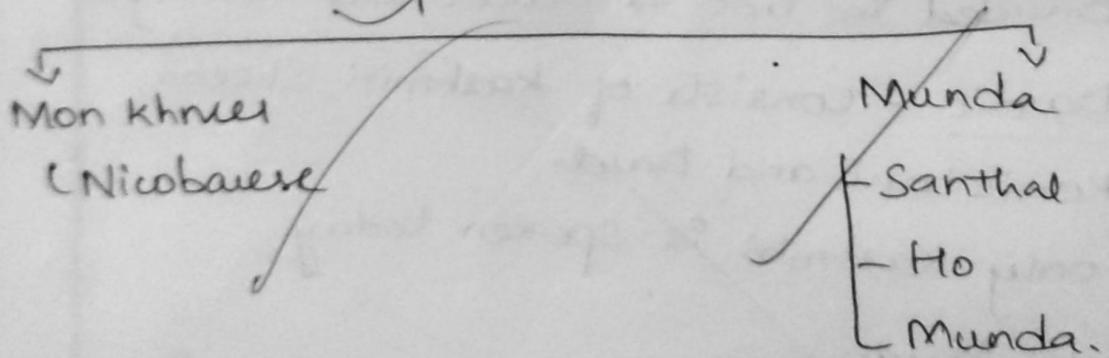
B) Sino Tibetan (Kirata)

- Spoken by about 1.73% of population.
- Divided into three.



C) Austic branch

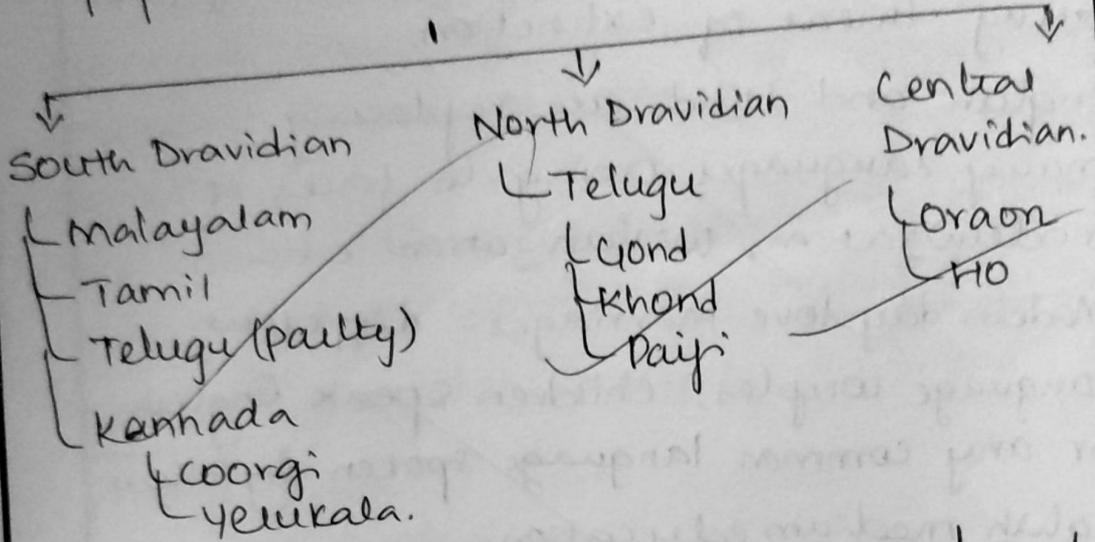
- Spoken by around 0.78% of population.
- Divided into two branch.



