TEST CODE:

AIR 175
ARYAN SIRSIKAR
Anthropology Student

VISHNU IAS

TEST - 035

MODERN GURUKUL FOR CIVIL SERVICES

SUBJECT : ANTHROPOLOGY TEST SERIES - OCT 2023

Name Of Candidate	Aryan Sirsikar		
E-mail Id.	[redacted]	Roll No.	
Mobile No.	[redacted]	Date:	6/11/2023.

Time Allowed: 3 HOURS

Maximum Marks: 250

INDEX TABLE

Q.No.	Max.Marks	Marks Obtained
1	20	10
2	20	10
3	20	11
4	20	10
5	20	08
6	20	11
7	20	09
8	20	08
1	15	07
2	15	06
3	15	07
4	15	06
5	15	07
6	15	07
Total Marks:		117/250

INSTRUCTION

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.

117/250

V. Good, attempt All the best

"Develop success from failures. Discouragement and failure are two of the surest stepping stones to success."

H.NO. 1-1-664/B, 2nd floor opposite SBI &, Canara Bank Rd, beside Gandhi Nagar Park, Hyderabad, Telangana 500080

Start Time:	End Time:
Mode of Examination:	Online: ☑ Offline: ☐
Evaluation Date:	

Evaluation Indicators	
Language:	Easy and understandable
Structure:	Systematic structure followed
Presentation:	Presentation is good and appropriate
Hand Writing :	Good
Content:	You have good conceptual clarity but you need to add the information in detail according to the demand of the questions properly Attempt all questions properly
Attempt:	Overall good performance Attempt all questions properly
Remarks:	Presentation and structure is good and appropriate Contextual awareness is good and appropriate Well organised systematic structure followed Follow the suggestion properly Follow model answer and class notes for more information Follow the previous papers Maintain the same consistency Keep writing all the best

PART I

Q1.

Please do not write anything except the Question number in this space

UPSC

Answer Questuion in NOT MORE THAN the word limit specified for each in the parenthesis
Content of the Question is more important than length.
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Enter Number of Question

•) According to World population Prospects 2022 India is the most populated Country in the world with a population of 140 crores.

Introduction is good and appropriate
But you need to add the definition and meaning of demographic dividend

•) Since independence our population has seen a tremendous rise from a mere 340 million in 1950 to Present 1.4 trillion. The structural growth of Indian population can be divided into the following 3 phase or transitions.

demographic dividend is the economic growth potential that can result from shifts in a population's age structure, mainly when the share of the working-age population (15 to 64) is larger than the non-workingage share of the population (14 and younger, and 65 and older).
• The demographic dividend occurs when the proportion of working people in the total population is high because this indicates that more people have the potential to be productive and contribute to the growth of the economy.

First Phase → Stagnant population

→ Till 1921

→ stagnant due to High Birth & death Rate

→ High Birth Rate → Agrarian economy, poverty, illiteracy, no contraceptives.

→ High death Rate → Famines, Health epidemics - cholera, plague, poor health facilities.

SUPRA

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Second Phase → ~~Stable~~ ~~Growth~~ Population Explosion

- From 1920's – 1950's
- Increasing Birth rate & declining death rate
- Increasing Birth – Improved nutrition, agrarian economy, lack of family planning, non availability of Contraceptives, illiteracy
- Declining Death Rate – Improved health facilities, reduction in famines & health epidemics

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Need to. Concentrate on the all 3 phases and the factors responsible for the each
Need to concentrate on the more the factors responsible for its growth
Add the challenges posed to the country and how it can be tackel properly
Follow model answer and class notes for more information
Keep writing all the best

Final Phase → Demographic Transition

- marked by falling birth rates as well as death rates
- Demographic transition refers to a situation wherein the dependent population (senior citizens & young children) is falling in proportion to Earning population
- Falling Birth Rates – Nuclear families, increase in education, promotion of family planning, contraceptives & rising costs of living.

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- Falling Death rate - institutional deliveries, widespread health infrastructure, greater standard of living etc.

Factors Responsible For Population Growth

1.) Religious

(i) All religions Emphasize on procreation
(ii) Religious ban on contraceptives
(iii) Abortion Considered a sin
(iv) children considered gift of god.

2.) Economic

(i) Need of greater labour
Ex → Santhals procreate to increase labour in fields

(ii) Widespread poverty

(iii) Agrarian Economy.

3.) Socio-Cultural

(i) Lack of Literacy.
(ii) No alternative recreation

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Population growth is determined by fertility rates (the number of children per adult) – fatality rates. Birth rates and mortality rates are, in turn, determined by a combination of factors. Often economic growth and economic development have led to a decline in population growth, but there are no hard and fast rules and other factors, such as availability of family planning, social expectations and government intervention can play an important role.

(iii) Social status
Ex - Yoruba (Nigeria), more the children higher the social status

iv) Preference of male child

v) Sterilisation considered unlawful

vi) Bachelor-hood considered a taboo

4) Political

(i) No law relating to family planning
Ex - M. Swaminathan committee recommendation rejected

(ii) Lack of awareness about contraceptives & sterilisation

(iii) No sex education in curriculum.

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However, there has been a drastic change in the situation in the recent past. According to PLFS-5 (2018-19) the fertility rate in India has gone below replacement rate of 2.1. We must continue this trend so as to improve the standard of living for all and achieve status of a developed nation.

While population growth can contribute to a young and dynamic workforce, it also poses various socio-economic and environmental challenges:
1. Pressure on Resources: The increasing population puts immense pressure on limited resources such as land, water, food and energy. Meeting the needs of a growing population becomes a challenge, particularly in areas with inadequate infrastructure and resources.
2. Unemployment and Underemployment: India's population growth has led to a high demand for jobs. However, the economy has struggled to create employment opportunities for the growing workforce, resulting in unemployment and underemployment issues.
3. Strain on Healthcare and Education: The growing population places a strain on healthcare services and educational institutions. Meeting the healthcare needs of a large population, particularly in rural areas, becomes challenging. Similarly, providing quality education and ensuring access to schools for all children becomes a daunting task.
4. Environmental Impact: Population growth contributes to increased pollution, deforestation, and depletion of natural resources. Rapid urbanization leads to the expansion of cities, often at the cost of ecological balance and environmental sustainability.

You have concluded the answer properly
Maintain the same consistency
Keep writing all the best

SUPRA Page

Q2

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Add in introduction part

•) India occupies a special position in the world community as the most diverse nation in the world - ethnically as well as linguistically.

Introduction is good and appropriate

•) Many scholars intrigued by India's diversity have tried to classify our population - Ethnically & Linguistically

The classical model of ethnic and linguistic classifications of the Indian population is based on the assumption that there are four major racial groups in India: the Indo-Aryan, the Dravidian, the Mongoloid, and the Australoid. These groups are also associated with four major language families: the Indo-European, the Dravidian, the Tibeto-Burman, and the Austro-Asiatic.

•) Ethnic classification.

While many scholars like Risley, Sarkar, Balakrishnan have tried to make an ethnic classification, Guha's is the most accepted.

