

TEST CODE:



MODERN GURUKUL FOR CIVIL SERVICES

TEST14
paper-2

SUBJECT: ANTHROPOLOGY TEST SERIES 2022

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Mobile No.	[REDACTED]	Date:	07-09-22

Time Allowed: 3 HOURS

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q.No.	Max.Marks	Marks Obtained		
1	a	2	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.	
	b	5		
	c	6		
	d	5		
	e	5		
2	a	12		
	b	9	“Develop success from failures. Discouragement and failure are two of the surest stepping stones to success.”	
	c	9		
4	a	12		
	b	9		
	c	9		
5	a	5.5		
	b	5.5		
	c	5		
	d	6		
	e	6		
7	a	12		
	b	9		
	c	9		
<div style="border: 1px solid black; border-radius: 50%; width: 100px; height: 100px; display: flex; align-items: center; justify-content: center; margin: 0 auto;"> 145 </div>			H.NO. 1-1-664/B, 2nd floor opposite SBI & Canara Bank Rd, beside Gandhi Nagar Park, Hyderabad, Telangana 500080	
Total Marks:			Start Time: 2 PM	End Time: 4:55 PM
			Mode of Examination:	Online: <input type="checkbox"/> Offline: <input checked="" type="checkbox"/>
			Evaluation Date:	

27
 30
 30
 28
 130
 145

Instructions

1. There are 8 questions in the question paper.
2. Questions 1 and 5 are compulsory.
3. You can attempt any 3 out of the remaining 6 questions.
4. The number of marks carried by a question / part is indicated against it.
5. Word limit in questions, wherever specified, should be adhered to.

SECTION A

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

A. Impact of sanctuaries and national parks on tribal population?

(A) Wildlife Sanctuaries and National Parks are government protected forest areas for a wildlife conservation.

While wildlife sanctuaries permit human entry to an extent, national parks do not.

→ Impact of sanctuaries and National Parks on tribal populations.

o Displacement of tribals.

(Ex) Jenu Kyurba tribals were displaced from Karnataka during the building of a tiger reserve.

o loss of livelihood for the tribals - Tribals live amidst nature. At the centre of

The Nature Man Spirit complex explains a tribals relation with forests and wildlife.

- Accused for exploitation of animals - Tribal living is always in synchrony with wildlife. However, they have often been accused otherwise.

(Ex) In Gir, Gujarat, the Maldhari tribals have been living peacefully with tribals since centuries.

- Restriction on their movement and day to day activities like hunting, grazing etc.

- Exploited by tourists

(Ex) In Andaman and Nicobar Islands, there have been cases of sexual exploitation of Sarawa women.

- Pollution of forests and resources by tourists.

- Diseases from tourists - Many tribals have been living away from the

world. Declaration of sanctuaries and parks has led to people taking several diseases with them.

Thus, tribals play a crucial role in conservation of forests (Ex) sacred groves). Thus, when we speak of wildlife and biodiversity conservation, it is important to keep the interests of the tribals in mind.

Good answer 6

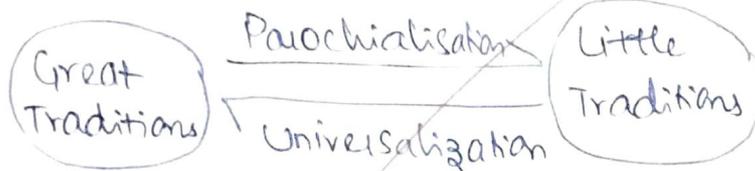
Structure	2	Introduction & Conclusion	2
Content	2	Total :	

B. Critique of the concept of Great and Little Tradition

(A) The concept of Great and Little Tradition was given by Robert Redfield during his studies of Mexican societies.

Traditions are practices and customs followed by people over a long period of time.

→ Great and Little traditions



Great Traditions	Little Traditions
<ul style="list-style-type: none"> ◦ National Traditions ◦ consciously cultivated. ◦ largely followed ◦ Traditions of the elite. ◦ Festivals like Diwali, Eid e.t.c. 	<ul style="list-style-type: none"> ◦ Local Traditions. ◦ Developed over a period of time. ◦ Regional following. ◦ Traditions of the tribes, locals e.t.c. ◦ Tribal traditions like nature worship e.t.c.