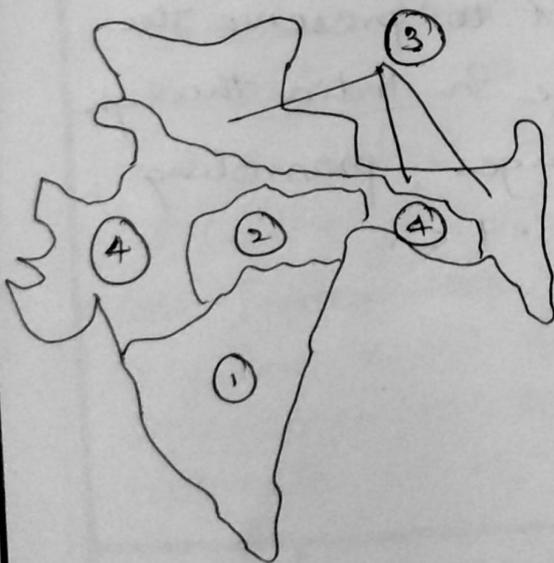
- Spoken among tribals in central India.
- Some of the languages are on the verge of extinction.

D) Dravidian Branch ~~207~~

- Spoken by around 20% of the population in South India.



Thus, the above table gives a broad description of Indian India's linguistic structure.



- 1. Dravidian
- 2. Austric
- 3. Sino Tibetan
- 4. Indo Aryan.

→ Scenario Today

- Some of the languages especially of the Austria and Sino Tibetan group are facing threat of extinction
 - English and Hindi are replacing many languages owing to forces of modernization, westernization etc.
 - Modern day love marriages - different language couples, children speak English or any common language spoken by others
 - English medium education.
 - Minority languages have no institutional courses or study dedicated to them.
- (Ex) - Tulu or Coorgi in Karnataka.
etc.

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Thus, it is important to preserve the rich linguistic heritage in India through digitalisation of languages, promoting use of mother tongue etc.

Significance

- endangered languages.
- Study cultures through languages.
- Mother tongue as medium
- constitution.

Structure	✓	Introduction & Conclusion	✓
Content	✓	Total :	

b) what is Jajmani system? Examine the views on Jajmani system as an egalitarian as well as exploitative system. Give reasons for its decline (15marks).

- A. Jajmani system explains the Socio economic basis of agrarian societies (Economic Division of labour) in rural societies.
- o The word Jajmani was given by William Wisner in his work 'The Hindu Jajmani System', from his study of Karimpur village in UP.
 - o Jajmani system
 - is a relationship between families and not Jatis.
 - are durable relations (go on for generations)
 - are hereditary.
 - Between land owning family known as Jajman (Patron) and other landless families called Pradhan / Kamin (Client).
 - & Client-Patron relationships.
 - One Jajman can have relation with only one kamin from one occupation.
 - Other members of the kamin can work in ~~other~~ agriculture but cannot break Jajman-Kamin relations.
 - caste councils come when the relations are broken.

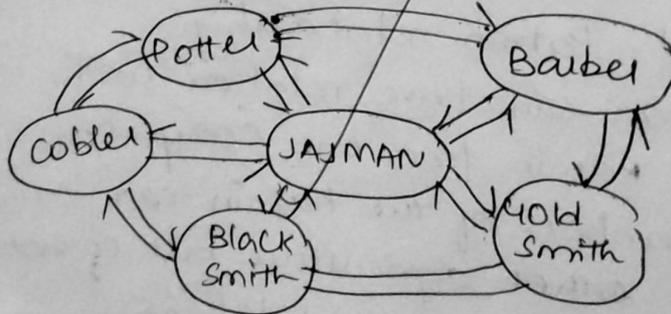
→ Jajmani System as an exploitative and egalitarian system-

A) As an Exploitative System

- Thomas Beidelman, Badauman.
- The kamins are forced to sell services only to Jajman thus exploitation.
- low payment for services.
- discrimination on basis of caste.

B) As an egalitarian System

- Pauline Kolinda, Ram Ahuja.
- Majumdar believes that this system works based on the unity among the castes.
- Not exploitative since caste councils steps in.
- kamins not forced to sell only to Jajman.
- Jajman relations with kamins are more than economic.