(ii) Guha's Classification.

1) Negrito.

- Dark, short stature, platyrrhine nose, thick lips and fuzzy hair.

▶ Examples → Irula, Paniya & Kadars of South India.

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2.) Proto - Australoid

- Dolicocephalic, Dark, short, long nose with depressed root and curly hair.
- Ex → Chenchu, Kurumba, santhals.

3.) Mongloids

A) Paleo → Long / Broad headed, medium height, brown to dark skin, medium nose

Ex → depcha's (Kalimpong), Naga

B) Tibeto → Broad head, fair, tall stature, scanty hair

Ex → Tibetans of Bhutan & Sikkim

4.) The Nordics

- Came from central asia
- Tall, well built, reddish white skin, long nose

Ex → Pathans & Kaffir of Bijapur.

5.) Western Brachycephals

A) Alpinoids — Bania of Guyrat, Kathia of Kathiawar

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Well organised systematic structure followed
Need to concentrate geographical distribution and other physical features with present relevance and significance with it's challenge and limitations
Address the demand of the questions properly
Follow model answer and class notes for more information
Keep writing all the best

SUPRA

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B) Dinaric → Coorg, Allahbad Brahamin & Bengali Brahmins

C) Armenoid → Parsees of Bombay, Kayasthas of Bengal

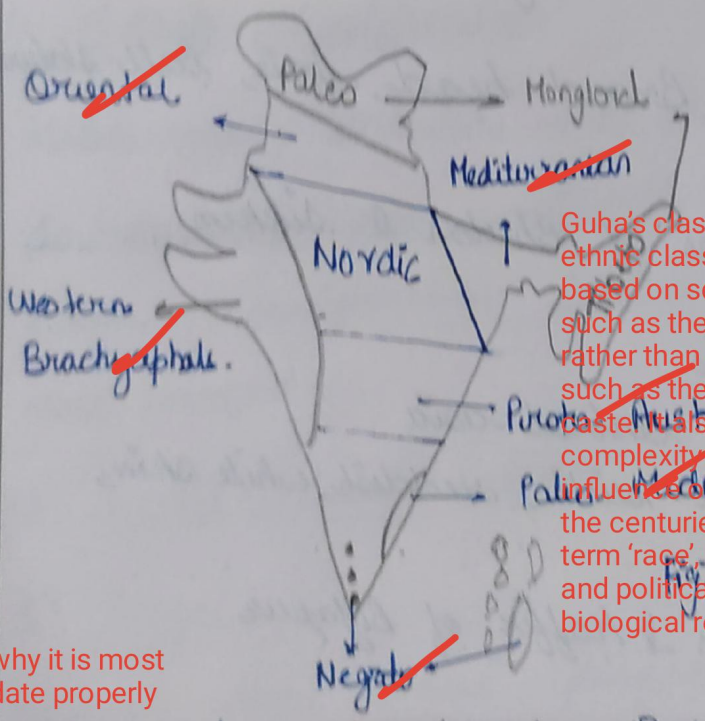
6.) The Mediterranean

A) Paleo → Nairs, Tamil & Telegu Brahmins

B) Mediterranean → Nambudhiri Brahmins of Kochi

C) Oriental → very similar to Mediterranean

Ex → Khetris of Punjab, Bania of Rajputana



Guha's classification is the most accepted ethnic classification to date because it is based on scientific and objective criteria, such as the anthropometric measurements, rather than subjective and arbitrary criteria, such as the skin colour, the language, or the caste. It also reflects the diversity and complexity of the Indian population and the influence of various racial elements over the centuries. It also avoids the use of the term 'race', which is considered as a social and political construct rather than a biological reality

Need to add why it is most accepted till date properly

Why Guha's Classification Best

→ Most detailed, Systematic & Standardised

→ Based on 38 anthropometric measurements of 38 characteristics & 03 Coefficients of racial likeness.

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Linguistic classification

- Given By Grierson & Guhage.
- Divided into four families :

Family	% of population	Distribution
1.) Indo-European (ARYAN).	75%	Indo Aryan - Hindi, Gujrati, Maharashtrian; Dardic - Dardi, Kashmiri, Kashti
2.) Dravidian (DRAVID)	20%	North - Kurukh & Malli; Central - Telegu & Gondi; South - Malyalam, Tamil etc
3.) Austro-Asiatic (NISHAD)	1.38%	Mon Khumer - Khasi & Nicobarese; Munda - Mundari, Ho Santhali etc.
4.) Sino Tibetan (KIRAT)	0.857	Assam - Dafla, Abor, Mishi etc; Himalyan - Kinnauri, Lepcha etc; Assam-Burmese - Kuki Chin, Naga, etc

However India's status as Paradise of languages is under threat with several languages going extinct or on the verge of it. The government must take steps to protect languages as std language is the vehicle of culture?

Criticism:
1. He explained that Irulas are short statured which is not acceptable because the universal feature of negrito is tall stature.
2. The negrito racial stock given by him is nothing but the improvement over Haddon's negrito classification.
3. The explanation of Nordic and the Mediterranean Oriental type which is long head and long face is criticized by later anthropologists as no scientific basis is present because both the racial stocks are having similar biological features.
4. Further, Guha had shown the people of India as Mongoloid and Brachycephalic. He proposed a sweeping distribution of Brachycephaly, southwards, around both ends of the Himalayas, which ultimately extends to the West to spread over the whole of the Deccan.

P

You have concluded the answer properly

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Q3

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Nature - Man Spirit Complex was first given by L.P Vidyarthi in 'The Maler' (1963), based on the study of Mal-Paharia of Rangmahal hills, Bihar.

Introduction is good and appropriate

The Nature-Man-Spirit complex refers to the interconnected relationship between nature, humanity, and spirituality.
• It recognizes that human beings are not separate from the natural world but are deeply intertwined with it on physical, emotional, and spiritual levels.

• NMS based on culture-ecology school, tries to see the impact of environment on the various socio-cultural institutions.

• Vidyarthi explained the concept with the example of Mal-Paharia, whose entire life is regulated on the basis of :-

1.) SPIRITS

- Are of two types → Benevolent & Malevolent
- 'Gossain' is the presiding spirit.
- Malers believe the dead have a great influence over life and thus try to please the Gossain.

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Enter Number of Question

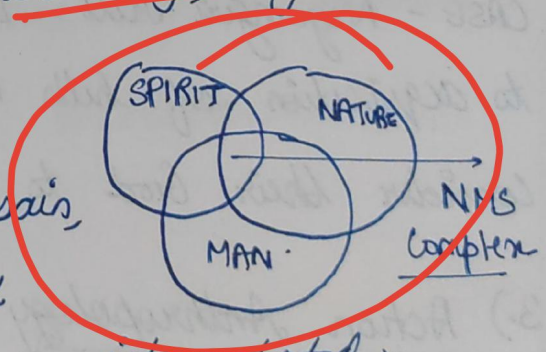
2.) Nature

- It includes all natural resources which help sustain life. Ex - fuel, food, hunting ground
- For Malers 'Khallu' or Shifting Cultivation represents nature

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Well organised systematic structure followed
Maintain the same consistency
Need to concentrate on the it's present relevance and significance with suitable example
Follow the model answer for more information
Keep writing all the best

3) Man

- All socio-cultural institutions like Family, marriage etc
- An average maler is driven by sex & food which shapes his personality, organisation & structure



- Thus the trijecta of Gossain, Khallu & socio cultural institutions of Maler are interrelated.