→ Criticisms -

- calling little traditions local and placing them lower is ethnocentric.
- No tradition can be clearly categorized as great or little.
- There is a constant interplay.
- Certain traditions may be great in some cultures and little in some.
- There ~~is~~ has been a continuous extinction of tribal traditions or local traditions.

Thus, great and little traditions provide a clarity on how societies or cultures work. Their understanding helps us understand the evolution of human society and culture.

Structure	2	Introduction & Conclusion	2
Content	1	Total :	

→ Criticisms -

- calling little traditions local and placing them lower is ethnocentric.
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Thus, great and little traditions provide a clarity on how societies or cultures work. Their understanding helps us understand the evolution of human society and culture.



Structure	2	Introduction & Conclusion	2
Content	1	Total :	

C. Role played by Grama Sabha under PESA.

(A) The Panchayati (Extension to Schedule Areas) 1996 was passed in order to ensure decentralization of local political power to Schedule and tribal areas in a manner similar to Schedule XII and XI.

→ Role played by Grama Sabha under PESA.

- The Gram Sabha represents the people living in a particular area/village.
- Under PESA, the Gram Sabha holds a very significant place -
 - It is to listen and decide upon cases of land alienation.
 - It is responsible for safeguarding the rights of tribals.
 - mining and leasing rights.
 - customs to be followed in the region.
 - with reference to resources in the region like water, forest and others.

- land rights under Forest Rights Act 2006.
- to prepare a list of beneficiaries e.t.c.
- o The Grama Sabha has a representation from the tribal community through reservation.
- o Criticism
 - Inefficiency in functioning.
 - No regular elections.
 - No independent working.
 - Dominance of collectors or politicians.
 - lack of funds e.t.c.

Thus, PESA has provided large scale powers to Gram Sabhas. However, efficient monitoring through Social Impact Assessments can help in making them more transparent and accountable.

6

Structure	2	Introduction & Conclusion	2
Content	2	Total :	

D. Vanbandhu Kalyan Yojana

(A) Vanbandhu kalyan Yojana is a programme under the Ministry of Tribal Development that focusses on all round development of tribal people and their livelihoods.

→ Initiatives under Vanbandhu Kalyan Yojana -

- Tribal Education - Literacy rate of tribals is around 59%.
The programme focuses on education i.e primary, Secondary and tertiary.
- Scholarships to eligible students for study in India and Overseas.
- Health - Development of community hospitals.
 - Provision of health care services.
 - Nutrition - mid day meal e.t.c.
 - Institutional delivery e.t.c.
- Housing for the tribals.
- Access to Shelter, electricity, cooking

- fuel e.t.c to tribals.
- o Access to forest resources
 - o Protection of tribal rights, customs, their traditions e.t.c.
 - o Check the cases of bonded labour, trafficking, exploitation of women e.t.c.

Criticism of
Jan bharati kalyan
scheme also
you have
to see

Thus, the government has several policies in place. However, the problem lies in implementation. (Ex) In the last four years, not a single report is submitted to the President by the Tribal ministry. If we wish to bring a change, we need to consciously work towards their upliftment by monitoring and regular evaluation.



E. Brief note on Tribal sub plan

(A) The Tribal Sub Plan was introduced in the 1950s on the recommendation of several anthropologists on the need for tribal development.

→ Tribal Sub Plan -

- Focus on division of tribal areas into blocks for development.
- Each block overseen by a respective collector for development.
- It is an umbrella programme that deals with
 - protection of tribal rights.
 - Tribal livelihoods.
 - their traditions and customs.
 - health
 - education
 - Shelter and standard of living
 - e.t.c.
- Historically, there was no proper plan for tribal areas. Plans

- o After Independence, it was felt that integration approach would be the best approach.
- o Thus, the tribal sub plan was brought to ensure integration of tribals.

Today, Tribal Sub plan exists but it is known as Tribes Development Programme. Though, the programme has been active since ~~two~~ decades, not significant changes have been observed in tribal life and tribal India. It is high time, all plans are reconsidered, redesigned and reevaluated to ensure their efficient functioning.

Some
Negatives
of TSP

2)
 . What do you mean by youth dormitories in India? And critically evaluate the given statement "dormitories have played an important role in the cultural, social and religious evolution of many tribes". Illustrate the given statements. (20 marks)

A) The concept of ~~youth~~ Youth Dormitories was brought to light by S. C. Roy when he studied the central Indian tribes.

