

TEST CODE:



TEST -6

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:	24-07-22

Time Allowed: 3 HOURS

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q.No.	Max.Marks	Marks Obtained		
1	20	13	1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No., Mobile ). 2. All questions are compulsory. 3. The number of marks carried by a question/part is indicated against it. 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. 5. Word limit in questions, if specified, should be adhered to. 6. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.	
2	20	13		
3	20	13		
4	20	12		
5	20	13		
6	20	13		
7	20	15	<b>“Develop success from failures.            Discouragement and failure are two of            the surest stepping stones to success.”</b>	
8	20	14		
9	20	13		
10	20	10		
11	20	11		
12	20	4		
13	20	11	<b>H.NO: 1-1:664/B, 2nd floor opposite SBI &amp; Canara Bank Rd,            beside Gandhi Nagar Park, Hyderabad, Telangana 500080</b>	
14	20	10		
15	20	10		
16	20	10		
17	20	10		
18	20	10		
Total Marks: 250			Start Time: 10 AM	End Time: 1: PM
159			Mode of Examination:	Online: <input type="checkbox"/> Offline: <input checked="" type="checkbox"/>
			Evaluation Date:	

## Evaluation Indicators

Language:

good

Structure:

good

Presentation:

good

Hand Writing :

good

Content:

good ( valid points & up to the mark)

Attempt:

very good attempt

Remarks:

Maintain the same consistency

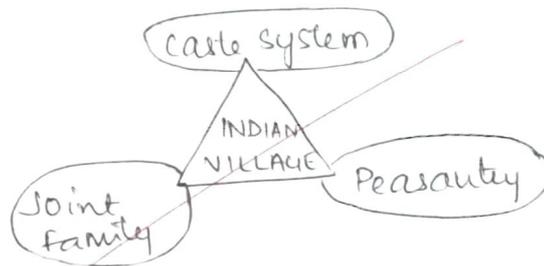
do the very best

Part 1 (Attempt all questions 8\*20=160marks, 250Words each)

1. Write about the contribution of village studies toward the understanding of the Indian social system? And mention some theoretical concepts which have emerged from village studies in India.

A. According to Andre Beteille, a village is not just a place where people live but a concept where one can understand the civilizational growth.

→ contribution of village studies towards understanding of the Indian social system.



Indian village, at its core, has the values of caste system, joint family and peasantry.

◦ Understanding the structure and evolution of the traditional caste system.

↳ S.C. Dube's Study of Shamirpet Village

◦ Influence of outside forces like westernization, modernisation, globalisation etc on social relations

↳ M.V. Srinivas.

◦ understand the structure and nature of joint family system.

- Socio economic nature of village system.
  - ◻ Eg. Jajmani system in villages.
- Social Institutions like marriage, family, kinship e.t.c.

◻ Eg. Irawati Karve and David Mendelbaum's Study.

In North India, marriages are done to extend allies. whereas in South India, it is to cement already existing ties (cross cousin marriages).

- The relation and dependence of village on peasantry and nature.

◻ Eg. Self sufficient economies  
Subsistence agriculture.

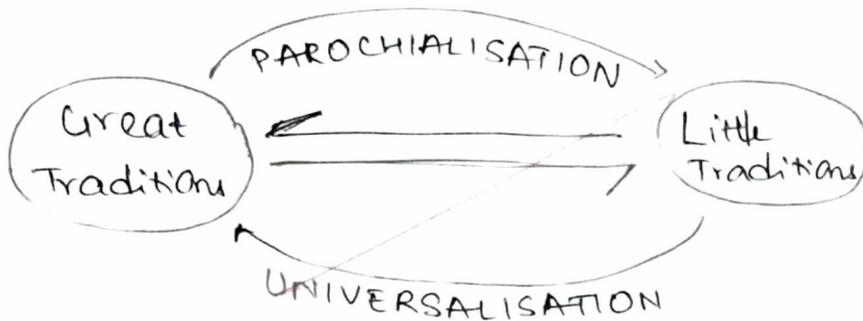
Nature - Man - Spirit Complex e.t.c.

→ Theoretical concepts that have emerged -

① Little Traditions and Great Traditions -

Great traditions are traditions flowing through big and centres of learning and worship (Ex - Temples, church e.t.c.) whereas little traditions are self evolved local traditions.

◻ Ex - Tribal Traditions.



## ② Universalisation and Parochialisation

Study - McKim Marriott's Study of  
Kishangauli Village.

- When little traditions gain a national character, it is called Universalisation.

▶ Eg Snake worship of Tribes as Nagdevta or Nagpanchami in Hinduism.

- When national traditions, acquire a local character and are followed by locals, it is called Parochialisation.

▶ Eg Gobardhan Puja in Kishangauli.

③ Sanskritization - According to M.N. Srinivas, when a low caste or a tribal group imitates the lifestyle, beliefs, ideas, clothing etc of a so called upper or Dwija caste, it is called Sanskritization.