- According to P.K. Singh, NMS Complex is Constant and can never change.

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Relevance of NMS Today

1.) Villing studies

- Not only applicable for tribals
- Many researchers have found Man-Pond-spirit complex in chattisgarh villages.

2) Applied Anthropology.

- Help us understand resistance of tribals to development projects which disturb their NMS complex

CASE - Niyamgiri Hill - Dongria Khonds opposed to acquisition of hills by Vedanta as they consider their God to reside there.

3.) Action Anthropology

Delicate balance maintained by tribals in their ecosystem can be replicated at national level for sustainable development.

You didn't Addressed the demand of the question properly
Here you need to add how it will preserve the ecological balance
Follow model answer properly for more information

NMSC as an ecological concept: The main observations from this concept can be drawn as follows • Culture can be viewed as a human response to local environmental conditions and it is a complex whole of three components as identified by LP Vidyarthi.
1. Nature - societies depend on environment for subsistence.
2. Man - he can handle the environment by entering into relationship with other human beings.
3. Spirit - both nature and man interaction are guided by belief in spirits.
• Therefore, an INTERCONNECTED bonding between nature and man can be established as Ecology through this concept.
• This bonding is what saves the environment and nature man spirit complex in an
• established ecological perspective where it emphesizes on the protective nature of the man towards the environment and his surroundings.
• The concept is associated with developmental anthropology and is based on culture ecological approach of Julian Stewart. Understanding this concept can serve several socioeconomic problems and has become the guideline for the study of isolated tribal communities.

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4) Rehabilitation of Tribals

- Seeing rehabilitation through NMS lens to make it more smooth

It provides a holistic and integrated perspective on the relationship between human beings, their environment, and their spirituality. It helps us to understand how different cultures adapt to their ecological conditions and how they express their values and beliefs through their social and religious practices. It also helps us to appreciate the diversity and complexity of human societies and their worldviews.

5) Understand Catastrophes

- Recent flash floods, COVID, and other disasters can be understood as consequence of disturbance of NMS complex.

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Good attempt

Overall good content organised
Maintain the same consistency

Thus the NMS complex is one of the most relevant anthropological theories even after almost 5 decades of its inceptions.

You have concluded the answer properly

Q4

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Enter Number of Question

India occupies a special place in the world Community, as a 'land of languages' India has the second most number of languages in the world. According to the people's linguistic survey of India,

Introduction is good and appropriate

India has around 780 languages & dialects.

The Austro-Asiatic linguistic groups in India refer to a set of indigenous language families that are spoken by various tribes and communities in different regions of the country. The Austro-Asiatic language family is one of the major language families in India, and its presence holds contemporary relevance in understanding Indian culture.

The classification of India's languages has been attempted by many scholars, the most accepted of which is by Grierson & Chugge. :-

- They divide Indian languages into.

- Indo-European (73%)
- Dravidian (20%)
- Sino-Tibetan (0.857%)
- Austro-Asiatic (1.38%)

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°) Austro - Asiatic Group.

Spoken by 1.38 % of Indians

Divided into two branches.

Mon- Khmer

(i) Nicobarese

(ii) Khasi

Munda

(i) Mundari

(ii) Ho

(iii) Santhali

The Austro-Asiatic linguistic groups in India are classified into two main branches: Munda and Mon-Khmer. The Munda languages are spoken by about 9 million people in the central, eastern and north-eastern regions of India, as well as in parts of Bangladesh and Nepal. The Mon-Khmer languages are spoken by about 1.5 million people in the north-eastern states of India, especially Meghalaya, Assam and Arunachal Pradesh, as well as in the Nicobar Islands.

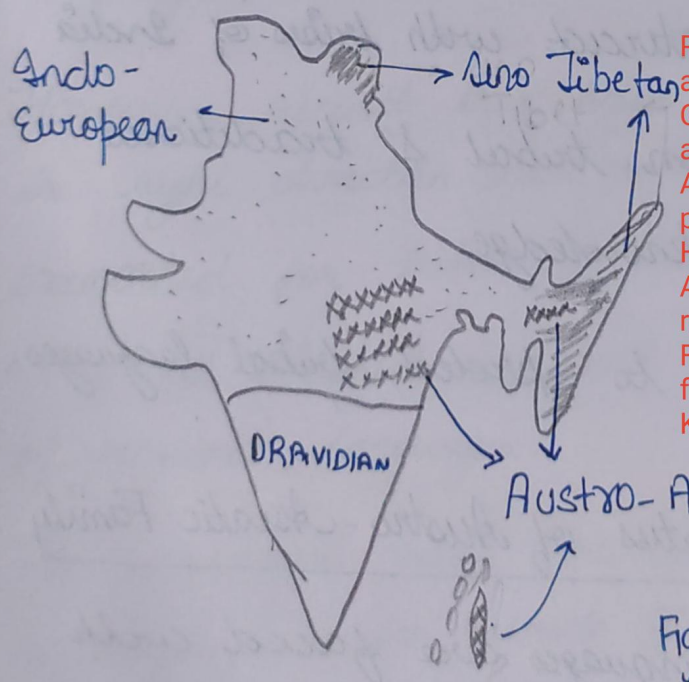

Fig. Linguistic Distribution of Languages.

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Address the demand of the questions properly
Here you need to concentrate on the Austro-Asiatic language thier present relevance and significance
Follow class notes and model answer for more information
Keep writing all the best

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- The Austro-Asiatic branch primarily consists of languages of the Indian Indigenous populations.

- Relevance

(i) Given us an insight into tribal
- culture
- Beliefs
- problems.

(ii) Helped us interact with tribes of India

(iii) Benefit from tribal & traditional medicine & knowledge

(iv) Enabled us to protect tribal languages.

- Present status of Austro-Asiatic Family.

•) Tribal languages are faced with the grave danger of extinction

•) According to a UNESCO survey

The Austro-Asiatic linguistic groups in India have a contemporary relevance in understanding the Indian culture, as they reflect the diversity and complexity of the Indian society and history. Some of the aspects that can be explored are:
1. The origin and migration of the Austro-Asiatic speakers in India, and their genetic and cultural affinities with other populations in Southeast Asia and beyond
2. The linguistic and cultural features of the Austro-Asiatic languages, such as their tonal system, their numeral classifiers, their kinship terms, their oral literature, and their religious beliefs and practices
3. The socio-economic and political status of the Austro-Asiatic speakers in India, and their challenges and opportunities in the context of modernization, globalization, and development.
4. The contribution and recognition of the Austro-Asiatic speakers in India, and their role and representation in the national and regional identity and culture.

