



## ANTHROPOLOGY (OPTIONAL)

Name Of Candidate

Umaharathi N

Roll No.

Date:

18-Aug-22

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q. No.	Max. Marks	Marks Obtained	<p>1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).</p> <p>2. There are EIGHT questions divided in two Sections in the question paper. Question 1 and 5 are compulsory. You can attempt any THREE out of the remaining. Choosing at least ONE Question from each section.</p> <p>3. The number of marks carried by a question/part is indicated against it.</p> <p>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.</p> <p>5. Word limit in questions, if specified, should be adhered to.</p> <p>6. Content is more important than content length.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p> <p><i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p>
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<b>Total:</b>	<b>250</b>		
<b>Evaluator's Discretion:</b>			<b>For Student Only</b>
			Start Time   10:00 AM   End Time   1:00 PM
<b>Total Marks:</b>			Mode Of Examination: Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>
			<b>For Office Use Only</b>
<b>Evaluator's Discretion:</b> This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			ECN CODE:
			EG:
			Evaluation Date:

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 Note: You are provided copy with the Mentor. Raise a ticket from your portal to schedule a mentor call or visit the offline centre to meet mentor (all 7 days, Timings - 11 AM to 6 PM). Further if you are unsatisfied with the evaluation, you can seek re-evaluation of the copy.

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Presentation						
Handwriting						
Content						
Attempt						

**ADDITIONAL REMARKS**

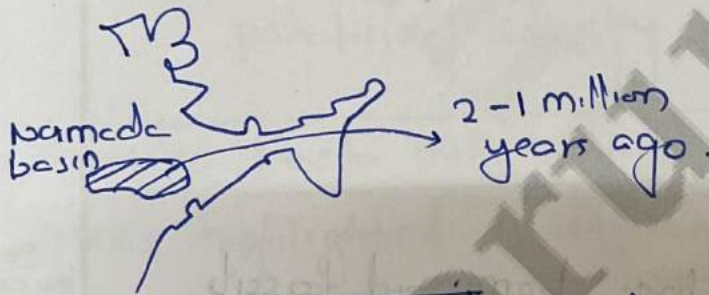
Section- A

Q.1) Discuss the following in not more than 150 words.

(10\*5 = 50 Marks)

a) 'Narmada' Man

Narmada man or 'Homo erectus Narmadensis' was a subspecies of extinct Homo erectus, found in Indian subcontinent. It was discovered by Arun Sonakia along Narmada basin in Hathnora

Chronology and geographyPhysical features (based on skull cap + clavicle)

skull and face : - large brow ridges  
flat vault.  
Angular occipitis

post crania - As per Sonakia an adult member same size as modern  
Pygmy

- Bipedalism likely.

## Phylogeny

- ① sonakia based on similarity with erectus called it a member of same.
- ② Dr. Debumley argues that it is evolved erectus due to evolved features.
- ③ Kenneth & Kennedy argue for inclusion in archaic sapiens due to similarity with sapiens than erectus.

## Significance

- ① one of the only three hominoid fossils found in Indian subcontinent
- ② only fossil of India's palaeolithic, thus helping study human cultural evolution in India

Thus the Narmada Man firmly puts India on the world map of human evolution. Dik Bhattecharya argues that uniqueness of Narmada Man points of possibility of independent line of evolution in Indian Subcontinent

### Feedback

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## b) Islam and Matriliney

(10 Marks)

K.S Singh highlighted that adoption of Islam has resulted in replacement <sup>by</sup> ~~of~~ every 'P' (Patriliney, patrilocality) ~~with~~ of M (Matriliney, Matriarchy).

Islam : M  $\longrightarrow$  P

For eg: Siddhis, Bhils transitioned to patriarchal patrilineal society.

However Leela Dubel's study on Lakshwadeep tribes highlighted a different trend

Lakshwadeep tribes - Koye, Kalmi etc }  $\rightarrow$  Convert to Islam in 14-15th centuries

- $\rightarrow$  cross cousin marriages
- $\rightarrow$  Decline in traditional religion
- $\rightarrow$  folk culture decline
- $\rightarrow$  Non celebration of Puberty due to sharia law.

However, the system of Matriliney persisted

→ While less important property transferred through male line, more important property was through females.

### Reasons behind this

- ① Social organisation was deeply matri-focal
  - > less importance of father than mother
  - > matri-focal household
- ② Economic organisation + importance of women
  - > Historically held property
  - > Contribution to labour

Thus the study highlights an important observation. The diffusion of a cultural trait, as argued by American school, depends on the society's inclinations + needs. So a grand model of diffusion cannot be predicted.

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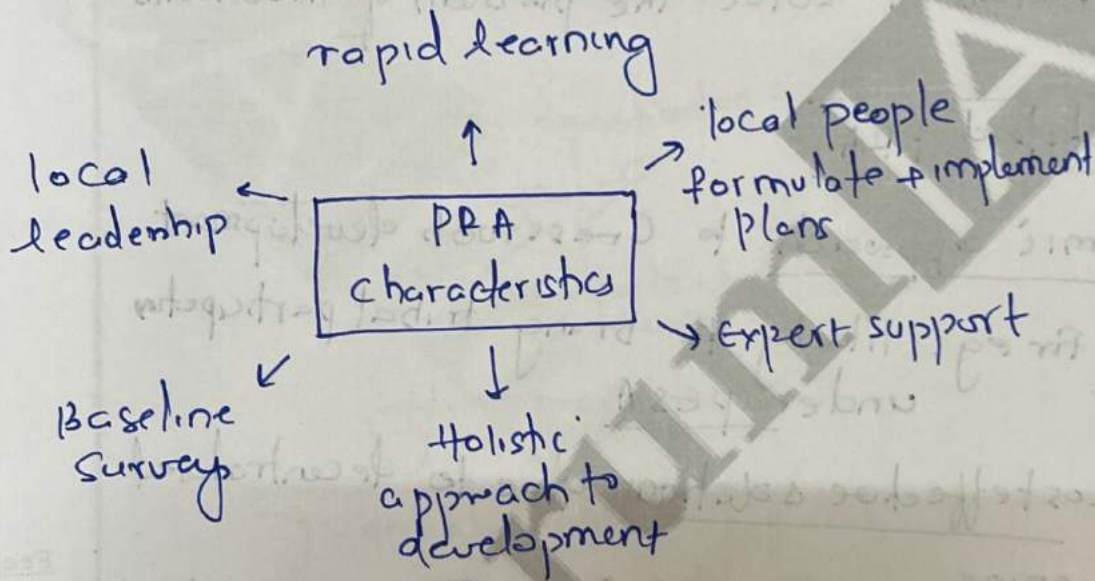
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c) Participatory rural appraisal

(10 Marks)

Participatory rural appraisal (PRA) is a participatory → bottom up approach to rural development. It is an example of Action Anthropology.



### Methods used

- ① participatory mapping + modelling
- ② transect walk
- ③ Technique of time lines for avoiding overrun
- ④ Programming
- ⑤ Ranking + scoring (eg: through social audit)

Examples

- ① Village development plans under PFI
- ② PRA in Marale village of Maharashtra led to women organising into Mahila Mandals to solve the problem of Alcoholism

Benefits of PRA

- ① Emic approach to Grassroot development  
↳ for eg: likely to bring tribal participation under PESA

- ② cost effective solutions due to decentralised Planning

- ③ opportunity to engage NGOs in an institutional manner  
eg: Akansa foundation in persuading Bihari tribal villagers to send children to school

With institutional setup, consistent engagement of Anthropologists, NGOs, local leaders PRA can be a great tool for empowerment of grassroot, particularly in tribal villages.