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JAJMANI SYSTEM

→ Reasons for decline

- Entry of money as medium of exchange (no need for barter).
- Reduction of certain occupation.
 - (Ex) Stainless steel razor → No need of barber for shaving
 - Steel utensils → No need of potter.
- Transport and communication.
 - Other avenues to sell surplus good.
 - higher profits.
- No more following of traditional occupation.
 - migration for studies.
 - caste dominance & jajmani importance reducing.
- Constitution, Indian Penal Code - equal rights for everyone.
- Forces of modernization, westernization, globalisation etc.

Thus, though jajmani system is reducing, it provides insight into the economics of village and helps in understanding village as a self-sustaining unit.

Structure	3	Introduction & Conclusion	3
Content	3	Total :	

c) Write about the Contributions of Heimendorf to Tribal India? (15 marks).

A. Christopher Von Fuor Heimendorf was an Austrian Anthropologist who spent around 40 years of his life studying tribals around the world.

→ Contributions to Tribal India

- Heimendorf studied several tribes like the Chenchus, Baigas, tribes of North East India, from the Indo Nepal border etc.

- He is credited for truly living the spirit of participant observation.

- he lived with the Chenchus for 3 yrs as a part of his study.

- He explained the state of tribals, their conditions, their exploitation, loss of their livelihoods etc in his work.

- He also acted as advisor of NEFA province and advisor of government of India on tribal

development.

- He fought for the rights of tribal people in East and also along the Nepal border.
- He is considered as a holy figure among certain tribes in Andhra Pradesh due to his contributions to the improvement of tribal life.
- His method of studies are still used by many to study tribals.
- Methods adopted
 - learn the language.
 - live with the tribals.
 - talk to them
 - build faith e.t.c.

Good points

Thus, Heimendorf continues to be one of the anthropologists who have contributed immensely to the development of Indian tribes.

S.C. Dubey - 4 spheres of Indian Village

- 1) Factional politics.
- 2) Panchayat Raj
- 3) Dominant caste
- 4) Sajmani system.

Kolenda - Kalapur village.

Majumdar - Mohana village.

Q.4)

a) Define the concept 'Dominant Caste' and examine its relevance in the Contemporary Indian village with suitable examples? (20 Marks)

Ans. The concept of Dominant Caste was given by M.N. Srinivas in his work 'Dominant Caste in Rampura' published in American Anthropologist (1959)

o Dominant Caste - According to M.N. Srinivas, to be a Dominant caste, a caste must have the following -

- a) A significant number in the population.
- b) Political and Economic power.
- c) Should not be too low in caste hierarchy.

Later, he added several other points like

- a) Jobs in administration.
- b) Modern western education.
- c) Agriculture.
- d) A history in violence (1959).

(Eg) - Yadavas and Jats in UP
 Reddy and Kamma in Andhra Pradesh
 Lingayats and Vokkaligas in Karnataka
 Marathas in Maharashtra.

→ Spread of Dominance

- A) Cumulative (all aspects of domination) dominance which is ~~not~~ very rare or Dispersed dominance (elements of dominance spread over).
- B) Regional or local level dominance.

→ Elements of Dominance -

- ① Dominance in caste councils and panchayats.
 (Ex) - Nadai Mahajan Sabha etc.
- ② Demand respect and admiration from others, highly arrogant.
- ③ May not be highly placed on caste ladder.
 (Eg) - In UP, Jats make Brahmins cook food.
 In Karnataka, Brahmins let Vokkaligas take Aarti first.
- ④ A model of Sanskritization for upper castes.
 (Eg) - In Gujarat, Patels are models of Sanskritisation owing to their success.
- ⑤ Act as gatekeepers of culture.
 (Eg) Brahmin vs Kallar Clash in 1930 Tamil Nadu.

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- ⑤ Act as gatekeepers of culture

(Eg) Brahmin vs Kallau Clash in 1930
Tamil Nadu.

