

TEST CODE 8 3 1 2 0 5

ATS 2025

Time Allowed : Three Hours
समय : तीन घंटे

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

Anthropology / एथनोलॉजी (नृविज्ञान)

Name Of Candidate परीक्षार्थी का नाम	PRADHUMAN MEENA		
Roll No./अनुक्रमांक	1910134894	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901	Date/दिनांक	30-11-2024

*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश	
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।	
1			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. प्रश्न पत्र में आठ प्रश्न दो खण्डों में विभाजित हैं। प्रश्न 1 और 5 अनिवार्य हैं। आप प्रत्येक खंड से कम से कम एक प्रश्न चुनकर, शेष में से किसी भी तीन का प्रयास कर सकते हैं।	
2			3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के लिए निर्धारित अंक उसके सामने अंकित किए गए हैं।	
3			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. उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।	
4			5. Word limit in questions, if specified, should be adhered to. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाए। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गये किसी भी पृष्ठ या पृष्ठ के भाग को स्पष्ट रूप से काट दें।	
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Total/कुल अंक	250		For Student Only / केवल परीक्षार्थी प्रयोग हेतु	
Examiner's Discretion/मूल्यांकन कर्ता का विवेक :			Start Time/प्रारंभ करने का समय : 2 : 50	End Time/समाप्त करने का समय : 5 : 50
Total Marks/कुल अंक :			Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input checked="" type="checkbox"/>
*Examiner's Discretion is the marks awarded at the discretion of the examiner 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. मूल्यांकन कर्ता का विवेक अंक, आपकी लिखावट, प्रस्तुति, आरेखों के उपयोग, फ्लोचार्ट, तथ्यों और आंकड़ों या समग्र रूप किसी अन्य विषय वस्तु, जो मूल्यांकन कर्ता को आपकी कॉपी में पसंद आयी के आधार पर (लेकिन इन्हीं तक सीमित नहीं) पर दिए गए अंक हैं।			For Office Use Only / केवल कार्यालय प्रयोग हेतु	
			ECN CODE/ ईसीएन कोड :	Evaluation Date/ मूल्यांकन तिथि :
			EG/ईजी : ① ② ③ ④ ⑤	

Note: Students are expected to incorporate suggestions from the feedback provided in the answers. Discussion classes for the tests are also available online in your portal to aid in your preparation. Further, students are requested to see the good copies of the tests and learn from them. You can also discuss your copy with a Mentor and discover ways and means to improve your answers, or if you have any issues with this test / copy. Ask specific questions, to get specific answers.

EXAMINER'S REMARKS

CRITERIA FOR THE FEEDBACK SECTION AT THE END OF EACH QUESTION

1. **AWIS = Answered What is Asked.** This means whether you have addressed the core demand of the question or not. Addressing the core demand of the question gets you an objectively fair score. It is examiner's perception if you have understood the question and if you know the answer in the first place. Creative answer writing, sometimes missing the core demand, may fetch very high or very low scores, and exposes your answer to the subjectivity of the examiner.
2. **CD & VA = Content Density & Value Addition.** Examiner will evaluate the quality and quantity of your content in the answer. In the same word limit and space limit have you (a) written what is asked (b) gone beyond what is asked (c) enriched answers through combination of (but not all!) suggestions, ideas, quotes, flowcharts, diagrams, facts and figures, data etc. This affects objective components of assessment.
3. **S & F = Structure & Flow** = Whether you have structured your answer properly or not. Whether the answer has been broken into parts and sub-parts and each part has been addressed appropriately or not. Whether the flow of the answer is maintained. Affects both subjective and objective components of assessment.
4. **P & R** = How your answer performs on the criteria of **presentation, ease of read, clarity and apparent effort** in writing the answer. This affects the subjective components of assessment.

Section- A

Q.1) Write short notes on the following in about 150 words.

a) Post-Harappan Cultures

(10 Marks)

Post-Harappan cultures marks the cultures that emerged around 1900 BCE onwards, following decline of mature IVC (Indus Valley Civilisation).

→ Key features of Post-Harappan Cultures :-

1) De-generation of Township

- Most of the urban Harappan centres were being abandoned.
- Several sites have a predominant rural character.
- Some mud brick structures have been found, but these do not compare with that of the previous period.

2) Emergence of Regional Cultures

◦ Pottery and ceramic content are described in terms of

3 associated cultures :-

- (i). Jhanger Culture (Sindh) - Grey/Black coloured pottery.
- (ii). Rangpur culture (Gujarat) - Redware with thick slip.
- (iii). Cemetery culture (Punjab) - Reddish pottery with Black motifs.



Fig: Regional Cultures

3) • Show varying degrees of influence of Harappan culture.
 • Unlike mature period's fine wheel made pottery, pottery of post-Harappan is ill fired and coarse.

4) • Urn Burials

• A new feature of urn burials has also been observed at citadel mound of Harappa.

5) • Decline of Trade

• Apparent Breakdown of widespread trade of Harappans, with materials such as marine shells no longer found.

Thus, post-Harappan phase marks the sunset of the glorious IVC that was ahead of its time.

Feedback

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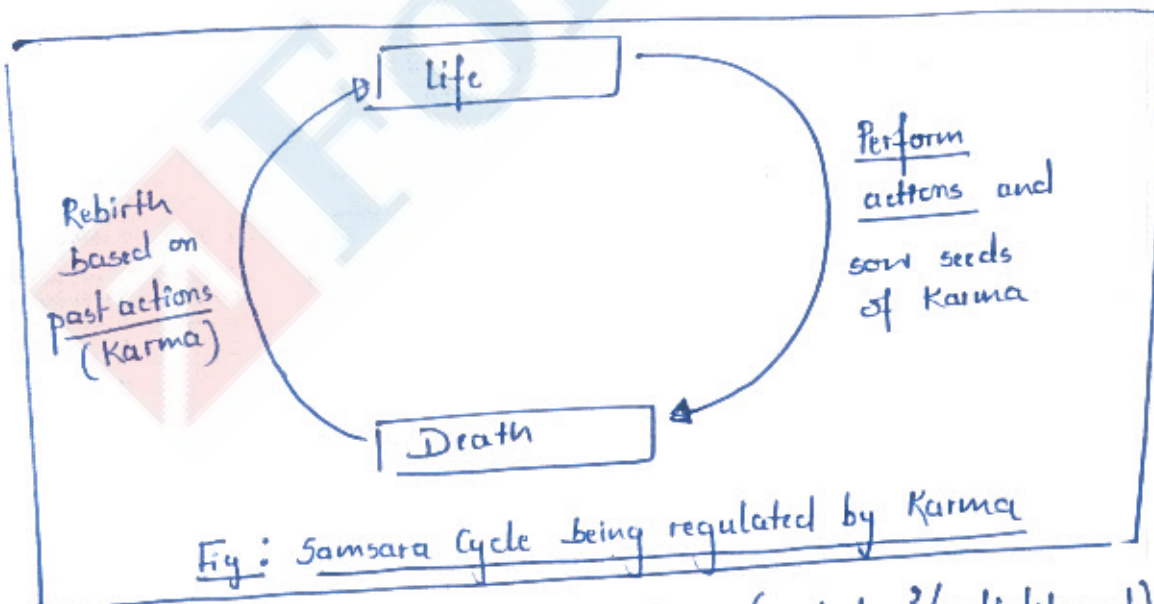
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b) Relevance of karma in present context

(10 Marks)

As per Nikam, the concept of 'Karma' implies that future life is influenced by actions of present life, which itself have been influenced by actions of past lives.

- In Indian philosophy, Karma is the universal law of cause and effect.
- Good deeds reap a good future, while bad deeds bring ~~see~~ sorrow; as per Karma theory.
- Samsara cycle, i.e., cycle of life, death and rebirth is regulated by Karma.



- This cycle ends when one attains 'moksha' (enlightenment).

→ Relevance of Karma in present context :-

◦ Karma serves as a motivation to lead a moral life and perform good actions.

◦ Karma gives us self-awareness and control over our actions.

◦ However, there is a significant decline in ^{capitalist} relevance of Karma in today's world.

As with advancement of science, belief in re-birth gets deteriorated and thus,

relevance of Karma get declined.

Despite, decline in relevance of Karma, it still remains core of Indian philosophy and samsara cycle that inspires one to realise his/her inner soul and transcend samsara cycle.

Feedback

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c) Animism & deep ecology

(10 Marks)

Both Animism and deep ecology focus on explaining relationship between humans and natural environment.

→ Animism

- Animism refers to the belief that all natural things possess a living soul capable of influencing human events.
- E. B. Tylor, in his work 'Primitive culture', stated that early man evolved concept of external soul through echo and shadows and internal soul through dreams.
- As per Tylor, belief in soul (Animism) is the earliest form of religion.

→ Deep Ecology

- It focuses on that all things in an ecosystem have utility/value to humans, whether they are living or non-living.
- It emphasises on egalitarian approach towards nature and promoting ecological sustainability.

→ Animism and Deep Ecology

- o Both Animism and Deep ecology challenge anthropocentric worldview by promoting a sense of interconnectedness between nature and humans.
- o Both approaches encourage us to adopt more sustainable ways of living.
- e.g. Chipko Movement - Villagers protect trees from being cut down, can be seen as an example of deep ecological consciousness rooted in animistic beliefs.

Thus, Animism and Deep Ecology offer valuable perspectives for re-evaluating human's relationship with nature and developing more ecologically feasible policies.

Feedback

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d) Features of iron age in Gangetic plains

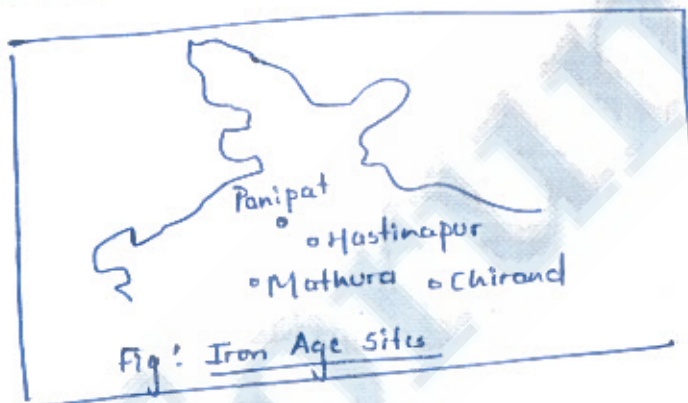
(10 Marks)

Iron age refers to the period of human culture succeeding Bronze Age, characterised by ferrous metallurgy.

⇒ Time Period :- Iron Age in Gangetic region dated around 1200 - 600 BCE.

⇒ Climate :- Warm and dry → Favourable for settlement.

⇒ Important sites :-



⇒ Material Culture :-

◦ Painted Grey Ware (PGW) is the most distinctive feature of Iron age in Gangetic plains.

◦ Painted Grey Ware → thin fabric of very well levigated clay
 → fired uniformly grey by heating in well oxygenated kilns, showing a high technological level.
very few thick black lines are used for decoration.

◦ Iron tools found such as arrowheads, Axe heads etc.



Arrowhead



Axe Head



Sickle

◦ Bone objects and beads are highly frequent.

⇒ Social life :-

◦ Village character with multiple specialised craft activities.

◦ Most sites show wattle and dobble huts.

◦ Domestication of animals such as - sheeps, cattles.

◦ Agriculture - Rice, wheat and barley.

Thus, it is the development of a complex management and social order that gave rise to Iron age in Gangetic plains.

Feedback

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e) Contribution of tribal cultures to Indian civilization

Ancient literary texts, ethno-archaeological evidences and historical records provide information of contribution of tribal cultures to Indian civilisation. (10 Marks)

→ Contributions can be seen as follows :-

1). To Techno-economic life

- Use of iron was learnt by Aryans from Asura tribes.
- Skill of raising rice crops and practice of magico-religious way of dealing with diseases are inherited from tribes.

2). To Arts

- The music, paintings and medicines of tribals diffused into Indian culture.

e.g. Horli Painting of Maharashtra's tribals

- ii). Music instrument Veena was derived from tribal instrument of memerajan.
- iii). Tribal medicines like Aswagandhi entered Ayurveda.

3). To political life

- Chiefdoms of tribes show reflection of both monarchy & republic systems.

4) To ethnic complexities

- Culture contact between vedic people and indigenous tribals led to assimilation of tribes into Aryan fold and simultaneously, tribalisation of Aryans happened.

5) To religion

- Interplay of little and great traditions led to processes of universalisation and parochialisation;
- e.g. As per Marriot, Lakshmi Puja was result of universalisation of tribal festivals like Saurati Pujce.

6) To social life

- Studies ~~also~~ reveal that Brahmans borrowed Gotra system from Grand tribes.

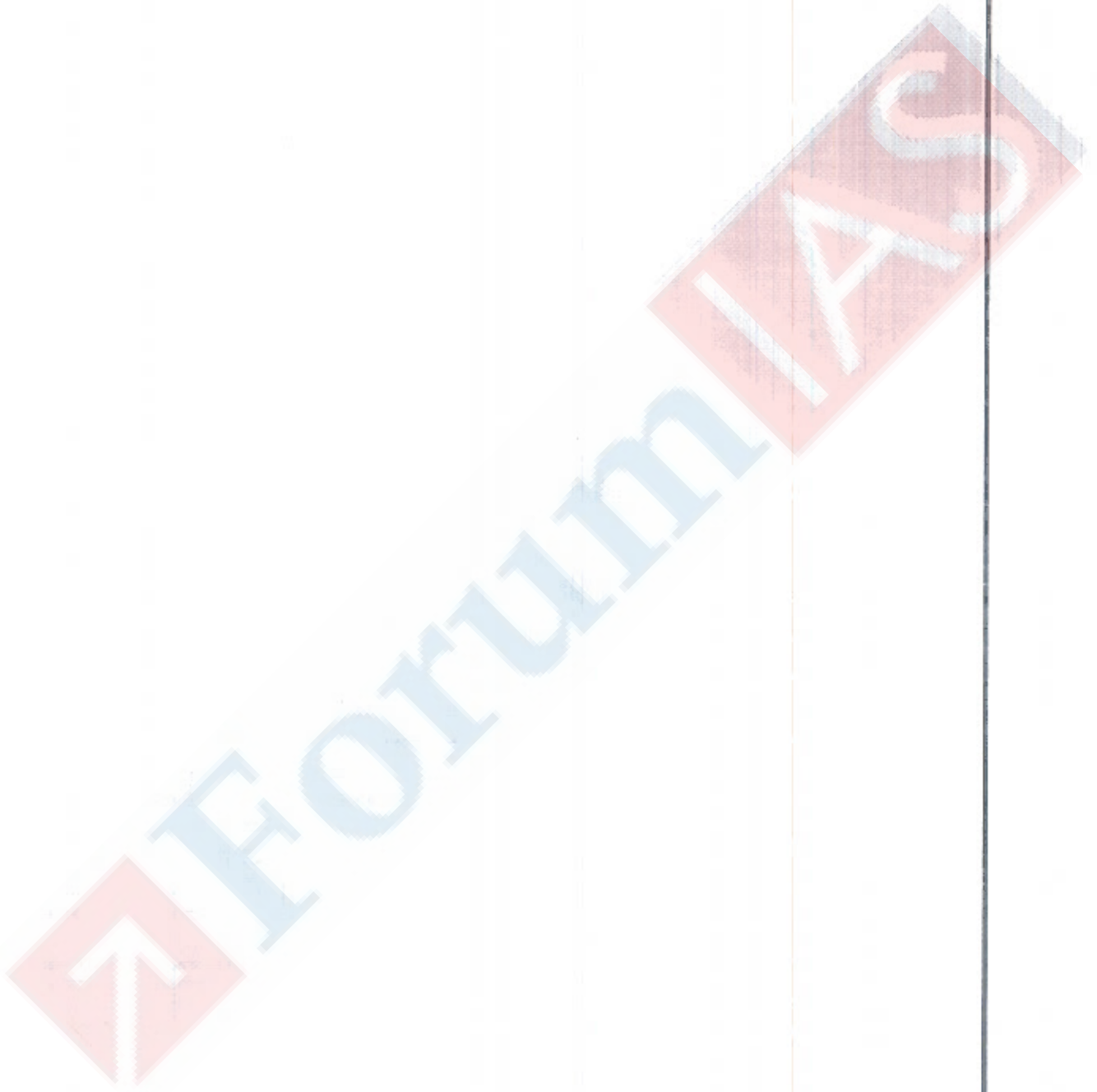
In conclusion, due to contribution of tribal culture, the Indian civilisation has become a complete and composite civilisation.