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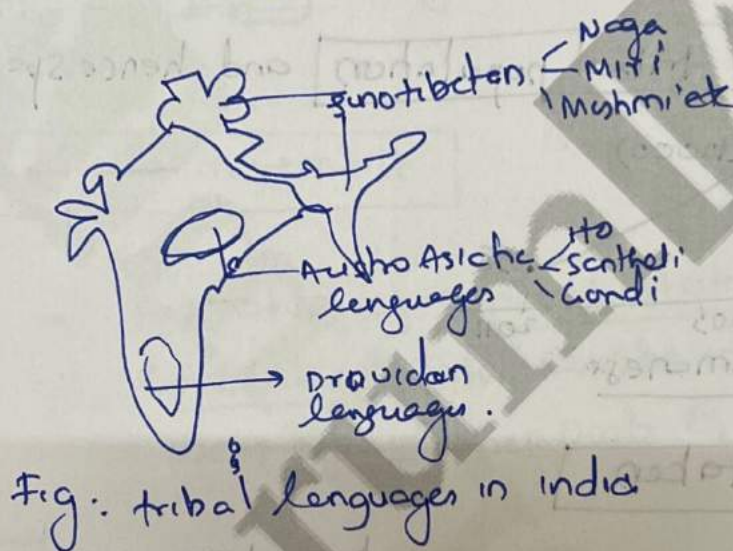




d) Tribal language in India are in danger. Comment.

(10 Marks)

UNESCO's 'world Atlas of language in danger' highlights the threat faced by tribal languages in India. Languages such as Bo (Andaman) Majhi have recently <sup>gone</sup> extinct.



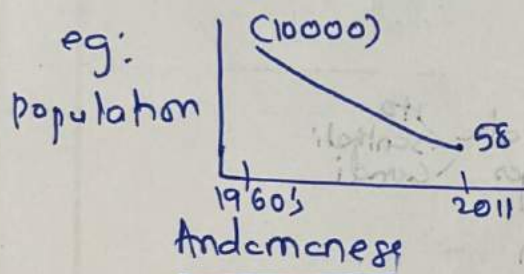
**Reasons behind the danger**

- ① **Sanskritization** - tribals upon cultural contact with outsiders forced to adopt non-tribal languages eg. Gonds, santhals
- ② **Modernization and westernization** - spread of non-tribal languages eg. English education in Ashram schools

③ Lack of script as most are oral languages  
eg. Kui of Dongria Kondh

④ Lack of written literature for preservation.  
eg: Chenchus, Santals - oral literature.

⑤ Declining tribal population and hence speakers



### Measures taken

① Tribal languages in education - eg:  
Sambal project Odisha → 21 languages  
textbooks.

② Documentation of oral tradition.

eg: Nallamalai Foundation in Chenchu literature

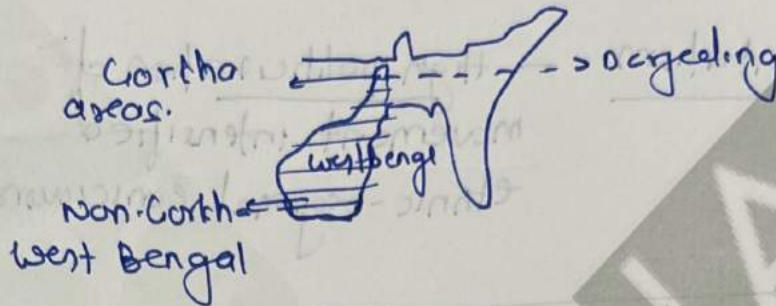
③ Scheme for protection of endangered languages

Further leveraging AI technology and mobilising NGOs can help protect the languages and thereby tribal cultural heritage.

e) Gorkhaland movement.

(10 Marks)

Gorkhaland movement is an ethnic-regional conflict in the state of West Bengal.



### Anatomy of the movement

① Demand - Formation of separate state of Gorkhaland with Gorkha inhabited areas of northern part of state

### ② Reasons

→ primordial ties - Gorkhas different ethnic group compared to rest of Bengal.

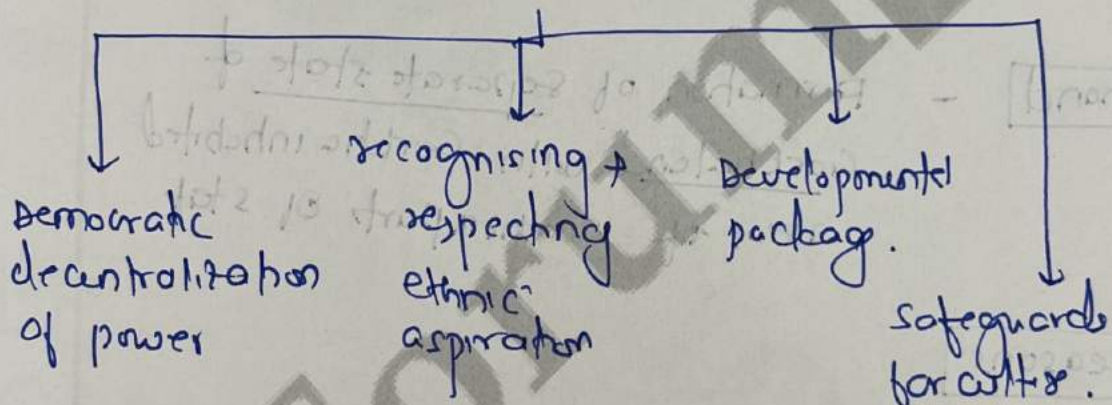
→ Developmental deficit - Northern Bengal continues to lag behind, despite rich tea estates

→ Ethnic subjugation (Marxian approach) - Imposition of Bengali culture on Gorkha areas

→ poor power sharing - between Bengalis + workers  
(pluralist perspective) Created conflict

→ instrumentalism - high politicization of movement intensified ethnic-regional consciousness.

Measures to deal with it



As N.K Bose highlighted ethnic-regional movements must not be seen as dysfunctional trends, but instead be treated as cry for distributive justice and ethnic aspirations.

**Feedback**  
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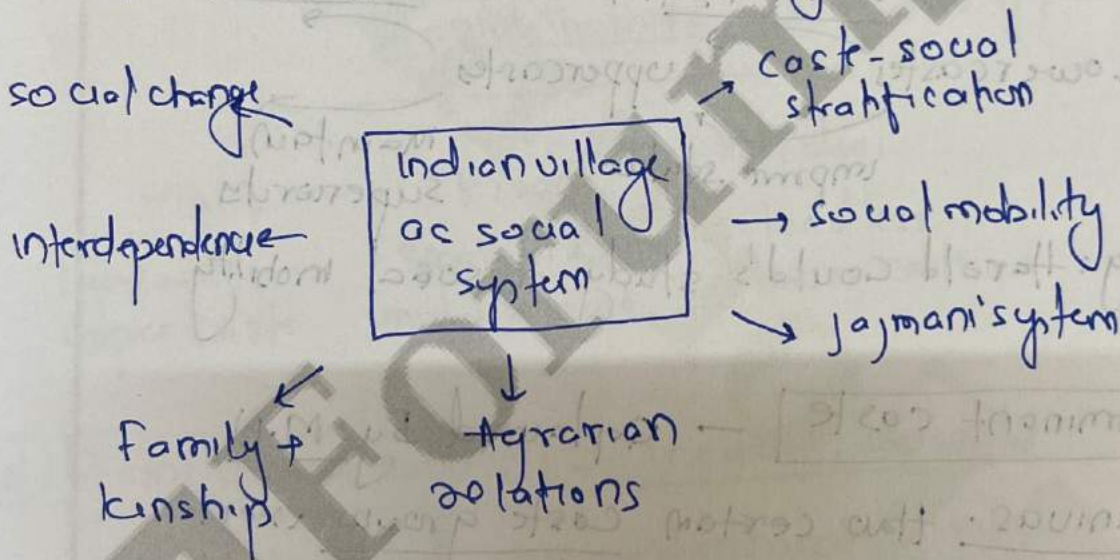


Q.3) a) Explain Indian villages as a social system with suitable example.

(20 Marks)

Talcott parsons identified social system as societal members interacting in more or less stable interactions which are culturally patterned.

The village studies in India, inspired by Robert Redfield's village studies in Mexico helped understand Indian village as social system



① caste system

MIN srinivas village studies gave jati model to understand caste as basis of social stratification.

endogenous  
 hierarchical → caste groups → occupation linked  
 closed

① **social mobility** - M.N. Srinivas concept of  
 sanskritization to understand social  
 mobility across caste groups.