▶ Eg Kayasthas acquired Kshatriya status by working under the Kshatriyas.

④ De Sanskritization - The downward mobility of caste groups is called De Sanskritization.

↳ Many higher castes are trying to acquire lower caste / tribal status to get reservation benefits.

⑤ Modernization, Westernization -

Modernization is the practice of adopting modern beliefs and ideas by staying connected to one's roots.

↳ Third world countries.

Westernization is the blind aping or imitating of the western behaviour.

Thus, Village Studies lies at the core of Study of India. This is one of the primary reasons India has received the sobriquet of 'Gramavasini Bharati'.

Structure		Introduction & Conclusion	
Content		Total :	

2. Give a brief note on the traditional and changing patterns of settlement and inter-caste relations with the present relevance and significance in India.

A. 'Indian villages are India in a ~~micro~~ microcosm' says Hoebel. However, these villages are undergoing large scale changes in the recent ~~decade~~ decades.

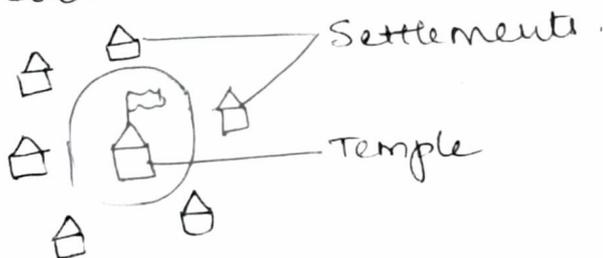
→ Traditional and Changing Pattern of Settlement -

• Traditional patterns -

① Linear pattern - ~~As~~ Along side coasts or rivers. (Ex) - Konkan coast.



② Circular Settlements - ~~As~~ Around a lake or temple or any other important circle. For ex - Tamil Nadu.



③ Clustered Settlements - Found in plain and valleys. Houses clustered at some places at one specific location.



o Changing patterns -

- With rising population, there is a large scale increase in clustered households.
- urbanization - a shift to flat based systems. EX cities.
- No more housing colonies based on caste or religion.
- Outskirts have started having households owing to increased prices of land rates.
- Independent houses replaced by flat system due to increase in cost of land.
- Linear settlements still continue, sometimes encroaching upon the rivers. EX Kerala.

4

→ Traditional and changing pattern of inter caste relations

① Economic -

Traditional - Jajmani; fixed occupations  
 Changing - occupation based on talent, reducing dominance of dominant caste.

② Social

- Traditional - caste based marriages, restrictions on commensality & connubity.
- Change - inter caste and inter faith marriages protected by law, flat based system, inter dining in schools, offices e.t.c.

③ Political -

- Traditional - lower caste not active, only dominant caste active.
- Change - lower castes coming together to challenge upper castes. (Exg  $\rightarrow$  Eg) Chamars and Noniyas coming together to challenge Thakurs of UP.

'CASTEISM IN POLITICS & POLITICIZATION OF CASTE'

- ④ Technology as an equalizer, removing the barriers of caste, religion, gender e.t.c.

$\rightarrow$  Present Relevance and Significance

- Caste System has lost its relevance in Economic, Social and other areas but has attained new significance in Politics.

- $\rightarrow$  Eg caste based politics in Uttar Pradesh

## ② Social

- Traditional - caste based marriages, restrictions on commensality & connubity.
- Change - inter caste and inter faith marriages protected by law, flat based system, inter dining in schools, offices e.t.c.

## ③ Political -

- Traditional - lower caste not active, only dominant caste active.
- Change - lower castes coming together to challenge upper castes. (Eg) Chamars and Noniyas coming together to challenge Thakurs of UP.

'CASTEISM IN POLITICS & POLITICIZATION OF CASTE'

- ## ④ Technology as an equalizer, removing the barriers of caste, religion, gender e.t.c.

→ Present Relevance and Significance

- Caste system has lost its relevance in Economic, Social and other areas but has attained new significance in Politics.
- (Eg) caste based politics in Uttar Pradesh

caste based political parties like Bahujan Samaj Party etc.

- Reservation system - a new topic of discussion these days.

Ex → Demand for bringing creamy layer criteria in SC, ST reservations.

Thus, caste system has continued its presence in political system. Unless people become aware and choose to shed the loyalties and their soft corner for caste, the political parties will continue to use the emotions of people for vote bank politics. Thus, it is the people who need to bring a change.

Structure		Introduction & Conclusion	
Content		Total :	

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

A. According to Myron Weiner, a group of people who do not associate themselves with the common symbols of a society are called minorities.

A religion followed or language spoken other than the one followed or spoken by the majority people of the state, can be termed as minorities.

Ex Religion - Muslims, Christians, Parsis, Buddhists, Jains etc in India.

Ex Languages - Telugu in Karnataka, Konkani in Maharashtra, Kannada etc.

→ Critical Evaluation of the problems faced by minorities -

o Discrimination

Ex In employment opportunities and religious matters.

o Imposition of religious beliefs.