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in India - 6 tribal languages are under severe threat of extinction. 42 are endangered and five have gone extinct.

(•) This problem is amplified by government policy of recognising only those languages which has over 10,000 speakers.

•) Thus India's status as a paradise of languages is under threat.

Good attempt

10

However, recently there have been steps in the right direction such as - ₹ 100 crore earmarked for tribals in 2021-22 budget, AI-based Bhashini App and promotion of regional languages.

You have concluded the answer properly
Don't add the unnecessary points as your restricted to the word limit assigned
Maintain the same consistency

The government must continue this trend as language is the vehicle of culture & death of a language leads to death of a culture.

SUPRA Page

Q5

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•) Anthropology as a subject owes a lot to various women Anthropologists who have made a significant impacts as well contributions to the subject.

Introduction is good and appropriate

•) In India, the various women anthropologists have contributed extensively to the subject as follows :-

(1) Iravati Karve

•) India's first female anthropologist she was born in Burma and is amongst the most prominent anthropologists of the 20th century.

•) Her contributions to Anthropology are :-

(1) Physical Anthropology

(•) Rejected the myth of skull asymmetry according to race.

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•) Conducted anthropometric surveys of tribals of Maharashtra

(ii) She studied India's kinship terms in her "Kinship organisation of India" and divided it into.

- Northern Sanskritic
- Southern Dravidian
- Mixed of Central India
- Mundari of East India

Address the demand of the questions properly
Here question is asked about the female contributions
So you can add other female anthropologist and thier contributions
Maintain the same consistency
Keep writing all the best

(iii) She studied the structure of Indian joint family as well as marriage patterns

(iv) Along with H.D. Sankalia excavated the Langhnaj site in Gujrat.

v) She believed that caste was present before arrival of Aryans. Moreover according to her overall caste

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Category should be treated as Caste Cluster and sub-caste as caste

► Ex ⇒ Maharashtrian Brahman → Caste Cluster
↓
Chitpavan Brahmin → Caste.

vi) She established & headed department of anthropology at Deccan College Pune.

Veena Das (1945-): She is a distinguished anthropologist who has contributed to the fields of social anthropology, medical anthropology, and postcolonial studies. She has conducted ethnographic research on violence, trauma, suffering, healing, and ethics in India and other contexts. She has also engaged with philosophical and literary texts to explore the moral and existential dimensions of human experience.
4. Shalini Randeria (1957-): She is a renowned anthropologist who has worked on the themes of globalization, development, law, and civil society in India and other regions. She has critically examined the impact of neoliberal policies, legal reforms, and transnational institutions on the lives and rights of the marginalized groups, such as the Adivasis, the Dalits, and the women. She has also advocated for social justice and democratic participation in various academic and public platforms.

Like Karve, Lila Dube, the wife of prominent anthropologist S.C. Dube has also made significant contributions.

- Both Dube & Karve encouraged a new generation of female anthropologists to take up the subject.
- They added to corpus of anthropology

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by providing it a feminine aspect.

Thus both Karve & Dube & several other female anthropologists have had an indelible impact on anthropology

You have concluded the answer properly
You need to add other anthropologists contributions also follow the model answer for more information
Keep writing all the best

8

Patricia Uberoi: Patricia Uberoi is renowned for her research on gender, family, and nationalism in India. Her work explored the complex relationship between gender and nationalism, analysing how gender roles and ideologies intersect with processes of nation-building. Uberoi's research has contributed to the understanding of gendered identities, women's activism, and the impact of social and political changes on gender relations.
6. Nandini Sundar: Nandini Sundar is an anthropologist known for her research on tribal communities, conflicts, and social justice issues. Her work has focused on the impact of displacement and violence on marginalized groups, particularly tribal communities. Sundar's research has shed light on issues of land rights, indigenous knowledge, and the struggles faced by tribal populations.

Q6

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Enter Number of Question

- The word Caste is derived from Portuguese 'Casta' - meaning race, which in turn is derived from Latin - 'Castus' meaning pure.

- It is used to refer to the Hindu system of social stratification

The caste system is a complex and ancient form of social stratification that divides people into hereditary groups based on their occupation, status, and ritual purity. The caste system has been prevalent in India for thousands of years and has influenced various aspects of its culture, politics, economy, and religion.

Introduction need improvement
Add the significance of the theory in brief

- Theories of Origin of Caste

1) Divine origin Theory

→ From Purush Sukta hymn of Rig veda

→

HEAD OF BRAMHA : Brahmin
SHOULDER & ARMS : Kshatriya
THIGHS : Vaishya
FEET : Sudra

2) Guna theory

→ Each person has 3 basic Guna.
- Sattva
- Rajas
- Tamsik

→ Dominance of Sattva → Brahmin
→ Dominance of Rajas → Kshatriya

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UPSC

Answer Questuion in NOT MORE THAN the word limit specified for each in the parenthesis
Content of the Question is more important than length.
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Enter Number of Question

→ Dominance of Tamilk → ~~Sto~~ vais'ya.

3.) Racial Theory

- supported by - Risely & Majumdar
- According to Majumdar ("Race & Culture In India" (1944) Caste system came after Aryan invasion

4) Occupational Theory

→ Given by Nesfield in " ~~Brief view about caste~~ in NW province & Oudh"

→ Persons performing occupations considerded as pure are ranked higher than ~~those~~ performing impure professions.

5) Brahamanical Theory

→ supported by Ghurye & Abbe Dubois.

→ Ghurye ("Caste & Race In India") - Caste is a 'Brahamanical child.

6) Evolution Theory

→ Caste system didn't appear all of a sudden, but as a result of evolution of social factors such as →

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Well organised systematic structure followed
Maintain the same consistency
Follow model answer and class notes for more information
Keep writing all the best

SUPRA Page

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Enter Number of Question

- Heredetary Occupation
- Rural social structure
- Doctrine of Karma & Rebirth
- Geographic & Cultural isolation of India.

However, these theories have lost their relevance in present context because of the following :-

(i) MN Srinivas - rejects Aryan origin theory as a biological concept can not explain sociological phenomenon.

(ii) Hutton Rejects racial theory on the argument that even though latin America & Australia had separate races they do not have Caste.

(iii) Human Genome project has shown that all humans are 99.99% genetically similar, making racial theory redundant.

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Enter Number of Question

iv) The occupational theory is no longer acceptable as fixed occupation as per caste is no longer present.

v) Brahmanical theory has been rejected by Hutton due to gap between ideal of caste system & ruling of Brahmin royal families

vi) Moreover, caste system itself has suffered a major blow due to
- Industrialisation & Urbanisation
- Modern Laws & Education
- Constitutional Provisions
- Political power & Reservation.

Thus the theories regarding origin of caste merely have theoretical value today.