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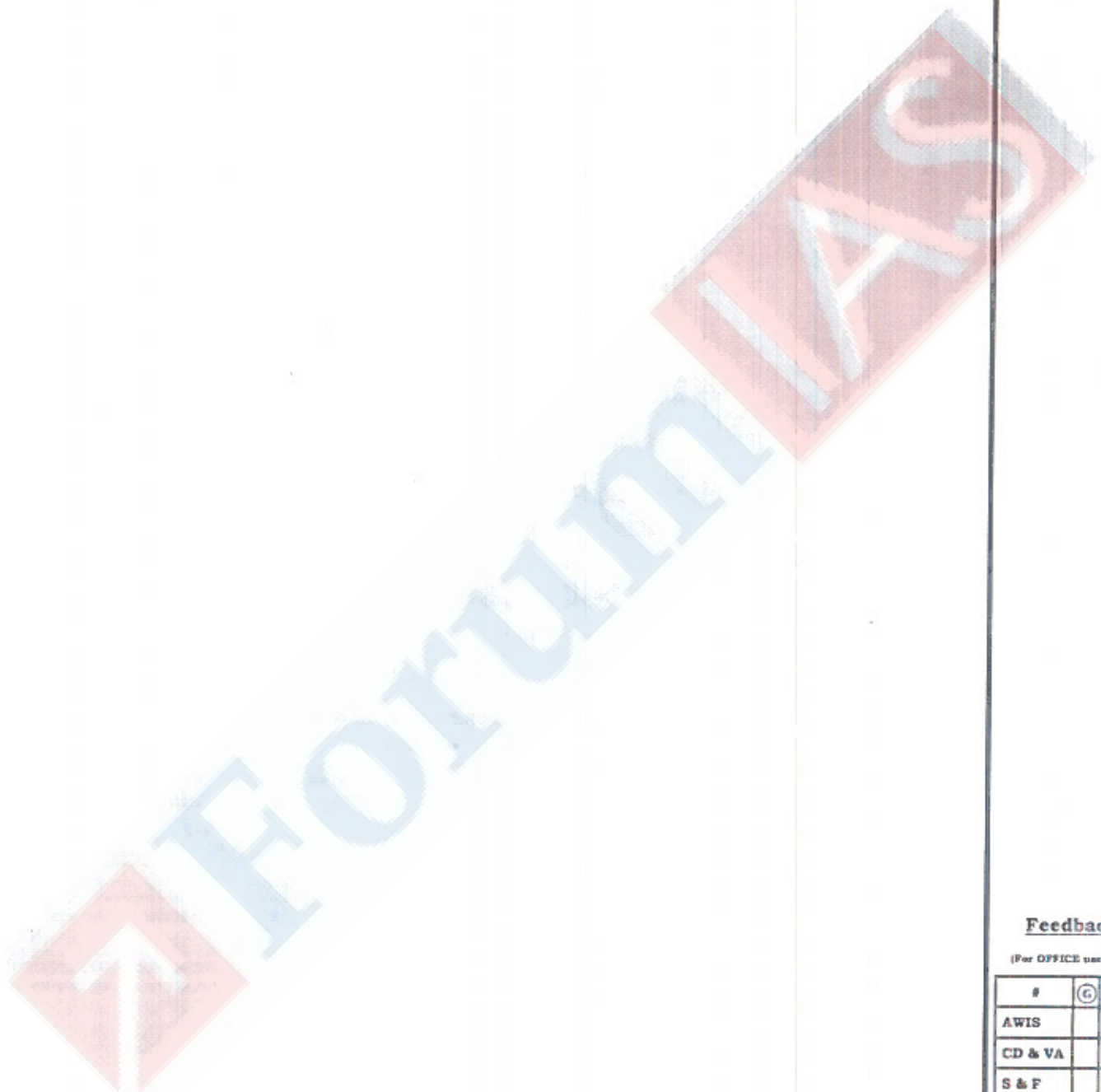
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Q.2) a) What is ethno-archaeology? Discuss the survivals & parallels found in the context of hunter-gatherers, pastoralists & fishing communities in India.
(20 marks)







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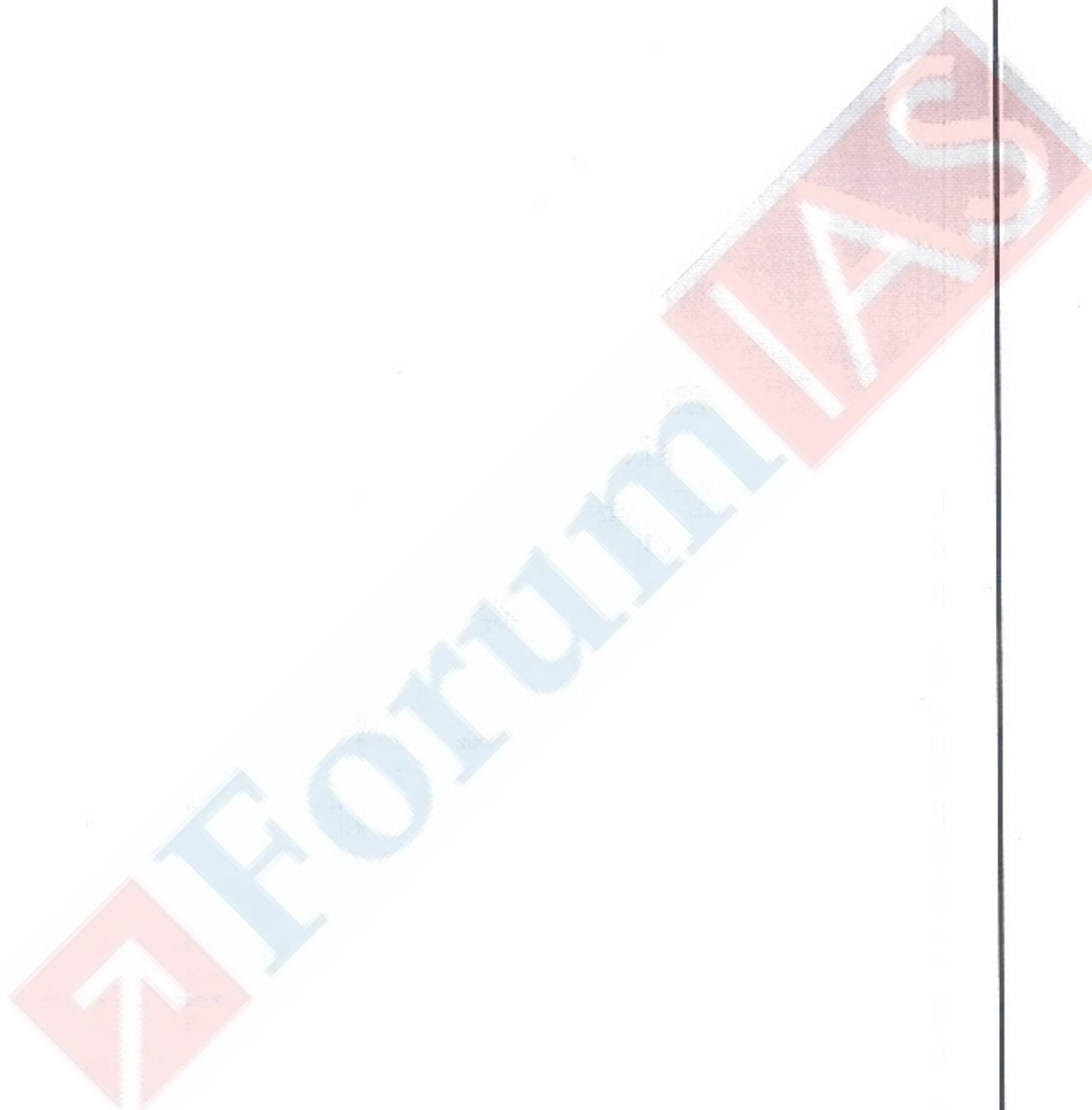
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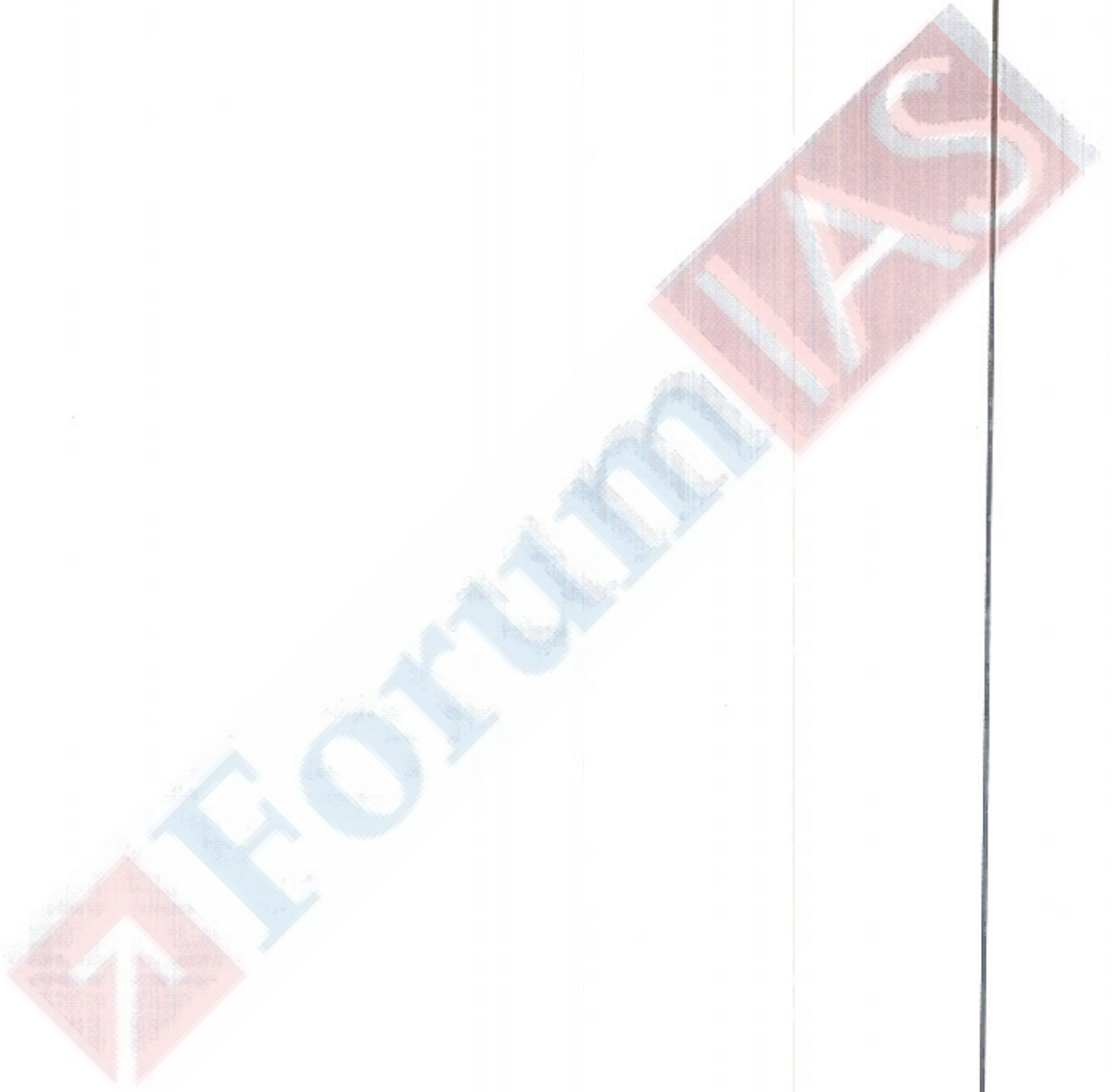
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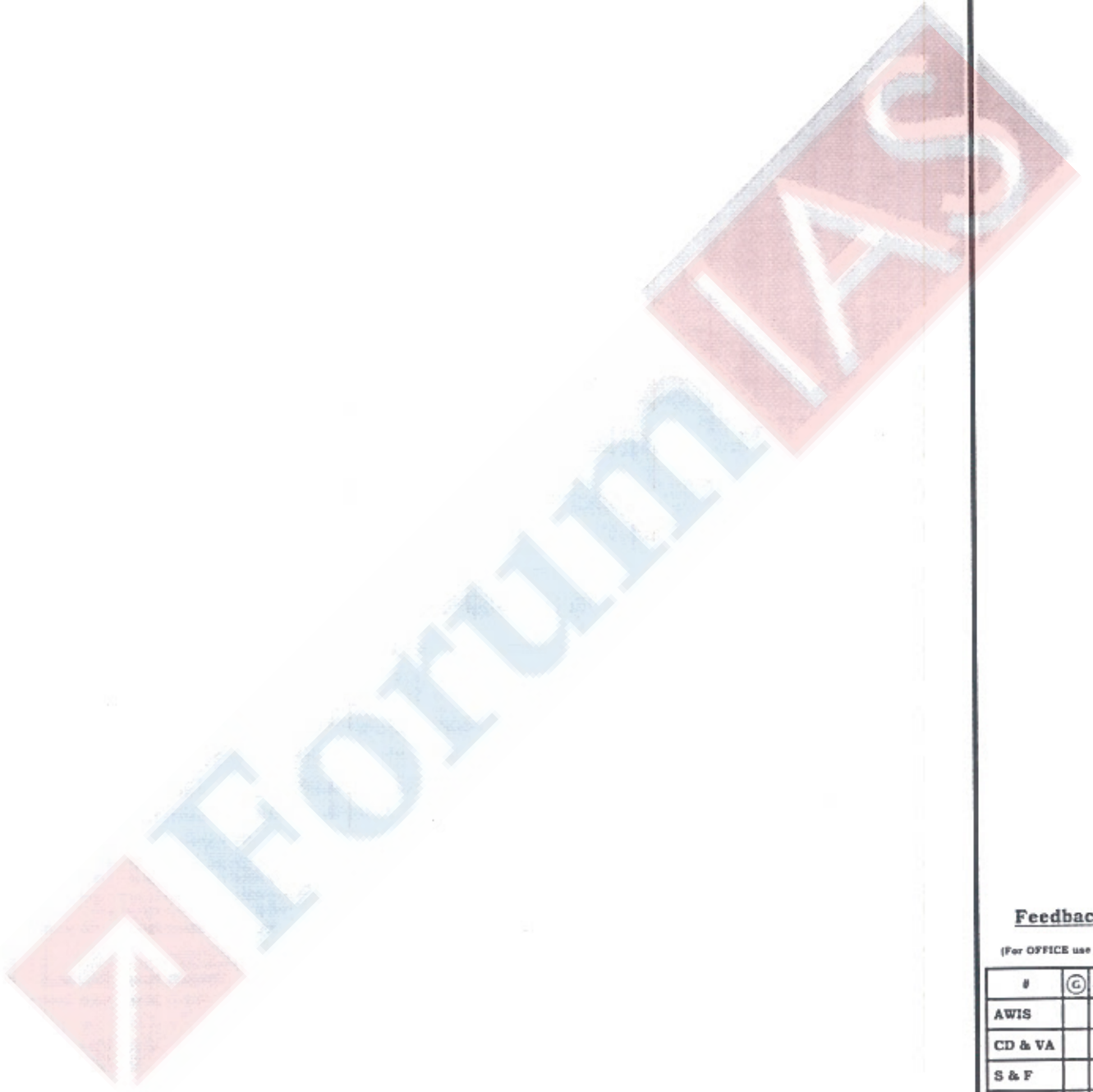


b) Discuss the "megalithic burial sites in India".

(15 marks)