→ Youth Dormitories

- Called by several names like Dhunkuria by Gonds.
 Ao in Nagas Nagas. etc.
- It is a place of coming together of young boys and girls.
- In a few tribes, there are separate dormitories for boys and girls.
- Here,
 - ~~youth~~ youth are trained for small activities.
 - taught about tribal traditions, customs.
 - celebration of festivals.
 - Play etc.

o Verrier Elwin had pointed that dormitories are often negatively seen as places where young indulge in sexual activities.

o However, youth Dormitories play a much greater role.

→ Significance of Youth Dormitories

- o Cultural
 - learn tribal cultures.
 - know their history.
 - through songs, folktales e.t.c.
 - educating the tribals.
 - learning responsibility from elders.

- Criticism
 - Today, schools have taken their place.
 - Tribals are taught English education.
 - One of the reasons for high dropout rates.

- o Social
 - learn social interaction.
 - learn about kinship, religion polity e.t.c.

- Sexual training by elders
- the importance of family.
- Tribal art, culture etc.

(criticism)

- Today, most of them are going extinct.
- ⊗ Gonds.
- Migration - tribal ties weakening.
- Training - job taken up by outsiders.

• Religious evolution

- learn about religion, tradition, customs, rituals etc.
- festivals are celebrated.
- Training on religion is given.

(criticism)

- Impact of Hinduism, Christianity on tribal religions.
- Demand for separate recognition for religions.
- ⊗ Santals - Sarna religion.

Youth Dormitories have played a very important role i.e. social, political, economic e.t.c.

However, as of today, most of the youth of tribal dormitories are either extinct or on a decline since Premarital sex taboo in Hinduism, migration, western education e.t.c.

Dormitories performed since the children learn about their own culture. This is missing in today's tribal education. Dormitories give us several answers on how tribal training and education can be taken up.

B. Critically evaluate the tool technology in the different archaeological sites in India Related to Pre-Harappan, Harappan, and post-Harappan cultures. (15 marks)

(A) Harappan civilization existed around 2500 BC to 1300 BC. The period prior to this ~~was~~ called Pre Harappan and Post is called Post Harappan.

→ Tool Technology

(1) Pre Harappan

- will include Paleolithic, Mesolithic, Neolithic, Chalcolithic cultures.

- Tool technology

- Direct percussion method.
- controlled flaking method.
- Levallois method e.t.c.

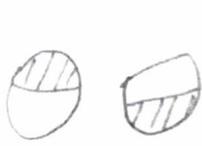
- Tool material

- lithic and non lithic tools.

- Sites

- Bone tools (Mudhala Chindamani Gavi)
- Stone tools (Nagaijuna konda).
- Mortar and Pestle (Daujali Hadung).
- Chopper chopping and hand axes (Chauntia in Soan valley)

- Chalcolithic tools - Navagovan, Navasa
e.t.c.



Chopper Chopping



Suappers



Ring.

Good
gists

② Harappan

- Tool material - Bronze, beads,
Copper e.t.c.

- Tool technology - Bronze casting,
metal suapping, casting e.t.c.

- Sites

◦ Chanhudaro - beads.

◦ Earthen pots - Mohenjodaro, Harappa

◦ Agriculture equipments - Rakhigari
e.t.c.

③ Post Harappan

- Tool material - Iron, bronze, Copper.

- Tool technology - Casting, polishing,
melting e.t.c.

↑
Metal Age

- Banas, Ahau, Gurlind - Rajasthan.
- Maharashtra sites e.t.c.

Thus, throughout the period, we see an evolution from lithic to non lithic and then to metal technology. This has played a significant role in evolution of culture from the historical times.

a

Structure	3	Introduction & Conclusion	
Content	3	Total :	3

C. Critically Elaborate the significance of the ethnoarchaeological approach to the study of indigenous craft in India. Illustrate. (15 marks)

(A) Ethnoarchaeology is made from two words - Ethnology and Archaeology. It deals with use of archaeological tools for ethnographic studies.

(Ex) Tallona Islands of Northern Columbia use certain stones. It was believed that they use them as pendants. However, on further study, it was found that they hang them around their arms during dancing.

→ Ethnoarchaeological approach to study Indigenous craft -

- To understand the kind of tools used by people.

(Ex) Neolithic, Paleolithic sites.

- To understand the way of living.

(Ex) Bhimbetka cave paintings.

