



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

नृविज्ञान (प्रश्न-पत्र II)
Anthropology (Paper-II)

निर्धारित समय: तीन घंटे

Time Allowed: **Three Hours**

(Test Code : 4522)

अधिकतम अंक: 250

Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 88+4 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए, इस पुस्तिका के अंत में खाली पृष्ठ दिया गया है।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-Cum-Answer (QCA) Booklet contains 88+4 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

For rough work, blank page has been provided at the end of this Booklet.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If, so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 46054445

अभ्यर्थी का नाम/Name of Student : Rasneet Kaur

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

3 Aug, 2025

नृविज्ञान (प्रश्न-पत्र II)
Anthropology (Paper-II)

केंद्र
Centre

Chandigarh

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवारों को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवारों को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द या आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidates should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी प्रश्न-सह-उत्तर पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>

कार्यालय के प्रयोग हेतु For Official Use	कार्यालय के प्रयोग हेतु For Official Use
<p>परीक्षक के हस्ताक्षर Signature of Examiner(s)</p>	

प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए)/ Marks Details (To be filled by the Examiner(s))

प्रश्न सं. Q. No.	a	b	c	d	e	अंक Marks
1						
2						
3						
4						
5						
6						
7						
8						
सकल योग (A+B) / GRAND TOTAL						



नृविज्ञान (प्रश्न-पत्र II)
Anthropology (Paper II)

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

(Test Code : 4522)

अधिकतम अंक: 250
Maximum Marks: **250**

प्रश्न-पत्र संबंधी विशेष अनुदेश

कृपया प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें:

इसमें आठ प्रश्न हैं तथा हिंदी और अंग्रेज़ी में छपे हुए हैं।

प्रश्न संख्या 1 और 5 अनिवार्य हैं तथा बाकी में से प्रत्येक खण्ड से कम-से-कम एक प्रश्न चुनकर किन्हीं तीन प्रश्नों के उत्तर दीजिए।

प्रत्येक प्रश्न/भाग के लिए नियत अंक उसके सामने सूचित हैं।

प्रश्नों के उत्तर उसी प्राधिकृत माध्यम में लिखे जाने चाहिए, जिसका उल्लेख आपके प्रवेश-पत्र में किया गया है, और इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर किया जाना चाहिए। प्राधिकृत माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेंगे।

प्रश्नों में शब्द-सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।

जहाँ आवश्यक हो, अपने उत्तरों को उपयुक्त चित्रों/मानचित्रों तथा आरेखों द्वारा दर्शाइए। इन्हें प्रश्न का उत्तर देने के लिए दिए गए स्थान में ही बनना है।

प्रश्नों के उत्तरों की गणना क्रमानुसार की जाएगी। आंशिक रूप से दिए गए प्रश्नों के उत्तर को भी मान्यता दी जाएगी यदि उसे काटा न गया हो। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए कोई पृष्ठ अथवा पृष्ठ के भाग को पूर्णतः काट दीजिए।

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

There are **EIGHT** questions and printed in **HINDI & ENGLISH**.

Question Nos. **1** and **5** are compulsory and out of the remaining, **THREE** are to be attempted choosing at least **ONE** question from each Section.

The number of marks carried by a question/part is indicated against it.

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. No marks will be given for answers written in a medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Illustrate your answers with suitable sketches/maps and diagrams, wherever considered necessary. These shall be drawn in the space provided for answering the question itself.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. निम्नलिखित पर लगभग 150 शब्दों (प्रत्येक) में टिप्पणियां लिखिए:

Write notes on the following in about 150 words each:

10 x 5 = 50

- (a) भारतीय जनजातियों की नृजातीय चिकित्सा पद्धतियां
Ethnomedical practices of Indian tribes

10

Indian Tribes have a rich knowledge base in the form of oral traditions. One aspect of it is their ethnomedical knowledge

ETHNOMEDICAL PRACTICES OF INDIAN TRIBES

- 1) Himalayan Yew used by Lepchas of Sikkim to treat diseases like cancer.
- 2) Bhotias of Ladakh chew certain herbal leaves to adapt to harsh cold climates.
- 3) Ethnomedical practitioners
Shamans Act as the "Medicine Man"
eg Ho → "Deuri"
Mundas → "Deunwa"

4) Gonds consider that illness is caused due to spirits and sorcery but real reason behind it is polio, tetanus and cholera.