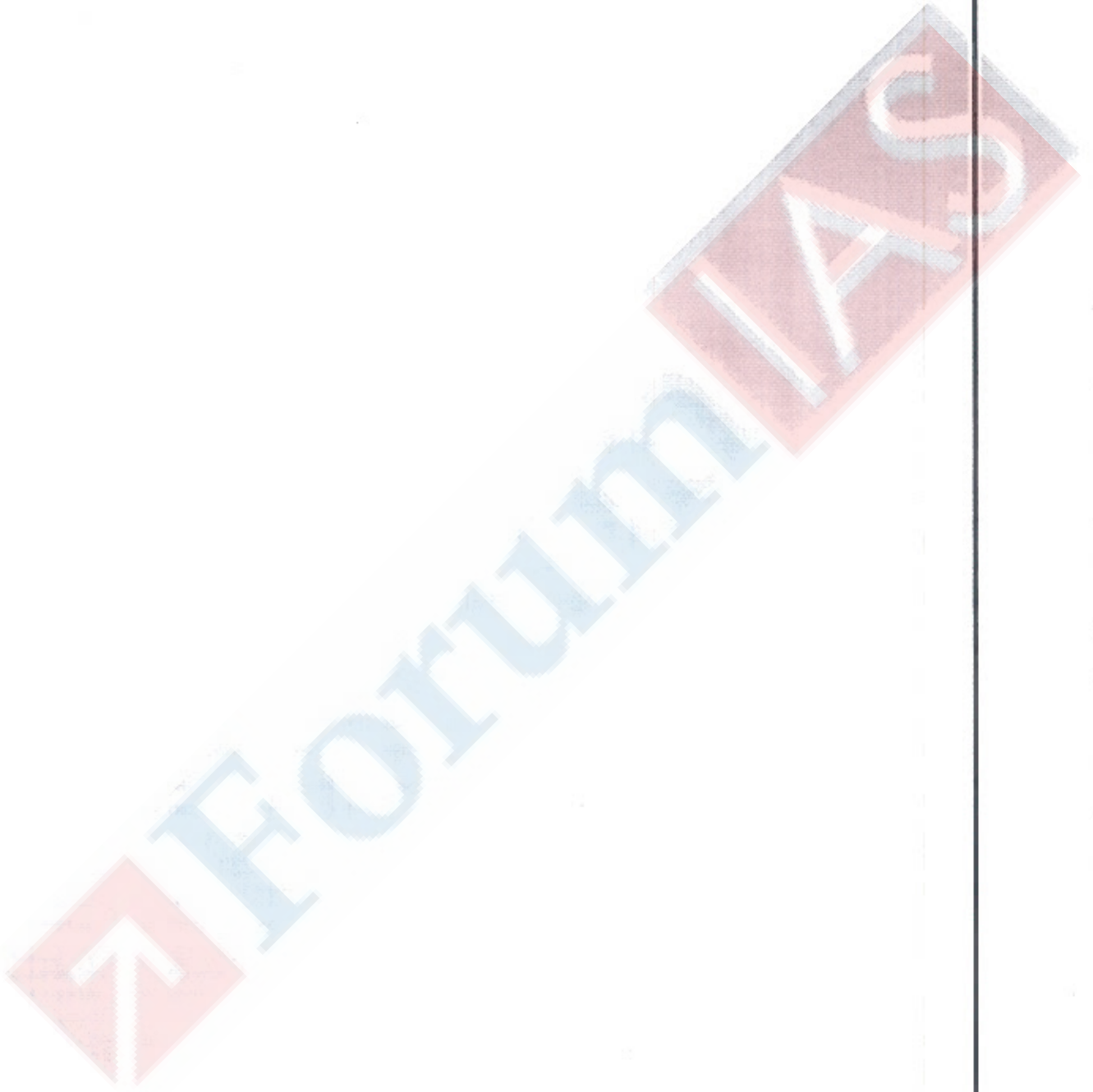


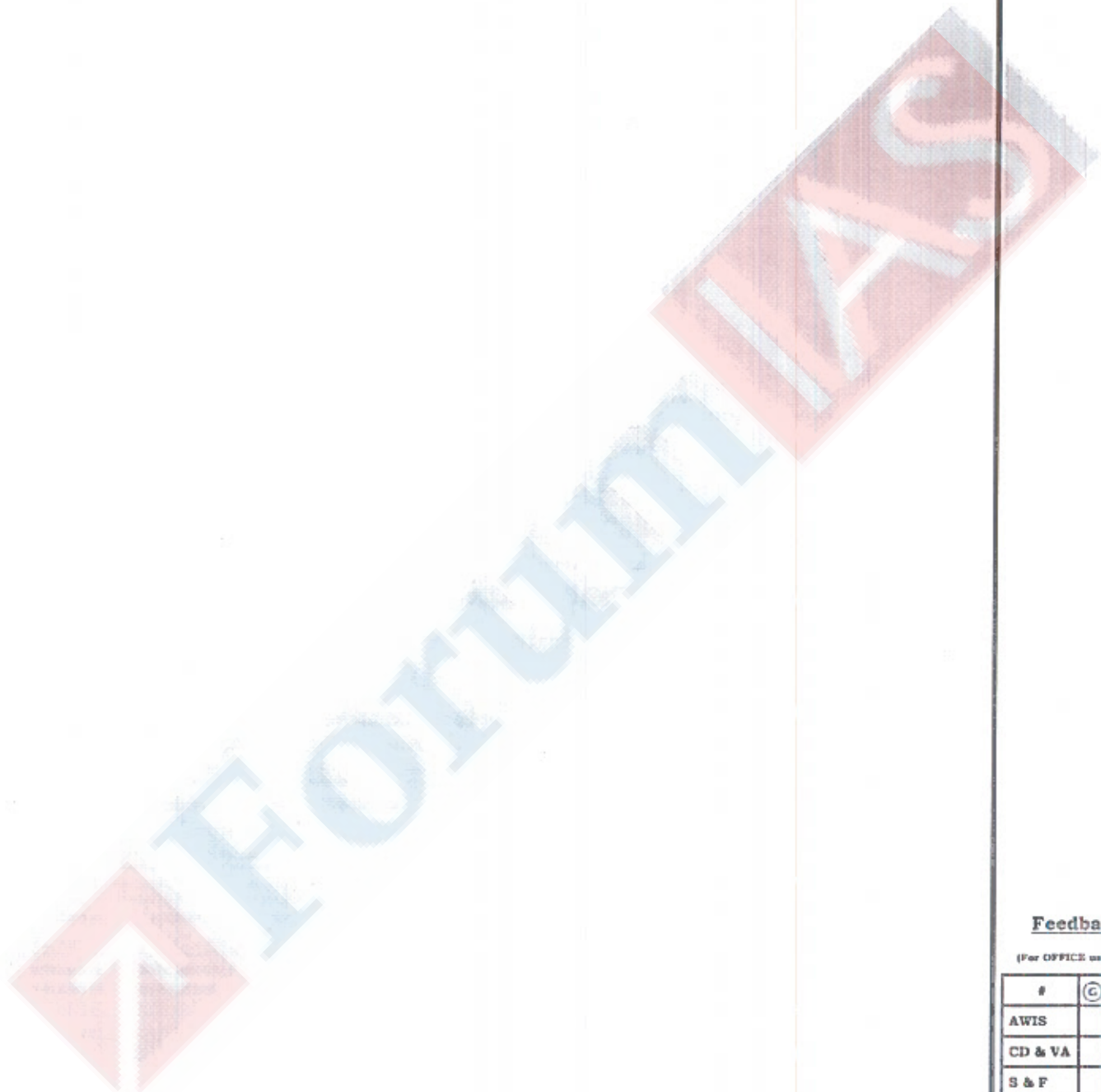
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- c) Discuss the "theory of endogenous origin of Harapan culture" with relevant examples.
(15 marks)





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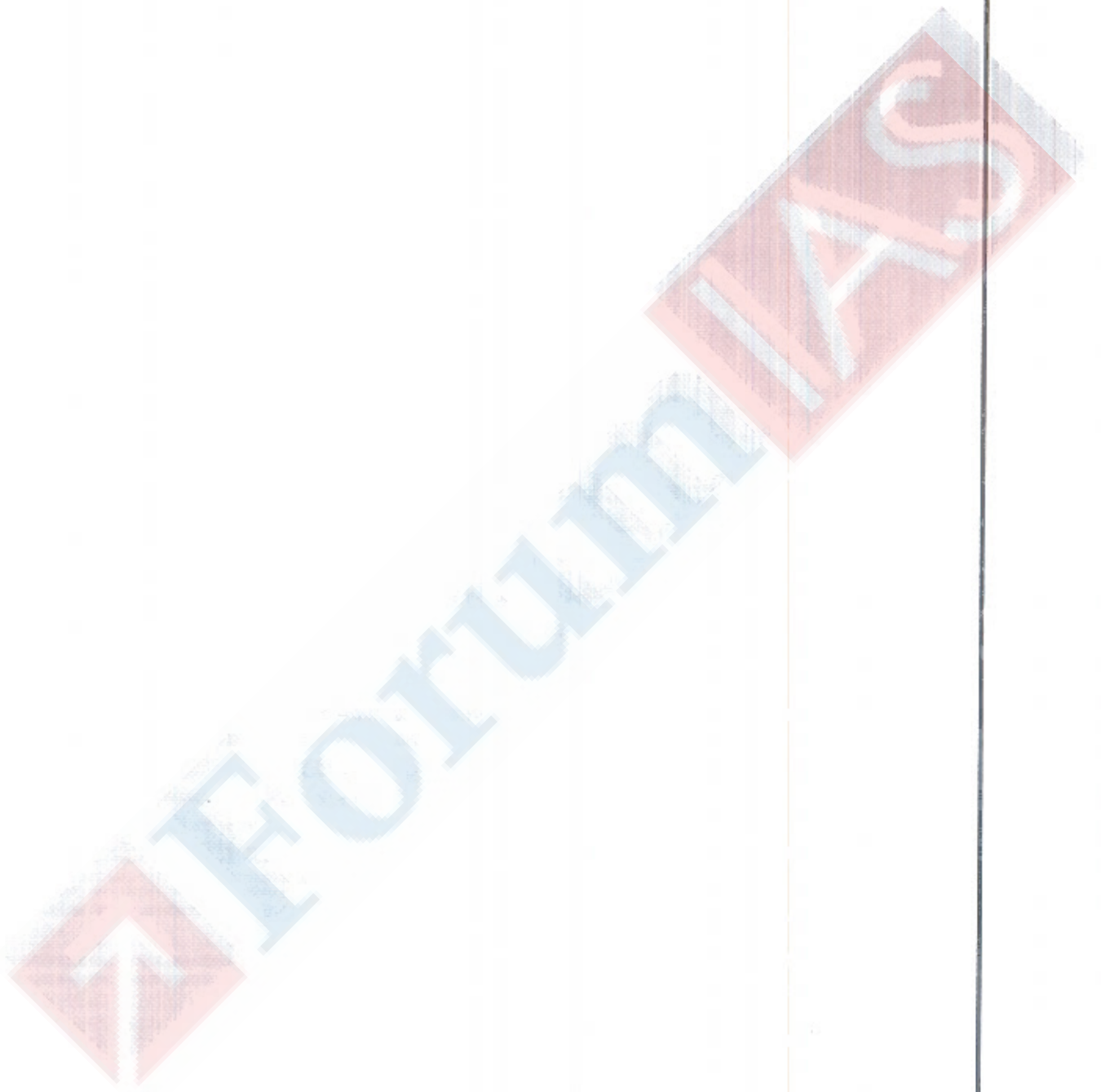
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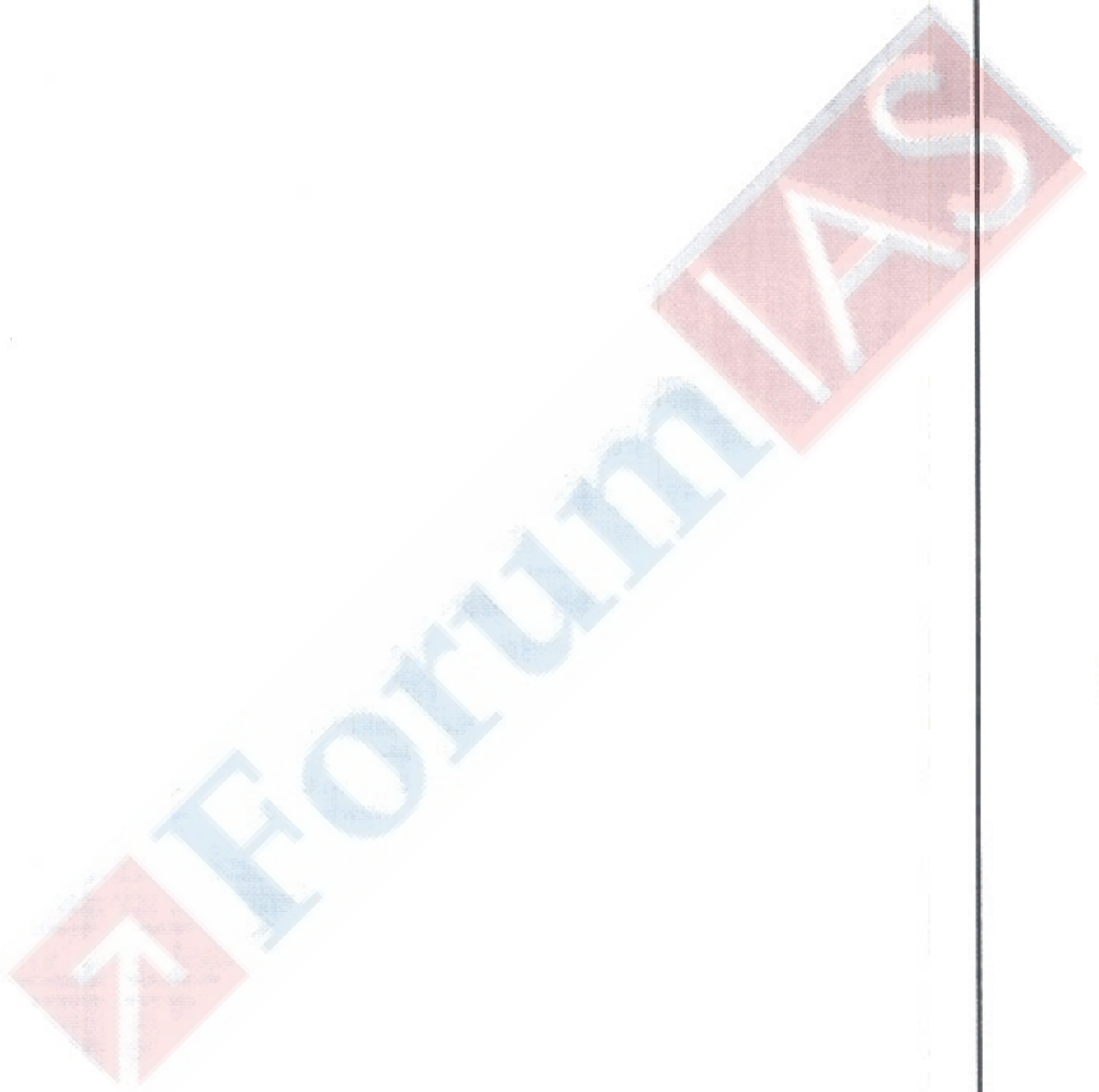


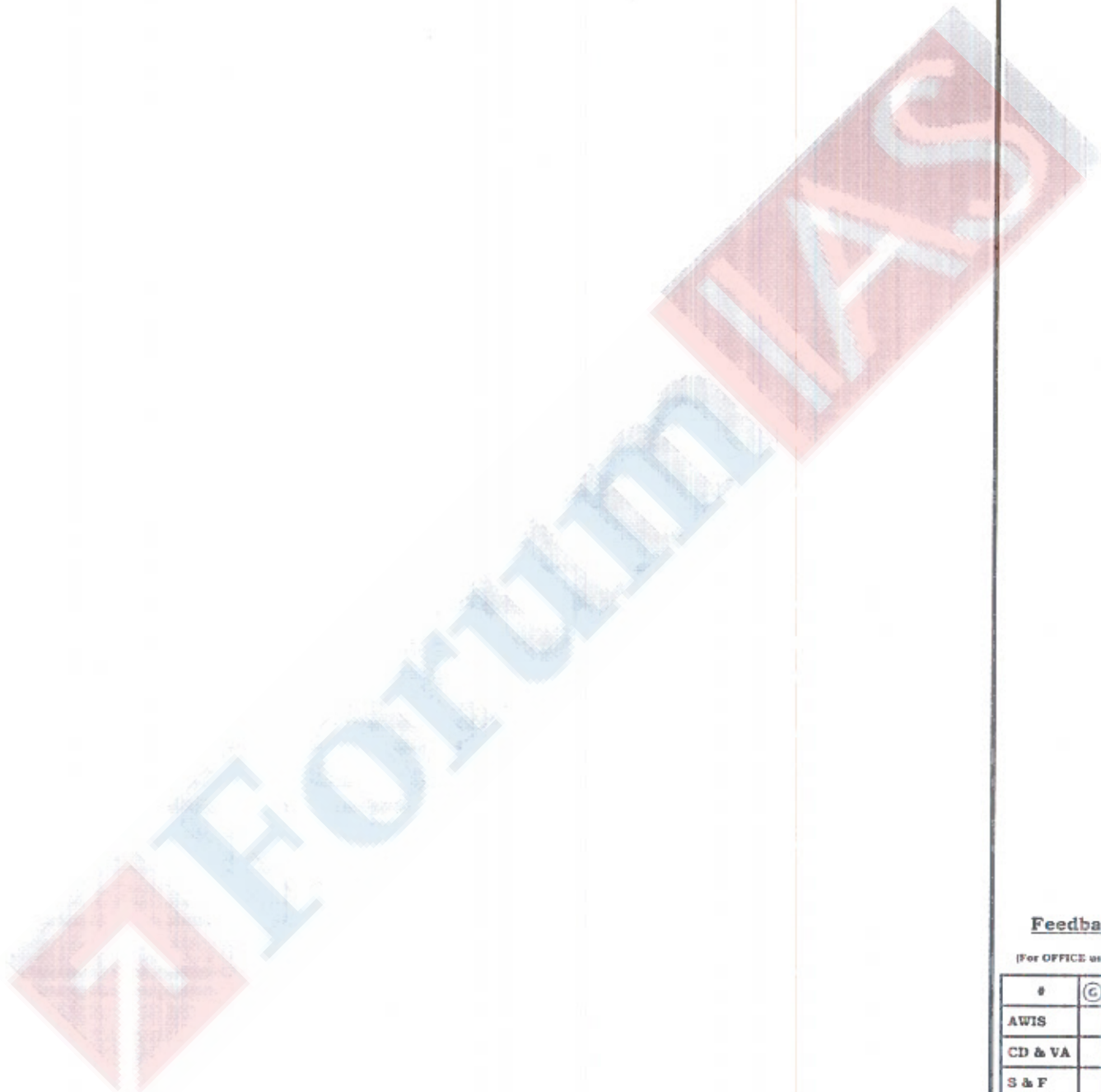
Q.3) a) Elaborate on the racial classification of the Indian population.

