

TEST CODE 33155

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FIAS – 2020 – ANT5

ForumIAS

ACADEMY

ANTHROPOLOGY (OPTIONAL)

Name Of Candidate	ASHISH PATIL	Forum Rollno:	1910076230
Email Id.		Roll No.	33155
Mobile No.		Date:	25/10/2020

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q. No.	Max. Marks	Marks Obtained	1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile). 2. There are EIGHT questions printed in ENGLISH. 3. Question 1 and 5 are compulsory. You can attempt any 3 out of remaining 6 questions, at least one from each section. 4. The number of marks carried by a question/part is indicated against it. 5. 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. 6. Special focus should be made to include diagrams wherever necessary with examples to support your arguments. 7. Word limit in questions, if specified, should be adhered to. 8. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.
1			
2			
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Total Marks:			
Remarks:			Start Time 9:30 a.m.
			End Time 1 p.m.
			Mode Of Examination : Online ☒ Offline ☐
			ECN CODE:
			Evaluation Date:

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

ADDITIONAL COMMENTS

**Section I****Q.1)** Write notes on the following in 150 words :

(10 * 5 = 50 Marks)

a. Varna and Jati

(10 Marks, 150 words)

'Caste' is Indian social construct. To understand the concept of caste, it is required to first understand the two models of 'caste'. i.e. Varna model & 'Jati Model'

Varna model is considered as ancient Indian phenomenon & the most ideal social institute, As represented in Hindu sacred texts.

Jati Model is relatively new & geographically impacted Hindu institute. This Jati model today is considered as the 'caste' in today's sense.

varna is rigid & has only 4

strictly hierarchically fixed castes
naming Brahmins, Kshatriya, Vaisya
& Shudra placed hierarchically.

whereas Jati differs from
place to place within India.

It is There are more than 3000
Jatis present today. There ~~can~~
be Varnas are acquired status
whereas Jatis are ascribed status.

Today As per M.N. Srinivas
Varnas represent 'Book view' &
Jatis represent 'Field view' (actual
ground reality).

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b. Contribution of Iravati Karve to Kinship studies

(10 Marks, 150 words)

Iravati Karve is considered as 1st Indian women Anthropologist. She was heavily influenced by G.S. Ghurje, while doing her M.A. in Sociology in Bombay university.

Iravati Karve has done studies in kinship organisation in India. which is published in her book 'Kinship organisation in India (1953)'.

She had divided India into 4 parts for studying kinship.

① North India: Punjab, Uttar Pradesh, Bihar, Bengal. etc.

② Central India: Gujrat, Rajsthan, Madhya Pradesh, Odisha, Maharashtra etc.

③ Eastern India: North Eastern states including Assam.

④ South India: Andhra Pradesh, Karnataka, Tamil nadu, Kerala etc.

Observations :

1. North India has gotra as well as village endogamy.
2. Some North Indian higher castes has gotra exogamy for 4 gotras namely - father, mother, maternal grandmother, paternal grandmother.
3. In South India there is preference for cross-cousin marriages.
4. Eastern India has no ^{such} restrictions for marriage (gotra)
5. Central India excluding Maharashtra has two gotra exogamy (father, mother)

Thus Iravati Karve can be considered as finest 'social anthropologist'

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c. Economic aspects of Joint Family

(10 Marks, 150 Words)

Joint family is consist of common roof, common kitchen, pooled economic resources, common place of worship as given by Trarati karre.

~~That~~ Joint family is basic institution of Indian society. As Yogendra Singh said 'family' in Indian context is 'Joint family' only.

Economic Aspects of Joint family

- ① There is no individual property rather there collective ownership of the property of family.
- ② Joint family is ideal for rural farming household setting, as the division of labour can be rightly done for farm & household activities.

③ In contemporary India it is seen that joint family is on the rise, between 2001-2011, there is 26% rise in urban and 2% rise in Rural areas, due to rise in price of land & newfound economic & emotional stability.

④ There is also 'Hindu joint family' taxation in modern India where taxes are minimised on joint family ~~rather~~ otherwise individual taxes would have been greater.

Thus Joint family has economic relevance in Ancient as well as contemporary India.

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d. Gender and Caste

(10 Marks, 150 Words)

Gender & Caste are the two most discriminative features of Indian society after religion.

S.C. Dubey while studying the Shamirpet village near Hyderabad, observed that the Jaymani system which is based on caste also has gender factor.

eg., The washerman doesn't wash the clothes of Jayman's wife. It is washerwoman who washes clothes of the Jayman's wife.

The purity - pollution principle given by Louis Dumont in case of caste also applies to gender also.

eg. Menstruating women is considered as polluted.

so while menstruating, she is placed outside house. Recently Nepal has passed law against this practice due to deaths of women due to cold while being outside of the house.

Thus gender discrimination & caste discrimination are the two evils which are slowing down India's social progress & should be removed with empathetic approach immediately.

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e. Caste is closed class and class is an open caste. Examine.

(10 Marks, 150 Words)

Caste is derived from word 'casta' meaning 'race, blood, lineage etc.

The word caste is used by foreigners to describe the one of the basic feature of Hindu/Indian society based on hierarchy, occupational fixity, commensalism, endogamy, commensalism etc.

Castes ~~are~~ ^{is} hereditary & also represents the occupation of the individual. Thus in terms of this caste can be considered as closed class as it denotes occupation but it doesn't is a closed system, as it is ^{occupational} hereditary & ^{mobility} is not possible.