→ Relevance in Contemporary Indian Village -

- Money has gained the importance more than caste.
 - (Eg) - F.G. Bailey's study of Orissa. Replacement of money as important factor than caste.
- Modern ideas of Globalisation, westernization etc have emerged in villages.
 - everyone equal before law.
- Imposition of order and law by courts and Indian Penal codes thus influence of caste councils and caste panchayats has ~~the~~ reduced.
- Influence of politics.
 - (Eg) - In UP, the Noniyas (salt makers) and Chamars (leather makers) came together to fight Dominant Thakurs.
- Politicisation of caste and casteism in Politics.
- Laws - Article 17 - Abolition of Untouchability
Civil Rights Act 1955.

Prohibition of untouchability Act 1989.

- Inter Caste marriages - Thus dominance based on caste coming down.
- Similarity of dressing, life styles, languages for everyone.

Thus, Dominant caste as a system has been reducing in rural areas though there might be cases where the dominance can be seen even today, but it is very rare.

12

Covered all Points

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Structure	✓	Introduction & Conclusion	✓
Content	✓	Total :	

b) Discuss contributions of S.C. Dube towards understanding of the Indian village? (15 Marks)

A^o S.C. Dube was one of the most brilliant anthropologists of the 20th century. He studied Indian tribes, Indian village system, Indian caste system etc.

→ His works -

- The Kama
- Indian village.
- India's changing village.

→ Contributions towards the study of Indian village -

- He believed that Indian villages were not an autonomous unit ~~an~~ but a unique combination of several elements.
- Indian villages are made of several layers and each layer must be studied independently of the other.
- S.C. Dube's stand on Dominant Caste - there is no concept of Dominant Caste. It is the individuals who

are dominant and not caste.

- His wife, Leela Dube along with him also worked in emancipation of women in Indian villages and India as a whole.
- A staunch critique of the caste system.
- Spoke against removal or ending of caste system and emancipation of people.
- Caste, according to him restricted people to follow their occupations

⊗

c) Discuss the contribution of MN Srinivas to the study of Indian society. Examine the influence of British social anthropologists on his ideas? (15 marks)

Mysore Narasimachar Srinivas was an Indian anthropologist of the 20th century.

→ His contributions

- Social systems in Indian villages.
- Caste system.
- Tribals and their life etc.

→ Contributions

o Gave the concept of Dominant Caste in his work 'Dominant Caste in Rampura' and explained how it influences the social system in a village.

o Sanskritization - The model adopted by lower castes to rise higher in the caste system. Several models under this like

- Kshatriyazisation.
- Brahmanization etc.

o Modernization and Westernization

- modernization is always good but westernization is not always good.

(Ex) Westernisation without modernization (today's urban areas)

modernisation without westernisation (Indus valley civilization)

◦ Indian caste system - must be understood as a whole with reference to his concept of Dominant Caste.

→ Influence of British social anthropologist

- was a functionalist by nature.
- Followed the ideas of Brown, Malinowski in his studies.
- Believed that various systems exist to follow certain functions and fulfil the need of man.
- Also inspired by Ruth Benedict and studied human psychology in village systems.

Thus, M.N. Srinivas's contribution
in Anthropology cannot be ignored.
His studies are used by people
even today to explain the changing
dynamics of the Indian villages.

5
MARC approach.

- Men, Area, Resource, Cooperation.

SECTION B

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

a) Islam and Matrileany?

A] Islam was introduced in India with the coming of the Delhi Sultanate.
Islam - 2nd largest religion in the world (25%) and also in India (around 14%).

→ Islam and Matrileany -

- Islam has always believed in patriarchal and patrilineal systems.
- But it is known to have certain progressive ~~featu~~ features like
 - more say to woman in Divorce.
 - more say in property.
- It has ~~always~~ also reduced the status of woman in some aspects like
 - Auda System.
 - low woman labour force participation.
- Case - Lakshadweep Islands - Kolpeni Island - Islam but matrilineal system
Lakshadweep Islands followed tribal religion earlier but after the introduction of Islam, today, almost the entire island follows Islam.

Lakshadweep tribals followed Matrilineal System, had cousin marriages etc but all these have reduced to a great extent.