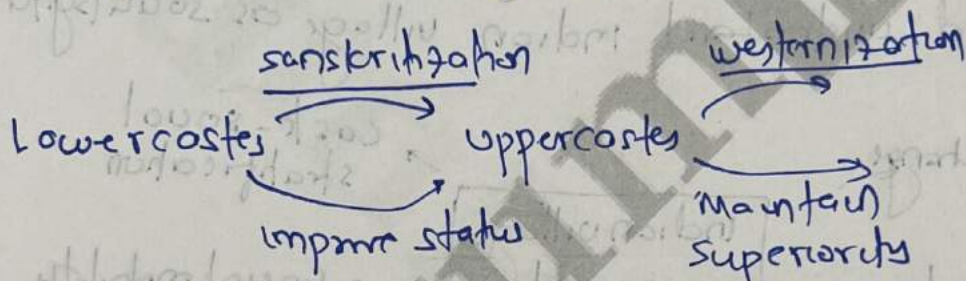
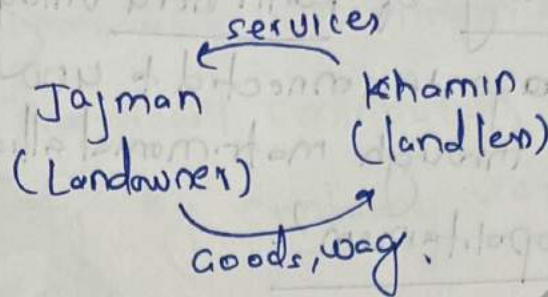


fig: Harold Gould's study on social mobility

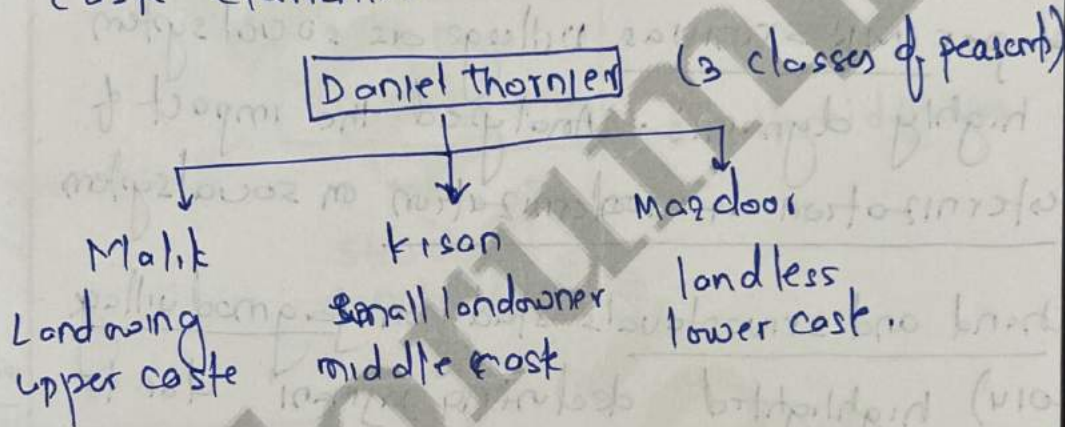
② **Dominant caste** - explained by M.N. Srinivas. How certain caste groups exert high influence - due to economical (land), numerical & political strength  
 eg: Thakurs in U.P.; Kammas in Andhra

④ **Jajmani system** - by William Wiser.

- Goods + Services transaction between landowning upper caste + land less lower caste



⑤ Agrarian relations - deeply combining class + caste elements.



⑥ Family and kinship - Irawati Karve's study identified the predominance of joint family system, and varying types of kinship.

⑦ Interdependence

→ S.C. Dubey's study on Shamirpet village refuted village society as little republic, but

instead having interconnections.

→ oscar Lewis study of Panikhera village,  
how this village is connected to 400  
more villages through matrimonial alliances.  
(Pural cosmopolitanism)

## ⑧ social change

→ As per MN Srinivas village as social system  
is highly dynamic. Analysed the impact of  
westernization + modernization on social systems

→ Chand and Srivastava's study on jagmod village  
(2014) highlighted declining jajmani due to  
market economy.

With globalisation + continuing modernity,  
village as social system continues to  
change + adapt. Understanding this change  
is key to applied + action anthropology

### Feedback

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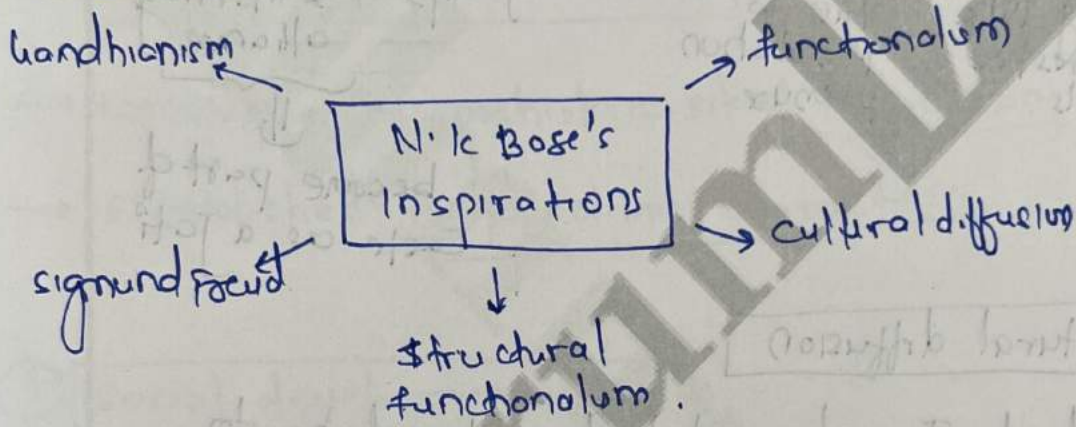
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b) Discuss the contribution of Nirmal kumar Bose to the understanding of Indian society. (15 Marks)

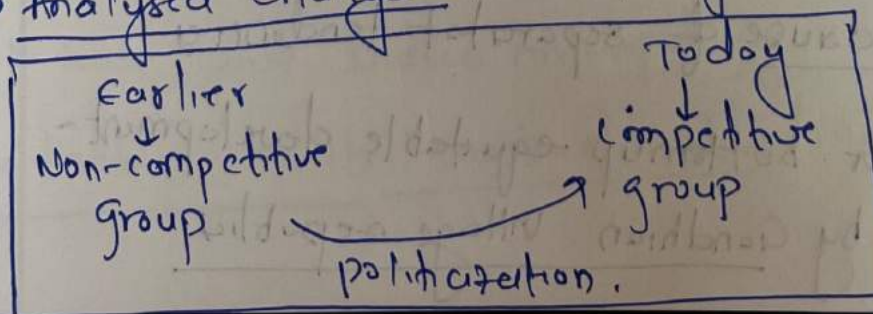
Nirmal kumar Bose was Indian Anthropologist who made significant contribution to understanding Indian society by combining various Anthropological perspectives.



① Caste system

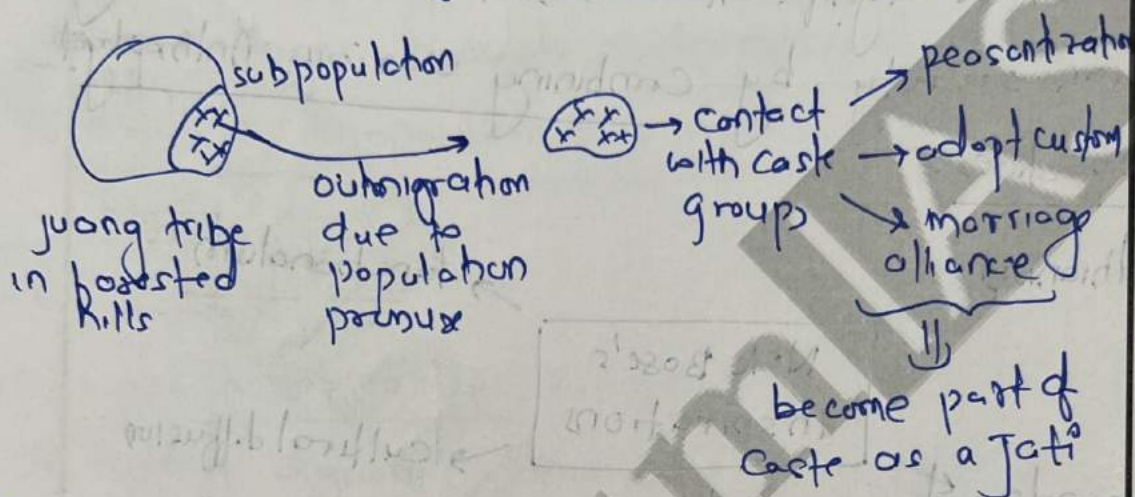
→ Linked caste system's prevalence to social & economic security. Instead of ritual/religious explanation.