In case of 'class', it is western concept, which also represents hierarchy but

In feudalistic setup. Also it is not a closed group. & the mobility of the occupation is possible in this group.

So as class also represents the occupation but is open grouping as there is possibility of mobility, ~~the~~ it can be considered as 'open caste'

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Q.2) a. Discuss the contribution of L.P. Vidyarthi in study of the Indian Society.

(20 Marks)

Lalita Prasad Vidyarthi is considered as finest Indian Anthropologist. He acquired his Ph.D. under Robert Redfield (Chicago school). He worked as 'Head of Department' of 'Anthropology' in Ranchi University.

Fieldwork & studies

L.P. Vidyarthi done fieldwork among the tribes of Chota Nagpur, & Chhattisgarh, Western Odisha, northern Andhra Pradesh. The tribes include Gonds, Munda, Maler, etc.

Also done study in understanding sacred complex of sacred city of 'Gaya'

Contribution in Understanding Indian Society :

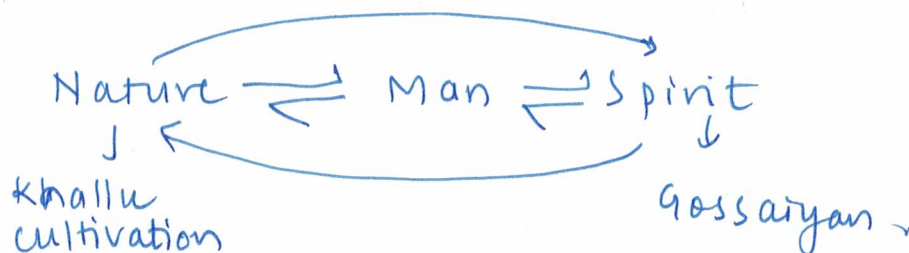
1) Concept of 'Tribe - caste continuum' :

As he was student of R. Redfield he was heavily influenced by his Redfield's continuum concept.

2) Concept of 'Nature - Man - spirit'

Complex :

Vidyarthi gave this concept in his ethnography work 'The Maler (1963) The tribe of Chota Nagpur. He explained how the primary subsistence economy of Maler connect every action with the supernatural spirit. And how their dependence on nature has shaped their understanding of surroundings.



2) concept of sacred complex:

He gave this concept in the book
'The sacred complex of Hindu Ganga' (1961)

He explained the sacred complex
as the combination of sacred
geography, sacred specialist & sacred
performance.

He considered 'sacred complex'
as representative of the 'great
tradition' & the folks who come
to visit sacred complex of Ganga
represents various little traditions.
Thus there is interplay between
sacred great & little traditions at
sacred complexes. This is the
interaction pattern for disseminating
the 'great' traditions of Hindu
culture among the folks & the
subsequent forming of Hindu
consciousness.

- 3) Vidyarthi also contributed in study of the 'student psychology' in 1970's when there were large scale student protests.
- 4) Vidyarthi was the prime contributor to the 'Tribal Sub Plans' which led to integration of tribal in mainstream Indian society.
- 5) He also contributed in population studies in India. His studies included the use of sterilisation, education, contraceptive uses & study of behaviour patterns of Indians.

Thus Vidyarthi can be considered the chief proponent of 'Action' Anthropology' in India.

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b. India is neither a little tradition or a great tradition, rather it is a land of multiple tradition. Discuss. (15 Marks)

Robert Redfield gave the concept of 'great & little' traditions. The ~~trad~~ Every civilization is consist of various traditions. according to Redfield. The traditions of elite few are considered as 'great' traditions' whereas the 'unlettered peasants' traditions are considered as 'Little' traditions.

~~But~~ According to vidyarthi India also has witness the interplay between these two traditions. The 'sacred complexes' are the prime examples of their interactions.

But S.C. Dubey has opposed this view. He said the Indian

social traditions are quite diverse & they can not be represented by mere bipolar concept of 'great & little traditions'.

Also D. N. Majumdar said India represents 'Multiple traditions'. According to Milton Singer India is Endogamous culture. But India is considered as 'Melting pot of various civilisations'. There is large scale intermingling of various culture which gave Indian civilization its various hues of culture & traditions.

As ^{per} Robert Redfield peasant culture represents the little traditions but in case of India this

peasant culture is also not uniform, where peasants are owners & ~~are~~ of land as well as tenants on other's land.

The great traditions also has multiple forms as India ^{was} ~~is~~ ruled by multiple rules with multiple ideologies in the past.

Also there are subsequently different traditions of middle castes & artisans. So

so India's civilisation can not be merely represented & understood by the concept of 'Great & Little traditions', rather the unique & multiple traditions of its various parts, religions, castes consist of 'INDIAN CIVILISATION'.

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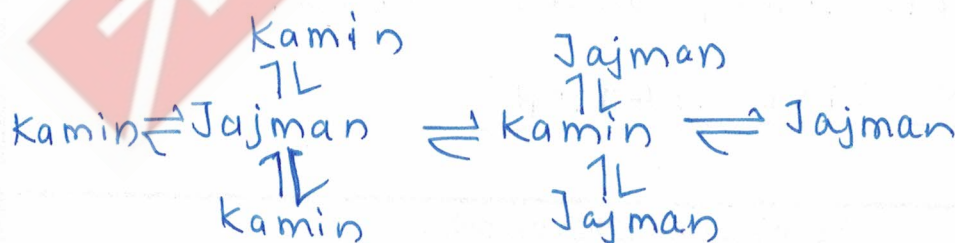
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c. Discuss Andre Beteille's account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one. (15 Marks)

Andre Beteille considers caste, class & power are interlinked. ~~she~~ she considered the Hindu Jajmani system as 'egalitarian'.