- To understand the consumption

patterns of tribals.

(Ex) Songs, ballads, ~~folk~~ folk arts etc.

o To understand their culture.

(Ex) Warli paintings.

Show a group of women dancing,
light sequences etc.

o To understand trade patterns.

(Ex) Gujjars have their songs in which
they explain their travel accounts.

o To understand the evolution of tribal
life, their culture, growth etc.

(Ex) Comparative study of tribals earlier
and now.

o Criticisms -

- Most of the tribal art is going
extinct.

- No attempts to safeguard or
document them.

- Most of the tribal cultures and

art are heavily influenced by other religions and colonization.

The originality of the art is missing.

The context today is missing.

(Ex) Andaman and Nicobar Islands.

The kids sing Nicobarese songs but they do not speak the language today.

Thus, ethnoarchaeology is a great way to study tribal cultures.

However before studying them, it is important to ~~study them by~~

safeguard them so that they do not go extinct.

Q.4)
A. What has been the impact of religious minorities on the emancipation of Schedule Castes in India and critically evaluate their role in the upliftment of the schedule caste in India (20 marks)

(A) Schedule castes form around 16.4% of Indian population as per 2011 census.

As per the Hindu Caste system, the Shudras and Panchamas are at the bottom of the hierarchy and have faced centuries of discrimination and injustice.

→ Impact of religious minorities on emancipation of Schedule Castes -

Christianity

- conversions started from British period.
- They received education and health facilities.
- Increased self respect.
- Away from Hindu Caste system.
- Majority of SCs have converted to Christianity.

Islam

- less compared to Christianity.
- highly dogmatic religion.
- egalitarian and brotherhood attracted them (Tara Chand).
- seen in North India.

Buddhism

- Neo Buddhism - propounded by Ambedkar
- Nearly ~~80%~~ 85% of them in India are SC converts.
- Buddhism - egalitarian religion.
- Simple outlook. etc.

The conversion to Jainism and Zoroastrianism has been negligible.

A significant proportion converted to Sikhism around the region of Punjab.

→ Critical evaluation

- o Andre Beteille's study in Tamil Nadu convert Christian SCs ~~are~~ face same

kind of discrimination.

They have separate church, separate graveyards etc.

a system of stratification i.e Catholics on top, protestants, Syrian Christians and converted ones at bottom.

◦ Islam

Racial discrimination.

Mujahids are at the bottom.

Syeds, Sheikhs are at the top.

Islam requires giving up all practices from other religion.

This has led to certain people reconvert back to Hinduism.

◦ Buddhism

Buddhism also has stratification.

The Tibetan Buddhists do not consider themselves equal to Buddhists from Maharashtra (most of them converts).

→ Their role in upliftment -

- they do face discrimination but not as much as Hinduism.
- Some of them have been demanding reservation for converted & Scheduled Castes to other religions too.
- The debate of reservations for SC of other religions is an ever existing one.

Thus, the core issue is of discrimination and emancipation. The goal should be upliftment of the oppressed irrespective of whichever religion they come from. This will ensure an egalitarian society.

12

Structure	4	Introduction & Conclusion	4
Content	4	Total :	

B. Write a brief note On the Traditional & changing patterns of settlements & Inter-caste relations in contemporary society?
 (15 Marks)

(A) Settlement Patterns refers to the housing and livelihood patterns followed by people across country.

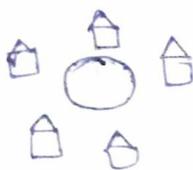
→ Traditional and Changing Patterns of Settlement

◦ Linear Pattern - Across river, coasts etc

(Ex) western ghats.



◦ Circular Pattern - Around rivers, temples or other places of importance.

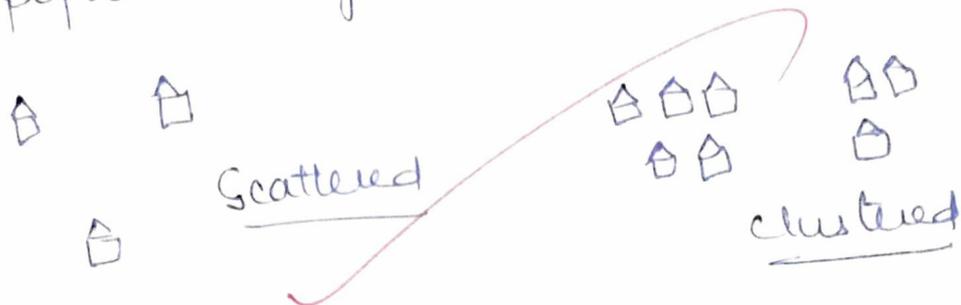


Andie Beteille studied the constructions around temples in Tamil Nadu.