- Islam also brought certain concepts like
 - equality of all humans.
 - brotherhood.
 - Suprem (Peace for all) etc.

Thus, every religion has certain elements which are regressive for certain sections and progressive in others. Islam brought a new way of life in India and had an effect on the economic, political and social life in many ways.

- Dhankari, a section of Bhils also follow Islam
- Leela Dubey studied Lakshadweep Island tribes - Kalpeni Island.

Structure	1.5	Introduction & Conclusion	2
Content	1.5	Total :	

b) Gender and customary law

Ans Gender is a socially created notion that a certain sex has to follow certain customs or norms as set up by the society.

→ Ruth Benedict's study, 'Sex and Temperament' in three primitive societies showed that social behaviour was not ~~entirely~~ biologically linked but culturally acquired.

→ Gender and customary law

- Division of works in societies

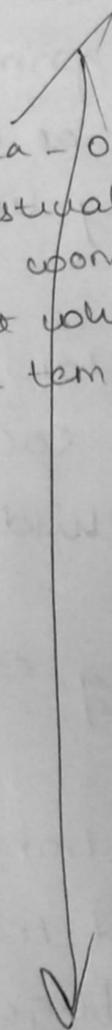
(Ex) cooking, cleaning, child care for woman.

Armed forces, working etc for men.

→ Irawati Karve spoke strongly against such beliefs and believed that women must not oblige to such expectations of the society.

Other women anthropologists like Leela Dubey etc have immensely worked towards removing such beliefs and constructing of an egalitarian society.

- Mangalsutia - only women.
- Toda - menstruating women.
- Trobriand - women not allowed to eat fresh meat while menstruating
- Sabrimala temple.



Structure	1.5	Introduction & Conclusion	2
Content	1	Total :	

c) Varna ashram

A. Varnashrama is the ~~trad~~ institutional basis of the Traditional Indian Social System.

Varnashrama is made of 2 words -

- a) Varna (Nature) - deals with the individual qualities of a man.
- b) Ashrama (Nurture) - institutional and upbringing aspect of man.

Thus, Varnashrama provides a framework through a four fold classification of the human life cycle.

A] Brahmacharya - ◦ Stage of learning,
 ◦ Begins with Upanayana Sanskara.
 ◦ Only follow Dharma; no artha & kama.
 ◦ Follow Guru Dharma, Sakha Dharma.
 ◦ Stage of learning, piety, self denial and discipline.

B] Grihastha - Acc to Manu, 'a stage of bliss and blessings'.
 ◦ Begins with Vivaha (marriage).
 ◦ Most important since the Trilogy of Dharma, Artha, Kama are to be in action.
 ◦ Duties - creating progeny, fulfilling Rina, educating Santana, following Dharma, e.t.c.

c) Vanaprasta -

- Moving to a forest.
- Partial giving up of social life.
- Simple living.
- No indulgence in kama or Artha.
- Meditation and limited needs.

d) Sanyasa

- Giving up social life completely.
- Towards attaining moksha.

→ Contemporary relevance -

- Artha, kama more important than Dharma
- No clear demarcation of stages.
- Vanaprasta and Sanyasa almost vanished
- Upanayana - only symbolic ritual.
- Indulgence in kama (live in relations, premarital sex) and Artha (earn and learn) in Brahmachary only.
- Impact of westernization, modernization etc.

Thus, the Varnashrama system has been seeing a large change in the modern age.

Structure	1.5	Introduction & Conclusion	2
Content	1.5	Total :	

d) Irawati Karve

A. Irawati Karve is considered to be the first Indian woman anthropologist.

- She was the ~~daughter~~ daughter-in-law of the famous social reformer Dhondo Keshav Karve.
- Staunch supporter of female rights.
- Feminist Anthropology.
- Believed that women must not talk of equal rights with men but more rights than men.
- Studied village system, kinship system, caste system etc.
- kinship studies - Believed that kinship studies ought to be more female driven and study more on woman's role in kinship.
- Marriage and Family - spoke on how women are trained to accommodate or change themselves as per the needs and expectations of the society.
- Modern Day Relevance -
 (Ex) - Pygmalion effect - People trying

to change themselves in order to adapt to certain social standards.