The egalitarian nature of Jajmani system led to economic stability for kamins. The patrons (Jajmans) are to act benevolently due to their social sanctions. Thus the system works reciprocally & in egalitarian manner. Thus a kamin can have many patrons.



But when this caste society is skewed
has skewed power in the hands of
dominant caste it led to exploitation
of Kamins by Jajmans.

The relationship between caste
& class is also considered by
Andre Beteille. He said caste
society can be considered as
class society based on 'occupation
theory'.

Thus the skewed power
in the hands of the ~~one~~
caste or class led to change
in the egalitarian & symmetric
self sufficient Rural structure
to the 'asymmetrical' one.

This assymetrical structure causes exploitation of other castes. ~~As~~ As the given 'kind' by Kamir Jajmans is not sufficient, and if they ^(Kamin) complain about it then they are socially boycotted & even beaten up. As the Kamins are linked to the same Jajmans which they can't break the tie with it leads to further exploitation.

Thus caste, class & power structure balance is explained by Andre Beteille ~~in~~ by using 'Jajmani system'

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**Section II****Q.5)** Write notes on the following in 150 words :

(10 * 5 = 50 Marks)

a. Forms of Labour bondage in Indian Agriculture

(10 Marks, 150 words)

Indian agriculture system was described by^{as} the class society by Daniel Thorner in 3 classes such as

① Malik ② Kisan ③ Mazdoor.

~~But~~ Here the 3rd class which is Mazdoor is landless class, often lower caste untouchables, who are attached to the lands of Malik. They survive on cultivating Malik's land without getting in remuneration but the 'kind' of Malik. Thus this can be considered as labour bondage such as 'Vethbegasi' or 'Begasi'

The ^{another} ~~second~~ bondage can be 'Zamindasi'. where begass cultivates Malik's farm. same as

Reth Begar

'Ryotwari' system consists of
landowning peasants, who work
in his own farm. There is
no Zamindar in this system.

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b. Attributional theory of caste.

(10 Marks, 150 words)

Attributional theory of caste states that 'caste' is 'original institution of India' it cannot be seen elsewhere in the world. i.e. this system is indigenous to India only.

Max Weber also states that 'caste' is basic feature of 'Hinduism'.

Proponents of this theory are Andre Beteille, D.N. Majumdar etc.

According to M.N. Srinivas 'Buddhist version of caste can be seen in Sri Lanka also. This means caste concept is also exported to the other countries.

Bali in Indonesia has Hindu culture today also. There also there is some form of caste structure present.

from both the above examples it can be seen that caste is not confined to India today, but as primary Hindu social structure it has been exported to other countries with Hindu influence.

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c. Tribe and Peasant: Similarity and Differences

(10 Marks, 150 words)

Tribe are considered as primitive societies, with unique language, primary economic activity & subsistence with geographical isolation.

Whereas, peasant society is considered as primarily Agriculture subsistence society. Krober considers peasants society as dependent on larger society.

Similarities

- illiterate societies
- traditions cultures can be considered as little traditions.
- Tribe & peasant societies share continuity
- strong kinship ties.
- Importance attached to 'land' (either forest in case of tribe or farm in case of Peasant)

Differences:

- Tribes are isolated from greater town civilisations whereas peasant societies are not, rather they are somewhat dependent on them.
- Tribes have primitive religion, whereas peasants follow mainstream religion
- Tribal economy is primitive & is self-sustainable whereas peasants are dependent on specialised groups.

Thus, both Tribe & peasant societies are different, but at times they can't be separated as in case of peasantisation of Munda & Santhals.

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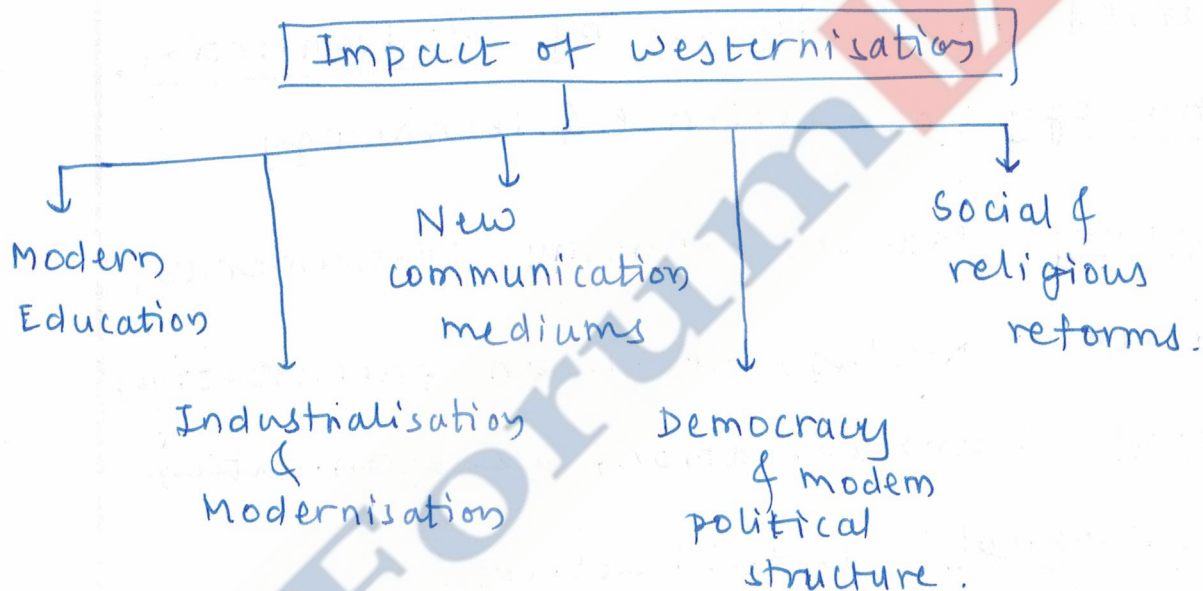
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d. Westernization and Modernization