◦ Scattered Pattern - Seen in high altitude, mountainous or difficult terrain terrain.

◦ Clustered Pattern - Houses clustered

clustered at one place. In highly populated regions (Ex) Ganga valley.



- Changing pattern of Settlement

- Migration to urban areas.

(Ex) It is said that 50% of the population will live in urban areas by 2050.

- Flat based or Apartment system

- Settlement not based on caste or religion as seen in rural areas.

- Peaceful coexistence in urban areas.

→ Inter caste relations in contemporary Society -

- (Social)
- Inter dining
 - working together in offices.
 - Inter caste marriages legal.
 - Khas panchayats illegal.
 - Public transport, Schools e.t.c. No caste issue.

- Economic**
 - Occupation based on interest and ability.
 - No occupational restrictions.
 - Income based on performance.
- Cultural**
 - caste cannot be known - no markers of identity.
 - Inter caste marriages.
- Political**
 - Politicization of caste.
 - ⊗ Mandal Commission - OBCs.
 - Casteism in Politics.
 - ⊗ Caste based voting.
 - Very active and increasing day by day.

Thus, certain vested interests might try to deepen caste divides. But as responsible citizens, it is our collective responsibility to stop this.

α

Structure	3	Introduction & Conclusion	3
Content	3	Total :	

C. Discuss the impact of the Panchayati Raj institution on the empowerment of rural women in India? (15 marks)

(A) The Panchayat Raj Institutions was made a constitutional body by the ~~72nd~~ 73rd constitutional amendment 1992.

→ Panchayat Raj and women

- └ one third reservation for women.
- └ chairperson reservation is an option given to state legislatures.

→ Impact of panchayati Raj institutions on empowerment of rural women in India -

A] Positive Impact

- Social
- └ Increased respect and dignity.
 - └ emancipation of women.
 - └ awareness about their rights.
 - └ Reduced discrimination.

Political

- Ground for preparation of future women politicians.
- opened up hitherto unexplored areas for women.
- Democratic decentralization.
- women as leaders - inspiration.

Economic

- Financial independence.
- No dependence on men.
- SHGs ~~exp~~ improved in rural areas. e.t.c.

B] Negative Impact -

- o Many women act as proxies for their husbands.
- o Women are only face but the actual command lies with brothers, husbands, sons e.t.c.
- o No regular elections.
- o Many areas - people refuse to take orders or commands from

women.

- o NOTA (None of the Above) option high in reserved areas as per a study.
- o Not many women come forward.
- o Social stigma, child care responsibilities e.t.c.

However, irrespective of the negatives, Panchayats have become a ground for women who seriously see a political future for themselves. Such women must be trained and educated to ensure that panchayats function efficiently.

9

Structure	3	Introduction & Conclusion	3
Content	7	Total :	

SECTION B

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

A. Impact of discovery of Iron in Gangetic region and its relevance at present.

(A) The Iron age in India began after the Chalcolithic period and led to a large scale revolution in India.

→ Impact of discovery of Iron in Gangetic region -

- Agriculture was taken up on a large scale since ploughing etc is possible.
- Gave man free time to explore other areas since iron was invented i.e. Iron → less work → Sedentism.
- clearance of forests for agriculture.
- Gangetic valley - highly fertile thus agriculture.
- Mixed farming was introduced.
- Rise of kingdoms due to rise of revenue etc.

→ Present relevance of Iron -

Iron, as a metal holds large scale relevance since.

- It is a strong and durable material.
- It can be designed or shaped in any way.
- easy to work with.

o Today iron is a chief element in most of the iron and steel industries.

(Ex) Bhilai, Jamshedpur etc.

Thus, the invention of iron in India can be called as a revolution that brought large scale changes in evolution not just in India but around the world.

Iron is democratised

Structure	1.5	Introduction & Conclusion	2.5
Content	1.5	Total :	

B. TRIFED

(A) Tribal Marketing Federation ~~Coops~~ is a Cooperative Society formed in the year 1987 that works towards development of tribal arts, products, their marketing etc.