Ex Beef ban on Muslims.

o Communal Tensions

Ex Anti Sikh riots of 1984.

- low Socio economic participations.
  - ▶ less than 5% representation in civil services.
- Exploitation of minority beliefs and practices.
  - ▶ Recent Hijab violence in Karnataka.
- Secularism - merely, a political slogan than reality.
- Politicisation -
  - ▶ AIMIM in Telangana,
  - ▶ AIADMK - Tamil Politics in Tamil Nadu.
- Poor Socio economic and health indicators. (poverty, nutrition) etc.
- Linguistic minorities
  - No recognition to minority languages.
  - ▶ Tulu and Coorgi in Karnataka.
  - Demand for Tulu as Scheduled language.
  - Separate State.
  - ▶ Tulu Nadu for Tulu speaking people in Karnataka.
  - Inter State conflicts and thus violation of people.
  - ▶ Karwar as contention between Maharashtra and Karnataka and Goa.
  - Demand to have languages as 2nd official language ▶ Urdu.

### → Critical evaluation

- o Secularism, not being followed in true spirit, only a political slogan.
  - Ex ▷ UN Human rights report.
- o Exploitation against minorities
  - Eg ▷ Jammu and Kashmir.
- o Extinction of minority languages.
  - Ex ▷ Bo language.

### → Constitutional provisions

- o Article 14 - Equality of law and equal protection of laws.
- o Article 15 - Prohibition of discrimination on the basis of caste, religion, sex, Race, Place of birth.
- o Article 16 - Prohibition of discrimination for employment.
- o Article 19 - Protection of certain rights. (Speech, movement e.t.c).
- o Article 25 - Freedom to profess, propagate or practice religion.
- o Article 26 - Freedom to manage religious affairs.
- o Article 27 - Freedom from payment of

5

- any taxes to promote any religion.
- Article 28 - Freedom to not follow any religious instruction in educational institutions.
  - Article 29 & 30 - cultural rights of minorities.
  - Article 350 (A) - Right to get instructions in ones mother tongue.
  - Article 350 (B) - officers for linguistic minorities.
  - Article 44 - Securing Uniform Civil code.

Other than the above constitutional provisions, there are several legal and executive bodies to protect the rights of the minorities.

1

Structure		Introduction & Conclusion	
Content		Total :	

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

A. M.N. Srinivas studied the impact of Westernization and modernisation on the lives of the people.

→ Exogenous process of Socio cultural Change

◦ Westernization - came with the colonial powers.

- blind apeing of the western thoughts, ideas, beliefs etc.

- Positives - modern ideas, education, Shunning regressive traditional practices like caste etc.

Criticisms

- loosing connect with traditia roots.
- Exploitation of Indian culte
- Ex Teenage pregnancies and complications.
- Radical feminism etc.

◦ Modernisation - Modernity in the beliefs and thoughts, though being strong connected to roots. Ex 3rd world countries

- Positives - development of transport, communication, Humanism etc.

Criticisms — Upper castes only benefitted.  
 Ideas too radical from Indian beliefs.  
 Criticism of Indian practices.  
 Destruction of social fabric.

• Panchayat Raj and Social Change

Positives — Hitherto unrepresented sections got an opportunity  
 Ex - women, SC, ST.  
 opened new brave world for women.

Criticism — Inefficient functioning.  
 women - only as representation of their husbands.  
 caste system in politics.

• Social Media and Social Change

Positive — Awareness.  
 Technology and Communication in rural areas  
 literacy.

Criticisms — Westernization.  
 criticisms of traditional practices.

## ◦ Sanskritization and Desanskritization

Sanskritization - upward mobility through following ideas, beliefs, practices etc. of upper castes.

Desanskritization - Downward mobility

Criticisms — explained only with regard to one religion (Pauline Kolenda)  
Ethnocentric.

## ◦ Globalisation - refers to integration of economies into one big global village.

Positives — Modernisation.  
Awareness of rights.  
Transport, communication etc.

Negatives — Effect on marriage, kinship etc. in India.  
Social fabric of India.  
Migration.  
Joint family being destroyed.  
Rising individualism.

Thus, M.N. Srinivas, Dube, Prave  
 Kame etc tried to study the  
 effect of exogenous processes on the  
 social and economic life in India.  
 Their studies provided a base to  
 study Indian life in much detail.

Structure		Introduction & Conclusion	
Content		Total :	

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

(A) Jawaharlal Nehru, Verrier Elwin, Mahatma Gandhi etc worked for a respectable life for tribals through the concept of Tribal panchsheel.

→ Basic Tenets of Tribal Panchsheel -

- Tribals must develop on the lines of their own development.
- Tribal lands and livelihoods must be safeguarded.
- Tribals must be taught their culture in their own language and their own way.
- Non interference in tribal practices.
- They must be allowed to decide their own path of development.

→ Relevance and Significance of Tribal Panchsheel -

- Need for safeguarding their livelihoods
- Ex) Forest Rights Act 2006.  
Rehabilitation and Restoration of Tribals Act 2013

◦ Non Interference.