5) Contemporary Relevance ÷

(i) Drug Jevani made from the knowledge of Kani Tribals of Kerala about the Arogyapacha plant.

(ii) Many herbal leaves like — Tulsi have even been emulated by modern societies from the practices of tribal people.

Thus Need is to integrate these ethnomedical practices of Indian tribes with modern medical approach to achieve greater benefits. EC Green highlighted this through distribution of GRS in Swaziland with help of shamans.

1. (b)

जनजातीय शिक्षा से संबंधित मुद्दे
Issues related to tribal education

10

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

Education is the most effective tool to alleviate tribal suffering. But, education in tribals suffers from a lot of issues.

Status of Tribal Education

	Overall	Tribals
literacy Rate	77%	59%

As per Census-2011.

ISSUES BEHIND THIS :-

- 1) Social Perception → Tribals consider that education through Youth dormitory is sufficient
- 2) Economic Angle → loss of 2 working hands if child goes to schools.
- 3) Lack of trained teachers → Teachers regard tribals as savage and uncivilized.
- 4) Discrimination

↳ Case Study by Human Rights Watch.

→ Children of Ghasia tribe of Chattisgarh are made to sit in same class. This leads to dropouts.

5) Exploitation → Case Study | → NCPER Review of Kankar Ashram Schools → Nearly 43 little girls were sexually assaulted.

6) Mother Tongue Education not available.

XaXa Recommendations

- 1) Recruiting Teachers locally.
- 2) livelihood centric education.
- 3) Education in Mother Tongue.

Steps Taken

- 1) Eklavya Model Residential Schools
- 2) Project Samhati in Odisha → tribal language primers are being made.

Thus, education of Tribals must be the priority as it can help in tackling other issues of tribals too.

(I) Declining Relevance :-

- 1) Dharma has been overpowered by Artha and Kama.
- 2) Kama → pursuit for sensual pleasures getting out of control. ; visible in form of Various addictions
- 3) Artha has become a means to an end. Honesty in economic pursuit challenged by Culture of Corruption
- 4) Moksha is pursued only by a few. Greater indulgence in the material world leaves lesser time for spiritual pursuit.

(II) Yet Relevance Remains :-

- 1) The discipline and self restraint of Purushartha can still guide our lives.

Thus, Purushartha can be revived through personal discipline and effort

1. (d) पेसा (PESA) के तहत ग्राम सभा की भूमिका
Role of Gram Sabha under PESA

10

PESA refers to Panchayats (Extension to Scheduled Areas) Act, 2006. It was formulated in order to extend the provisions of 73rd CAA, 1992 to 5th Scheduled Areas.

ROLE OF GRAM SABHA UNDER PESA

1) Judicial Role → Resolving the minor conflicts and disputes through consensus and mediation

2) Legislative Role

→ Recommendations for modifying certain legislations for tribal areas can be provided to Governor.

3) Executive Role

Gram Sabha oversees the implementation of various policies and programmes

at the Gramroots level.

4) Tribal Welfare Role

- (i) → Land Acquisition can happen only through approval of Gram Sabha
- (ii) → oversees the transfer of land → to prevent land alienation
- (iii) → Moneylending is supervised by Gram Sabha to prevent exploitation.

5) Case Study ÷

POSCO, a South Korean Company wanted to set up a steel plant in Odisha. Gram Sabhas of 12 villages under PESA opposed the move and finally POSCO exited.

Need is to empower Gram Sabha to better realise objectives of PESA Act. "Vishit Panchayat Karmayogi" is a step in the right direction.

1. (e)

भारत में समुद्री पुरातत्व
Marine Archaeology in India

10

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

Marine Archaeology in India
was pursued mainly during the
research on IVC and ancient Hindu
Culture.

Various Areas :-

- 1) → Archaeology at Lothal
- 2) → Archaeology at Submerged Dwarka

Significance :-

- 1) Resources at the bottom of marine areas help in identifying the Cultural Status.
- 2) Helps explore reasons behind disappearance of certain cultures.