→ Analysed changes in caste system



## ② Hinduisation of Tribes

→ gave 'Hindu method of tribal absorption' thus supporting Tribe-caste continuum



## ③ Cultural diffusion

→ studied Temple architecture of odisha to explain the diffusion of culture in indian society.

## ④ National integration

→ Analysed that unbalanced development as root cause of separatist tendencies

→ called for bottomup equitable development - inspired by Gandhian village republics

### 5) Communalism problem

- warned against mixing of religion + politics to avoid communalism
- called for secular outlook in public sphere

### 6) Evolution of Indian society

- Excavation of prehistoric site of Mehargarh
- established its paleolithic character

### 7) Social development work

- with deep understanding of Indian society took up social work as a Gandhian

Thus as rightly pointed out by L.P. Vidyaerthi in his work 'Rise of Anthropology in India'

N.K. Bose gave Indian Anthropology much needed leadership in its constructive phase (1919-1947)

#### Feedback

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(15 Marks)

c) Discuss theories for decline of Indus Valley Civilization.

Indus valley civilization was india's Bronze age, and first urban civilization that flourished along valley of indus between 3300 - 1500 BCE.

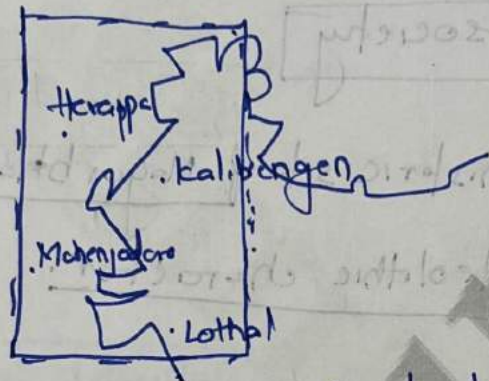


Fig: Geographical extent of IVC.

Decline of IVC

- The civilization disappeared rather suddenly around 1500 BCE.
- This is intriguing given the cultural progress of the IVC.
- several scholars put forward their theories.

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① Aryan invasion theory - supported by Ridey, R E M wheeler.

- overpowered by immigrant Aryans
- Evidence shown as reference to battle in Rigveda, and presence of offensive weapons in archaeological finds

Criticism: No mass burials, waves of aryan migration, decline started before the battle mentioned in Rigveda

② climate change theory

- sudden change in climate led to disappearance of rivers, pushing IVC to decline

Criticism: inadequate geomorphic evidence.

③ Tectonic theory - by Amber + Dales

- Massive earthquake destroyed the Biogeography.

Criticism: No evidence of such massive tectonic phenomena

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④ Hydrological theory - V.N Misra's view.

Drying up of Chaggar resulted in declined flow in Indus, pushing agriculture to decline.

Criticism - inadequate evidence to link it just to Chaggar drying.

⑤ Black lightning theory - by Dmitryev

- Black lightning event resulted in chemical explosion.

- Evidence of blackened rocks, and crushed bodies.

- Criticism - inadequate evidence.

⑥ Mughal + Ghosh argued that IVC didn't disappeared but declined into post Harappan cultures. These were rural + regionally diverse.

Today, no single theory explains the decline, but it is believed 'multi-factor' theory makes more sense, as all the above factors may have contributed.

**Feedback**  
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### Section- B

Q.5) Answer the following questions in about 150 words each: (10 \* 5 = 50 Marks)

a) De-Sanskritization

(10 Marks)

Sanskritization is a process where in a lower ranked caste group or tribe imitates practices & customs of higher ranked group and thereby claims higher social status. The opposite of this phenomena is De-sanskritization.

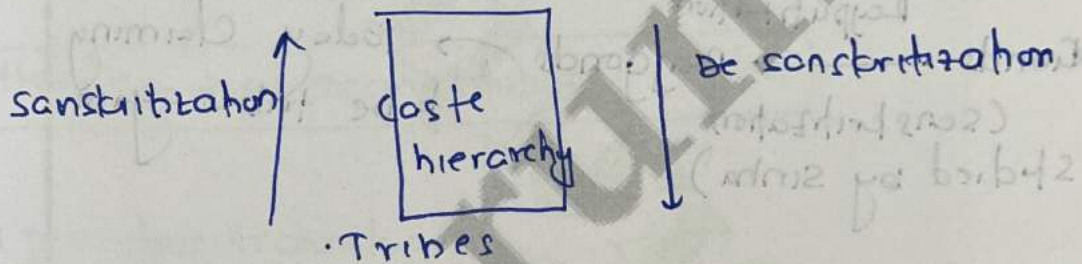
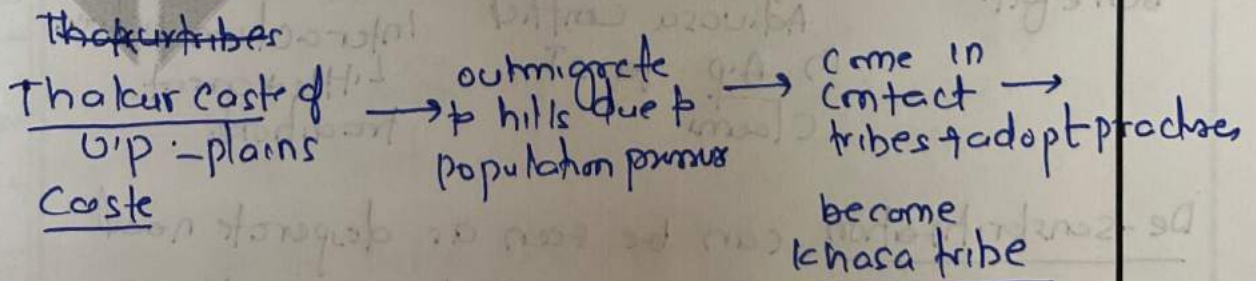


Fig: social mobility

① For eg: DN Majumdar's study of Thakur caste of UP



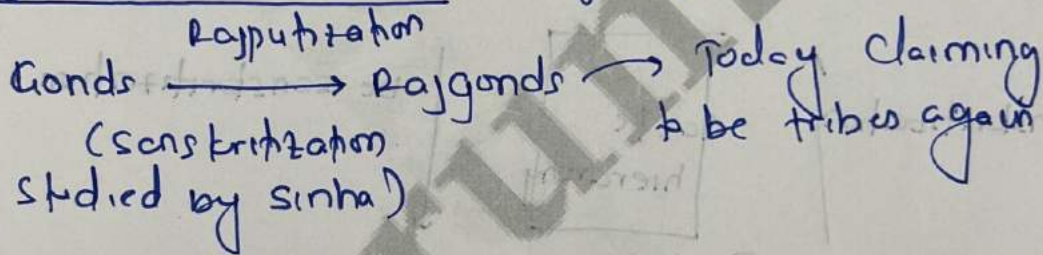
Reasons behind this

① Cultural contact with tribal groups.

② Tribe - caste continuum - a dynamic interaction with movement along the continuum

Surajit sinha - Castes of Bastar show many tribal traits

③ Legal and constitutional benefit of ST status



Consequences

Pseudotribalism  
→ appropriation of benefit

Social conflict  
eg: Lambada  
Advansa conflict  
in A.P for ST  
claims

Continuance of Tribe - Caste Continuum → interaction between Little + great traditions

De-sanskritization can be seen as desperate need for recision + clarity on ST status so that only the most deserving gain benefit.