Ex Demand for 'Sarna' religion in Jharkhand. A major reason is the imposition of Hinduism on them.

◦ Need for Safeguarding their language and culture.

Ex Extinction of tribal languages (Bo language), Gondi language claimed to be similar to Indus valley script.

5  
◦ Importance to their own culture and practices.

Ex North East Violence.

~~Due~~ Due to fear of dilution of tribal culture through migration etc.

◦ Must be left to decide their own path of development.

Ex Ashram Schools, Eklavya model, residential schools.

Increased participation in service sector, civil services (meena, Lambadi tribes etc).

## → Present Scenario -

o Forceful imposition of cultures.

Ex ▷ Islam in Lakshadweep.  
Christianity in Andaman Islands.  
Hinduism in mainland India.

o Education -

- No local or tribal education.

- English education.

- Subservient attitude of teachers  
towards tribal students.

- COVID - high dropouts.

o Livelihood and habitats -

- Encroachment due to projects.

Ex ▷ Mining projects in Dhanbad.

Polavaram project in Andhra Pradesh.

Siang project in Arunachal Pradesh.

o Extinction of tribal cultures and languages

Ex ▷ The young kids in Nicobar do not  
speak Nicobarese now.  
Bo language extinct.

o Forests and livelihoods

No stakeholder approach.

Reducing attachment to lands.

o Health -

High rates of poverty and malnutrition  
Anaemia (59%).

water borne and skin diseases.

Though, the constitution and Pts  
makes emphasized on the need for  
protection of tribals, their condition  
has not improved much.

However, with the coming of  
Droupadi murmu, India's 1<sup>st</sup> tribal woman  
President, ~~in~~ a brighter future for  
tribals can be expected soon.

Structure		Introduction & Conclusion	
Content		Total :	

6. Give a brief insight into the linguistic and socio-economic characteristics of the tribal populations and their distribution throughout India?

A. Tribal population in India is a heterogeneous population spanning across States and Union Territories (about 8.6% of the population i.e. around 10.3 crore).

→ Linguistic classification of Tribals -

- Provided by Grierson and Hugges.
- Can be broadly divided into 3 branches (only tribal languages).

- ① Tibeto Burmese branch

- North East India.
- consists of Tibetan and Burmese branch.
- [Eg] Abor, Dajla, Mini, Mishmi, Burmese, Khampti, Phakial.

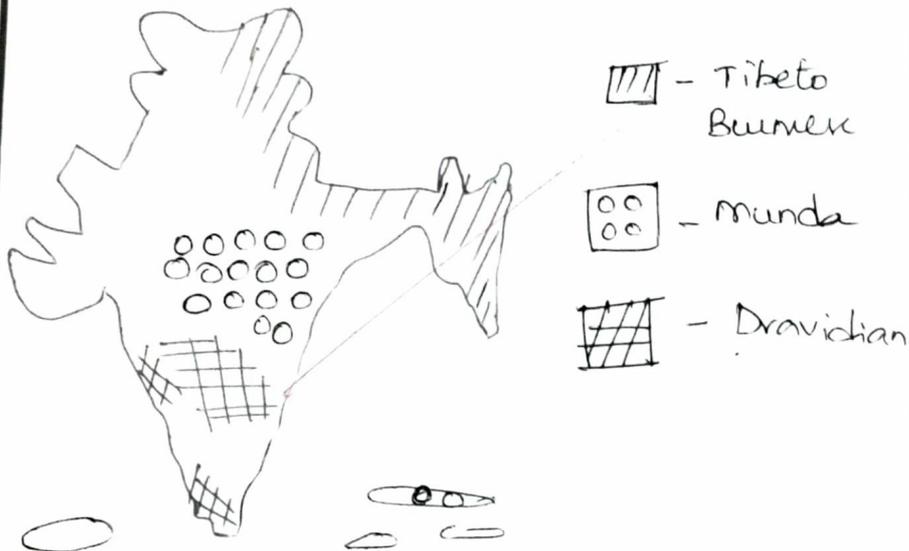
- ② Dravidian branch

- Tribes of central India.
- [Eg] Yerrala, Kui, Gondi etc.

- ③ Central Indian / Munda Branch

- Mon Khmer branch - Nicobarese.

- Munda branch - Ho, Oraon, Santhali,  
 Munda etc.



→ Socio economic Characteristics

- Provided by Majumdar.
- ① Tribals involved in hunting and gathering.  
 Ex) Irulas, Paniyars of South India.

② Tribals involved in Pastoralism

Ex) Todas of Nilgiri.

③ Nomadic tribes.

Ex) Gaddi, Bharawal of J&K.

④ Tribes in acrobatic.

Ex) Nut and Saperia in UP.

⑤ Agricultural Tribes

Ex) Several Tribes across India like  
 Madhan in Gujarat, Nicobarese.  
 e.t.c.