3) Marine fossils give idea of past
marine life.

उम्मीदवारों को
इस हार्जिन में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

2. (a)

जनजातीय और ग्रामीण विकास के संदर्भ में नृविज्ञान की भूमिका की शक्तियों और कमजोरियों का परीक्षण कीजिए।

Examine the strengths and weaknesses of anthropology in the context of its role in tribal and rural development.

20

उम्मीदवारों को
इस हार्जिन में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

2. (b)

भारत में जाति और नस्ल के विश्लेषण में इरावती कर्वे और बी. एस. गुहा के योगदान की समालोचनात्मक विवेचना कीजिए।

Critically discuss the contributions of Irawati Karve and B.S. Guha to the analysis of caste and race in India.

15

उम्मीदवारों को
इस हार्गिरे में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस कक्षिण में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

- 2: (c) भारत में धार्मिक अल्पसंख्यकों के लिए संवैधानिक सुरक्षा उपायों की विवेचना कीजिए।
Discuss the constitutional safeguards for religious minorities in India.

15

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस ह्राशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

3. (a)

'सांस्कृतिक पुनरुत्थान' और 'सामाजिक सीमाओं' की अवधारणाएं भारत के पहचान आधारित आंदोलनों की निरंतरता को कैसे स्पष्ट करती हैं? इस संदर्भ में विवेचना कीजिए कि मानवशास्त्र अलगाववादी खतरों का समाधान प्रदान करने में किस प्रकार सहायक हो सकता है।

How do concepts of 'cultural revival' and 'social boundaries' explain the persistence of India's identity based movements? In this context, discuss how can Anthropology help in providing solution to secessionist threats.

20

उम्मीदवारों को
इस क्वाड्रेंट में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हाशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

3. (b)

भारतीय सामाजिक प्रणाली को समझने में ग्राम अध्ययन के योगदान की समालोचनात्मक विवेचना कीजिए।

Critically discuss the contribution of village studies towards the understanding of the Indian social system.

15

उम्मीदवारों को
इस दृष्टि में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस क्षणिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

3. (c)

भारत में जनजातीय अध्ययन के लिए एक शोध ढांचे के रूप में 'विऔपनिवेशीकरण नृवंशविज्ञान' की पद्धतिगत विशिष्टताओं की समालोचनात्मक विवेचना कीजिए।

Critically discuss the methodological distinctiveness of 'decolonizing ethnography' as a research framework for tribal studies in India.

15

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

4. (a)

भारत में विशेष रूप से कमजोर जनजातीय समूहों (PVTGs) के सामने आने वाली चुनौतियों का समाधान करने में प्रधान मंत्री-जनमन योजना के महत्त्व का मूल्यांकन कीजिए। इसके कार्यान्वयन में आने वाली बाधाओं की विवेचना कीजिए और इसके प्रभावी कार्यान्वयन को सुनिश्चित करने हेतु रणनीतियां सुझाइए।

Evaluate the significance of the PM-JANMAN scheme in addressing the challenges faced by Particularly Vulnerable Tribal Groups (PVTGs) in India. Discuss the hurdles to its implementation and propose strategies for ensuring its effective impact.

20

उम्मीदवारों को इस हार्शिए में नहीं लिखना चाहिए
Candidates must not write on this margin

PVTGs were first identified by Ahebhar Commission as PTGs → that is primitive tribal groups.

In 2006, Nomenclature was changed to PVTGs to refer to the most vulnerable among the tribals.

Currently there are 75 PVTGs in India in 18 States

Examples →

- ① Mankidia, Jhans (Odisha)
- ② Chenchus (Andhra)
- ③ Konyak Nagas (Nagaland)

VARIOUS CHALLENGES FACED BY PVTGs in INDIA

- 1) → low levels of literacy.
- 2) → pre agricultural level of technology → leads of agricultural distress.

3) → Stagnant and declining population

4) → displacement and alienation

eg) Gangs of Odisha suffered displacement due to Simlipal tiger reserve.

5) → low health indicators

↳ Nearly 61% of PVTG women are anaemic.

In this light, GoI launched PM-JANMAN scheme.