(10 Marks, 150 words)

concept
Westernisation is given by
M.N. Srinivas in his paper 'Westernisation & Modernisation in India (1956)'.
Westernisation denotes the change

taking place in every aspect of society due to long British rule.



As, S.C. Dubey said westernisation is blindfold imitation of the thoughts, processes, things etc. But what we need today is modernisation which is the acceptance of as per the

social institutions & without affecting them.

Smelser has given definition of Modernisation as 'The change observed in every aspect of society as it tries to industrialised'

Daniel Lerner ⁽¹⁹⁶⁴⁾ has given the changes observed in 5 fields by Modernisation.

- ① Technology : new science & technology
- ② Economy : Market economy, consumerism
- ③ Political : Rights, citizen participation
- ④ social : urbanisation, westernisation.
- ⑤ Psychological : Individualism.

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e. Participatory rural appraisal

(10 Marks, 150 words)

'Participatory Rural appraisal'
concept is outcome of the 501 Tax's
Applied Anthropology.

In PRA the community, here the rural community itself decides the planning & implementation of the particular programme. After establishment of the Panchayati Raj Institutions (PRI) it has gained significance. As in PRI gram Sabha has greater say in rural planning & implementation.

The Rural community itself participates in village studies. They become subjects of the study, in order to understand ~~the~~ how the nature of planning should be? &

the empirical realities attached to that community.

The outcome of study then is used to form planning of the particular programme or scheme for that community.

Thus it follows 'tailor made' approach. & active participation of locals.

This is the most basic application of democratisation of the public policies.

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Q.6) a. Critically comment on the structural and functional perspective used by M.N. Srinivas in the understanding of Indian society. (20 Marks)

M.N. Srinivas, the finest Indian sociologist & anthropologist conducted various culture & village studies in South India.

Based on his studies he gave various concepts to understand the Indian society.

Structural perspective

In this, he contributed to the changing political, economical & social structures in Indian villages. To understand this he gave the concept of 'dominant caste' in his paper 'Dominant caste in Rampura' (1959)

where he explained how the arable land owning, ~~has~~ numerically large, hierarchically

not so low castes become dominant in political & economic sphere. in the particular social situation.

This concept helped to understand power structures, economic ~~and~~ situation & the ~~course~~ planning of programmes in rural setting.

Though this concept of 'Dominant caste' is not uniform & ever changing & dynamic as mention by D.N. Majumdar in his book 'chor ka ek gaon' (1960). This has helped administrators in understanding oppositions & cooperations in particular rural setting.

Also the concept of 'sanskritisation' given by him in book 'The ~~sec~~ Religion &



b. According to Geertz, how does the cock-fight reveal aspects of Balinese culture?

(20 Marks)

culture of coorgs of south India', Has helped anthropologists & sociologists understand the influencing factors for social & caste dynamics in Indian society.

Functional perspective

How various social settings which has changed the traditional functioning of the society?

The factors responsible for this change includes 'westernisation & modernisation' given by M.N. Srinivas in his paper on 'Modernisation & westernisation' (1956)

Thus he showed though 'caste system changing it is not dying'. The occupational fixity of caste system is has

been largely done away with. Thus the advent of market economy, education (modern), individualism due to modernisation & westernisation has largely altered the rigid social setting of caste.

Thus the concepts given by M.N. Srinivas, such as Dominant caste, sanskritisation, westernisation, modernisation has largely contributed in understanding the dynamism of Indian society, though not in wholly.

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b. Indian Village is, not merely a place to live ; it reflects the basic values of Indian civilization. Discuss. (15 Marks)

The statement of question reflects the thought of Anthropologist Andre Beteille.

M.H. Srinivas also considered the 'Indian village' as basic the place where social change in India can be observed.

India is considered as a country of villages. 70% of its population lives in villages. Even though due to globalisation, modernisation, westernisation, urbanisation has brought some changes to villages it reflects basic still based on the basic Indian civilization values such as

① Joint family:

collectivity is still considered as the basic value of the Indian

villages. Individualism has no place & most of the families in villages are joint. In fact Yogendra Singh considers the meaning of 'family' in India as 'Joint family' only.

Joint family is observed by common roof, common kitchen, pooled economic resources, common place of worship. These tenets are still seen in Indian villages.

2) Caste as social structure Institution.

Even today the caste prevalence in its basic form is seen in Indian villages. 'Caste panchayats' still have authority. Though the Jajmani system is declining caste has newfound solidarity due to a universal adult franchise.

i.e. casteisation of politics.

3) Agrarian social structure:

Daniel Thorner has given following structure ^{which is} ~~of~~ class based.

3.1) Proprietor (Malik): High caste person, owning land.

3.2) Peasant (Kisan): Intermediary caste, owns small land but also work as tenant of Malik's land.