⑥ Tribes in Services

Ex) Meena, Lambadas e.t.c.

⑦ Tribes in Shifting Cultivation

Ex) Tribes of North East India.

⑧ Homemade and Cottage Industries.

Ex) Basket making, rope making  
 e.t.c among Nagas, Kukis e.t.c.

⑨ Art

Ex) Worli Tribes of Maharashtra  
 Worli Art has international  
 recognition.

Though, tribes follow several  
 types of socio economic activities,  
 most of them live on minimal

A

Subsistence and meagre incomes.

→ way forward

- Providing global recognition and marketing of tribal produce  
 Ex → mahua drink.
- Capitalizing on their physical strength in aerobatics, sports etc to make them national champions.
- Promoting their art.
- coming together with NGOs to support tribals.

Thus, there is a need for targeted policymaking for each tribe based on their capability and talent.

Structure		Introduction & Conclusion	
Content		Total :	

7. Critically examine the National Policy on Rehabilitation and Resettlement substantiating it with experiences from different parts of India.

A. The National Policy on Rehabilitation and Resettlement Act 2013 was one of the landmark acts in the history of tribal life and livelihoods in India.

→ Basis premises

- Public purpose - Tribal lands cannot be taken away except for public purpose.
- Consent - Consent from about 70% of land loving people (public private companies) and 80% (private companies)
- Compensation - 4 times the market value in rural areas and 2 times the market value in urban areas.
- Resettlement - 1st policy to talk about resettlement.
- Try to avoid encroaching on tribal lands as much as possible.

→ Critical evaluation -

- ~~Publ~~ Public purpose not clearly defined in the law, thus open to wider

Interpretation.

Ex ▷ Polavaram project in Andhra Pradesh  
Kaleshwaram project in Telangana

◦ Compensation, merely on paper but not followed properly.

Ex ▷ Tribals in Telangana in the areas of Kondapochamma reservoir complaining of not receiving compensation.

◦ Resettlement, only on paper but no follow up

Ex ▷ Tribals migrating to urban areas after lands being taken away.

Narmada Bachao andolan.

◦ complicated procedures and practices

Ex ▷ Maharashtra Act requires paperwork to be submitted.

Illiterate tribals being cheated on.

◦ Inefficient functioning of officials and administrators.

◦ Gram Sabha given the main duty to identify lands.

Ex ▽ Gram Sabhas usually involved with big companies and work with them to cheat tribals.

• Compensation amount taken away by middlemen since the tribals do not have proper bank account.

Ex ▽ Dhanbad mining project e.t.c.

Case - Statue of Equality in Gujarat

Tribals say that they have not been given compensation.

Commercial shops coming up around due to increase in tourists  
Exploitation of water, land e.t.c in nearby areas.

Thus, the act, though a very noble and efficient initiative on paper, but faces ~~large~~ lacunae in its implementation.

→ way forward

• One time All India land survey

5

Good

- of tribals.
- The phrase 'public purpose' to be clearly defined.
  - clear demarcation of responsibilities so that accountability can be demanded.

Thus, there is a need to strengthen the law and make it more efficient and effective on the ground.

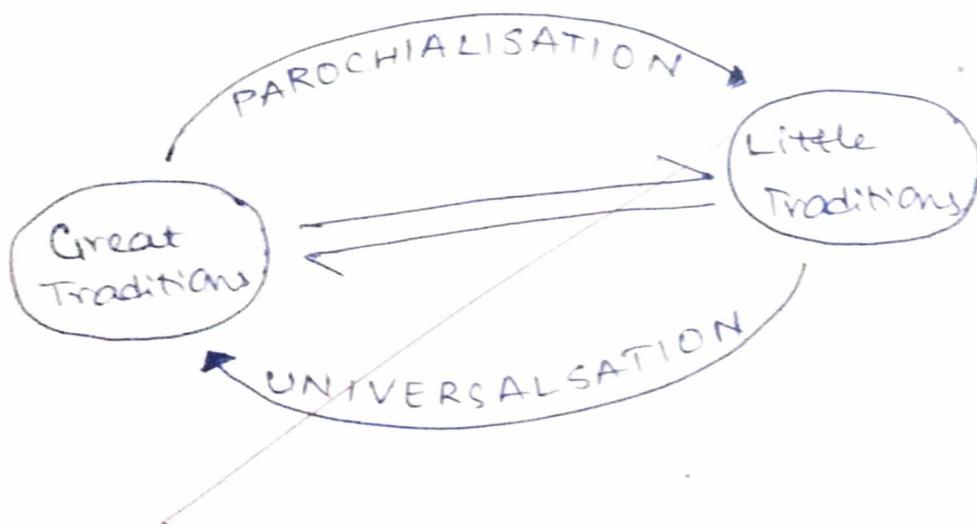
Structure		Introduction & Conclusion	
Content		Total :	

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

A. The concept of Little and Great Traditions was given by Robert Redfield in his work among the Mexican communities.

According to him, every civilization is a mix of Great traditions (traditions of the elite, consciously cultivated, National in character etc) and Little Traditions (traditions of locals, regional in character etc).