→ Objectives of TRIFED -

- o Marketing of Tribal products.
- o Increase the reach of tribal products.
- o Income to the tribals.
- o Safeguard tribal arts and traditions.
- o Collective voice of tribal interests etc.
- o TRIFED collaborates with MOTA (Minist of Tribal Affairs) to implement tribal programmes and policies.

(EX) TRIFED is working on marketing of Heritage Mahua drink on an international platform.

o Collaborates with international organizations.

(Ex) GOAL (Going Online As Leaders) programme with Facebook to train tribal youth.

o Marketing of tribal art.

(Ex) Klorli art of Maharashtra today has international recognition.

Thus, TRIFED as a cooperative body has been proactively working for the development of tribal arts and cultures. It is TRIFED's efforts that several arts have received international recognition.

It should be the government's endeavour to support more such organisations.

Loop holes
of
TRIFED
also you
have to
mention

5.5

Structure	1.5	Introduction & Conclusion	2.5
Content	1.5	Total :	

2. Socio-economic characteristics of Shifting cultivators

(A) Shifting cultivation or Slash and Burn agriculture is a type of activity where a large forest area is cleared by burning and cultivation is done. After a few seasons, the land is left and the same cycle repeats.

→ Socio economic characteristics of Shifting cultivators -

- Are mostly nomadic and semi nomadic tribes.

(Ex) Gijjans, Bhakawals of North India.

- Continuously moving and not settled.

- Travel in small bands.

- Egalitarian tribal groups

(Ex) Garos of North East.

- widely seen in North East India.

- Today, many tribes have taken to

other economic activities like agriculture, service e.t.c.

- o Are mostly endogamous.
- o Most of them still under poverty and come under Denotified, Nomadic and Semi Nomadic tribes.
- o Government programmes do not reach them since they are constantly moving and not settled.

Thus, shifting cultivators, owing to the ban in shifting cultivation have been moving to other economic activities.

Since, they form an important element of tribal India, it is important to safeguard their interests and work towards their development.

Structure	1.5	Introduction & Conclusion	2
Content	1.5	Total :	

D. Tribal displacement problems related to development-related projects.

(A) According to Xaxa Committee report, 25% of tribals are displaced and almost 75% of the people among the displaced in India are tribals.

→ Tribal Displacement - Development related projects

Several anthropologists like S.C. Roy, Srinivas etc have pointed towards Tribal Displacement.

o Displacement relating to development project.

(Ex) Polavaram Project in Andhra Pradesh

(Ex) Narmada Dam.

(Ex) Kaleswaram in Telangana.

(Ex) Hirakud Dam etc.

o land alienation - they are promised compensation but in most of the cases, they either do not receive or get less.

- Are mostly endogamous.
- Most of them live under poverty and come under Denotified, Nomadic and Semi Nomadic tribes.
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5

Structure	1.5	Introduction & Conclusion	2
Content	1.5	Total :	

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(Ex) Hirakud Dam etc.

o land alienation - they are promised compensation but in most of the cases, they either do not receive or get less.

- o Poverty - Tribals are dependent on land for livelihood.
- o Migration to urban areas and exploitation there.
- o Unemployment since they do not possess other skills.
- o women
 - Sale of women.
 - bonded labour.
 - Prostitution
 - Malnutrition etc.

(Ex) Dongria Kondh fought against the bauxite plant in Odisha.

Though, we have several laws like Forest Rights Act 2006 etc, we often see tribal displacement. Proper and regular evaluation will help tribals solve this issue.

6

Structure	2	Introduction & Conclusion	2
Content	2	Total :	

• Write a note on PTGs

(A) The PVTG (Particularly Vulnerable Tribal Groups) were known as PTGs (Primitive Tribal Groups) till 2006 before they were renamed.

• PVTGs are the list of most backward tribals in terms of socio, economic, cultural development as recommended by Bhuria commission.

• There are 75 PVTGs today spread over 17 states and 1 union territories.

• Criteria for PVTG

- Declining population.

(Ex) Andamanese. - only 43 as per 2011

- Pre agricultural level of technology.

- Shyness of contact.

- educational backwardness.