11

Good attempt

Significance of caste system and its changing scenario in India
• Though with time many things have changed and so did the caste system. But still, it continues to play an important role in the major events of life like marriage and religious worship.
In India, there are many places where shudras are still not allowed to enter the temple or do any kind of puja. Whereas Kshatriya and Vaishya castes enjoy full rights regarding this.
• The caste system becomes problematic when it is used for ranking the society as well as when it leads to unequal access to natural as well as man-made resources.
• In urban middle-class families, the caste system is not that significant but it plays a role during marriage. Even adjustments are made into this.
• In pre- as well as post-Independence era, many movements and governmental actions took place to eradicate caste-based inequalities in India.

You have concluded the answer properly
Add thier present relevance and significance with it's challenge and limitations
Keep writing all the best

Q7

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Enter Number of Question

•) Ethnography refers to a detailed account of a particular tribe or a caste made by an ethnographer.

Introduction is good and appropriate

•) Contributions of S.C. Roy

Ethnography is a type of qualitative research that involves immersing yourself in a particular community or organization to observe their behaviour and interactions up close. The word "ethnography" also refers to the written report of the research that the ethnographer produces afterwards.

(i) S.C. Roy, the father of Indian anthropology, is considered as the first Indian to write an Ethnography.

(ii) S.C. Ray started his career as a pleader for tribals in court.

(iii) While working with the Munda's he wrote the first ethnography by Indian i.e. "Munda & their Country"

(iv) Other ethnographies

- → The Oraon (1915)
- → The Hill Bhuiyans (1935)
- → The Birhor.

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Enter Number of Question

V) He not only wrote about their problems & beliefs but also gave an account of their physical features

Vi) S.C. Roy also started the first anthropological journal "Man In India" (1921)

Vii) He encouraged the new generation of anthropologists to trace genealogies of folklore to know about intellectual evolution of tribes

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Need to concentrate on the thier contributions properly
Address the demand of the questions
Maintain the same consistency
Keep writing all the best

WHR Rivers

- Rivers was amongst the pioneers in the fieldwork techniques & ethnography-tradition in anthropology
- He wrote about the 'Todas' of Nilgiri in 1901
- This provided a boost to fieldwork tradition in India.

SUPRA Page

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Answer Question in NOT MORE THAN the word limit specified for each in the parenthesis
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Both S.C. Roy and W.H.R. Rivers made valuable contributions to ethnography in Tribal India through their extensive fieldwork, meticulous documentation, and nuanced understanding of tribal societies. Their works continue to be important references for researchers interested in the ethnography of Indian tribes, providing insights into the cultural richness and diversity of these communities.

Add in conclusion part

Enter Number of Question

Thus both Rivers & Roy have left an indelible impact on Indian anthropology

9 Good attempt

Conclusion can be improve according to the demand of the questions properly
Maintain the same consistency
Keep writing all the best

W H R river
On the Torres Strait expedition of 1898 he developed a keen interest in ethnographic problems, particularly in the algebraic peculiarities of kin-term systems. In 1898, Rivers took part in an expedition to an island group in the Torres Straits, between Australia and Papua New Guinea.
• He devised a "genealogical method" for recording the mutual kinship connections of the members of a closed community, a method that proved to be of lasting importance (Rivers 1900).
• W. H. R. Rivers, English medical psychologist and anthropologist known principally for The Todas (1906), a model of precise documentation of a people, and the important History of Melanesian Society, 2 vol. (1914). After training as a physician, Rivers conducted research on problems of W. H. R. Rivers

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Q 8

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Enter Number of Question

o) India occupies a unique place in the world community as it is the home of the followers of all major religions of the world viz - Hinduism, Islam, Christianity Buddhism, Jainism & Zorastrianism.

Introduction is good and appropriate

o) Each of these religions have had a major impact on the Indian society, culture, laws etc.

o) Position of Women In the Hindu Varna System.

(i) In the early vedic age women had considerable respect and liberty. They were allowed to learn and recite the vedas. The practise of sati & child marriage was absent & widow remmarriage allowed.

(ii) However, in the post vedic age the condition of women worsened. According to

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Enter Number of Question

SC Dube, women were considerded even lower than shudras. They were expected to stay at home and were not allowed to learn or recite the Vedas.

Address the demand of the questions properly
Don't add the unnecessary points as your restricted to the word limit
You need to focus mainly on its impact on women's life how it impacted
Quality of the content need improvement
Need to. Add both positive and negative impacts
Follow model answer and class notes for more information
Keep writing all the best

Impact of Jainism & Buddhism.

(i) Buddhism & Jainism rose as revolutions in the history of religion of India. They appealed to the masses because :-

→ No importance given to Varna.
→ Emphasis on non-violence & peace
→ No elaborate rituals or sacrifices
→ Simple code of ethics

(ii) Both fruly accepted lower caste as well as women in their sanghas.

(iii) According to Buddhism, even females can be Boddhisattvas.

(iv) Similarly, shwetambar Jains believe even female could be Tirthankar.

Buddhism also advocated for the ethical treatment and respect of women in the household and society, and condemned practices such as child marriage, dowry, and sati (widow burning). Buddhism also influenced the education and culture of women, as many Buddhist nuns and laywomen contributed to the development of literature, art and philosophy.

SUPRA Page

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Enter Number of Question

Impact of Islam

(i) Islam emphasised on an egalitarian society

(ii) the Hindu marriage law allowing divorce & Hindu succession act allowing inheritance of property by daughters are the contributions of Islam

(iii) Under islam Purdah & child marriage became common.

Jainism was another religion that emerged in India as a reform movement against the Brahmanical orthodoxy and the caste system. Jainism also gave women the option to renounce the worldly life and join the ascetic order, where they could pursue the path of liberation through non-violence, self-control and detachment.
Jainism also encouraged the education and culture of women, as many Jain nuns and laywomen composed hymns, poems, and stories, and participated in religious debates and dialogues.

Impact of christianity

(i) Emphasised education of girls

(ii) Opened modern hospitals & improving health of females.

(iii) Christian missionaries were strong against regressive practices like sati.

On the one hand, Islam offered women some rights and protections that were not available to them in the preexisting Hindu or Buddhist traditions, such as the right to inherit property, to divorce, to remarry, and to testify in court. Islam also abolished practices such as female infanticide, polyandry, and sati, and emphasized the importance of education and charity for both men and women. On the other hand, Islam also imposed some restrictions and regulations on women that were influenced by the patriarchal and cultural norms of the Arab and Persian societies, such as the requirement of veiling, segregation, and polygamy.

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Enter Number of Question

Thus all religions have had a considerable impact on women - some positive, some negative. Going forward we must adopt all positive features of various religions concerning women development & reject all decadent practices.

8

Good content Added

You have concluded the answer properly
Maintain the same consistency
Keep writing all the best

On the one hand, Christianity offered women some opportunities and benefits that were not available to them in the existing Hindu, Buddhist, or Islamic traditions, such as the right to education, health care, social service, and political participation. Christianity also challenged some of the discriminatory and oppressive practices and beliefs that affected women, such as casteism, untouchability, child marriage, dowry, and sati, and advocated for the dignity and equality of women as the children of God.