Ex) Temple traditions - Great traditions  
 Tribal traditions - Little traditions



## o Universalisation and Parochialisation

- Studied by McKim Marriott in Kishangauri village of Uttar Pradesh.
- Universalisation - when local little traditions acquire national character i.e. in line with Great traditions.

(Ex) Tribal gathering in Mulga district of Telangana.

(Ex) Saturo festival → Raksha Bandhan in Kishan Gauri, UP.

(Ex) Navratri Puja in UP → Navaratri.

- Parochialisation - when Great traditions acquire a local form and become a part of little traditions.

(Ex) Govardhan Puja → Gobardhan Puja (woudung).

## → Present Day Relevance -

The constant flow and give and take between Great and little traditions is a continuous process.

and thus will always hold relevance.

- The Sauer complex as centres of civilization studied by L.P. Vidyatti
- Relevant in designing and implementing tribal policies and policies in rural areas.

↳ Nature Man Spirit complex.

- Establish inter relation.

↳ Demand for 'Sarna' as a separate religion that believes in worship of natural forces.

However, personification and worship of natural forces has always been a part of Vedic Hinduism.

- Ensure that the forces of modernisation, westernization etc do not ~~dis~~ disrupt this constant flow.
- Understand the origin and growth of Indian civilization.

(5)

Thus, Indian civilization is a constant interplay between various components like Great Traditions, Little traditions, Saeed complex, Nature Man Spirit complex and several other components ever flowing and influencing & each other.

<b>Structure</b>		<b>Introduction &amp; Conclusion</b>	
<b>Content</b>		<b>Total :</b>	

**Part 2 (Attempt all questions 6\*15=90marks, 200Words each)**

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

A. Displacement means removal or forcing the original inhabitants of a place to ~~evacuate~~ leave their original place of livelihood.

B.D. Sharma studied Displacement among tribals & widely and called them Development Refugees.

→ Impact of Displacement

o Impact on health and nutritional status of women

↳ leads to loss of livelihood and forests on which their lives are based.

(eg) Forests for food, nutrition etc.

o Exploitation of women

- Malnutrition due to poverty (59% women anaemic).

- This impacts pregnancy and children.

- Sexual exploitation of women and prostitution.

(Ex) - Ranchi Highway - many tribal women work as prostitutes.

- Sexually transmitted diseases.

(Ex) AIDS reported among women in Andaman Islands.

o) Psychological trauma on women

- New place and adjustments to new place.

- Find source of food, shelter etc for themselves and children.

- Men, addicted to liquor, drugs etc in new places thus leading to exploitation of women and children.

o) Studies reveal that there is a lack of calcium, vitamin A and vitamin C in ~~too~~ tribal women.

(Eg) - Many tribes consider consumption of milk as a taboo.

(Don't Write  
any thing  
in this Area)(Don't Write  
any thing in  
this Area)

- o) Women as bonded labour and Sexual slaves.
- o) Low awareness regarding laws, rights (termination of pregnancy, rape laws) e-t-c.
- o) Exploitation by policemen.

(Ex) - Mathua case  
Sexual exploitation of a tribal girl by police.

Women face the double jeopardy of exploitation due to their gender and their tribal status. Moreover, it

is important to secure the health of the tribal women since they are future mothers and the future of tribal health is in their hands.

Structure		Introduction & Conclusion	
Content		Total :	

2. Critically substantiate the various impacts of Urbanization and Industrialization and how it affects the life of the tribe?

(A) About 75% of the tribals live in rural areas. However, the modern forces of urbanisation, Industrialisation has had an impact on tribal life too.

→ Impact of urbanisation and Industrialisation

A] Positive Impact

(1.5)

Social — Migration - employment opportunities  
 — Education.  
 — Better Standard of Living.  
 — Access to healthcare & hospitals.