3.3) Labourer (Mazdoor): Lower caste who don't own land & live on Malik's land.

Thus these above mentioned basic values of Indian civilisation can be seen in Indian villages though they are ignored in urban settings. So villages are the ones where true India can be seen & 'India borns & dies' in villages according to M.K. Gandhi.

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c. What is the impact of Industrialisation in Rural India? Illustrate with examples. Suggest appropriate measures for the solution of their problems. (15 Marks)

Industrialisation has been introduced in colonial period but the economic reforms of 1991 considered accelerated the pace of industrialisation.

Impact of Industrialisation on Rural India:

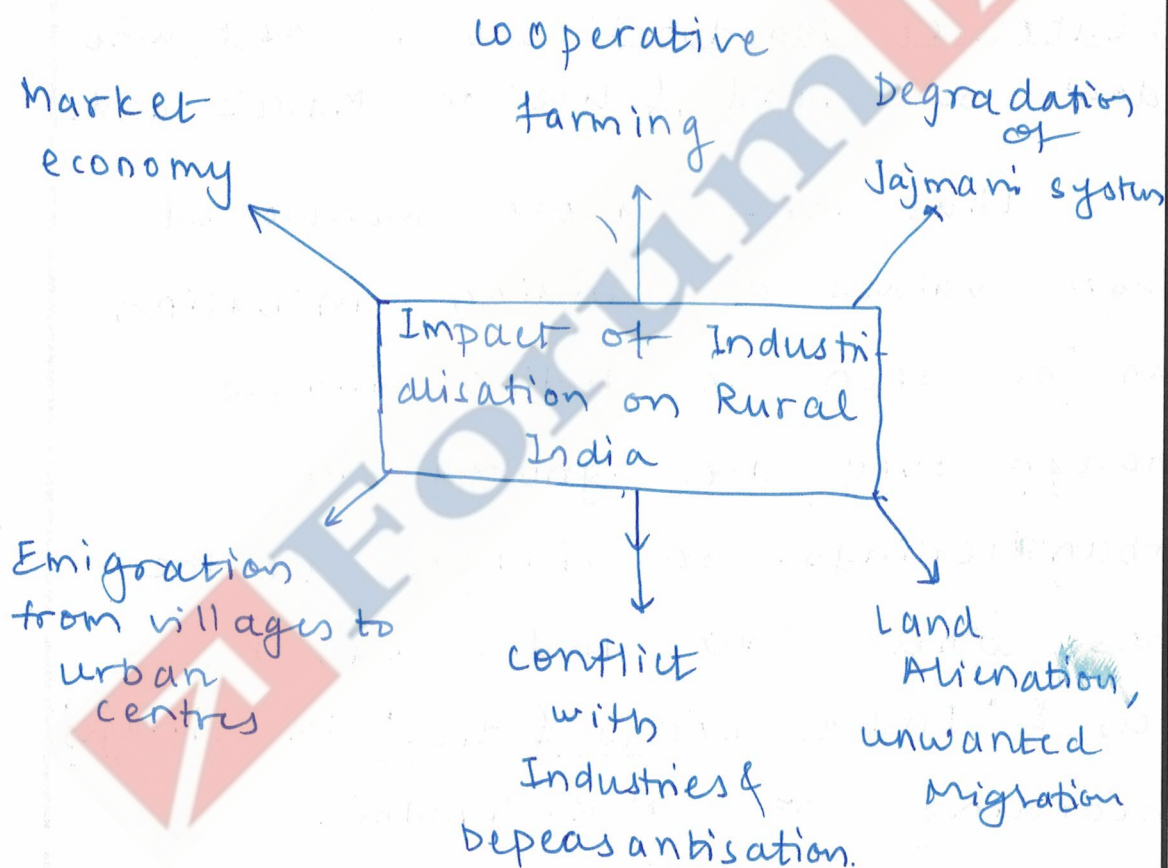


fig. Impact of Industrialisation on Rural India.

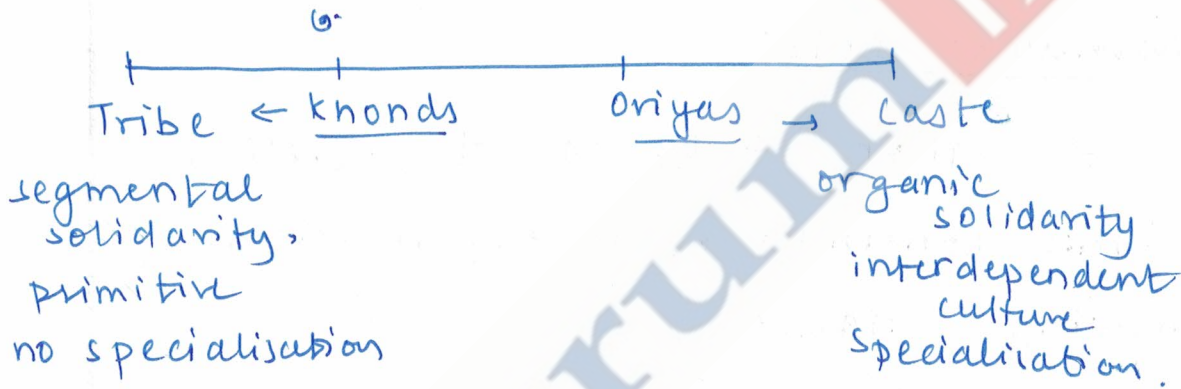
Case study:

1) Smelser (2016): By studying various villages he concluded that due to globalisation & subsequent industrialisation, there is constant struggle & can be seen in between Agricultural & non-agricultural groups & occupations. Thus today, sanskritisation has lost its importance. There is newly emerging 'status angle' based on education, occupation, wealth etc. among villagers.