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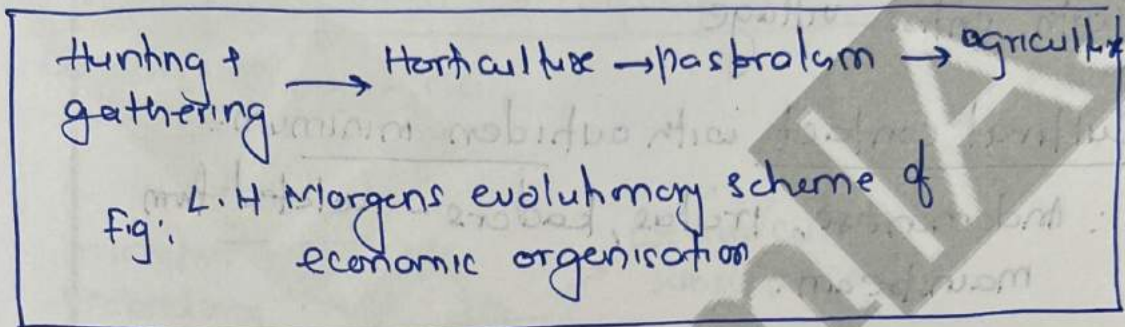




b) Hunting and gathering tribes in India.

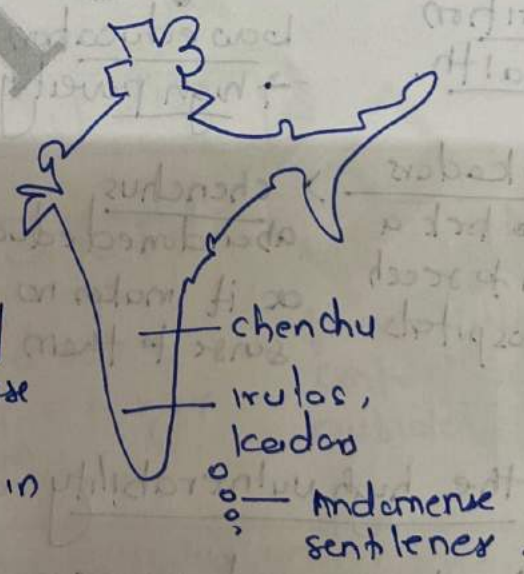
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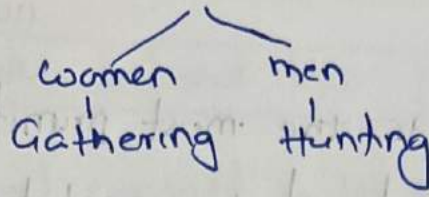
Hunting + gathering is the most primitive subsistence strategy, considered by evolutionists as first stage in cultural evolution.



### Hunting + gathering tribes in India

- ① primitive technology  
eg: bows + arrows
- ② Basely meeting subsistence
- ③ low population density  
eg: just 15 sentinelese
- ④ Nomadic in character in search of hunt
- ⑤ simple gender based division of labour





⑤ Generalised reciprocity and redistribution

eg: Mallakurumbh tribe distribute any hunt with entire village

⑥ Cultural contact with outsiders minimum

eg: Andamanese, Irulas, kadars - isolated from mainstream.

i

problems faced

Malnutrition  
+ ill health.

low education  
+ high poverty

cultural loss  
due to land alienation  
+ disruption of NMR

> Irulas + kadars  
forced to trek a  
mountain to reach  
nearest hospitals

> chenchus  
abandoned education  
as it makes no  
sense to them

> Irulas + kadars  
displaced due to  
infrastructure project

Given the high vulnerability and unique culture, tribes

specific policies and programs are needed for development

The ecotourism in chenchu habitat has been  
one such successful attempt.

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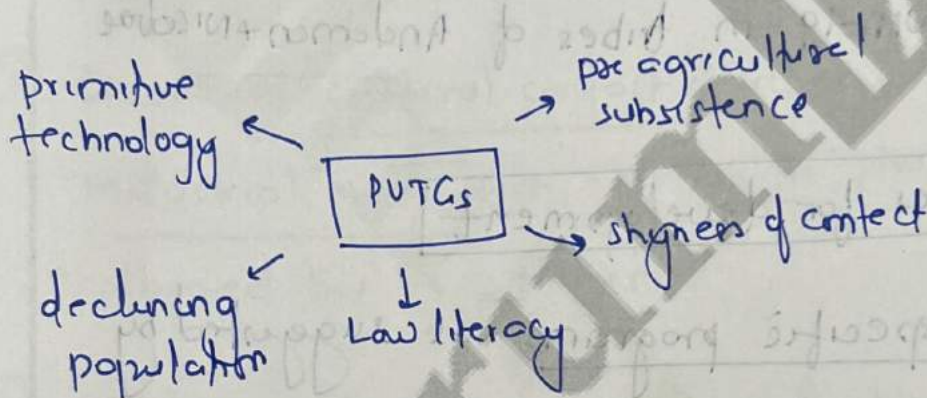
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c) Changing trends amongst PVTGs

(10 Marks)

PVTGs - particularly vulnerable tribal groups are those tribes who face higher vulnerability even among the tribal groups. So far 35 PVTGs have been identified based on 'Dhebar Commission' criteria.



## changing trends among PVTGs

### ① increasing cultural contact

Boiga PVTG of M.P. → pushed out of forest due to tiger reserve → forced cultural contact with outsiders

### ② Gaining access to forest right under FRA, 2006

Kondasavara PVTG in A.P. once pushed out of forest is now gaining access with FRA

- ③ Improving health + literacy indicators as highlighted in Abhay Bheng Committee report. (scheme for development of PUTGs)
- ④ New diseases of modernity - such as hypertension, diabetes, new infections.  
eg: COVID-19 in tribes of Andaman + Nicobar

### Measures for development

- ① Tribe specific programs as suggested by Xaxa committee
- ② B.K Roy Burmen - combining traditional + modern methods.  
eg. ethnic medicine for health improvement
- ③ Abhay Bheng committee - Bring all PUTG areas under schedule 5.

Further the evaluation by IIPA highlighted need to augment traditional cultural skills + generate livelihoods thereof



d) COVID-19 and tribes.

(10 Marks)

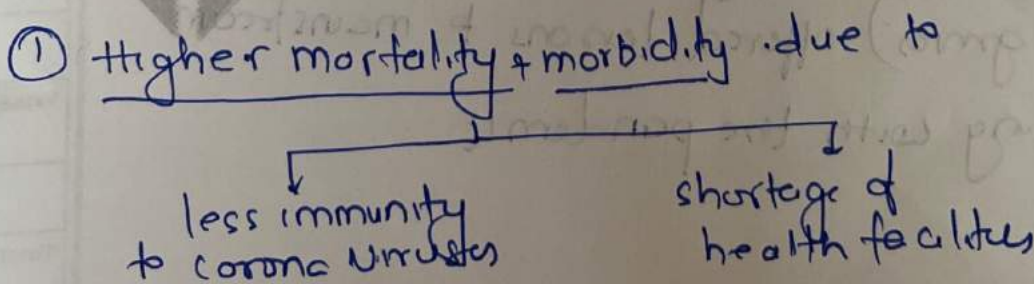
COVID-19, a global pandemic, true to its name reached the pockets of tribal concentrations as well.

COVID-19, an outbreak in a part of China reaches tribes across the world. Because.

① Increased cultural contact of tribes - eg: 'Industrial Nomadism', 'Urbanism' phenomena explained by Lip Vidyarthi

② Modern administrative + other facilities creating population dense locations  
eg. Ashram schools

Impact of COVID-19 on tribes



20-30% shortage of PHC in tribal areas:

- ① Economic deprivation - due to unemployment, closure of markets etc.
- ② Hunger and malnutrition - as most relief measures failed to reach tribal areas.
- ③ Reluctance in vaccination due to cultural beliefs against modern medicine  
eg: Bastar - tribes contacted shaman for covid
- ④ Decline in cultural activities due to forced social distancing. eg: Disruption in Sammakha Sarakha tribal Jatra in Madhya Pradesh

But at the same time, ethnic medicine, traditional knowledge, respect for nature (sacred groves) offered lessons to mainstream in dealing with the pandemic