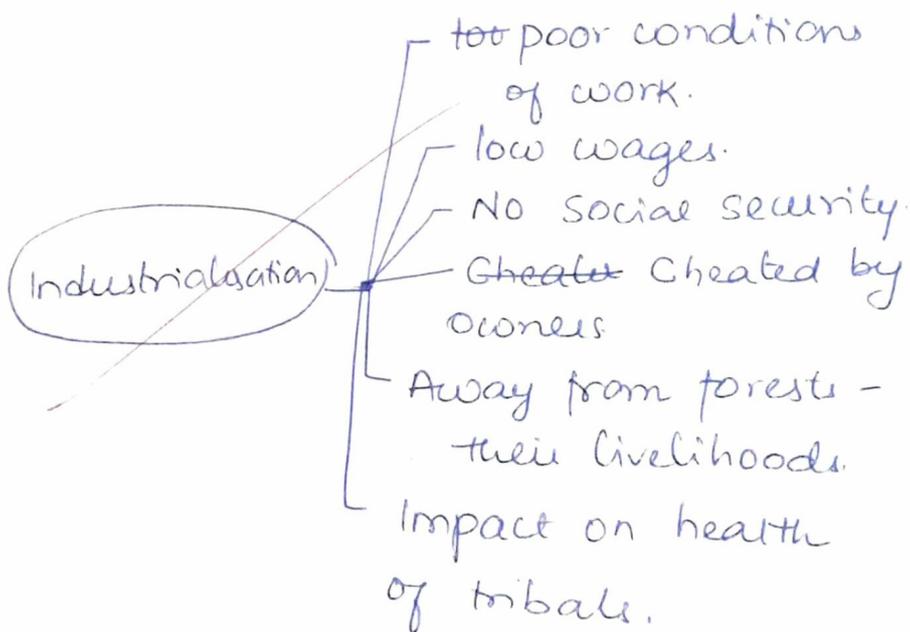
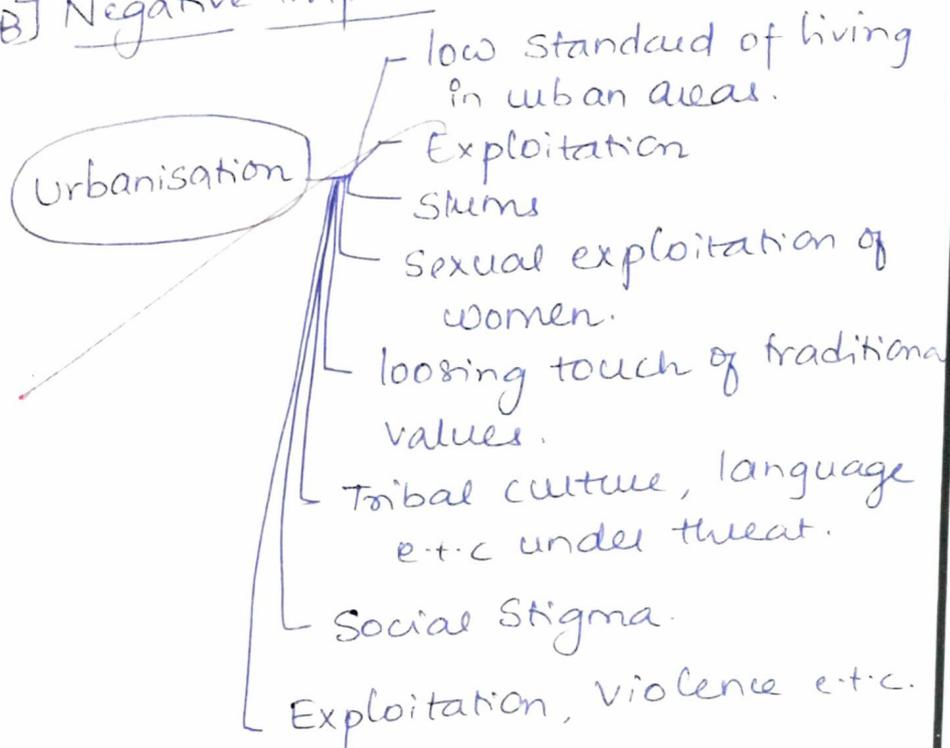
(4)

Economic — Increased wages.  
 — Labour.  
 — reduced dependence on forests.  
 — New sources of Income.

Legal — Awareness of rights.  
 — protection of laws.  
 — Protection from fraud, cheating etc.

Others — Health and nutrition.  
 — Transport and communication developed.

## B] Negative Impact



Urbanisation and Industrialisation takes tribals away from their livelihoods, their forests and puts them in an entirely new alien world.

In this world, they face exploitation from all sections thus leading to social, economic, physical and psychological stress and trauma.

1.5

Structure		Introduction & Conclusion	
Content		Total :	

3. Discuss the contributions of D. N. Majumdar towards the understanding of the Indian village?

D. N. Majumdar was called as the 'father of the study of the Indian village' because of his knowledge on Indian village.

→ His contributions

- ↳ Studying village
- ↳ Studying caste system
- ↳ Studying tribalism

→ Towards understanding of Indian Village -

- o Believed that caste system acted as a break in providing economic opportunities
- o Believed that caste system must be completely done away with.
- o Believed in the racial theory of origin of caste system
- o (Saw caste system not just

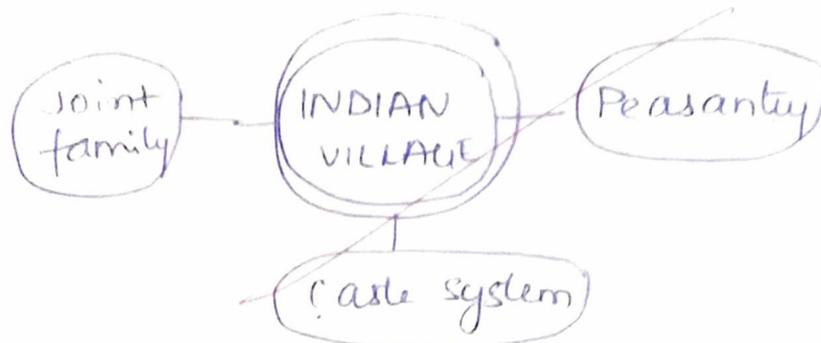
as a system but layers of different limitations which have to be studied separately to understand them.