2) Tilche (2016): studied Patidars of Sandarna village in Gujarat. & he ~~saw~~ observed, the ability to free itself from agriculture by means of education, & ~~industri~~ immigration to urban areas is seen as 'status symbols' in these 'Agriculture based community'.

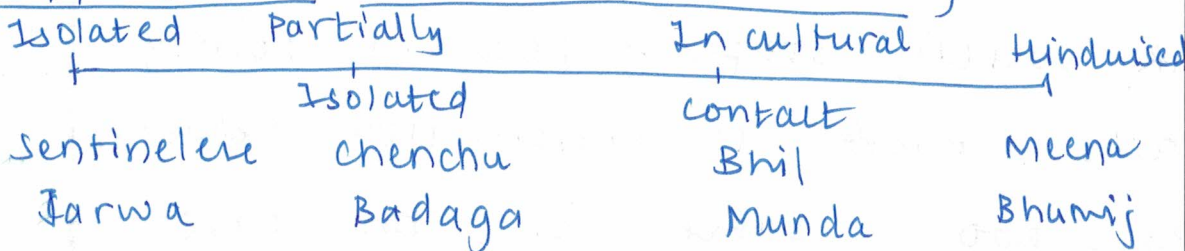
in between peasant-town & town-urban societies.

The concept of 'continuum' in Indian context was used by F.G. Bailey in giving the concept of 'Tribe-caste continuum'. where he studied khonds & oriyas.



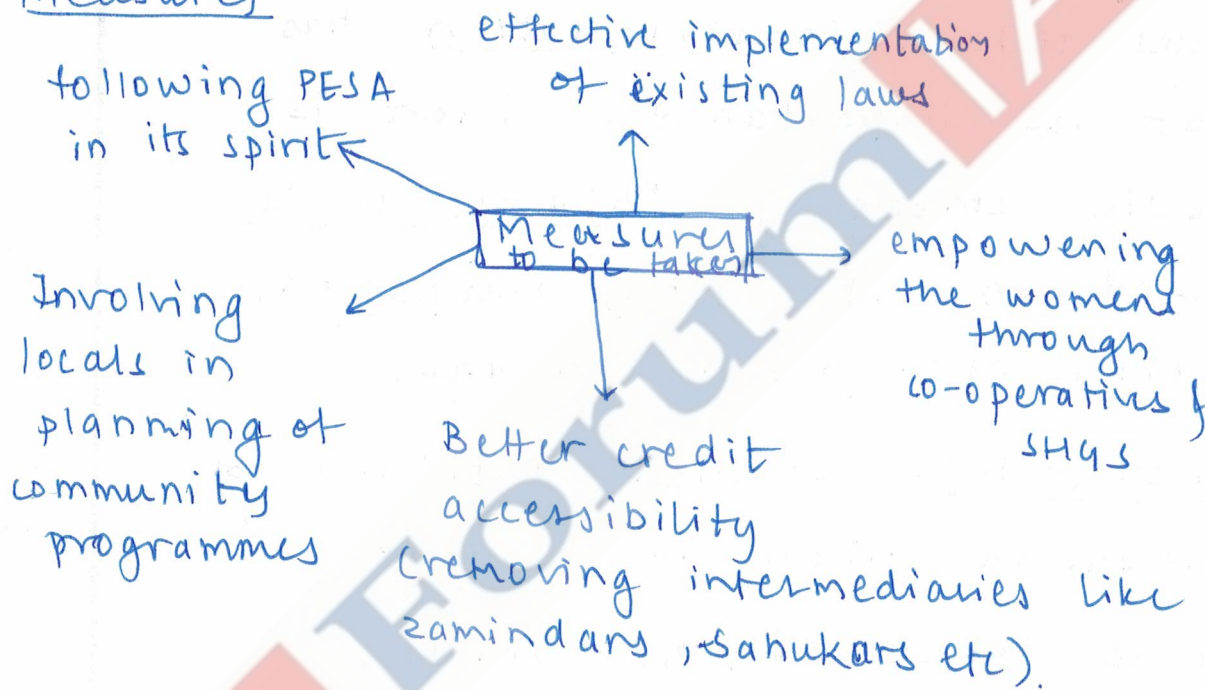
Thus the concept of continuum used by Sachchidananda to draw create 20 parameters of hindu society (dowry, untouchability etc). for studying tribe-caste continuum.

Application in tribal understanding



3) Tribal villages has ^{beared} ~~burnt~~ the greatest burn of industrialisation as 80% of country's mineral & forest resources are in the tribal areas. Large scale Land alienation & subsequent poverty, unwanted migration led these community to cultural deprivation.

Measures



Thus, industrialisation has both good & bad effects. There ^{is need for} bad effects to be understood & solved on priority basis.