Q-1

PART-II

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UPSC

Answer Questuion in NOT MORE THAN the word limit specified for each in the parenthesis
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Enter Number of Question

The enumeration of the progress & development of anthropology in India was made by. Majumdar (1956), Dube (1962), N.K. Bose (1964) & L.P. Vidyarthi (1966). According to them, the development of Indian Anthropology can be divided into :-

Introduction is good and appropriate

Formative Phase (1774-1914)

•) Establishment of Asiatic society of Bengal & beginning of anthropological investigation

•) Research by colonial administrators, missionaries & a very few anthropologists

•) work is divided into -

a) Ethnologies - Ex - Ridley's handbook on Bengal Tribes. & People of India (1915)

b) Monographies - Ex - The Khasi (1907) by Gurdon, "Munda & their country" S.C. Roy

SUPRA

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Enter Number of Question

•) Research mostly for colonial purpose and better administration

Constructive Phase (1914 - 1950).

•) Inclusion of social anthropology in University of Bombay & Calcutta

•) Big Leap forward 1938, the review of progress of Indian anthropology.

•) continuation of tribal studies
Ex - "Hindu Method of Tribal Absorption"
- N.K. Bose.

•) Ethnographic studies with focus on kinship and social organisation.
Ex - "Kinship organisation in India"
- Iravati Karve.

Analytical phase (1950 onwards).

•) After World war II & Indian Independence.

•) Positive developments for Indian

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Well organised systematic structure followed
Need to concentrate on the each face with thier significance
Follow classnotes and model answer for more information
Keep writing all the best

SUPRA

Page

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Enter Number of Question

anthropology due to involvement of American socio-cultural anthropologists like Oscar Lewis, M.E. Opler etc.

•) Caste & Village studies started
Ex - "The Remembered Village" - M.N Srinivas
Study of village Rampura.

•) Anthropological research diversied
- → Action Research
- → Socio-physical Research
- → Folklore Research

7 Good attempt

'Even though anthropology had a modest start, as a Colonial handmaiden, its importance in India as an integrative science of man has been rising. This is evident from the fact that in 1956 only one department of anthropology was present in India. Today there are 26 !!

You have concluded the answer properly
Maintain the same consistency
Keep writing all the best

Q 2

UPSC

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Enter Number of Question

•) The concept of 'Sacred Complex' was given by L.P. Vidyarthi in 1961 in his "Sacred Complex of Hindu Gaya"

The statement "Sacred complex as a dimension of Indian civilization" implies that the sacred complex is a concept that captures the essence and diversity of the Indian civilization, which is characterized by its religious and cultural pluralism.

•) Sacred Complex are centres of Indian Civilisation where people from different regions and different levels of culture interact.

Introduction is good and appropriate

•) L.P. Vidyarthi, influenced by the chicago school, divided the concept into 3 parts.

Sacred Geography

•) Any sacred place is divided into - sacred (Ksetra) & secular.

•) Sacred Complex is divided into segments → Zones → Clusters of center.

•) Sacred centers are most important as all rites & rituals performed here. Ex- Bodh Gaya tree

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Enter Number of Question

•) Sacred geographies show interaction between little & great tradition

Ex - In Janakpur nepal sacred ~~comp~~ Center Consists of temple of Rama as well Raja chola.

Address the demand of the questions properly
Presentation and structure is good and appropriate
Here you need to. Concentrate on the given statement need to. Highlight the importantance of given statement in the present context
Maintain the same consistency
Follow model answer properly for more information

Sacred Performances.

•) Rites & rituals performed by worshipper to attain spritual upliftment.

Ex → Gaya shraddha.

Sacred specialists.

•) Priests associated with sacred centers who help worshippers perform rites & rituals.

Ex → Gaya Jawal Brahmins have monopoly over Gaya shraddha.

SUPRA Page

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Enter Number of Question

Sacred Complex As DIMENSION OF INDIAN CIVILISATION.

- Place of Interaction between little & Great traditions
- Place of integration of people from diverse regions & cultures
- Agent of diffusion of various traditions
- Place which binds ~~tor~~ different cultures & traditions into Common band of Indian Civilisation

The sacred complex, as a dimension of Indian civilization, represents the integration and differentiation of the great and little traditions of India, which are the two levels of cultural expression and interaction in India.
• The sacred complex, as a dimension of Indian civilization, also represents the continuity and change of the Indian civilization, which are the two processes of cultural adaptation and transformation in India.

6

You have concluded the answer properly
Maintain the same consistency

Thus sacred complex has become an important theoretical Concept to study various religious sacred sites of our country as dimensions of Indian civilisation.

SUPRA Page

Q3

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Enter Number of Question

The Hindu philosophical concept of Karma is intertwined & inter-woven into the doctrines of Rina & Rebirth.

Introduction need improvement according to the demand of the questions

The karma theory is the idea that every action has a consequence, either in this life or in the next. The consequence can be positive or negative, depending on the intention and morality of the action. The karma theory encourages Rina to live a virtuous and ethical life, and to avoid harming others or herself. Rebirth is the idea that after death, the soul or the consciousness of a person is reborn in another body, according to the karma accumulated in the previous life.

Rina

·) Rina means 'debt'.

·) It is the social obligation of an individual towards the society not only for own sake, but for family, kith & kin.

·) Repaid in 'Grihasta' Asrama, it is as follows —

1.) Deva Rina — Debt to gods & godesses. Repaid through sacrifices, Yagnas and other rituals

2.) ~~Rishi~~ Pitru Rina — Debt to parents for bringing one into the world & taking pains to raise child. Repaid through creation of progeny

SUPRA Page

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Enter Number of Question

3.) Rishi Rina - Debt to 'Guru' from whom one acquires knowledge. Repaid by giving 'Guru dakshina' & recitation & propogation of shastras

4.) Atithi Rina → Debt to Guests. Repaid by showing compassion & taking care of guests.

The doctrine of Rina helps in —

(i) Maintaining social order
(ii) Service of parents, Gurus, & elders
(iii) Responsibility of individual towards society & family.

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Need to concentrate more on thier interrelationship with karma theory
Follow the suggestion properly
Follow model answer properly for more information
Keep writing all the best

Rebirth

•) First mentioned in Satpatha Brahmana

•) Belief that the soul is immortal & immutable and continues surviving even after destruction of mortal remains.

•) Reunites with parmata, only after 'moksa'.