- Explained the process of social change in tribal rural areas through the concept of Polysociation, Neosociation, metasociation etc.

Read the concept properly & try to complete the answer

4. Examine the given statement "Indian farmers are not slow to react to economic opportunities." Comment

Ans. Indian farmers lie at the core of Indian village system.



→ Indian farmers and reaction to economic opportunities -

- (5)
- M.N. Srinivas explained the impact of urbanism, modernization and ~~exploitati~~ westernization in rural areas and thus farmers.
  - Farmers shifting to urban areas to reduce disguised unemployed.
  - Participation in allied activities to secure additional income.
  - Use of technology
    - Kisan credit card
    - Soil card scheme

- m kisan or mobile kisan.
- o Use of government policies
  - Production linked Incentive schemes
  - JAM trinity (Jan Dhan, Aadhar, mobile trinity).
- o Shift from subsistence → wholesale production.
- Case - Sikkim farmers.  
A shift to organic farming.
- o Use of online marketing and online sales by farmers.
- o Shunning the traditional Jajmani system.
- o Exploring of new economic opportunities.
- Ex Farmers as entrepreneurs
- o Shifting to urban areas for better standard of living and other important economic opportunities.
- o Caste and Occupational restrictions has taken a backseat.

However, in some places, dominance of upper castes and caste system has stopped farmers to react to economic opportunities.

1.5  
 Irrespective of the above, it can be said that now Indian farmers are not just subsistence farmers but producers for the whole world.

<b>Structure</b>		<b>Introduction &amp; Conclusion</b>	
<b>Content</b>		<b>Total :</b>	

### 5. Write a short note on Indebtedness in Tribal Communities

1.5  
A. Most of the tribal communities in India live under high amounts of Debt (around 70-80%) owing to several factors.

#### → Reasons for Indebtedness

- ↳ land alienation.
- ↳ High Spending on marriages, functions and consumption.
- ↳ Addiction
  - (case) - Singpos in Arunachal Pradesh addicted to opium.
- ↳ Cheated by moneylenders.
  - (case) - Thau and Boksa of UP region.
  - (case) - Palemod in Maharashtra.
- ↳ Unemployment and Underemployment.
  - ↳ No fixed nature of work
  - ↳ Dependence on forests for livelihood
    - ↓
    - Sudden shift - to money economy

### → Impact of Indebtedness

- ↳ land alienation - to pay debts.
- ↳ Malnutrition, hunger and poverty.
- ↳ Prostitution and Sexual exploitation of women.
- ↳ Bonded labour
- ↳ impact on health and education.
- ↳ exploitation by moneylenders
- ↳ employment for meagre wages.

### → way forward

- ↳ Need to keep a strict watch on moneylenders.
- ↳ Provide them Short term loans (xaya committee).
- ↳ Education and Vocational training (Dhebar committee).
- ↳ Strict monitoring just as we seen in 6th Scheduled areas.

The same to be replicated in 5<sup>th</sup> scheduled areas too.

↳ Participation in MNREGA.

Thus, indebtedness leads to destruction of not just one person but of a whole family. Thus, there is a need to provide stable employment and livelihoods to tribals.

Jobs

Structure		Introduction & Conclusion	
Content		Total :	

6. Critically examine the various structural constraints in the education development of Scheduled Tribes.

A. The literacy rate among Schedule Tribes is a mere 59% compared to around 74% at All India level.

→ Structural constraints (Studied by Srivastava).

- Mode of learning - whether formal or informal
- Language of learning - whether English or local language.
- No tribal education policy till date.
- ~~High~~ High drop out rates (around 70% in class I - VIII)
- Only 2% of graduates belong to ST.
- Lack of qualified teachers to teach in tribal languages.
- Tribal postings seen as punishment postings.
- Stigma associated with tribal students and negative attitude of teachers.

- Social factors
  - low awareness among parents.
  - Baigas - Outside education - their gods would get angry.
  - Formal education - children would not listen to elders.

- No proper syllabus framed - Need to begin by teaching local education to tribals.

(Ex) - Use of methods like Montessori in teaching.

- Most of the Schools are 'one teacher' Schools.
- Schools located at a large distance away from tribal hamlets.

### → Critical evaluation

- Ashram Schools and Eklavya residential schools established, but many of them are non functional.
- No strict monitoring of schools.
- Need to bring non judgemental

and unbiased attitude among teachers.

- A National tribal education policy is the need for the hour.

Education among tribals will only be successful if we begin with their local and relevant culture. A student who has grown up in forests will not be able to understand English rhymes or French Revolution.

1.5

Structure		Introduction & Conclusion	
Content		Total :	