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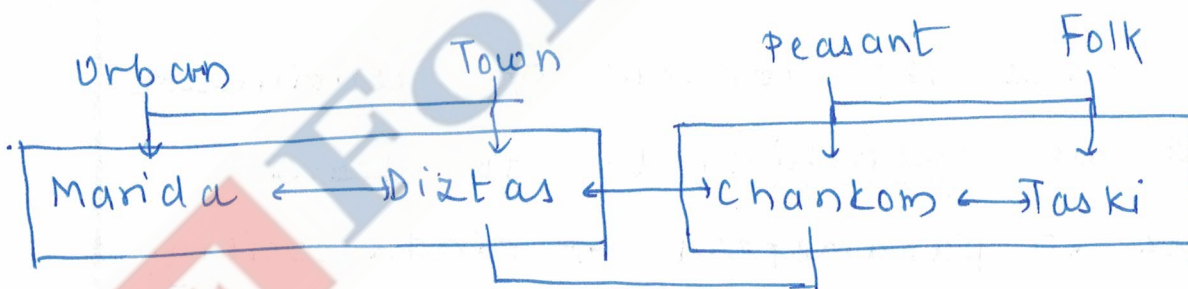


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Q.7) a. Critically analyse the applicability of Folk-urban Continuum in Indian Conditions. (20 Marks)

Folk - urban continuum concept was given by Robert Redfield in his book 'Folk culture of Yucatan (1941)'. Redfield didn't saw folk & urban cultures as mutually exclusive but as 'ends of same continuous pole'.

He gives 4 types of societies on this continuum, as explained in following figure



As per R. Redfield we cannot demarcate where the actual folk society stops & peasant society starts, there is continuity between these two. Same is the case

Application in contemporary India:

- 1) The concept of 'folk-urban' continuum has helped to understand the that the colonial perception of Indian village as 'monolithic, unchanging, stagnant, isolated' was wrong.
- 2) The concept of 'Rural cosmopolitanism' by Milton Singer was based on understanding that there was continuous interaction between villages, & towns in socio-political, kinship, religious, caste relations.
- 3) Rural urbanisation - 'Rurbanisation' is the midway between Pizzas & Chankors on Redfield's continuum pole. This Rurbanisation is due in full pace due to globalisation, industrialisation, modernisation etc.

Thus Folk-urban continuum has also seen in the contemporary urban local body of 'Nagar Panchayat' which is not fully urbanised for rural area.

Thus the concept of Folk-urban continuum though has applicability in some local settings, as Redfield himself acknowledged the difficulty in its applicability due to absence of standard communities.

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b. Is concept of Dominant caste relevant Today? Analyse different factors which has caused changes in this institution. (15 Marks)

The concept of 'Dominant caste' was given by 'M. N. Srinivas' in his paper 'Dominant caste of Rampura (1959)'