(20 marks)









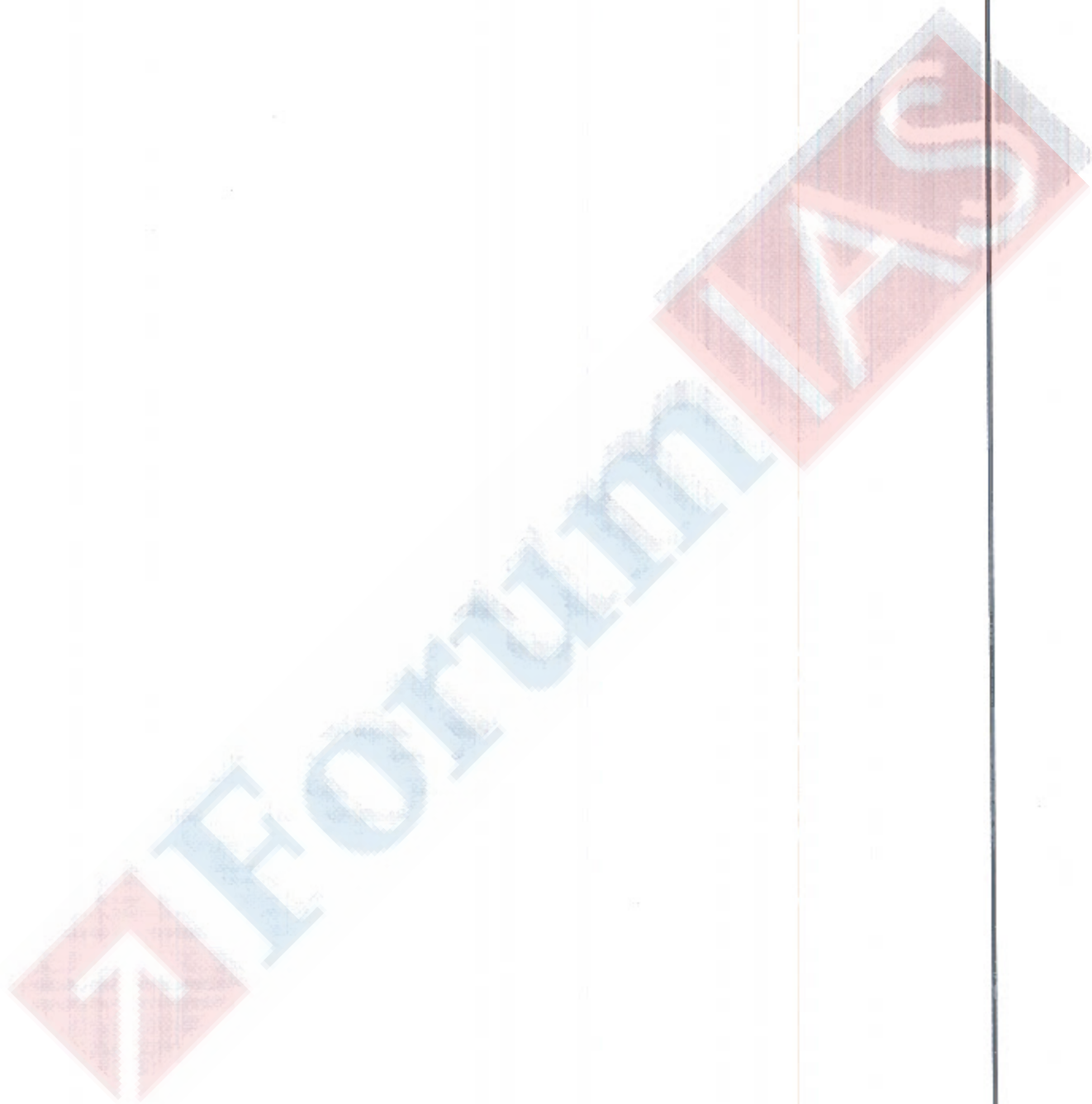
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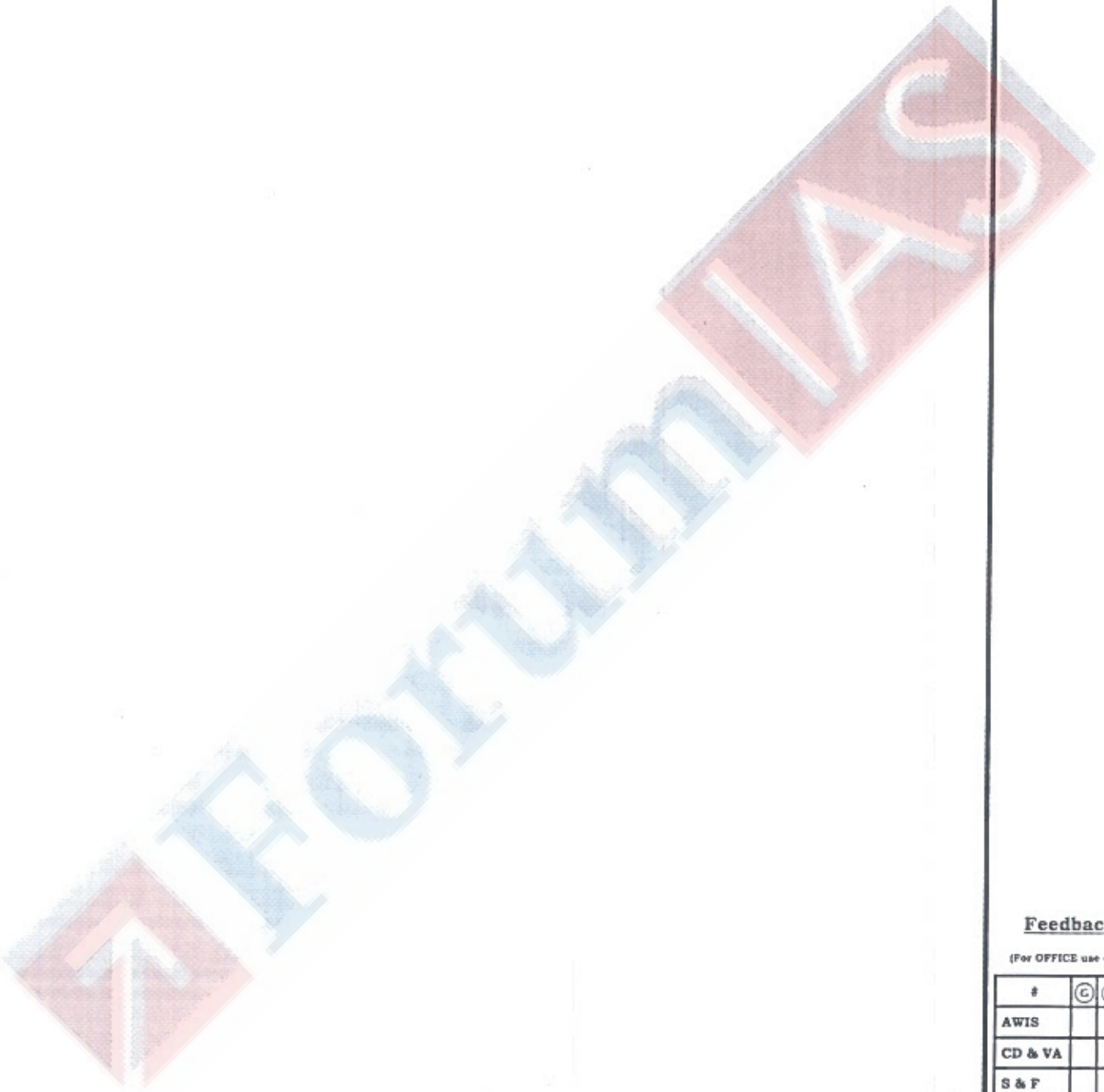
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b) Discuss the significance of evolutionary finds in the Narmada basin.

(15 marks)





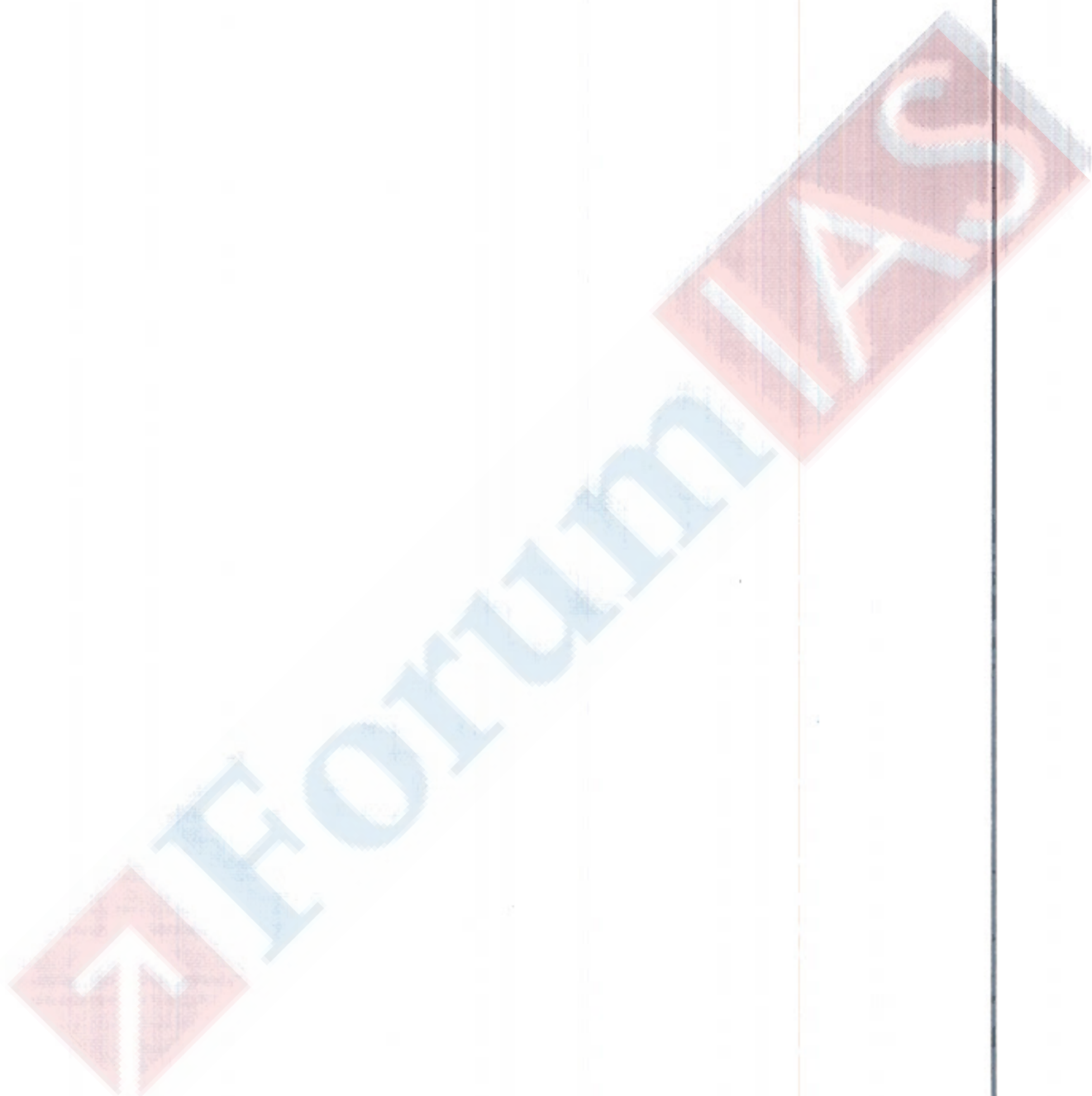
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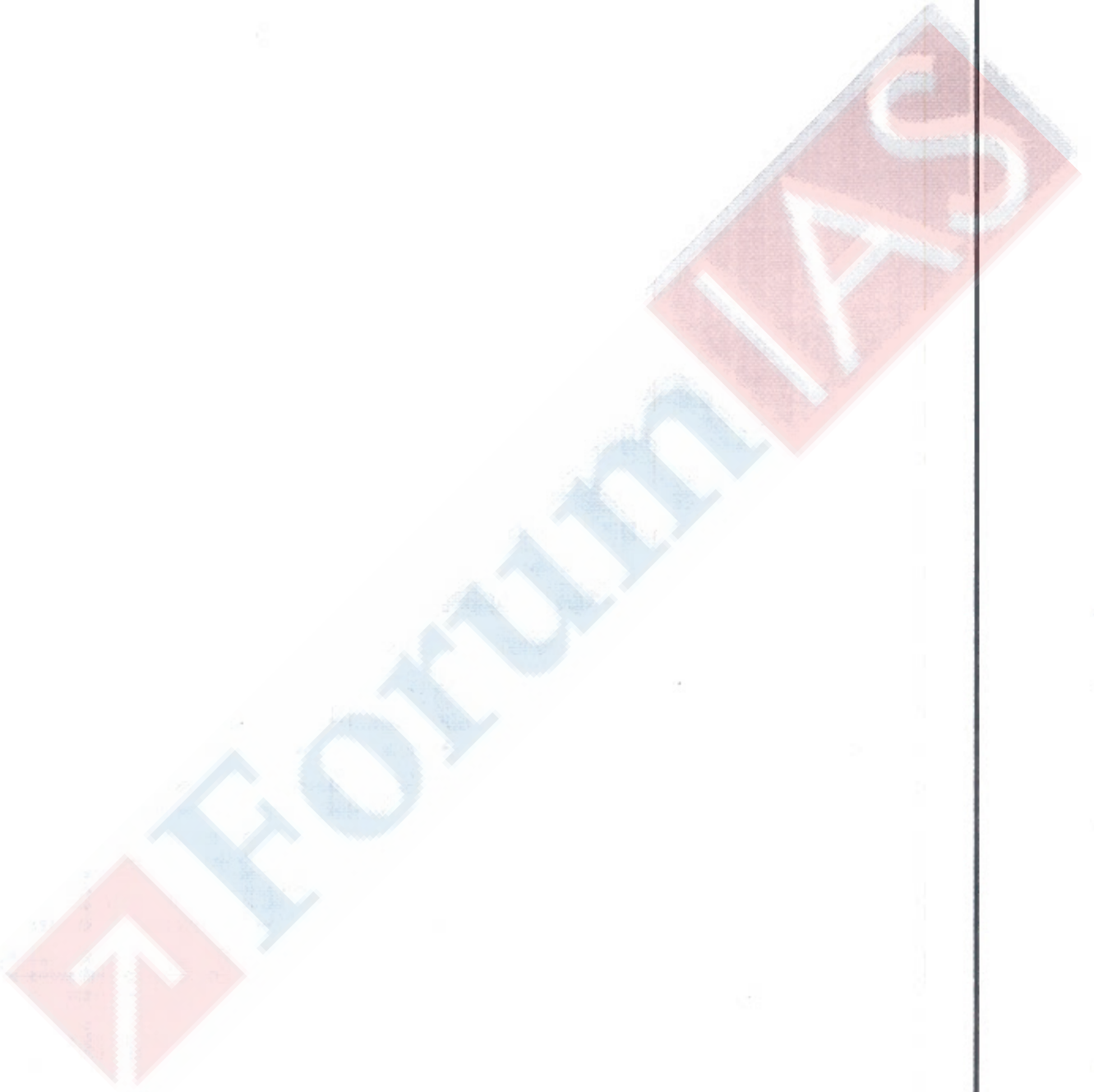
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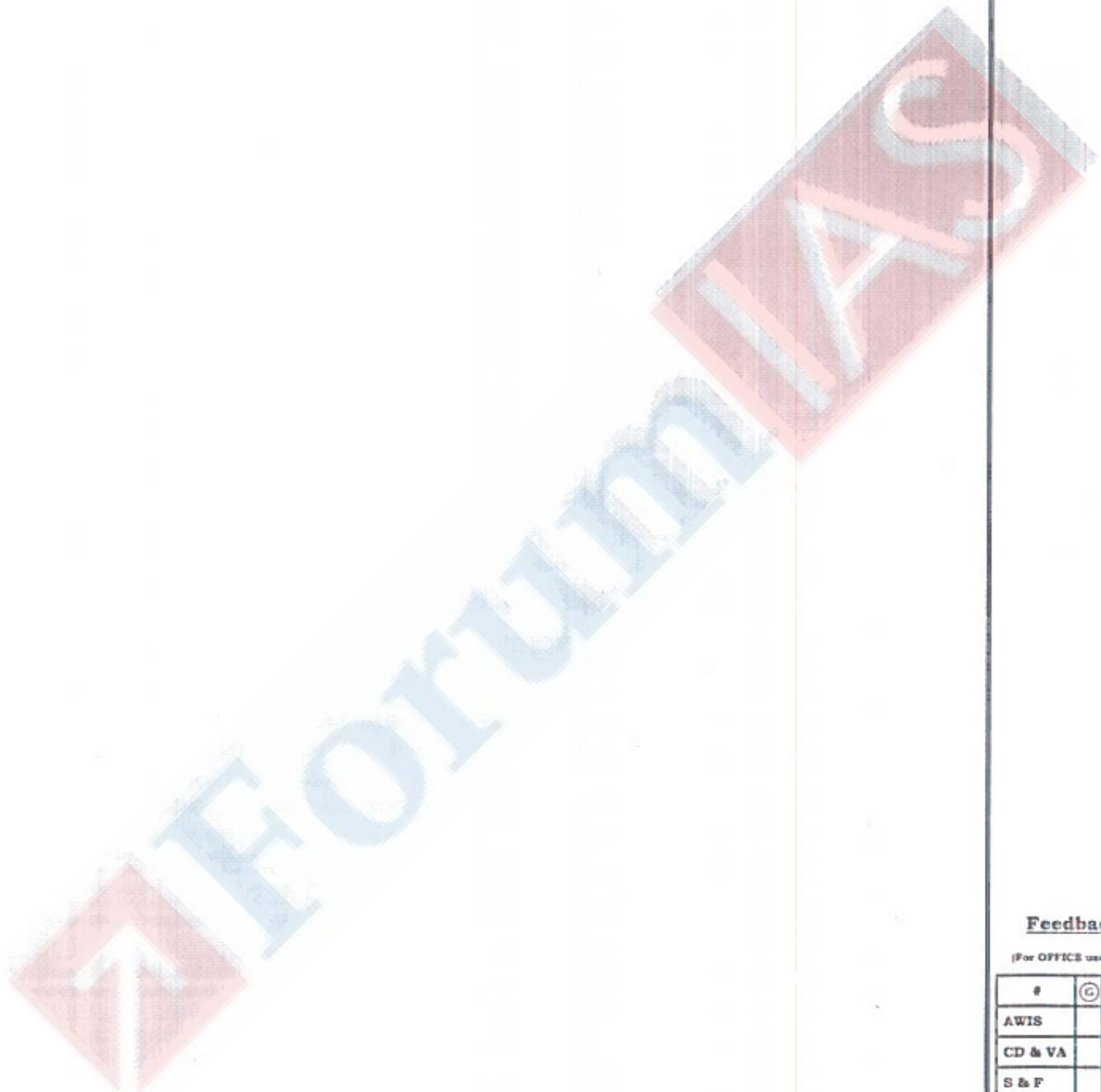
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c) Discuss the concept of "sacred complex" with an ethnographic example. Also highlight the contemporary relevance of this concept. (15 marks)







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Q.4) a) Highlight the impact of Buddhism and Christianity on Indian Society.