(Ex) - woman as loyal wives, good daughter in law etc.

◦ worked with anthropologists of the time to study behaviour of people and society.

Thus, Irawati Karve can be rightly rightly called the pioneer of Feminist Anthropology of her time who not only ~~the~~ threw light on discrimination against women but also inspired women to change and love themselves.

Structure

1.5

Introduction & Conclusion

2

Content

1.5

Total :

e) Rina & Rebirth

A. Rina (Debt) and Rebirth (Punarjanma) form the basis of the traditional Indian social system.

→ Rina - every human is born with Rina and he/she must work towards fulfilling the rina ~~the~~. In case he fails to do so, he would get the Karma in his next life (Punarjanma/Rebirth), thus emphasizing on immortality of Soul.

- ① Deva Rina - owed to gods; fulfilled through performing Yajnas, sacrifices, prayers etc.
- ② Rishi Rina - owed to teachers. Repaid through Guru Dakshina, passing on education to Santana, being a good human, following Dharma etc.
- ③ Pitra Rina - Owed to father. Repaid through Pind Daan; propagating family line by creating progeny etc.
- ④ Atithi Rina - owed to Guests. Repaid by serving guests and following the policy of Atithi Devo Bhava.

→ Rebirth

- ones present life is the result of the deeds of the past life (Karmaphala).
- Thus, one has to follow Dharma to ensure a good life in the next janma.
- By paying Rinas, following Dharma, one can attain moksha and be relieved from the cycle of rebirth.

→ Contemporary Relevance -

- The concept of Rina and Rebirth are fading to some extent.
- Pind Daan, Gauri Dakshina etc not followed seriously.
- Rising importance to material life.
- Impact of modernization, westernization, feminism etc.

Thus, the traditional concepts though have maintained the importance in some aspects but have faded in other aspects too.

Structure	1.5	Introduction & Conclusion	2
Content	2.5	Total :	

Q.6)

a) Write about the structural growth of Indian Population and factors responsible for the growth of Population? (20 marks)

Ans India is the second largest populated country of the world (121st population according to 2011 census). It is expected to surpass China as the highest populated by 2023 (UN World Prospective Report 2022)

→ Structural growth of Indian population

The structural growth of Indian population follows the pattern of Demographic transition in three stages.

① Stage-1 - Earliest till about 1951

- High birth and Death rate - Stable population growth.
- Reasons - high Birth - Less use of contraceptives, no awareness, agricultural economy, Children as labour, low cost of living etc.

High death - Low Institutional deliveries, no medical advancements, low penetration of hospitals, diseases like plague, cholera etc.

② Stage-2 - 1951-1981 - Stage of population explosion (high birth and low death rate)

Reasons

→ High birth rate

- low use of contraceptives, independence and growth of economy, agricultural economy etc.

→ Low death rate

- control of diseases (governmental interventions), medical advancements etc.

③ Stage-3 - 1981 - present - Stage of stabilization (low birth and death rate)

Reasons -

- o Increased use of contraceptives.

- o high standard of living.

- o high awareness.

- o high medical advancements.

- o Nuclear families. etc.