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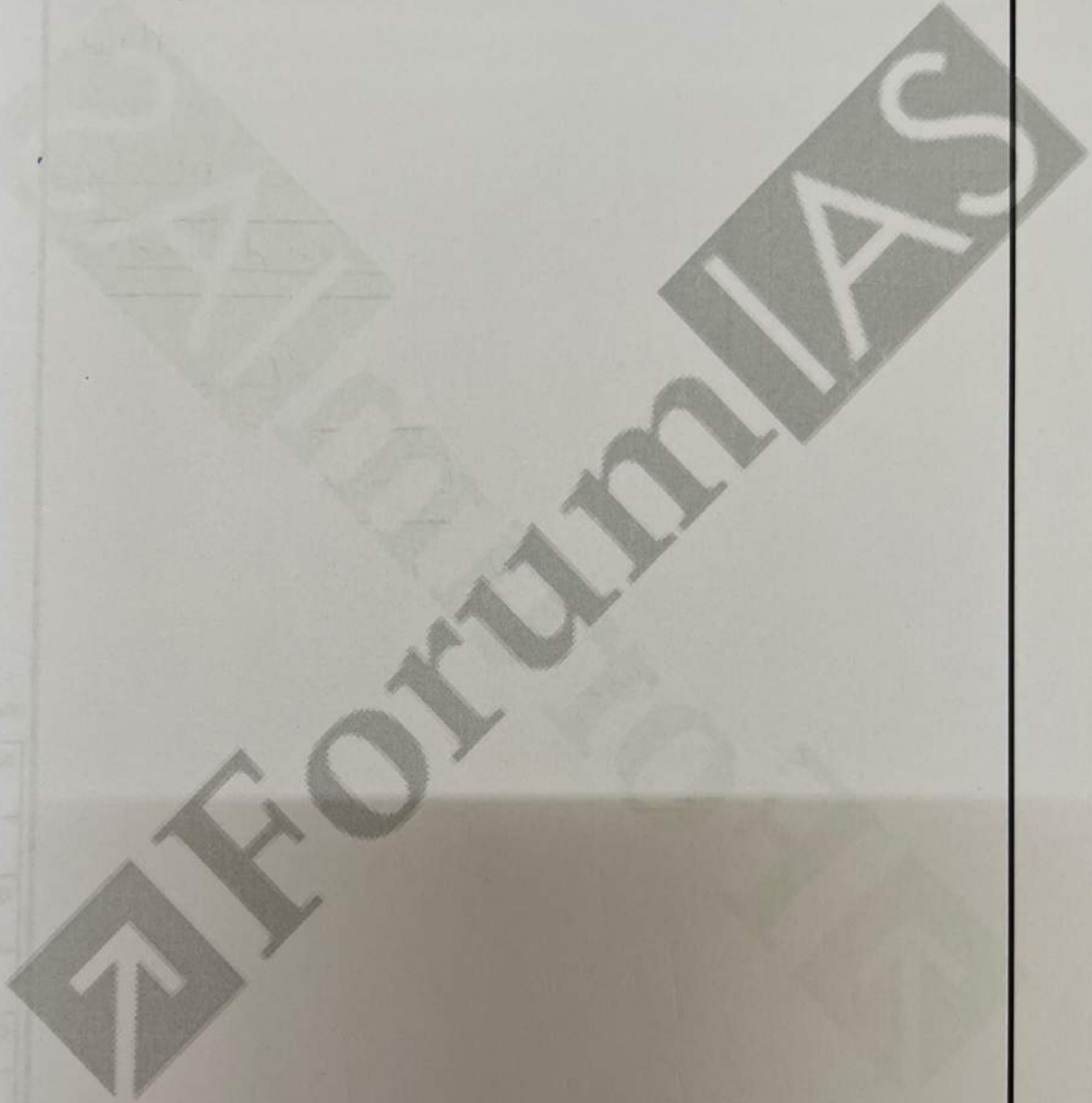
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e) Contribution of Vinay Kumar Srivastava to Indian anthropology. (10 Marks)

Vinay



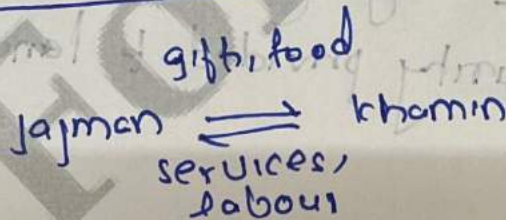


Q.7) a) What is Jajmani system? Examine the views on Jajmani system as an egalitarian as well as exploitative system, Give reasons for its decline. (20 Marks)

The Jajmani system was studied by William Wiser through his village study of Karimpura (U.P.), presented in his work (Hindu Jajmani system).

Concept and characteristics

① system of exchange of goods + services between landowning upper castes and land less lower castes.



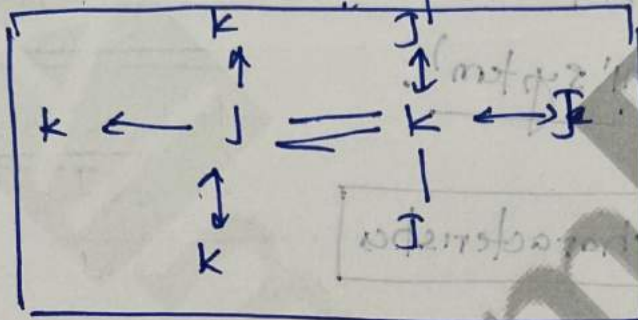
Wiser studied + explain the phenomena with 24 castes in Karimpura.

② Characteristics from Wiser's study  
→ linked to caste based occupation



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- Hereditary & permanent
- Means of maintenance (eg: punchayet)
- conflict and cooperation
- religious-cultural justification
- involved multiple interactions



## Jajmani system as egalitarian

- ① William Wiser highlighted the social economic security provided to landless Caste.
- ② Pauline Colinda → gives rise to self-sufficient village economies without exploitative competition.
- ③ Edmund Leach - a practical division of labour.

① MN Srinivas - contributes to vertical caste solidarity, strengthening village patriotism

## Jajmani as exploitative

① David Mandelbaum - rigid and linked to unchangeable, caste linked occupations

② Perpetuates inequity in land ownership - Continues till date (Daniel Thorner's agrarian reform)

③ Double exploitation & injustice of caste and class

Jajman  
 • rich  
 • upper caste

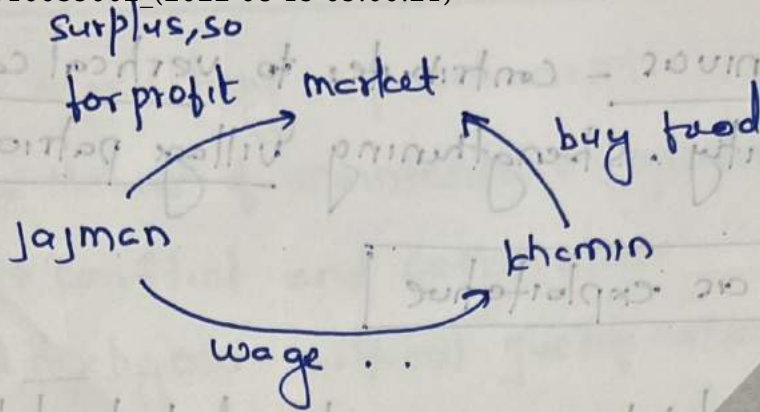
Chamin  
 • poor  
 • lower caste

## Reasons for decline of Jajmani

① Market economy, and purchase of services from market. For eg: Azor instead of Barber

② creation of surplus economy, as explained by A.K. Vasari

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③ outmigration of Khamins -

D. Tilche's study in patidar - new economic opportunities in cities allowed landless to migrate

④ Economic upliftment of Dalit through modern economy. For eg. Dalit capitalism.