Both Buddhism and Christianity are two (20 marks) of the six prominent religions of India, namely, Hinduism, Buddhism, Jainism, Islam, Sikhism and Christianity.

→ Buddhism

◦ Buddhism emerged as a distinct religion in 6th century BCE, founded by lord Buddha.

⇒ Impact of Buddhism on Indian Society :-

1). Religious life

- Buddhism provided a relief from spiritual extortion and ritualism of Hinduism.
- Instead of Yajnas and sacrifices, a religion based on devotion and contemplation.
- This also forced Brahmins to reform themselves.

2). Social life

- Buddhism created as egalitarian society as it vehemently opposed Caste system.

3). Polity - Many rulers adopted Buddhism. e.g. Ashoka

- Non-violence (Ahimsa) and welfare state, concepts integral to Buddhism were adopted by many states.

4) Art and Architecture

- Distinct style of architecture was introduced, evident from Sanchi Stupa, Ajanta Caves and Gandhara art.
- Pillars and emblem - e.g. lion capital of Ashoka.

5) Language

- Buddhism relied on common man's language of Pali.
- Literature - books such as Sutrapitaka, Vinaypitaka etc.
- Buddhist universities such as Nalanda and Vikramshila developed as great centres of learning and education in Asia.

→ Christianity

- Christianity entered India in 1st century CE but its influence started only after 1837, with

arrival of Christian missionaries under British rule.

⇒ Impact of Christianity on Indian Society :-

1) Religious life

- Missionaries began working in tribal and backward areas, propagating their religion.
- This led to conversion of tribals such as Oraon and dalits.

2) Social life

- Christianity stressed on ideals of equality and social service.
- Thus, they attempted to abolish social evils like sati and pardah pratha.
- Also, focused on education as the means achieving end.
- Westernisation promoted by Christianity has had a huge impact on education, languages, dress patterns, music and food.

Particular young generations identifying themselves more with Western culture than their own indigenous one.

3) Art and Architecture

◦ New styles were developed such as Neo-Roman buildings, Indo-Gothic buildings fusing elements of Western and Hindu traditions.

◦ This was reflected in paintings, churches and administrative buildings.

e.g. Rashtrapati Bhawan, North & South Block etc.

In today's atmosphere of growing communalism and radicalisation, it is high time that India recognise its composite culture and rededicate itself to maintenance of India's rich religious diversity.

Feedback

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b) Give an analysis of Ambedkar's view on caste.

(15 Marks)

Dr. B.R. Ambedkar, father of Constitution of India, was critical to caste system and inequalities due to caste system.

→ Ambedkar's view on Caste :-

- Ambedkar saw the caste system as the root cause of Hinduism's problems.
- According to him, varna system is the primary cause of all inequity, as well as source of caste and untouchability.
- He advocated for a social system in which a man's rank is determined by his merit and achievements and no one is noble or untouchable because of his/her birth.
- He emphasised on education as a tool for empowerment and addressing socio-economic disparities due to caste system.

- As per Ambedkar, caste results in social exclusion, untouchability against marginalised groups etc. which is violations of basic rights and human dignity.
- He emphasised on importance of inclusive development that encompasses the aspirations of all sections of society.

→ Key efforts made by Ambedkar:

1) Drafting Constitution

- Constitution emphasised on equality and included provisions for abolition of untouchability, reservation policy etc.

2) Campaign against Untouchability

- He attempted to educate and uplift untouchables while practising law in Bombay High Court.
- His works such as Mook Nayak, Behishkrit Bharat etc. advocate for Dalit rights.

3) Temple Entry Movement

- Ambedkar led movements to secure rights of Dalits to enter Hindu temples.

◦ He led hundreds of followers in burning copies of Manusmriti.

4) Poona Pact, 1932

◦ Demanded separate electorates and reservations for untouchables.

5) Conversion to Buddhism

◦ In 1956, Ambedkar led a mass conversion of Dalits to Buddhism as a symbolic rejection to caste system and Hindu social hierarchy.

Dr. B.R. Ambedkar's concept of social justice provides a foundational framework for addressing contemporary socio-economic and political challenges. Embracing his vision entails commitment to equality, dignity and empowerment for all individuals.

Feedback

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c) Highlight the contributions of Nirmal Kumar Bose to understanding Indian Society.

Nirmal Kumar Bose (N.K. Bose) was a prominent ^(15 marks)

anthropologist who played a crucial role in building an Indian tradition in anthropology.

→ Working areas and Fieldwork:-

o Prof. N.K. Bose was interested in the study of Indian civilisation and culture.

o He emphasised the need to bring ethnology and Indology together in study of Indian society.

o He was a follower of functional approach of Malinowski.

o His work went beyond socio-cultural anthropology. He conducted archaeological excavations in Mayarkhanj, studying the Palaeolithic culture of the area.

o His most important fieldwork was done on the Juangs of Odisha. He also study - slums of Bolpur town (Bengal) and metropolitan city of Calcutta.

→ Publications :-

- He gave concept of Hindu Method of Tribal Absorption. He said that once tribes establish contact with powerful Hindu caste neighbours, they start moving towards culture of mainstream Hindu society, thereby gradually losing their identity.
- In articles such as - Caste in India, he proposed the root of persistence of caste system was to be found in economic and cultural security provided by hereditary based occupational structure.

→ Academic contributions :-

- He was appointed as the Assistant lecturer in Department of Prehistoric Archaeology, at the Calcutta University.

→ Other contributions :-

- He was also a great nationalist and a social worker, heavily inspired by Gandhi ji.

- He discussed problem of national integration
- He stressed upon the unequal political, economic and social changes in post-independence India.

Thus, due to his remarkable contributions to anthropology as well as mankind, he was awarded with Padma Shri in 1966.

Feedback

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Section- B

Q.5) Write short notes on the following in 150 words.

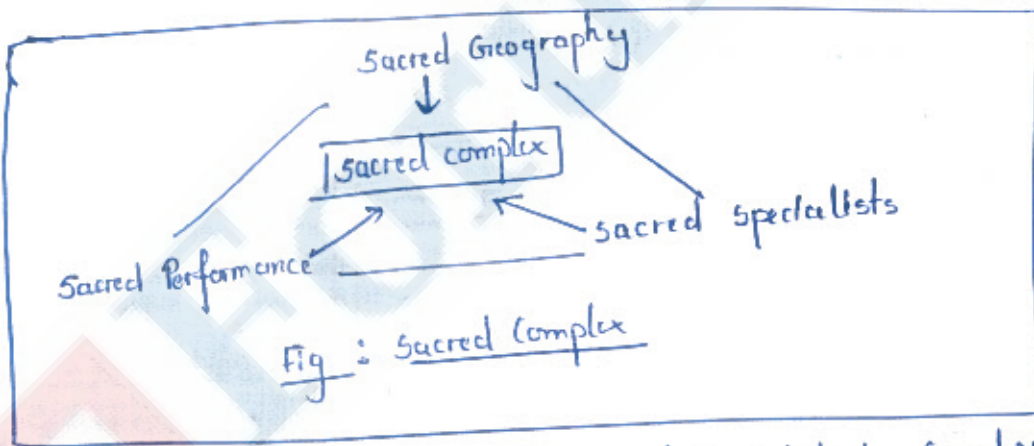
(10 Marks)

a) Sacred Geography

Sacred geography refers to the spatial organisation of the sacred part (Kshetra) of any holy city.

→ Understanding Sacred Geography :-

As per L.P. Vidyarthi, gave concept of sacred complex as an interdependent grouping of sacred geography, sacred performance and sacred specialists; which is in cultural relationship with whole Hindu civilisation.



Examples :-	Sacred Geography	Sacred Specialists	Sacred performance
Great tradition	Urban Centre	Gayawal Brahmins	Gayal Shradha
Little tradition	Peasant community	Simple Priest	Prayer

→ Sacred Geography has two main parts : sacred (temples) and secular.

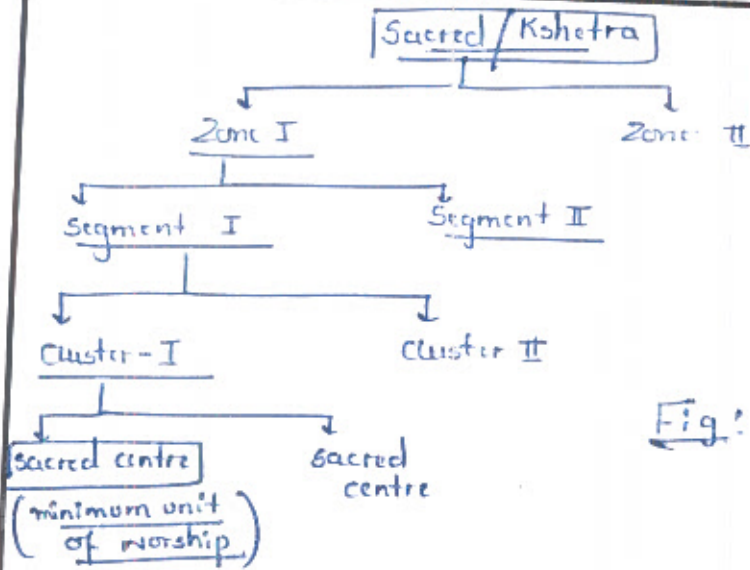


Fig: Sacred Geography

⇒ Sacred Performance - rituals performed at different sacred centres.

e.g. Gaya Shradha in Gaya.

⇒ Sacred Specialists - Priests associated with different centres and performances.

e.g. Gayawal Brahmins - monopoly over performing the Gaya Shradha.

Thus, sacred complex and sacred geography binds people together against geographical diversities and social and linguistic heterogeneities as evident from Gaya whereby people came from throughout India.

Feedback

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b) The Negrito origin debate in Indian population

Negrito origin debate refers to the (10 Marks) controversy vis-a-vis the presence of Negrito elements in India since beginning.

⇒ Negrito elements → short stature, dark skin colour
 → Frizzly & woolly hairs
 → Head either long, medium or broad.
 → lips - everted and thick

⇒ Negrito origin debate :-

- Many scholars such as de Quatrefages propose that Negrito constitute ^{the} earliest racial element of India.
- However, subsequent studies opposed this view by highlighting relative absence of woolly hair in Negritos of India.
- B. S. Guha, while studying Kadaras, found 16 person with woolly and frizzly hair, through which he established a Negrito substratum in India.
- This has been opposed by Satkar, who said that an isolated characteristics like hair is not sufficient.

◦ From serological studies, it has been found that Indian tribes exhibit a high incidence of Blood group A, and a small one of Blood group B, which otherwise is high in Negritos.

Thus, Indian tribes resemble proto-Australoid in terms of Blood group, rather than Negros.

◦ Tribes like Bhils and Mundas do show blood group B but lack physical Negroid features.

◦ Also, skeletal remains at Mohenjo-Daro exhibit proto-Australoid features.

Thus, it is difficult to establish a conclusion regarding Negrito origin in India and still remains a debateable topic.

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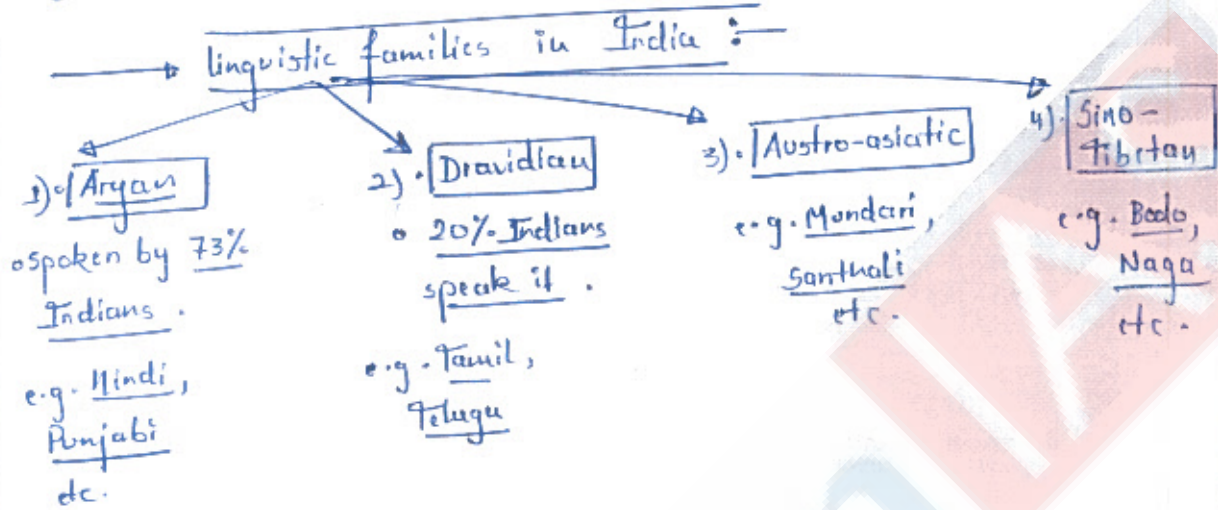
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c) Dravidian Languages

(10 Marks)

According to People's Linguistic Survey of India (PLS I), around 780 languages are spoken in India.

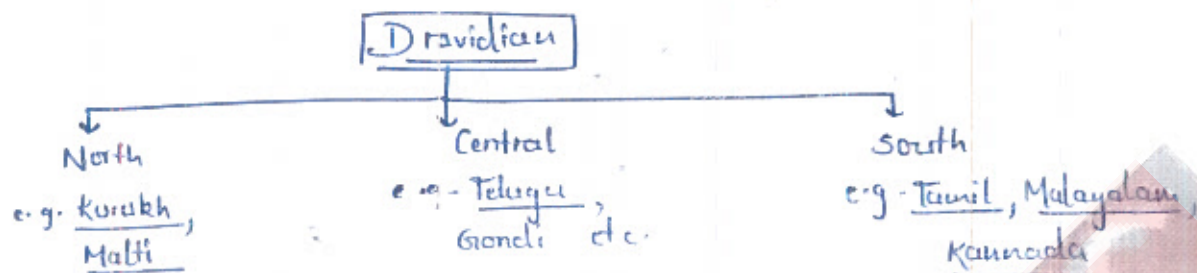


→ Dravidian languages :-

- Dravidian languages are older than Aryan languages, and spoken by around 20% of Indians.
- These languages mainly concentrated in southern part of India.



⇒ Sub-classification of Dravidian languages:-



- Telugu is the most spoken Dravidian language.
- Telugu, Tamil, Malayalam and Kannada are considered as classical languages having a rich ancient literary heritage.
- Several Dravidian languages such as Malayalam and Tamil have shown influence of Sanskrit.
- Dravidian language group also includes a number of speeches like Tulu, Kota and Toda.

As per PLSI, many dravidian languages are facing fear of extinction and therefore, it has become essential to conserve these languages, in order to preserve our rich linguistic heritage and diversity.