→ Factors responsible for growth of population -

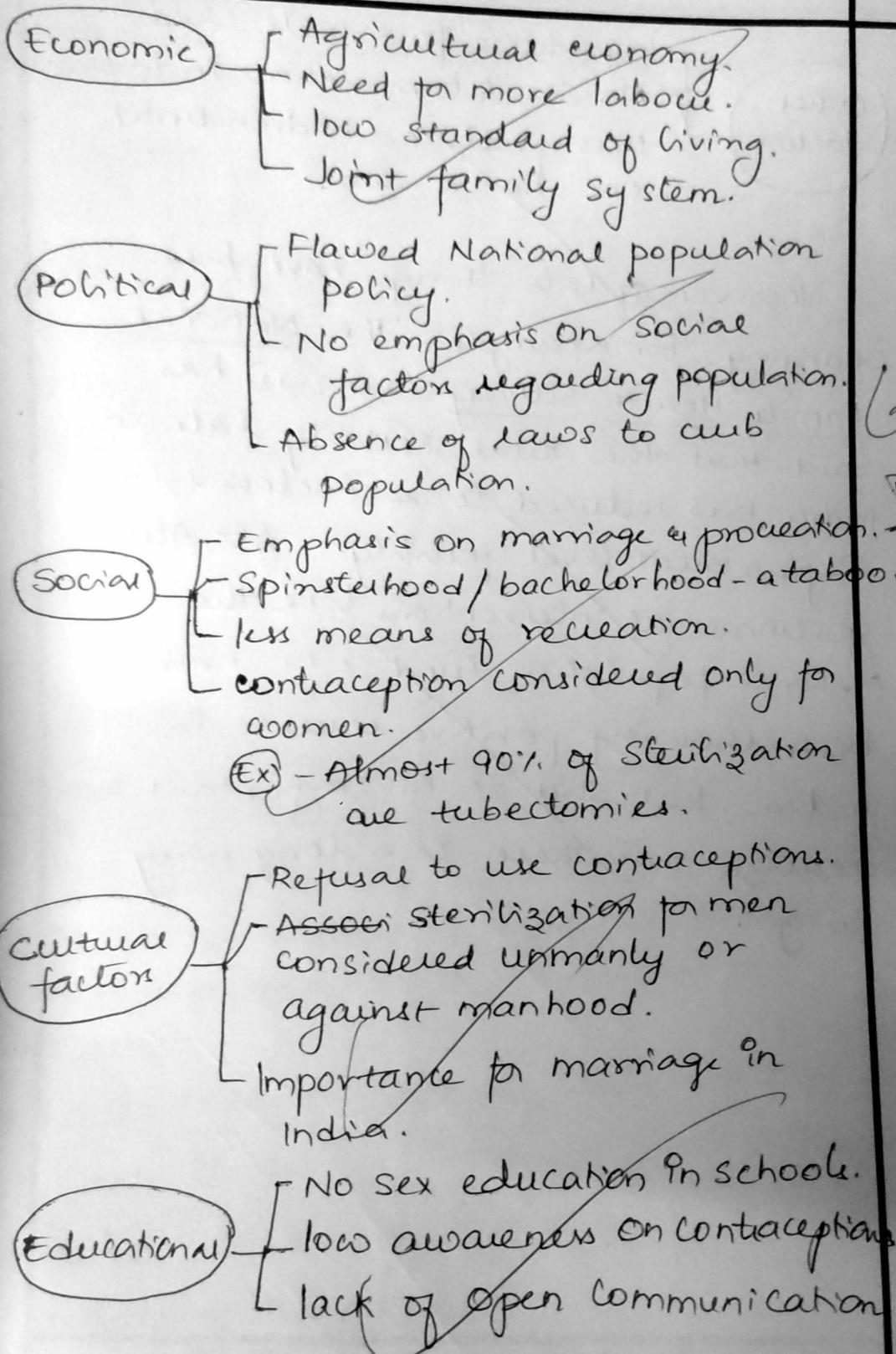
Religious

All religions emphasize on procreation.

Some religions prohibit use of contraceptives.

Children considered gift of god.

Abortion, a taboo.



Good presentation

Yoruba tribe, Nigeria - more no of children, higher pride in status.

Other factor

Importance for a male child.
 No sex determination in India
 thus produce children until
 one has a son.

However, of late things have been changing. For example - The National Family Health Survey (2019-21) has said that the Total Fertility Rate in India has reduced to 2 (below 2.1 - Replacement level fertility). Also, governmental interventions like the National Population Fund etc. have been showing positive results in India. But still it is important to realize that there is a long way to go.