⑤ Legal measures - For eg. Minimum wage act, must pay labour in wage, not food grains

⑥ Chand + Chivastava's study in Jag mod village captured the decline due to monetization of barter economy

In recent times scholars such as Daniel Miller argue that if exploitative elements are removed it can provide refuge in capitalist led alienation of labour (eg. In COVID. Khamins could be taken care of)

**Feedback**  
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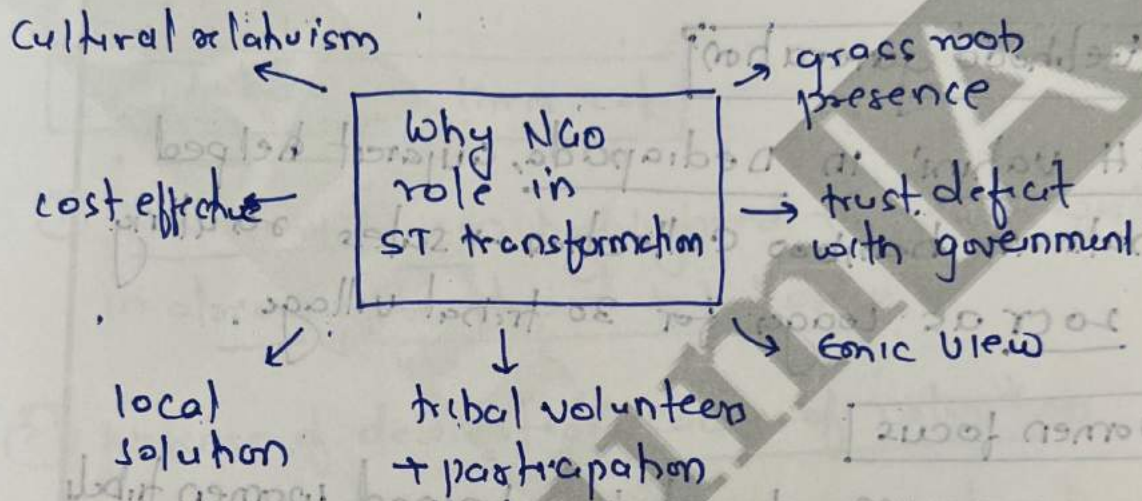
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b) Critically examine the role of NGOs in transformation of scheduled tribe in India. (15 Marks)

As analysed by Lip vidyarthi, NGOs began with a limited philanthropic role and today evolved to become catalyst of tribal development.



Positive role played

① Education promotion

- Akansa foundation in persuading Bishops to send children to school.

② Tribal health delivery

- Nice foundation health camps in remote chenchu habitats with no government facilities.

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### ③ pressure group

Samatha foundation took the cause of land alienation, resulting in historic Samatha judgement against tribal land transfer

### ④ Livelihood generation

ARCH vahini in Dediapada, Gujarat helped tribals in bamboo collection + sales resulting in 20 cr as wages for 30 tribal village.

### ⑤ Women focus

Aragamree NAO of Odisha, trained women tribals to sell their produce without middlemen, thus curbing poverty

### ⑥ policy implementation

Elgut NAO helped bring down IMR & MMR by 20% by persuading tribals to utilize government health programs

## ③ Policy assessment and feedback

- watchdog of policies + schemes. (eg. Normada Bachao Andolan)
- suggestion of MSP for MFP under Vandhan scheme.

## Limitations in their role

- ① B.K Roy Burman highlighted that most work in already developed tribal areas
- ② Absence of dedicated cadre of volunteers
- ③ capacity building of NCOs - eg. education qualification of volunteers teaching tribal children.
- ④ vested interests - eg. instigating tribals against development project.
- ⑤ small scale and limited work given their financial constraint.

As B.D Sharma (IAS Aandhi) suggested there is need for NCO capacity building, and for administration to make them equal partners in

tribal development

### Feedback

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c) In what ways has the Panchayati raj system impacted the tribal societies? Elaborate. (15 Marks)

Tribal societies in India evolve a rich & diverse variety of political organisations based on kinship and customary law. This began to change with introduction of modern Panchayat raj systems. Under PESA - Panchayat extension to scheduled areas.

### Positive impact

① Democratization - through reservation; for eg. women in PRAIs.

② Empowered Gramsabha to protect from exploitation.

eg. Dongria Kondh of Niyamgiri rejected the Bauxite mining in their habitat

③ Take part in modern political system with sense of autonomy.  
eg. various powers under PESA to Gram Sabha.

## ④ socio-economic development activities

For eg. pullangi gram panchayat of A.P with Konda reddi tribes. Decided to stop brewing alcohol to control Alcoholism

## ⑤ cultural conservation

Tribal panchayats playing active role in fighting ethnic threat.

### Limitations:

① Decline of traditional panchayats which have cultural persuasive power  
eg. Majhi headmen senthal, peaha Panchayat orason

② Dichotomy in panchayats with little coordination

social-cultural matters

economic

traditional panchayat

New Panchayats

③ internal division in tribal society



For eg. A section of Gonds boycotted

new PPIs altogether.

- ④ Resistance to women participation - eg:  
Naga tribes rejected role of women in  
panchayat
- ⑤ N. Prasad's observation of rise of 'seta culture'  
due to competitive politics and loss of  
cultural connection with tribal electorate.
- ⑥ poor capacity building of PPI has meant  
continued tribal problems.  
eg's polavaram project despite rejection  
> 33-87.1. deficit in health care  
cadre. (Abhay bhargava committee)
- Bhuria committee report suggested a blend  
of traditional + modern panchayat. In this regard  
B.D. Sharma suggested emulation of Raikas  
of Adilabad that harmoniously combined  
new + old.

**Feedback**

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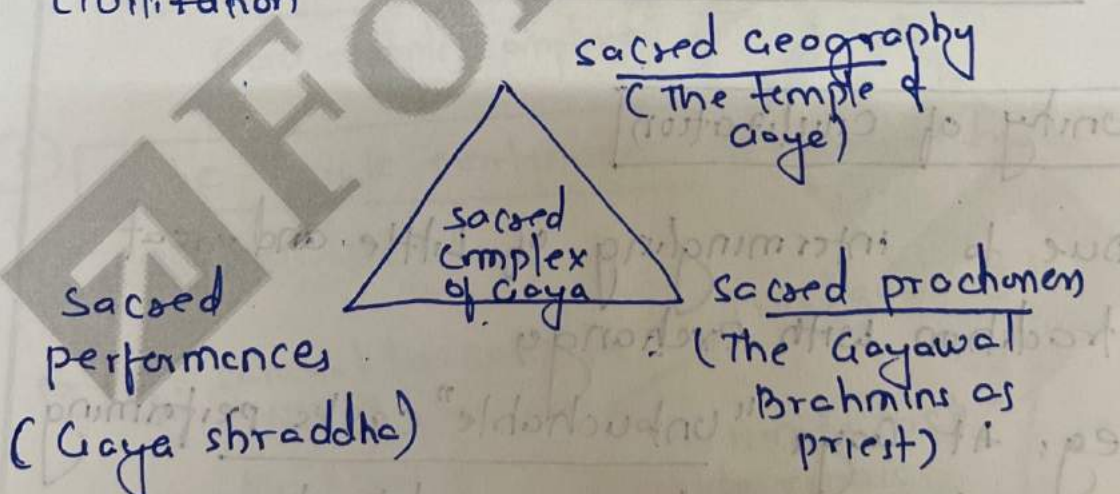
Total

Q.8) a) Discuss the significance of study of religious centers to the understanding of Indian civilization. (20 Marks)

B.P. Vidyarthi's concept of 'sacred complex' based on study of religious center Gaya is instrumental in studying the religious centres to understand Indian civilization.

Sacred complex

1) Ancient centers of Indian civilization where diverse traditions ("Little" and "Great") meet, interact to ensure unity + continuity in Indian civilization



2) people from across the country from different cultures visit sacred complexes

eg: person from Telangana goes to Kashi,  
or Gaya for funeral ceremonies

## Significance in understanding Indian civilisation

### ① Continuity of civilisation

- The sacred prothoners + performances help in diffusing the great traditions.
- sacred complexes act as instrument of codification + protection of great traditions.

### ② Unity of civilisation

- Due to intermingling of Little and great tradition with exchange
- eg: At Gaya "untouchable" castes performing rites alongside Kayasth Brahmins

### 3) Diverse idea of sacred

B.N Saraswati argued that unlike in other cultures, the idea of sacred is not fixed or same for all visiting sacred complex.

For eg: In case of Jerusalem - all Jews have common idea of sacred. But at Kashi not such unified idea.

### 4) Geographical spread of traditions

precisely due to presence of multiple sacred complexes in different geographies.

eg: B.N Saraswati's study of Kashi, God temple complexes.

### 5) Tribe-caste continuum through exchange of practices

for eg: sammek ka-sarakka  
tribal jatara  
by tribes of  
Adilabad

Tribal gods

Hindu cast  
like rituals

Medaram forest  
temple becoming  
a new sacred complex

Limitations

- ① Declining important of ancient temples -  
 Breg: encroachment of temple lands
- ② Inadequate attention to tribal cultures which contributed to indian civilization outside sacred complexes.