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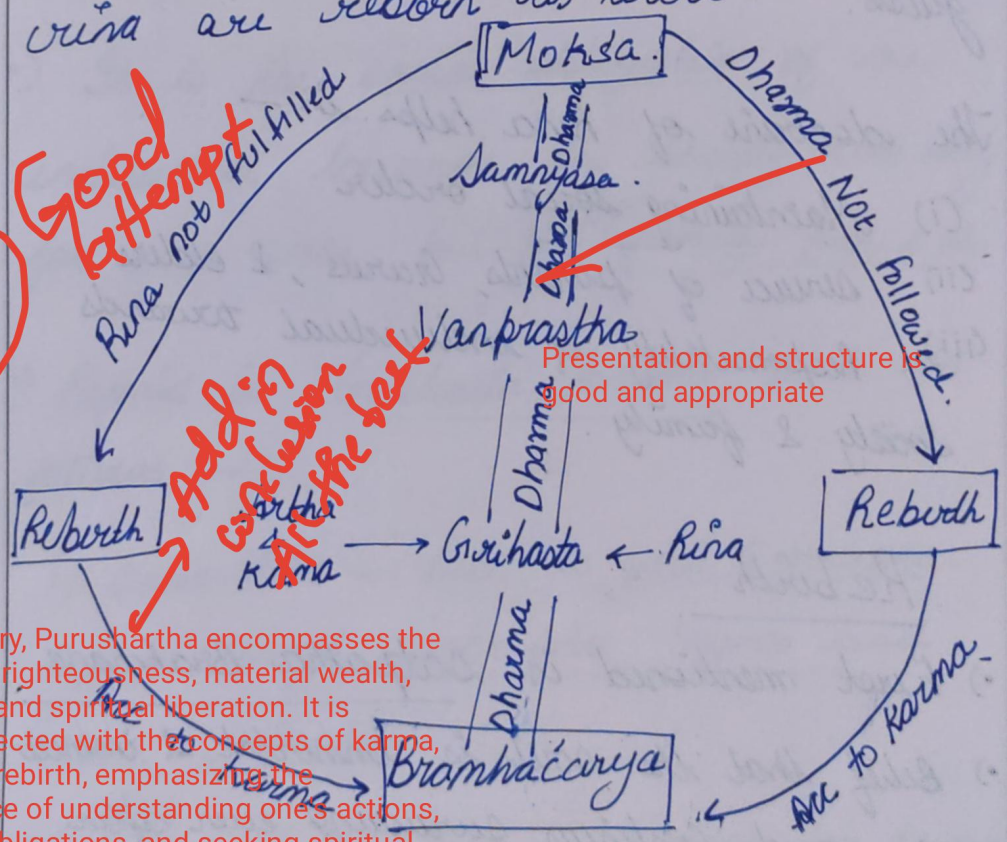
Enter Number of Question

Karma – Rebirth – Rina

•) The interlinkage of karma, Rebirth & Rina is a post-vedic happening.

•) Those with good karma, dharma & fulfilling all Rina, achieve moksa, while those with bad karma & unfulfilled rina are reborn as lower castes.



7

Good attempt

Add in conclusion at the back

Presentation and structure is good and appropriate

In summary, Purushartha encompasses the pursuit of righteousness, material wealth, pleasure, and spiritual liberation. It is interconnected with the concepts of karma, Rina, and rebirth, emphasizing the importance of understanding one's actions, fulfilling obligations, and seeking spiritual growth and liberation to attain ultimate fulfilment and transcend the cycle of birth and death

Thus Karma, Rina & Reburth are interrelated

Proper conclusion is missing

SUPRA Page

04

UPSC

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Answer Questuion in NOT MORE THAN the word limit specified for each in the parenthesis
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Enter Number of Question

•) The concept of 'Jajmani system' was first given by W. Wiser in his "The Hindu Jajmani system" on the basis of study of village Karimpur, UP.

Introduction is good and appropriate

•) It refers to an economic system of interdependence, resulting from occupational specialisation, involving exchange of goods & services between landowning higher castes & landless lower castes.

•) Features

As per K. Gough & Majumdar.

1) 2 parties involved

•) Jajman - the patron who gives goods against services

•) Kamin - Land-less lower castes providing services.

SUPRA Page

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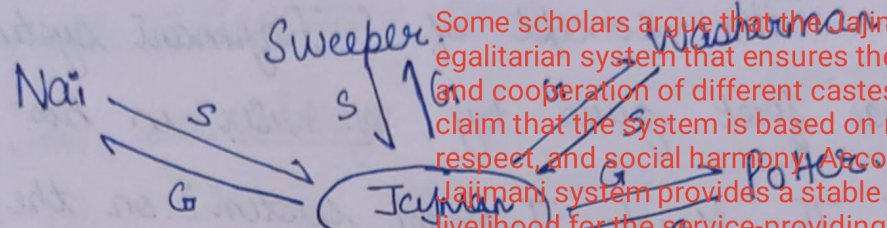


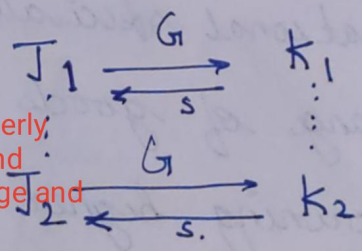
G: Goods
S: services

Fig: Hindu Jajmani system

Some scholars argue that the Jajmani system is an egalitarian system that ensures the interdependence and cooperation of different castes in a village. They claim that the system is based on reciprocity, mutual respect, and social harmony. According to them, the Jajmani system provides a stable and secure livelihood for the service-providing castes, who receive not only material rewards but also social and religious benefits from their patrons. The system also preserves the traditional skills and crafts of the service-providing castes, who are valued for their expertise and contribution to the village economy and culture. The system also fosters a sense of community and solidarity among the villagers, who share a common identity and destiny

2.) Permanent Relationship - Neither can desert or leave the other

3.) Hierarchical -



Address the demand of the questions properly.
Here you need to focus on its egalitarian and exploitative nature with it's present challenge and limitations
Follow model answer properly for more information
Keep writing all the best

4) Involves Exchange - Goods are paid for services of Kamin. In recent times cash is replacing goods.

5) Egalitarian → Not a master-servant relationship, rather based on inter-dependence.

According to proponents of Jajmani, it is NOT exploitative as
→ Jajmans have a paternalistic attitude for Kamins

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Enter Number of Question

→ Jajmans pay Kamis for their services
→ Jajmans can't banish / divert a Kamis
→ Creates security of economic & social well being for poor Kamis.

However, according to Bhedelman (1957) Jajmani is an exploitative system because –

Other scholars contend that the Jajimani system is an exploitative system that reinforces the hierarchy and inequality of the caste system. They assert that the system is based on domination, discrimination, and oppression. According to them, the Jajimani system deprives the service-providing castes of their freedom and dignity, who are forced to work for their patrons without adequate compensation or bargaining power. The system also exposes the service-providing castes to the risk of exploitation and abuse by their patrons, who can withhold or reduce their payments, demand extra services, or violate their rights and interests.

6

Follow the suggestion properly

→ Perpetuates Poverty
→ Doesn't allow for social & economic mobility i.e. hierarchial.
→ Promotes feudal landlordism.
→ Leads to Bonded Labour.

CASE: Humans Right Watch (2014): Jajmani has caused perpetuation of inhumane manual scavenging in Gujrat, Rajasthan & Maharashtra.

Conclusion need improvement

However Jajmani today, is at its lowest ebb and is present only in ritualistic form. Moreover it is being replaced by 'neo-Jajmani' system such as 'Urban clap' where service providers (Kamis) are paid in cash.