SIGNIFICANCE OF PM-JANMAN ÷

1) Holistic and comprehensive development

health

education

sanitation

Water supply.

2) Provision for Residence → provides for pucca houses for PVTGs.

3) Capability Approach → ~~by~~ This

scheme utilizes collaboration with private sector for tribal development.

eg GOAL in partnership with Facebook for digitally skilling the tribal youth.

4) Umbrella Scheme for PVTGs

Combines other schemes like Van Dhan Yojna, PM Aajay etc.

5) In line with Tribal Panchsheel Approach

SOME HURDLES IN ITS IMPLEMENTATION

1) Inclusion → Many tribes fulfilling the criteria for PVTGs have not been included.

2) Corruption and leakage →

Scheme is pursued only in letter not in spirit.

3) Unawareness among PVTGs about their rights.

4) Lack of Anthropological Approach leads to insensitivity for PVTG needs.

5) Many PVTGs reel under the stigma of "Criminal tribes"

EFFECTIVE STRATEGIES :-

Xaxa Recommendations (2013)

1) Priority to PVTG needs in any tribal development policies.

2) FRA Rights of PVTG must be given priority

⇒ Other strategies :-

→ LP Vidyarthi advocated for anthropological training to the bureaucracy for better implementation of Schemes like JANMAN.

Thus PMJANMAN must be implemented in the true spirit of Tribal Panchsheel.

4. (b)

"बड़ी और 'छोटी' परंपराएं एक-दूसरे की धुर विरोधी नहीं हैं, बल्कि वे 'लगातार एक-दूसरे के साथ समझौता और अंतःक्रिया करती रहती हैं।" उपयुक्त उदाहरणों सहित स्पष्ट कीजिए।

"The 'great' and the 'little' traditions are not polar opposites, but are 'constantly negotiating and interacting with each other.'" Illustrate with suitable examples.

15

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

Great and Little Traditions are constantly interacting with each other. This idea was propagated by Mckim Marriott through the formulation of processes of Universalization and Parochialization.

GREAT TRADITION → refers to tradition of literate, elite few. It is generally in the form of codified and ancient texts.

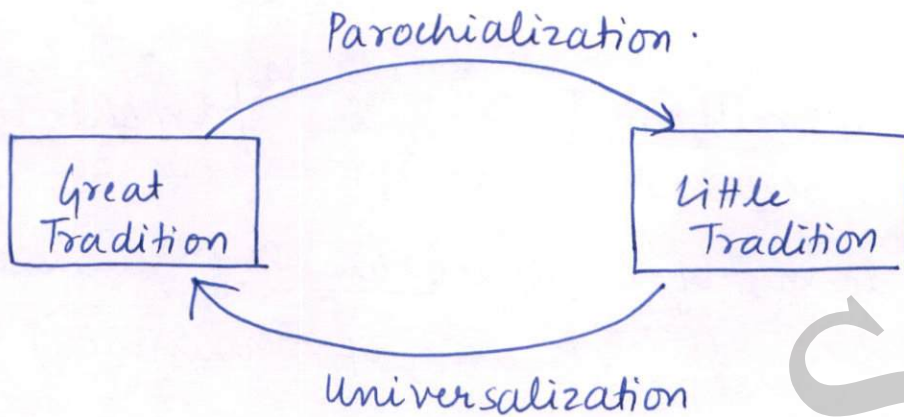
LITTLE TRADITION → refers to tradition of illiterate many. Mainly in the form of oral folkstories.

INTERPLAY BETWEEN THE TWO ÷

Mckim Marriott came to know about

this interplay during his study in Kishangarhi Village, UP

उम्मीदवारों को इस हिसिए में नहीं लिखना चाहिए
Candidates must not write on this margin



1) Universalisation refers to the process wherein little tradition is emulated at the larger level to form Great Tradition.

eg) ① Lakshmi Puja (a Great Tradition) is universalized form of Saurati Pooja (a little Tradition in Godhpur)

② Raksha Bandhan is also a universalized form of Rakhi little tradition in some culture.