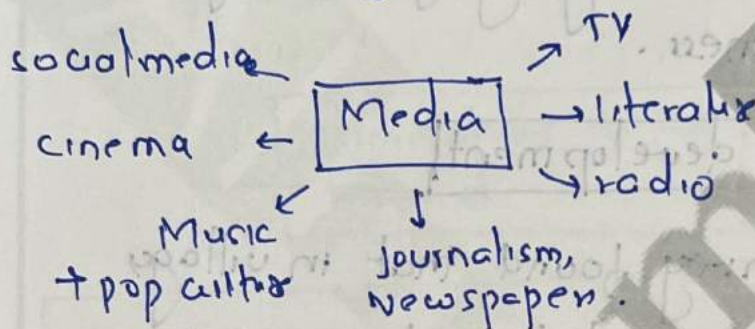
The concept of sacred complexes + centres thus have become popular theoretical models for studying traditional cities + pilgrim centres as dimensions of indian civilization

**Feedback**  
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b) Discuss the impact of media as an instrument of social change. (15 Marks)

As per Gillian media stands at the center of three key contents - social, political and technological, making it potent instrument for social change.



Instrument of social change

① Fighting social stratification by caste -  
 creating awareness, coverage of caste violence for justice. For eg: Maruthi Rao Honor killing case, and media role in getting justice.

② Continuity of Great traditions while protecting Little traditions.

For eg: Media coverage of tribal festivals such as Medaram Jatara.

eg. Maibhi Bharat series on Tribes on Youtube.

### ③ Gross root awareness + empowerment

eg. Deccan development society's local radio in local language generating social awareness.

### ④ socio-economic development

Sc. Dubey's survey found that in villages with media (posters, ads.) people are more aware of developmental schemes.

### ⑤ social mobility tool

Y. Y. Lakman's study found that in villages with better media access, there is greater awareness + utilisation of social mobility tool like education.

### ⑥ Modernisation

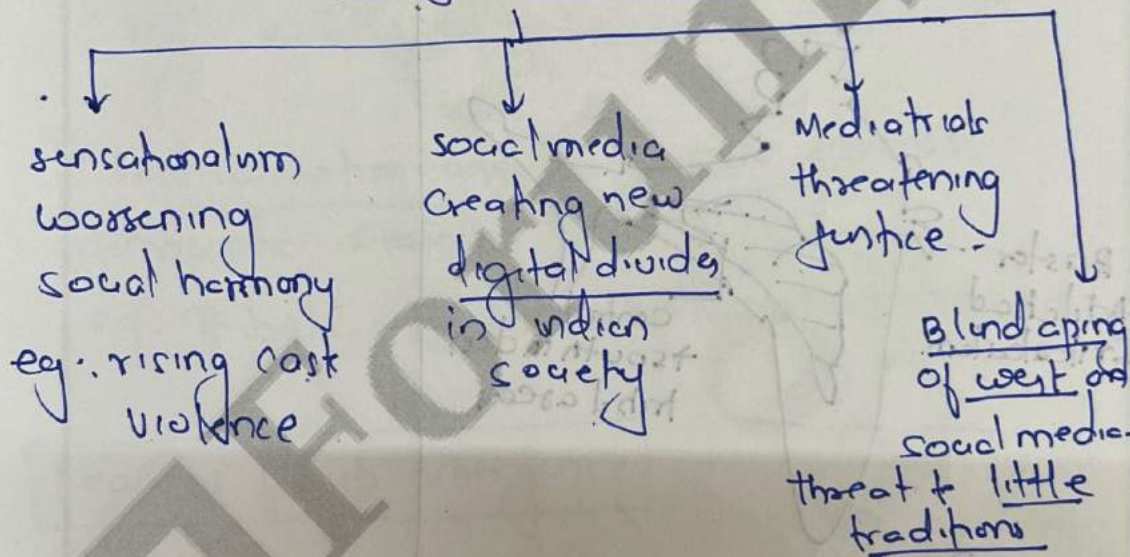
Media as channel for diffusion of new ideas + equality, humanism etc.

## ⑦ Westernization

social media accelerating the adoption of Western symbols - food, clothing, language,

eg. UNESCO's Atlas on languages in danger says 190 Indian languages are at risk

### limitations in this regard



In this regard there is need to encourage 'ethnic media' that not only catalyses social change but also helps in cultural conservation

**Feedback**  
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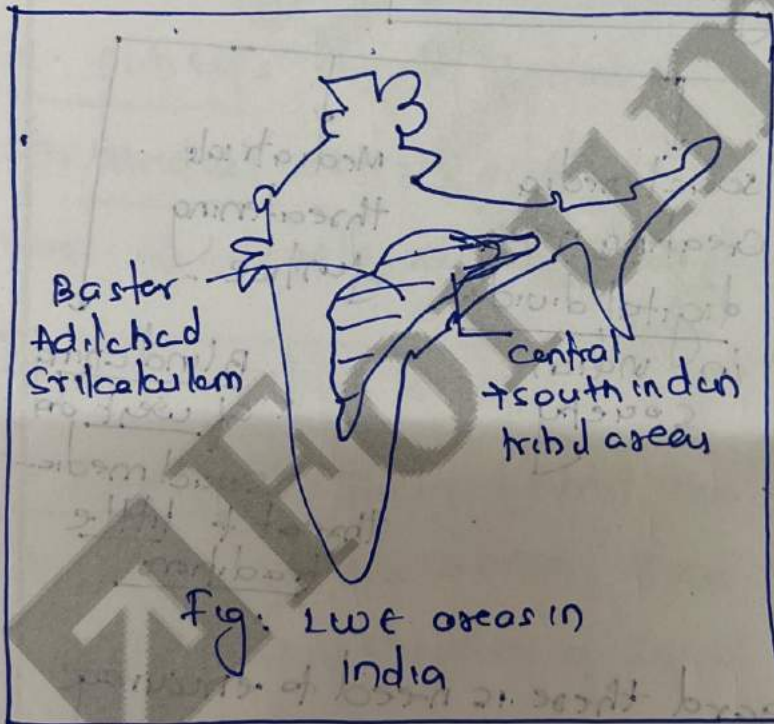




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c) How Left wing extremism has affected India's internal security? Discuss the reasons for its emergence. (15 Marks)

Left wing extremism has been a major security problem in India. Interestingly, L.P. Udayarathi's tribal regionalisation has close alignment with Militant's 'Red corridor' (districts with LWE). This shows the LWE as problem in tribal areas.



## LWE + its affect on internal security

- ① violent attacks on state symbols - Breg: Attacks on Cepp in sukema district

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② Disruption of developmental works

eg: Blowing up of schools, roads in Tribal areas

③ Illegal trade → organised crime

eg: Drugs, arms trafficking; exploiting tribals in forest produce trade

④ Civilian attacks in the name of Informants

eg: Killing of tribal youth in Bastar

⑤ Radicalization and propaganda against democratic state

eg: Tribals affected with Naxal indoctrination

Reasons for its emergence

① Land alienation - due to industrialization & urbanisation.

L.P. Vidgerth's study of impact of Hathi industrial complex on Hos - 90% land acquired was tribal land with little compensation.

② Forest laws restricting access to minor forest produce and other resources

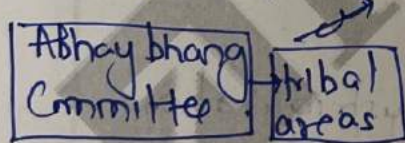
eg: Kondascratibe of A.P pushed out of their forest due to protected forest tag.

③ Failed Land reforms + agrarian unrest in different regions

eg: Violent start in West Bengal's Naxalbari

④ Extremist leaders - eg. Charu Majumdar who instigated rural + tribal members.

⑤ Covenance deficit and under development creates resentment



→ 2nd highest I.M.P in world

→ 20% shortage in 1<sup>o</sup> health care

→ 80% deficit of doctors.

As said by N.K Bose LWE gave voice to tribals but that doesn't mean tribals are inspired by Maolism. Balanced development with indigenous models is key to defeating LWE.

**Feedback**  
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