Feedback

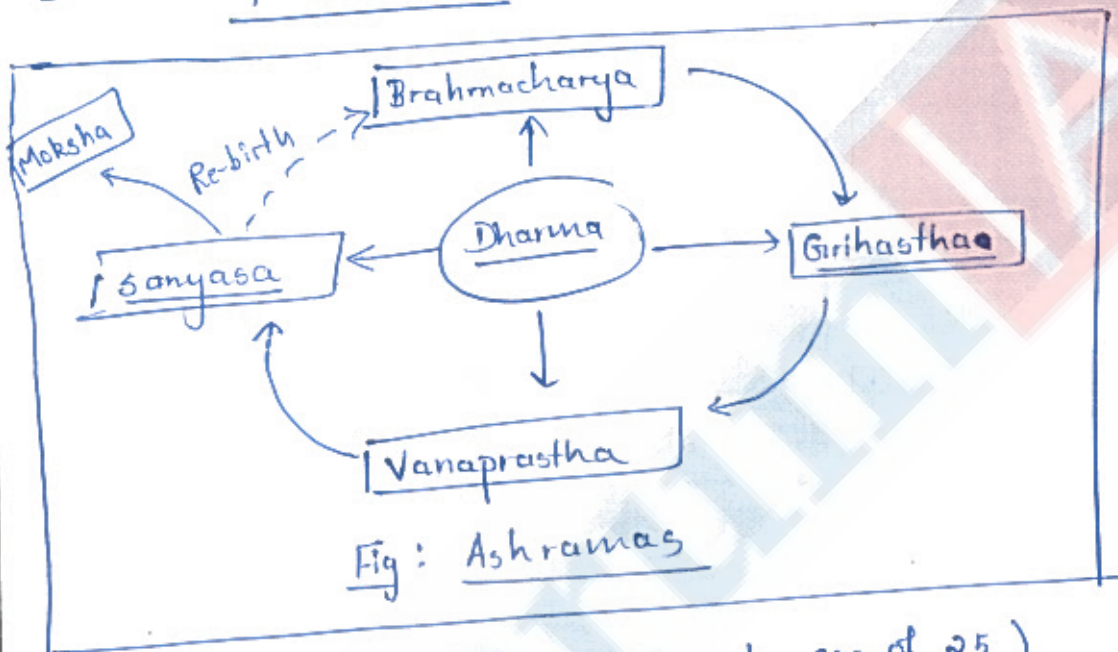
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d) Relevance of "ashrams" in present context

Ashrams refers to the ideal (10 Marks)
 form of social organisation enshrined in the Vedas.
 It prescribes 4 ashramas or stage of life.

→ 4 Ashramas :-



- 1). Brahmacharya (Student stage - upto age of 25)
 - Period of formal education.
 - Students live a life of discipline and celibacy.
- 2). Grihastha (Householder stage - 25 to 50 age)
 - Period begins with marriage.
 - One must undertake responsibility of family.
 - Also important for repayment of one's social debts (Rinas)
- 3). Vanaprastha (Hermit stage - 50 to 75 years old)
 - Stage of gradual withdrawal as individual renounces

all desires and retires into a forest for religious pursuits.

◦ This stage is a transitional phase to prepare for sanayasa

4) - Sanyasa (Wandering ascetic stage - 75 onwards)

◦ Totally detaches from society

◦ sole objective is the attainment of moksha.

→ Relevance of Ashramas in present context :-

◦ Today, there is no fixed time for initiation and end of Brahmacharya.

◦ Grihastha starts, but never ends.

◦ Vanaprastha and sanyasa have been forgotten.

◦ Thus, in today's times, relevance of Ashramas has declined significantly.

→ Despite decline in relevance of Ashramas in contemporary times, Ashramas still remains core to Indian philosophy and a way that facilitates movement from a materialistic to spiritual life.

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e) Louis Dumont on "caste system"

Louis Dumont, in his book Homo Hierarchicus, stated that the Indian caste system is a whole founded on co-existence of opposites of pure and impure; known as 'Binary opposition' concept. (10 Marks)

→ Understanding Louis Dumont's view :-

- 'Pure' refers to the higher castes, while 'impure' refers to the lower castes.
- The impure castes are considered as polluting.
- As per Dumont, entire caste system theme is to prevent pure from getting polluted by impure.
- For preventing pures, 3 main features were attributed to caste system as
 - 1). Hierarchy among castes.
 - 2). separation in terms of marriage and contact.
 - 3). Division of labour.
- All 3 ensure minimal social interaction between pure and impure.

◦ Purity of a caste is measured from attributes possessed.

◦ Attributes of purity include

- sacred thread
- cow worship
- Vegetarianism etc.

◦ Attributes of impurity include

- manual scavenging
- beef eating
- Alcohol consumption etc.

◦ More the number of attributes of purity, higher the rank in hierarchy.

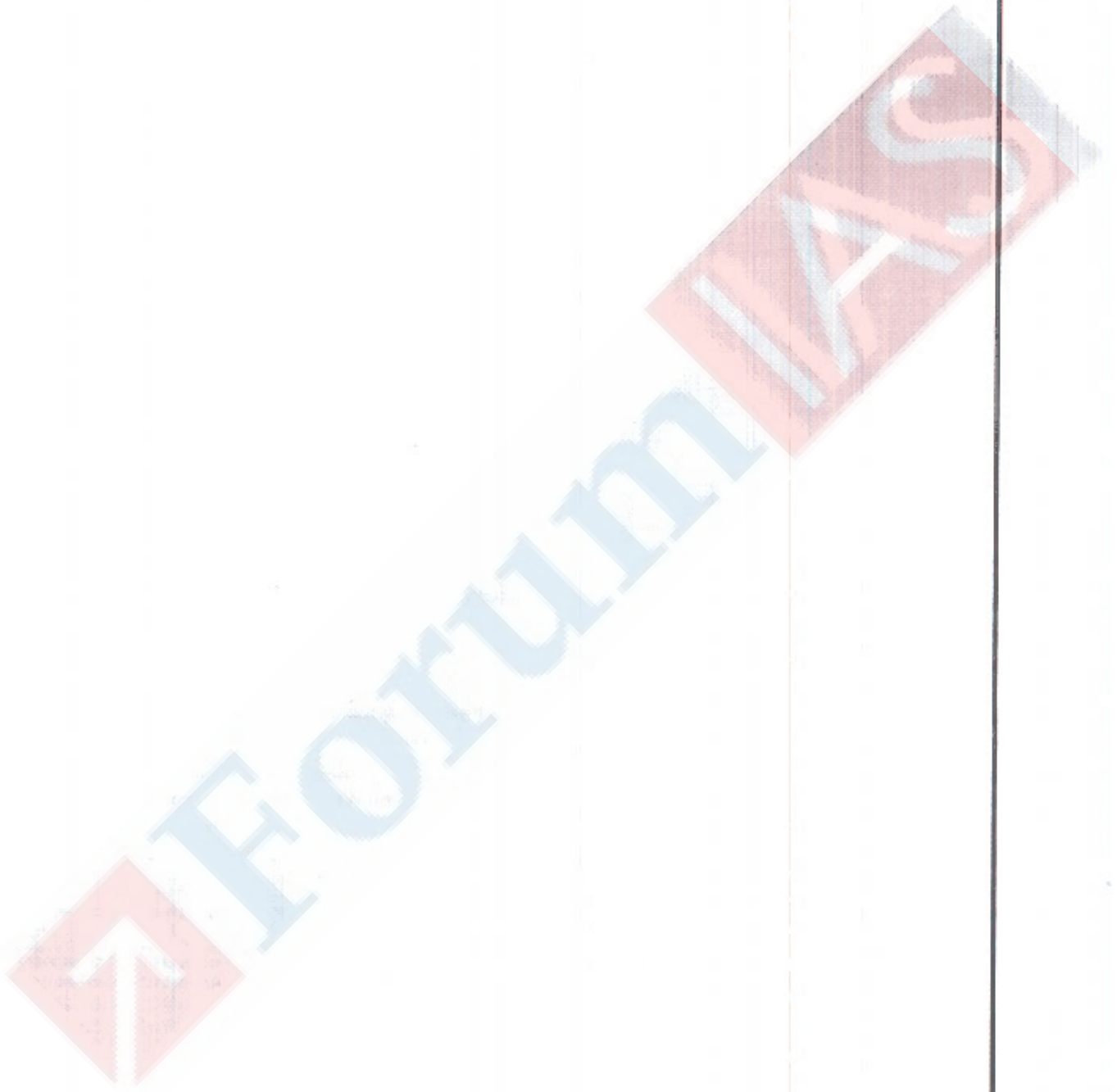
Despite criticisms on its universality, the concepts of pure-impure of Louis Dumont are instrumental in understanding the complexity of Indian caste system.

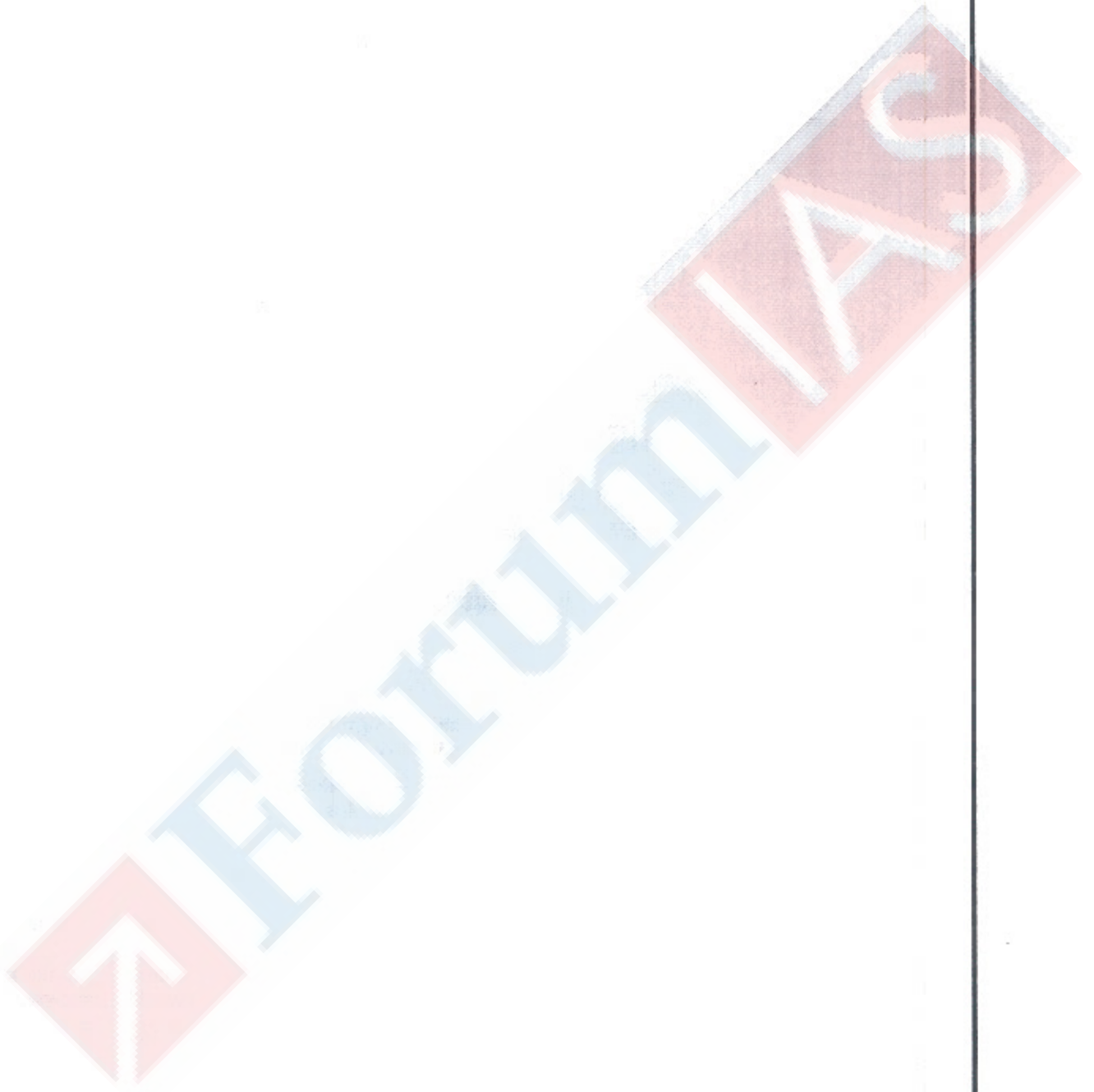
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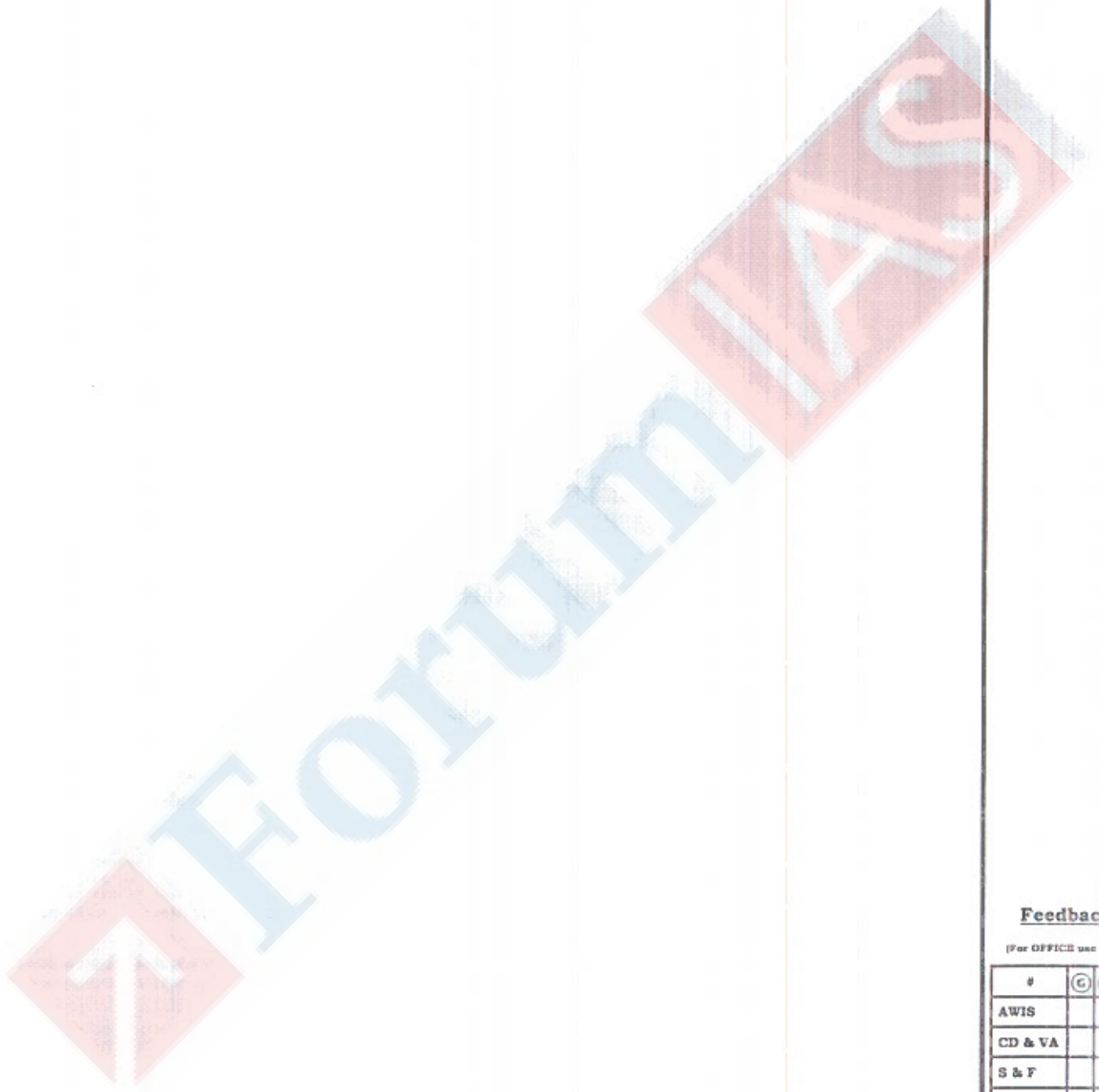
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Q.6) a) Highlight the works on tribes & castes of South India with special reference to Ananthakrishna Iyer's contribution. (20 marks)