Structure			
Content	1	Introduction & Conclusion	
	2	Total :	11

b) Discuss the view that caste is not social stratification but a system of hierarchy (15 Marks)

- As Caste comes from the Portuguese word 'Casta' which means race/breed.
- o Caste is generally seen as a system of social stratification, the movement along which is difficult to achieve. (Ex) - Bourge, Majumdar, Ghurye e.t.c).

However, there are some anthropologists who do not see caste as a system of stratification but a system of hierarchy. (Ex) - Louis Dumont.

→ Caste not as a system of stratification but a system of hierarchy.

- o Hierarchy implies a sense of superiority and inferiority with reference to caste.
- o Louis Dumont strongly believed that caste is not a system of stratification but a system of hierarchy in the minds of the people.

o Attributional approach to caste

- According to him, caste is a system of attributes in the minds of people which creates a sense of hierarchy.
- In his work, 'Hierarchical Indian', he explained caste to be a hierarchy in the minds of people.
- He used Structural approach and Indological approach to study caste system.
- He believes that caste exists in terms of Binary opposites - Pure and Impure in the minds of people.
- This leads to a hierarchy.
- Since, he focused more on attributes of caste, his approach is called the Attributional approach to caste.

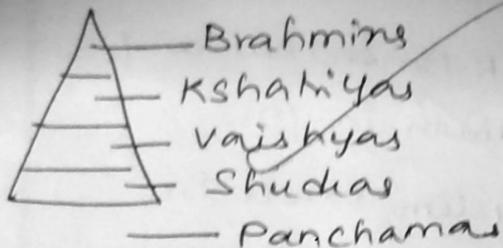
→ Other approaches

- Singh (1973) has attributed to caste as a Segmentary - division based on caste and reputation.

Organic - coming together through systems like Jajmani system.

- Ghurye focused on the hierarchical basis of caste system.

Thus, irrespective of the above beliefs, it is widely believed by a large number of people that caste is a closed, endogenous system of stratification.



The diagram refers to how caste system in India is viewed and studied.

viewed and studied.

9

Structure	3	Introduction & Conclusion	3
Content	3	Total :	

c) critically examine the prevalence of caste ideology among religious minorities in the Indian context. With examples. (15 Marks)

Caste is a closed, endogamous system of social stratification, the movement along which is restricted.

- Caste is generally seen as an exclusive Hindu phenomenon since centuries.
- The Caste system in Hinduism was used as a method by missionaries to convert people into Christianity, Islam etc.
- (Eg) - Conversion of B.R. Ambedkar and many Dalits to Buddhism in 1955.
- However, the caste system exists in other religions as well named otherwise

→ Caste System in Islam

- The Islamic society is basically stratified on the basis of race.
- (Eg) - Afghans on top; Negroes to Muslims at bottom.

◦ The segmentation based on caste

- (Eg)  Ashraf (consists of Sayyids etc)
 Ail Ailays (consists of Hajjams, Nais, Kasais etc).

→ Caste System in Christianity -

- The converted Christians are treated inferiorly in Churches (as was accepted by Bishop in Tamil Nadu).
- (Eg) - They have separate churches; separate graveyards; separate priests and separate rituals in marriages.
- (Eg) - The Goan Catholic Christians are considered to be most superior followed by Christians across other groups.

→ Caste System in Sikhism

- (Eg) - The highest caste people are called as Saudaras and have high respect in Society.

Punjab - Highest SC population in India (28%).

→ Caste System in Jainism -

- ~~There~~ though considered sub sects, the division of Jainism into Digambaras and Shwetambaras differs.

- Digambaras are considered more superior.
- (Eg) - Further divisions such as Mulpanthi, Teapanthi etc.

→ Caste system in Buddhism -

- Hinayana, Mahayana, Tibetan Buddhism etc have differences among them.
- Neo Buddhism - started by Ambedkar seen as inferior.

Thus, it is wrong to assume that caste is an aspect exclusive only to Hinduism. Whereas, the reality is caste system is an Indian phenomenon.

Covered all points //

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