SUPRA

Q.5.

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Answer Questuion in NOT MORE THAN the word limit specified for each in the parenthesis
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Enter Number of Question

Caste is derived from portuguese word 'Casta' meaning race/lineage which in turn is derived from latin words 'Castus' meaning pure or pure.

Introduction is good and appropriate

The future of caste system in India is a topic of debate and speculation among scholars, activists, and policymakers. Some argue that the caste system is changing, weakening, or disintegrating due to the forces of modernization, urbanization, industrialization, education, globalization, and democratization. Others contend that the caste system is resilient, adaptive, or reinventing itself due to the factors of identity, politics, religion, culture, and economy

•) It refers to the system of hierarchically ordered, closed endogamous strata, membership of which is ascribed, the contact between groups restricted and mobility theoretically impossible.

•) According to M.N. Srinivas caste can be explained through varna or Jati model. However varna, which is the book view, is not considered and 'Jati'-field view represents caste.

•) Srinivas in "Social change in Modern India" (1969) lists the following features of caste –.

(i) Hierarchial

(ii) Restriction on Food, Drinking, smoking

(iii) Caste Endogamy.

SUPRA

Page

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Answer Questuion in NOT MORE THAN the word limit specified for each in the parenthesis
Content of the Question is more important than length.

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iv) occupational association
v) Notion of pollution
vi) Distinct Custom, Dress & Speech
vii) Rituals, priullege & disability
viii) Caste organisation
ix) Caste mobility.

Presentation and structure is good and appropriate
Don't add the unnecessary points as your restricted to the word limit
Need to concentrate on the challenges and limitations of the future of the caste system in India with present relevance and significance

Limitation of Caste System

- ① Prevents economic development → NO occupational mobility
- ② Perpetuates Untouchability
- ③ Hampers National Integration
- ④ Poor position of women.
- ⑤ Exploitative & oppressive.
- ⑥ Promotes suffering of entire community
- ⑦ Against Liberty, Equality & Fraternity

Limitations: The caste system also has some limitations that prevent its complete transformation or abolition, such as:
• The historical and structural roots of the caste system, which have shaped the social and psychological consciousness of the people, and ingrained the notions of purity, pollution, hierarchy, and difference.
• The political and religious dimensions of the caste system, which have mobilized and polarized the people along caste lines, and reinforced the identities and interests of the caste groups.
• The cultural and symbolic aspects of the caste system, which have preserved and reproduced the customs and rituals of the caste groups, and maintained the status and prestige of the upper castes.
• The economic and social benefits of the caste system, which have accrued to the upper castes, and motivated them to defend and perpetuate the caste system.
• The internal divisions and conflicts within the lower castes, which have prevented them from forming a unified and coherent movement against the caste system

Force of Change

1.) Industrialisation & Urbanisation - Demoting economic basis of caste
2.) Modern political system - Everyone equal in eyes of law.

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3.) Modern Education - Secular & socialistic
4.) Transport & Communication - Breaks social barriers
5.) Democracy & Panchayati Raj - Politics not monopoly of upper castes
6.) Constitutional provisions - Abolishes caste discrimination untouchability, reservation etc.

However inspite of these forces, caste system is still prevalent especially in rural India because of the following challenges

7

Good attempt

1.) Society still believes in Endogamy.
2.) Politicisation of caste & Castisisation of politics. Ex → AJGAR → Ahir, Jat, Adivasi, Gujjar & Rajput - Alliance
3.) Widespread Illiteracy
4.) Insufficient Industrialisation
5.) Improper implementation of Govt policies

Thus while caste system is waning, castism has been flourishing.

Thus, the future of caste system in India is uncertain and unpredictable. It may not be a simple or uniform phenomenon, but a complex and dynamic one that varies according to the context and circumstances of different regions, communities and individuals.

Conclusion need improvement according to the demand of the questions properly.

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The emergence of Indian anthropology was influenced by both American and British anthropologists, who came to India for various purposes and conducted research on different aspects of Indian society and culture.

Introduction is good and appropriate

•) The growth of anthropology has been studied by various Indias scholars like S.C. Dube, NK Bose, L.P Vidyarthi & D.N Majumdar.

•) All these Anthropologists have highlighted the role of British & American Anthropologists in the development of Indian anthropology

•) Role of British Anthropologists

(i) According to G. Omvedt "anthropology is a colonial handmaiden"

(ii) The seeds of Anthropology in India were sowed by Britishers.

(iii) The colonial administrators & missionaries were amongst the first anthropologists in India.

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iv) During the formative period (1774-1914), & even in the ~~Critic~~ constructive period (1914-1950 ~~1950 - pres~~) British anthropologists like Risley made enormous contributions.

(→ The first ethnography of India were made by British Anthropologists

– Risley wrote 'people of India (1915) which greatly enriched Indian anthropological corpus.

v) Early Indian anthropologists like SC Roy & LK Anantha Iyer trained under British anthropologist.

vi) Most importantly, many Indian anthropologists learnt their trade in British universities under British Anthropologists

Ex → MN Srinivas under RC Brown
HD Sankalia under REM Wheeler.

Presentation and structure is good and appropriate
Contextual awareness is good and appropriate
Well organised systematic structure followed
Maintain the same consistency
Keep writing all the best

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Contribution of American Anthropologists

(i) The American anthropologists made several positive contribution to Indian anthropology in its Analytical phase (after 1950's)

(ii) The concept of village studies was pioneered by American socio cultural anthropologist

Ex - ~~NK Bose~~ & ME opler & Majumdar conducted a village study in UP.

(iii) Several Indian anthropologist have been products of American universities

Ex - L.P Vidyarthi studied at Chicago university under Robert Redfield.

(iv) Vidyarthi's two most important concepts of 'Sacred complex' & 'NMS' are ~~adopted~~ influenced by American culture ecology school

Thus we owe a great deal to British & American anthropologists who have left an indelible impact on Indian anthropology

1. They introduced the concepts and methods of anthropology to India, and trained some of the early Indian anthropologists who assisted them in their fieldwork and data collection. For example, Morris Opler, Oscar Lewis, and David Mandelbaum were some of the American anthropologists who taught and supervised Indian students and scholars.
2. They contributed to the documentation and description of the diversity and complexity of Indian tribes and castes, and published monographs and encyclopaedias on them. For example, Herbert Risley, William Crooke, Edgar Thurston, and C. S. Myers were some of the British administrators and anthropologists who compiled and edited volumes on the tribes and castes of India.
3. They conducted analytical and comparative studies on various aspects of Indian society and culture, such as village, marriage, family, caste, religion, economy, and civilization, and tested and refined some of the theoretical frameworks and hypotheses developed elsewhere. For example, McKim Marriott, Milton Singer, Louis Dumont, and M. N. Srinivas were some of the American and British anthropologists who conducted in-depth and problem-oriented research on Indian social structure and change.

You can add these points also for the best

You have concluded the answer properly
Maintain the same consistency
Keep writing all the best

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