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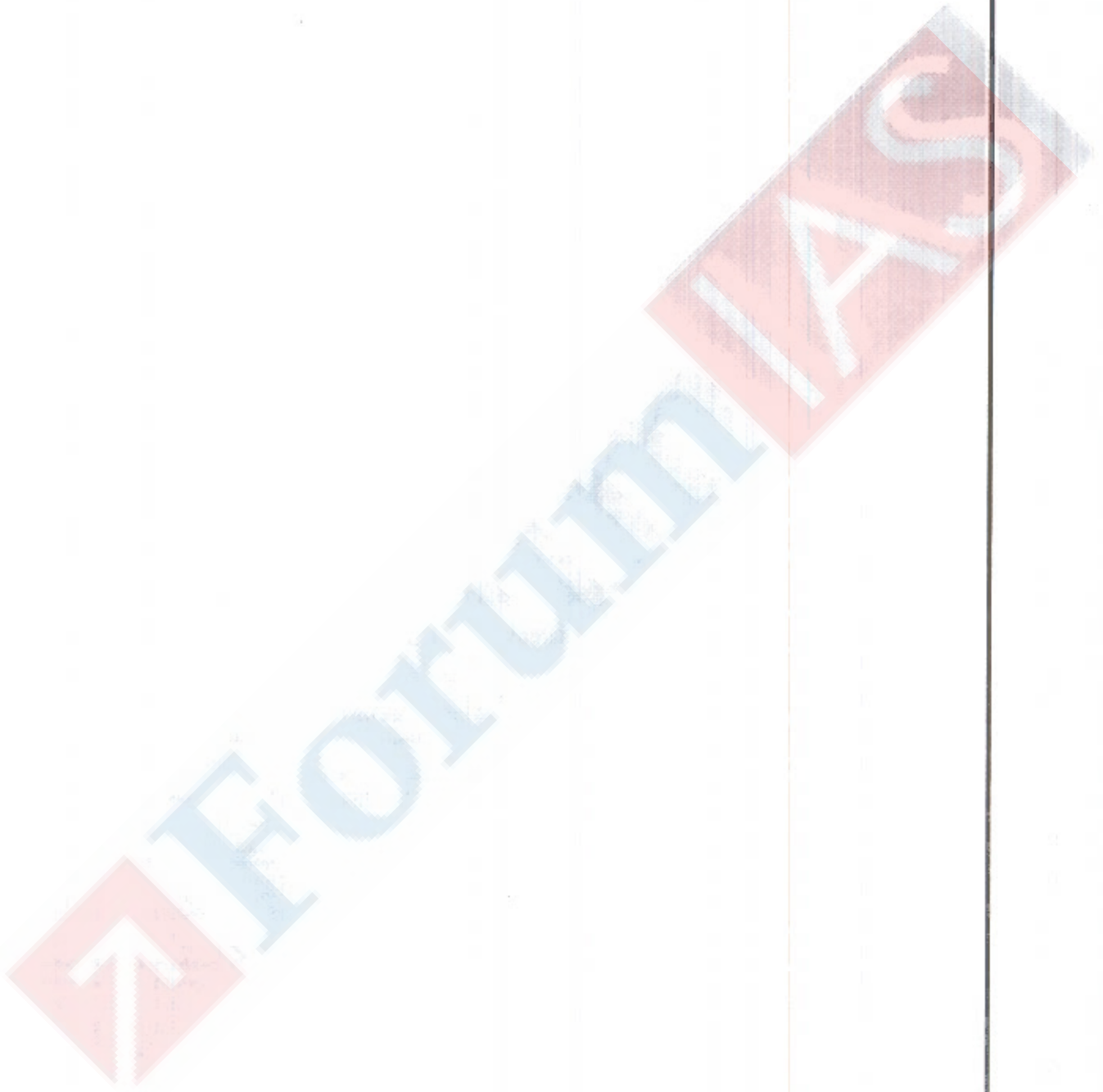
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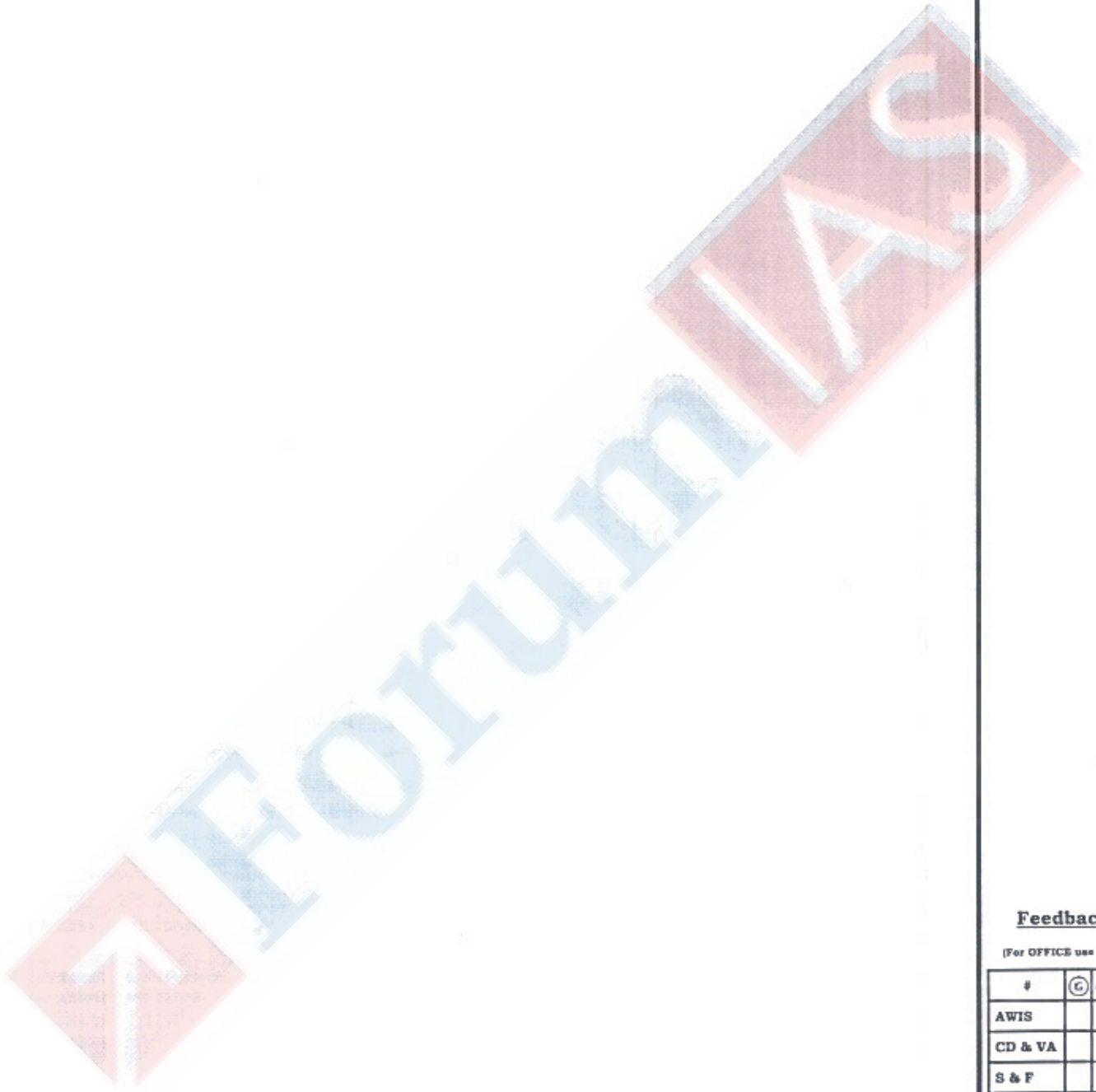
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b) What, according to you, is the “future of caste system in India”? Support your answer with relevant case studies.

(15 marks)







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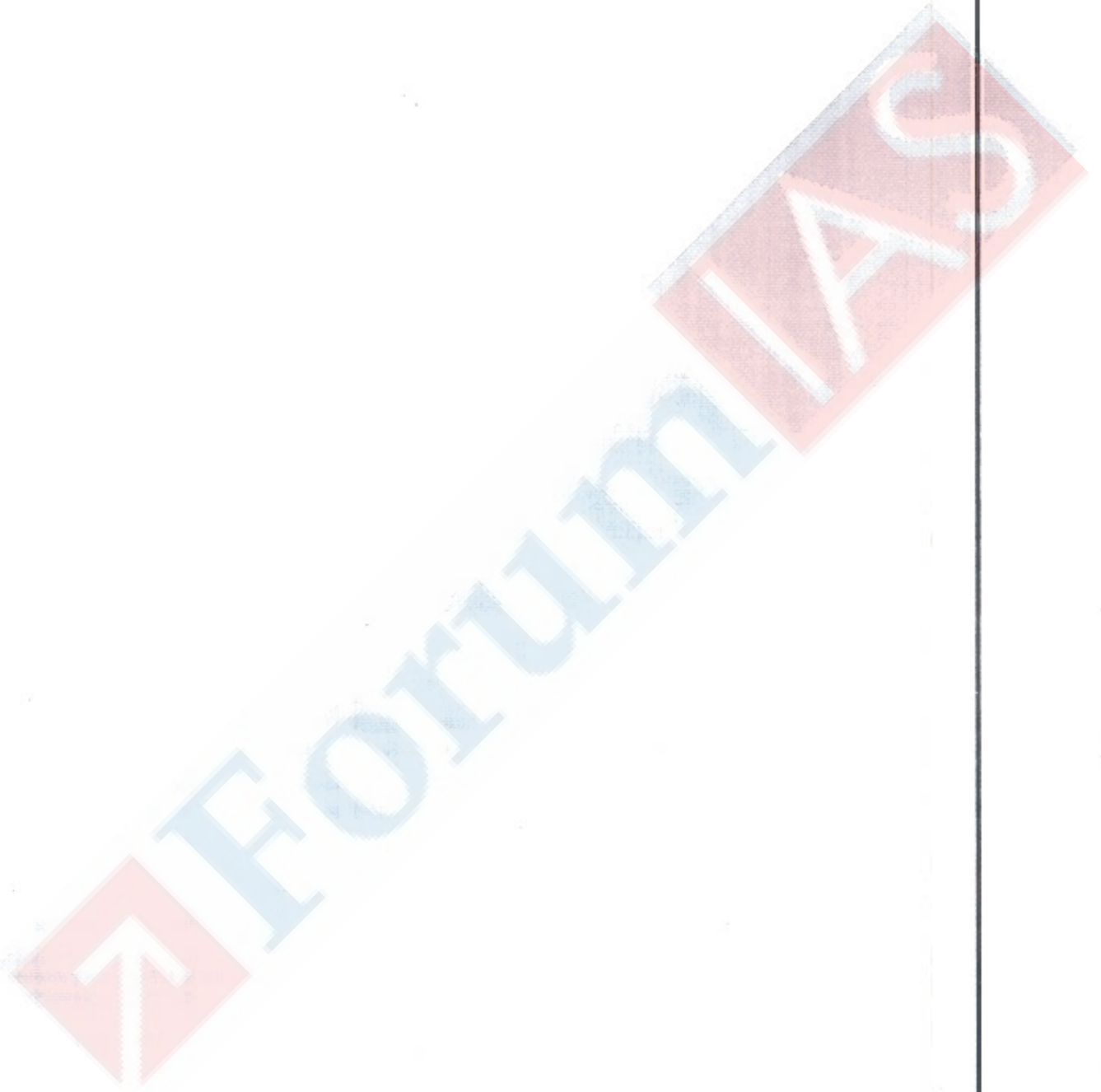
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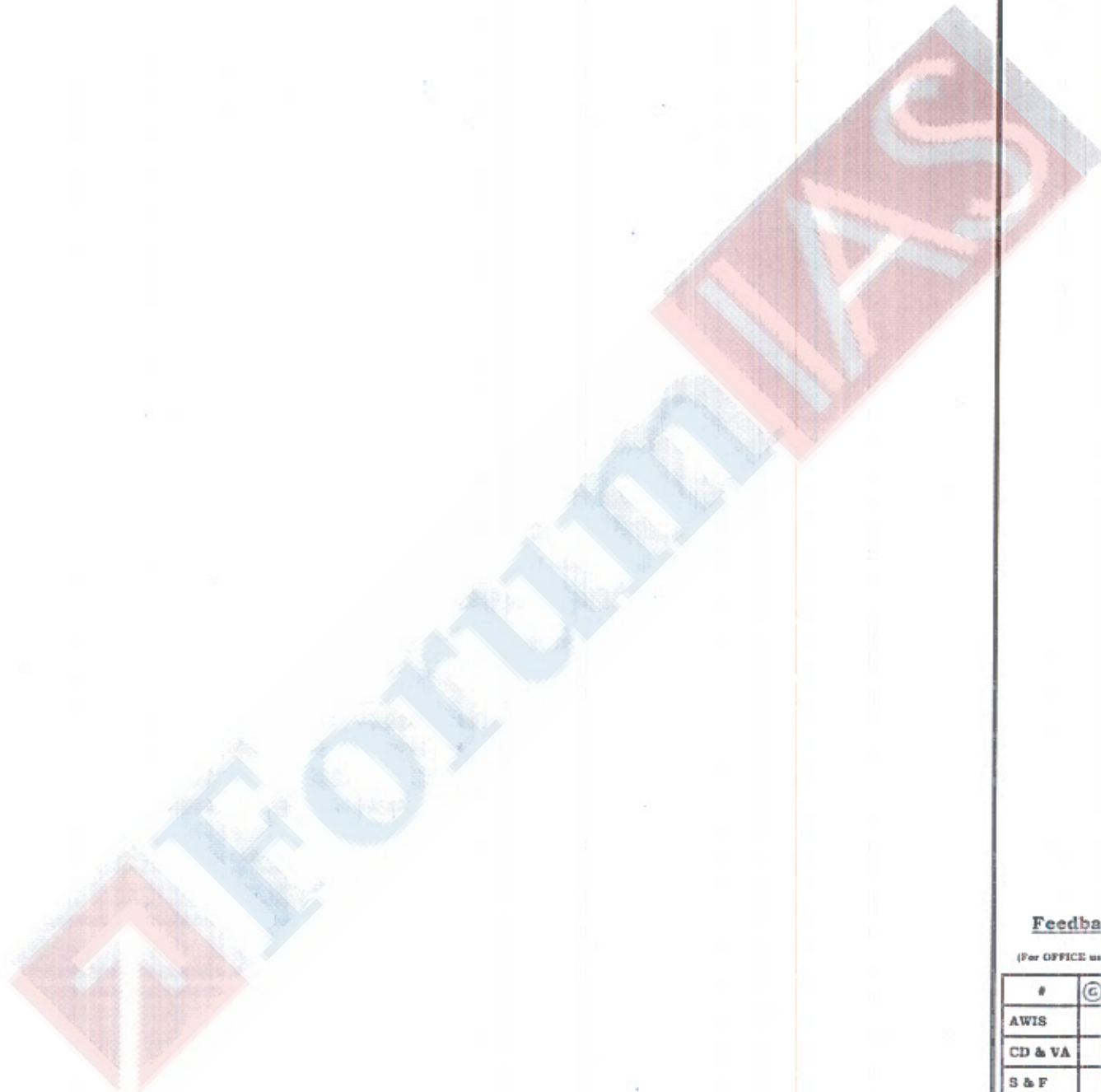
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c) Discuss the inter-relationship between Sanskritization & Caste Mobility.

(15 marks)





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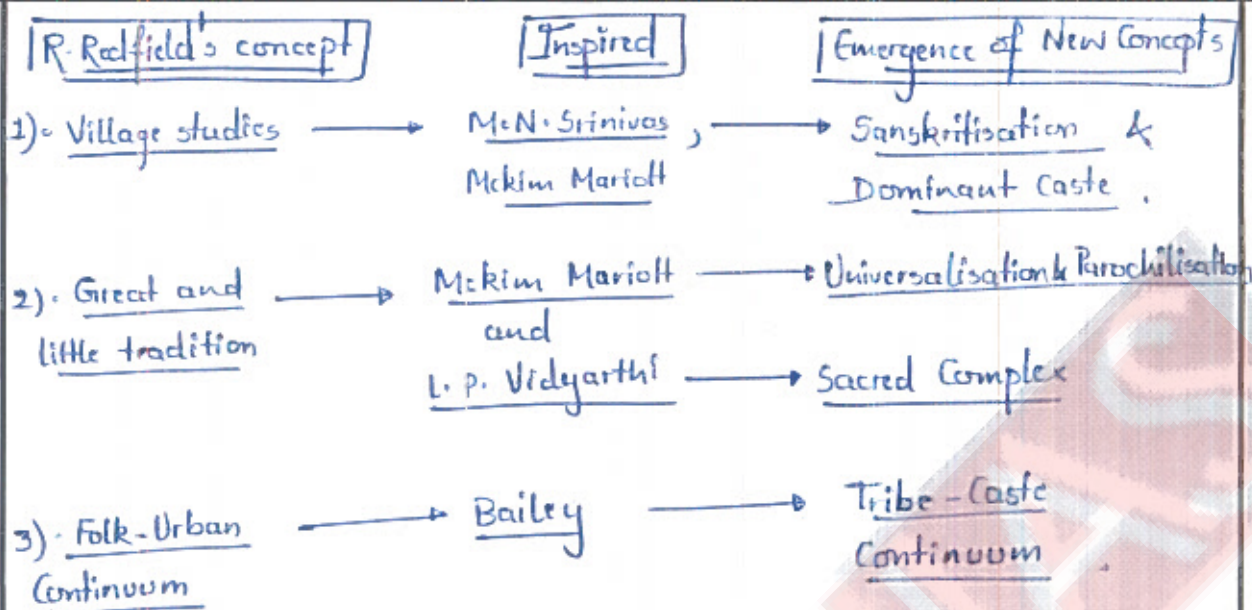
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Q.7) a) Discuss the contributions of American Anthropologists to Indian Anthropological milieu. (20 marks)

I.P. Vidyarthi, in his book 'Rise of Anthropology', highlighted that post-independence, Indian anthropology came under heavy influence of American anthropology, departing from British School. He referred this phase as the Analytical phase of Indian anthropology (1950 onwards).

→ Contributions of American anthropologists to Indian anthropology :-

- One of the most influential American anthropologists was Robert Redfield.
- In 1950s, inspired by R. Redfield, M.N. Srinivas, S.C. Dube, Mckim Marriott etc. conducted village studies. Focus was on studying caste equation, agrarian relations, power structure and social mobility.
- Through these studies concepts like sanskritisation and Dominant caste emerged.



Redfield's work on great and little traditions inspired Mckim Marriott and L.P. Vidyarthi to give concepts of Universalisation - Parochialisation and Sacred Complex respectively.

Redfield's work on continuum was applied by F.G. Bailey in Indian Context, giving rise to concept of Tribe - Caste Continuum.

All these forementioned concepts help in understanding of complex dynamism of Indian social systems with ease.

- American anthropologist Julian Steward's Cultural ecology concept inspired L. P. Vidyarthi.
- The concept inspired him to understand the adaptation of cultural institutions with local environmental conditions.
- L. P. Vidyarthi then came up with his concept of Nature - Man - Spirit Complex.
- Inspired by another American anthropologist Sol Tax, applied and action anthropology emerged in India.
- Government organisations started sponsoring anthropological studies.
- A number of research and development centres were established.
- Indian anthropologists began focusing their knowledge to work on developmental agenda and policy making.