• (Ex) Saharia, Paudi Bhuyans, Jarawas, Onges etc.

o Government Programmes & Duties -

- Pre-matric ~~level~~ Scholarship program.
- Post-matric Scholarship program.
- Overseas education programme
- Government funding etc.

o All states having duties are to submit
an annual report on the duties

- has been static for several
years

Current
Status

- No targeted programme
- Most of the programmes are
not implemented etc.

Thus duties are the most backward

among the tribals if we do not
protect them, ~~then~~ they may go
extinct. Thus, all efforts must be
made to protect them.

6

Continue me

Structure	2	Introduction & Conclusion	2
Content		Total:	

Q.7)

A. Write the meaning of communalism in India and critically examine the concept and its relevance for the multi-religious and multi-ethnic polity of India. (20 marks)

(A) Communalism is an expression of one's ethnic identity of Religion. (Singh).

→ Meaning of Communalism in India -

- Communalism in lay man terms is known as differences based on religion.
- 3 phases of Communalism in India.

Phase-1 - 1905 - 1947 - Religions made to feel that they have different interests.

(Ex) Communal electorate 1919.

Separation of Bengal 1905 e.t.c.

Phase-2 - 1947 - 1992 - Interests are not just different but completely opposite to each other.

(Ex) Sikh Riots 1984.

Communal clashes in Hyderabad, Lucknow e.t.c.

Phase-3 - 1992 - present - Our interests stand as a counter to theirs.

(Ex) Ayodhya
Babri Masjid e.t.c.

→ Critical Analysis -

- India has been a Salad bowl which has accommodated several identities and has been successful in retaining their originality.
- It has been a land of birth of Buddhism, Jainism e.t.c.
- Tolerance, Acceptance and Coexistence has been at the core of Indian religion

(Ex) Vasudhaiva kutumbakam (The world is one big family).

- Constitutional provisions
 - Secularism as the core.
 - Article 25-28 - Right to religion.
- Communalism has always existed and has seen bloodshed in many years.

(Ex) Gujarat Riots 2002
Ayodhya Riots 1992.
Babri Masjid

Anti Sikh Riots 1984 e.t.c.

o Even today, Communalism is a law and order issue and brings several problems.

(Ex) Hijab Issue in Karnataka, Jammu and Kashmir e.t.c.

→ Relevance in multi religious and multi ethnic polity of India -

According to Mylon Klein, the feeling of minority, deprivation, discrimination is an ever existing one when so many diverse identities exist.

- Communalism can deepen religious and ethnic divides.
- Threat to national integration.
- May lead to discrimination and exploitation of minorities.
- (Ex) Love Jihad in Hindu Muslim marriages.
Christians accused for forced

conversions.

- However, in a multi religious nation, communalism has to stop somewhere and has to be controlled to -
- Protect minorities. (Ex) Cow lynching.
 - Protection of Democracy.
 - TO ensure rule of law e.t.c.

Thus, Communalism can be a weapon of destruction in a nation like India where multiple ethnicities and religions coexist. Government policies and Constitutional provisions must take precedence to ensure everyone lives peacefully and safely.

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	4	Introduction & Conclusion	4
	4	Total :	

B. Write the comparison between the tribe and nation-state & critically examine the relationship between tribal communities and the nation - State on the issues of governance? (15 marks)

(A) A tribe according to Majumdar is a group of endogamous people who follow same religion and speak same language. Nation state is a political term used to refer to a geographically demarcated area.

Tribe	Nation state
<ul style="list-style-type: none"> ◦ Group of people. ◦ Is dynamic. ◦ Does not follow boundaries. ◦ Socio cultural concept. ◦ many sub types and layers. 	<ul style="list-style-type: none"> ◦ Static entity. ◦ Geographic location. ◦ Follows boundaries. ◦ Political concept. ◦ Not many types or layers.
<p>(Ex) India has thousands of tribes.</p>	<p>(Ex) India as a nation and tribes all referred as Tribal India.</p>

→ Relation between tribal communities and Nation State

- Nation States put boundaries on the movement and growth of tribals.
- The growth and evolution of different tribals in different states is different.

⊗ India - Integrationalist.
 Australia - Accomodative.
 Pakistan - Annihilation.
 China - Suppression e.t.c.

- Governance by nation states -
 - Certain states disrupt the growth of tribals.

⊗ Pakistan and China's policy.

- India
Earlier stance - Ghurye, Thakkar
 forced assimilation.

Later stance - Panchsheel - Nehru
 Slow integration at their own
 speed and own will.