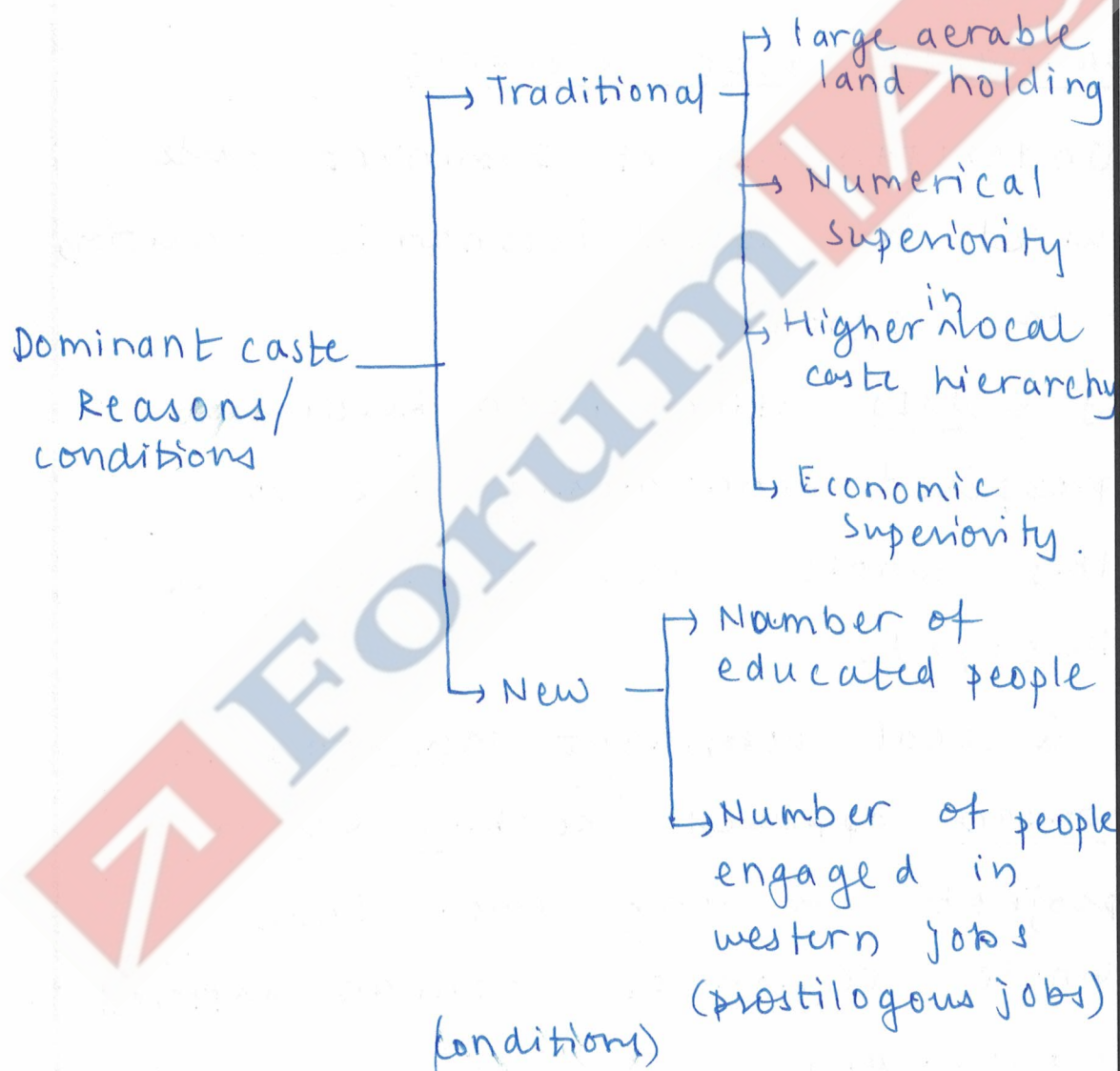


Fig: Reasons for caste to be dominant.

Dominant caste in regional concept originated & suitable for the particular region only.

eg. Okkaligas → Mysore

Jats → Haryana

Marathas → Maharashtra.

Dominant caste relevance:

1) Understanding of Dominant caste required for social / economic conditions of the region.

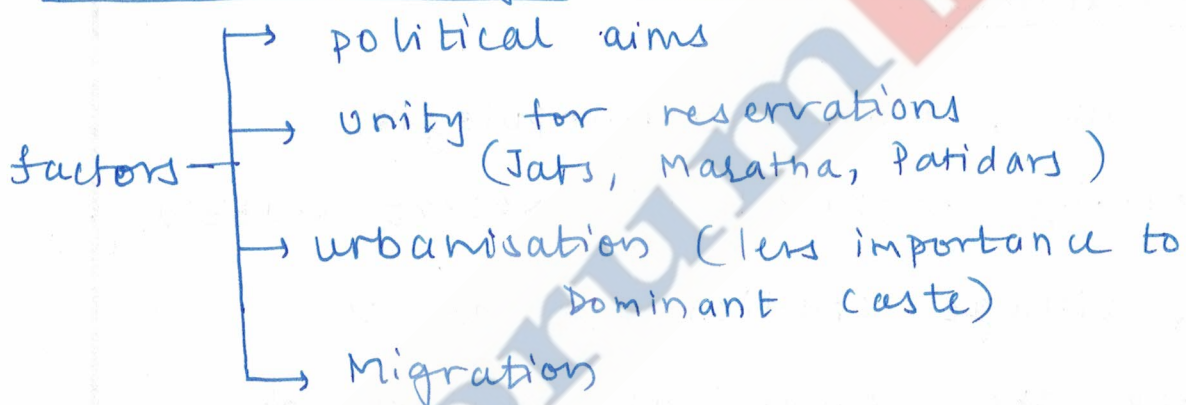
eg. ① Jats after Green Revolution prospered economically. Due to this whole state of Haryana developed.

② Local Dominant Marathas in Konkan opposed 'Konkan Railway' project for long time. Thus whole region of Konkan suffered economically.

2) Political structure: Caste panchayats are named after local dominant castes.
eg. Kadayan Jati.

* Though this concept of 'Dominant caste' helps us understanding rural reality S.C. Dubey has criticised that 'individual not whole caste is dominant'. Also Majumdar stated 'it is dynamic concept'.

• factors for change in Dominant caste:



Thus, though Dominant caste can't give understanding of Rural reality wholly, it is still relevant in understanding political, economical & social reality of rural India.

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c. Explain the emergence and growth of Village studies in India. Why it slowed down after late 1960's? (15 Marks)

Village studies in India got boost after Independence due to requirement of scientific & empirical understanding of Indian society at large for the forming & implementation of rural development programmes.

Thus, many Anthropologist especially inspired by Robert Redfield took village studies so as to realise the empirical reality of Indian society.

Many new concepts were formed for understanding these realities such as 'Dominant caste' & 'sanskritisation' by M.N. Srinivas - by studying South Indian village. 'Sacred complex' by Tribe - caste continuum by F.G.

Bailey by studying Brisipasa in Odisha
Also the concept of 'Hindu method of
tribal absorption' by D.N. Majumdar.
'Rural cosmopolitanisation' by Milton Singer.
'Jajmani system' by William Wiser.
Also 'sacred complex' by L.P.
Vidyarthi to some extent.

Thus, S.C. Dubey's Indian Village (1955), M.N. Srinivas Indian Villages (1955), McKim Marriott Village India (1955). gave the understanding of villages.

Universalisation & parochialisation concept of McKim Marriott was also given by him after studying Kishangarhi village of Uttar Pradesh.

Slowing of village studies after 1960's:

1) The focus of Industrialisation from 2nd five year plan, gave

- less importance to villages.
- 2) Industrialisation & urbanisation caused newfound places for study.
 - 3) Importance of villages as the representative of Indian civilisation has decreased.
 - 4) Anthropologists & sociologists after 1960's were less interested in conducting village studies.

Thus, even though after 1960s village studies declined, there is rise in village studies again since last decade.

Feedback(For OFFICE use only)

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social traditions are quite diverse & they can not be represented by mere bipolar concept of 'great & little traditions'.

Also D. N. Majumdar said India represents 'Multiple traditions'. According to Milton Singer India is Endogamous culture. But India

is considered as 'Melting pot of various civilisations'. There is large scale intermingling of various cultures which gave Indian civilization its various hues of culture & traditions.

As ^{per} Robert Redfield peasant culture represents the little tradition but in case of India this