◦ Also, concepts like 'Cultural Relativism', given by F. Boas (American Anthropologists), influenced the anthropological studies in India.

In conclusion, the contribution of American anthropology to Indian anthropology has been beyond significant.

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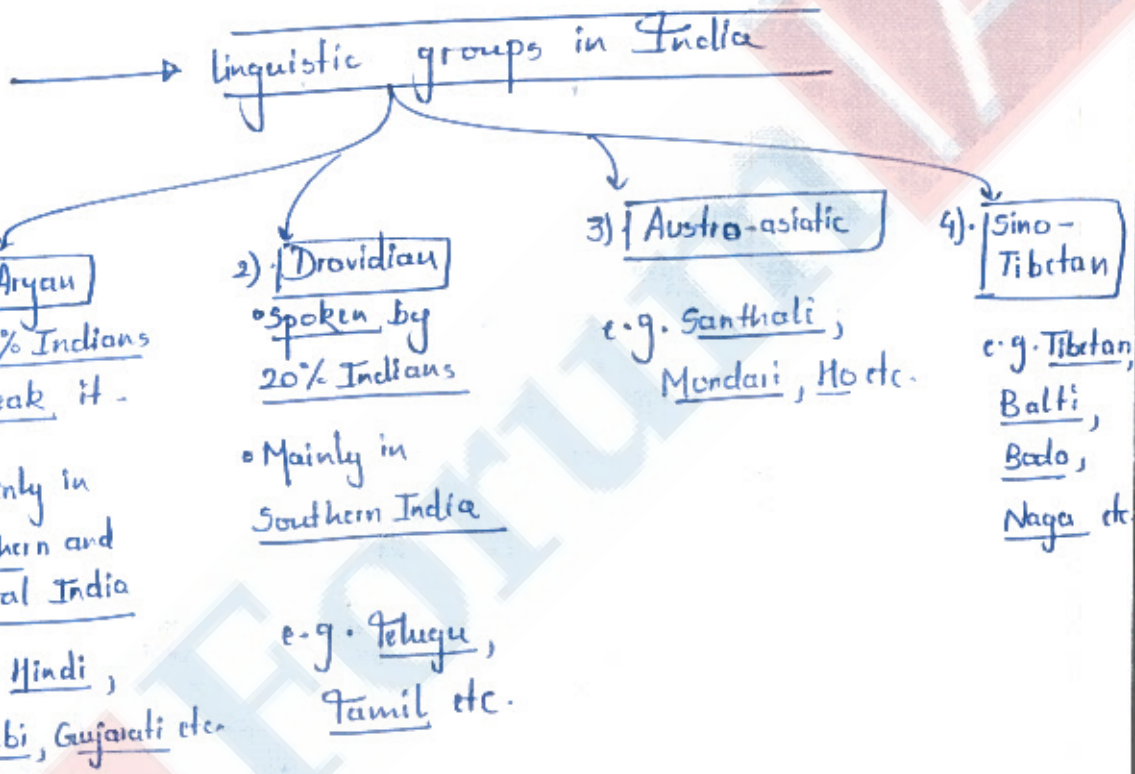
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b) Write a short note on Austro Asiatic linguistic groups in India.

According to People's Linguistic Survey of India (15 marks) (PLSI), 780 languages are spoken in India.

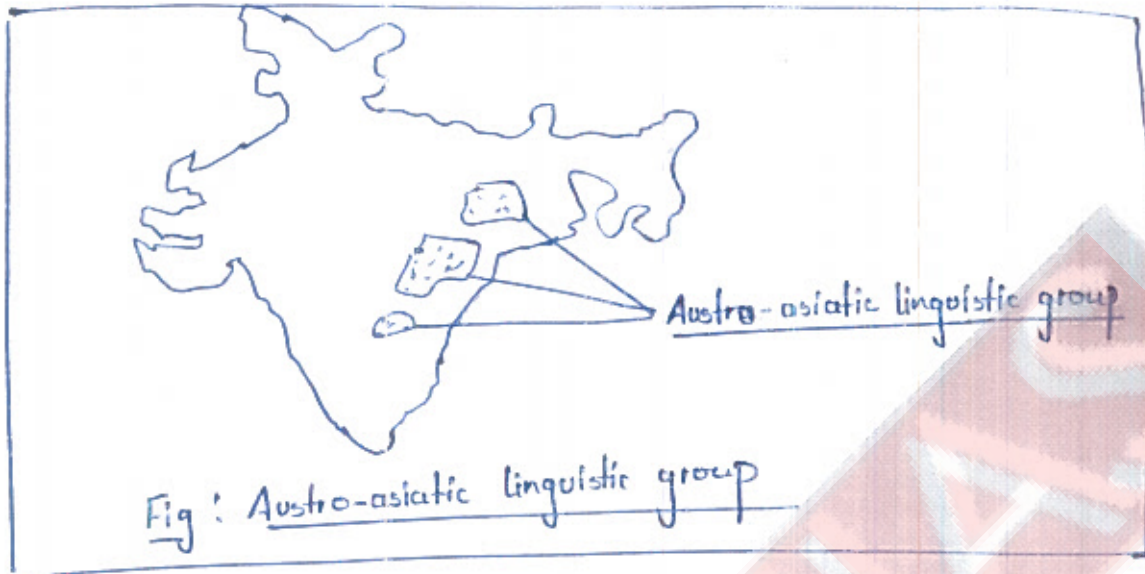
India has such an huge linguistic diversity, because of which it is famously said

“Kosh - Kosh pe badle Paani, Chaar kosh pe badle Vaani”

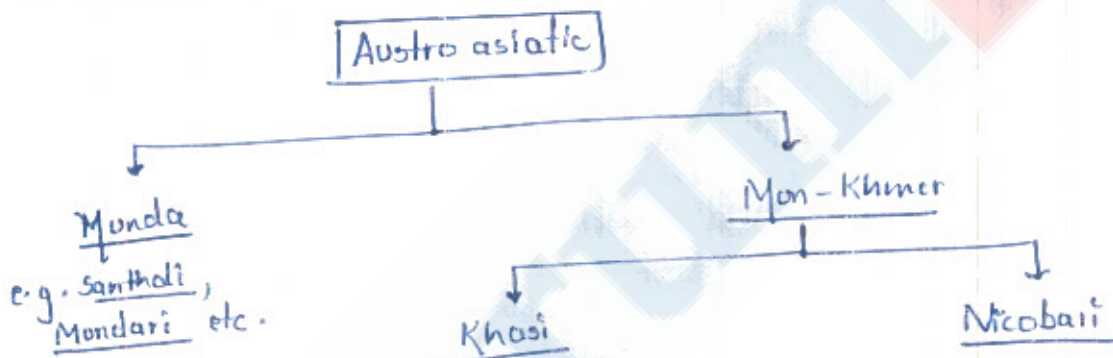


Austro-Asiatic linguistic groups in India

• This group of language mainly associated with tribals of central and eastern (Jharkhand, Orissa) India.



⇒ Sub-classification of Austroasiatic linguistic group :-



◦ Munda branch is the largest group of Austroasiatic group. Munda branch consists of 14 tribals languages such as Santhali, Mundari and Ho.

◦ As per Census 2011, Santhali is the most spoken, with around 7.3 million speakers.

⇒ Relevance :-

- languages such as Santhal, Mondari and Ho have a rich oral literature.
- Many songs and mythological romantic stories are composed in these languages.
- Thus, make these languages as a crucial part of culture and sense of identity.

With globalisation, many austro-asiatic languages are facing fear of extinction. Thus, it has become essential to conserve these languages, in order to preserve India's rich linguistic heritage and diversity.

Feedback

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ii). Between tribes and castes.

iv). No step involved

v). Relatively very slow continuously ongoing process.

iii). Only between castes.

iv). 2 step process - Sanskritisation

↳ a). emulation of way of life of higher castes.

↳ b). claim to a higher position in caste hierarchy.

v). Sanskritisation is also a slow process but it is faster than tribe-caste continuum changes.

Thus, Tribe-caste continuum and sanskritisation can enable in understanding regional dynamics and preserve cultural autonomy by designing effective developmental programmes.

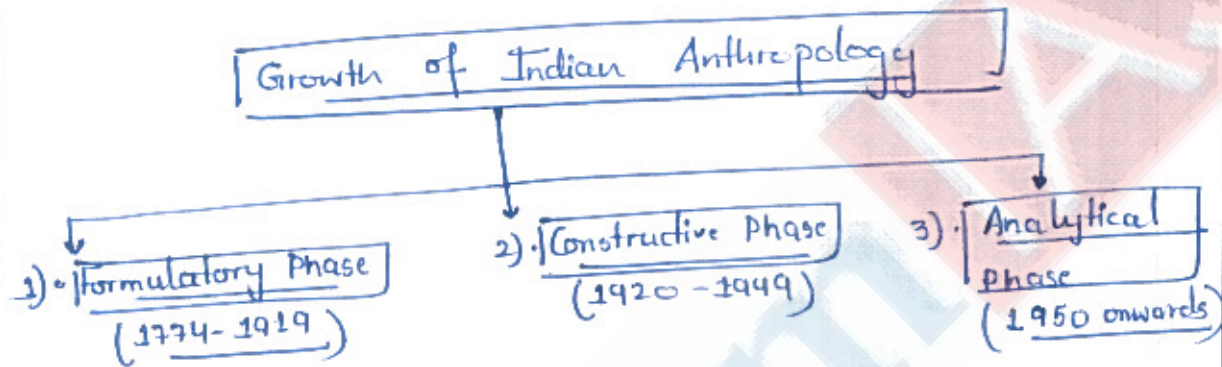
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Q.8) a) Discuss the growth of Indian Anthropology as a discipline highlighting scholars & their prominent works.

L.P. Vidyarthi, in his book (20 marks)
 'Rise of Anthropology', has divided growth
 of Indian anthropology in 3 phases.



1. Formulatory Phase (1774-1919)

- In 1784, Sir William Jones founded 'Asiatic Society', initiated study of 'nature and man'
- Soon, British anthropologically oriented administrators such as Risley, Dutton and Russell began collecting data and writing ethnographies on tribals and rural groups.
- First generation of Indian anthropologists also emerged during this phase. (e.g. S.C. Roy).

◦ Formulatory Phase was pre-dominantly influenced by British anthropologists.

2) Constructive Phase (1920-49)

◦ This phase also influenced by British anthropologists.

◦ Department of sociology in Bombay university and Department of anthropology in Calcutta university

were set-up.

◦ From these universities, prominent scholars like G.S. Ghurye, M.N. Srinivas, D.N. Majumdar etc. studied.

◦ In 1921, S.C. Roy founded research journal 'Man in India'.

◦ In 1938, ISCA (Indian Science Congress Association) and British Association discussed the future of Indian Anthropology.

◦ In 1940s, important works of M.N. Srinivas, N.K. Bose & Verrier Elwin were published.

→ 3. Analytical Phase (1950 onwards)

- This phase influenced by American anthropology.
- Inspired by Robert Redfield, village studies were initiated in 1950s by M.N. Srinivas, Merton, Marriott etc.
- Through these studies, important concepts were emerged including Sanskritisation, Dominant Caste and Universalisation - Parochialisation.
- Also, inspired from R. Redfield's 'Rural - Urban Continuum', Bailey gave 'Tribe - Caste Continuum' in 1960s.
- In 1960s, E. P. Vidyarthi introduced concepts of sacred Complex and Nature - Man - Spirit Complex.
- This phase also saw the emergence of applied and action anthropology in India. Government organisations started sponsoring anthropological studies.

• In 1978 , 10th ICAES (International Congress of Anthropological ~~study~~ and Ethnological Sciences) was held in New Delhi , it is considered as the greatest anthropological event held ever in India.

Today , more than 50 universities impart anthropological knowledge in India . The focus is on developing Indigenous models that combine theoretical and applied aspects of anthropology .

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b) Write a short note on endangered languages in India & the initiatives taken by the governments in this direction.

(15 Marks)

According to People's Linguistic Survey of India (PLSI), out of total 780 languages spoken in India around 400 languages are facing fear of extinction.

e.g. Great Andamanese language, Balti (Tibetic language)

→ Reasons behind endangered languages:

1) Dominance of Majority

• Majority community tries to enforce their language on minority as a mark to show their supremacy.

2) Colonisation

• Colonial masters imposed their alien language on masses of colony.

e.g. Lord Macaulay imposed his Anglicist view on Indian education system.

3) Globalisation and Westernisation

• Spread of MNCs has made English a standard means of communication, which has undermined the use of

Mother tongue .

4). Migration

◦ Migration results in dis-integration of migrated people from their cultures and thus, they start to adopt the language and culture of migrating place

5). Government Apathy

◦ Sometimes, government ignores ^{linguistic} minority for vote bank politics .

→ Initiatives taken by government :-

1). Constitutional Provisions

a). Article 29 - gives all citizens right to conserve their language .

b). Article 30 - allows linguistic minorities to establish their educational institutions and manage it's affair .

c). Article 350B - Special officer for linguistic minorities to investigate all matters relating to constitutional safeguards for linguistic minorities .

2). NEP, 2020 (National Education Policy)
 • It emphasises on providing primary education in mother tongue.

3). Central Institute of Indian Languages
 • It protects and documents minor, minority and tribal languages.

4). Scheme for Protection and Preservation of Endangered languages
 • Aim of providing a grammar, dictionary and ethnolinguistic sketch for languages that have 10,000 or fewer speakers.

⇒ Way Ahead

- Use of social media to sensitise masses about their native language
- Government should partner with NGOs and communities to organise workshops on language preservation.

As language is a crucial part of culture and therefore, it has become essential to conserve endangered languages, in order to preserve India's rich linguistic heritage and diversity.

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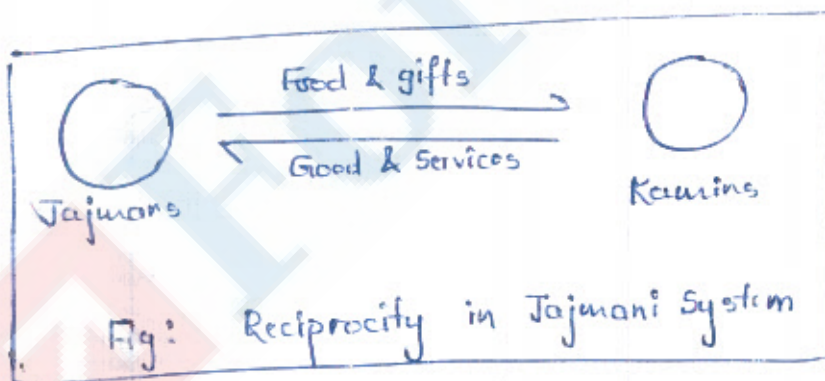
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c) "The jajamani system formed the bedrock of the ancient Indian rural society". Highlight the advantages & disadvantages of jajamani system with examples.

Yogendra Singh defined jajmani system (15 marks) as an arrangement based on reciprocity in inter-caste relationships in Indian villages.

→ Jajmani System formed bedrock of Indian rural society in the following ways:-

o William Wiser observed a functional inter-dependence between landowning higher castes (jajman) and landless castes (Kamin), based on following exchange -



o It ensured sustainability of society and provided economic security to Kamins.

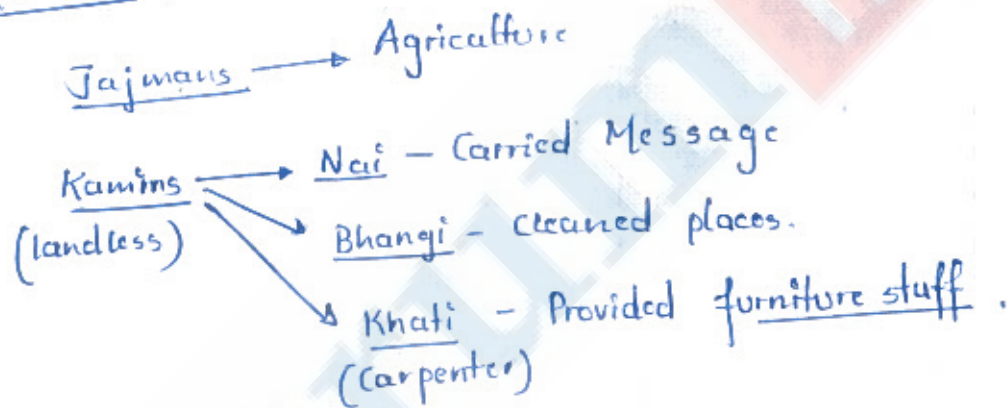
e.g. Nai (Barber) - Carried Messages

Bhangi (scavenger) - Cleaned place after feast

In return, Nai & Bhangi were given gifts of money, food and clothes.

→ Advantages of Jajmani System :-

- Jajmani system ensured sustainability and continuity of the society as there was division of labour between jajman and Kamins.



Though Kamins were landless but they got food and money in return of their services.

- It provided economic security to Kamins :-

Despite being landless, Kamins got food and money either in kind or in return of their services.

→ Disadvantages of Jajmani System :-

- There was wide differences in exercise of power between jajman and Kamin led to exploitation of Kamins.
- Usually, Kamins were unpaid or underpaid, and if they resisted then they were socially boycotted.
- Since jajmanities were hereditary, Kamins could do little to escape.

With industrialisation, urbanisation and globalisation; the jajmani system is under great stress today as these processes open way/path for Kamins to free oneself through education, employment and emigration to urban areas.

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