2) Parochialisation → refers to the process wherein the elements of Great tradition are emulated at the local level.

eg) "Gobardhan Puja" is parochialized (Cowdung worship)
form of Govardhan Puja (Worship of Mountain)

eg) Naurati Puja is parochialized form of Navratri festival.

Yet, The Interaction is so complex that it becomes difficult to ascertain differentiation between parochialized and universalised form.

LP Vidyarthi's → Sacred Complex is one of the best example of constant interaction between little and Great tradition.

4. (c)

भारतीय ग्रामीण एवं जनजातीय अध्ययन में एस. सी. दुबे के योगदान की विवेचना कीजिए।
Discuss the contributions of S.C. Dube in Indian rural and tribal studies.

15

SC Dube is a highly regarded Indian anthropologist known for his Research focus on Social Structure and Sociology of Economic development

Major Publications :-

- 1) Indian Village (1955)
- 2) India's Changing Villages.
- 3) Community development Programme Report.
- 4) The Kamars.

MAIN CONTRIBUTIONS :-

(F) TRIBAL STUDY :-

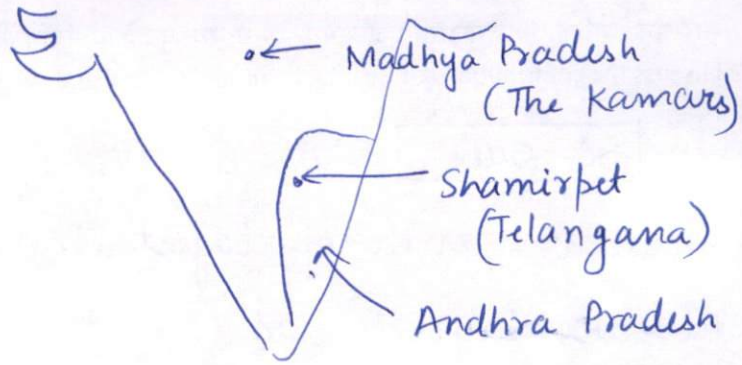
His doctoral dissertation "The Kamars" was a study on the tribal group of Madhya Pradesh.

→ It identifies the unique features of Kamars' Society and economy.

eg) Goon Beel Mela among the Kamars.

उम्मीदवारों को इस हाशिए में नहीं लिखना चाहिए
Candidates must not write on this margin

Fieldwork.



उम्मीदवारों को इस हाथिए में नहीं लिखना चाहिए
Candidates must not write on this margin

II RURAL STUDY ÷

- 1) Village Study in Shamirpet Village of Telangana.
- 2) This is depicted in his book "Indian Village (1955)"
- 3) ~~It~~ This is the first study of an Indian village from all the social, religious, political, economic and historical perspectives.
- 4) Caste System → In his work "The Ranking of Caste in a Telangana Village" → he identified that ritual purity and pollution is the main reason behind Caste System.

5) Idea of Dominant Caste of MN Srinivas
was rejected by him. He proposed the
idea of dominant individual or Group

6) Community development Programme
Research → He identified the human
factors behind the development of
Rajput and Tyagi Villages in UP.

7) Family Planning Promotion → He
advocated for family planning among
the rural families through contra-
ceptive dissemination.

8) Indigenous Anthropology → He advocated
for the promotion of research in
this field of anthropology.

Thus, [SC Dube] played a crucial
role in the Tribal and Rural Study
in India through his intensive
fieldwork and valuable ethnographies

5. निम्नलिखित पर लगभग 150 शब्दों (प्रत्येक) में टिप्पणियां लिखिए:

Write notes on the following in about 150 words each:

10 x 5 = 50

- (a) डेविड रीच और भारत में आर्यन डी.एन.ए.
David Reich and Aryan DNA in India.

10

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस क्षति में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

5. (b)

लोक संस्कृति पर वैश्वीकरण का प्रभाव
Impact of globalisation on folk culture

10

Globalization is defined by Anthony Giddens as : " Gradual integration of cultures and societies worldwide through exchange of goods, ideas etc.

IMPACT OF GLOBALIZATION ON FOLK CULTURE

(I) POSITIVE IMPACT ÷

1) Global Popularization

eg Hornbill festival today is attended by people from worldwide.

2) Greater Monetary Benefits to folk artists.

eg GI Tag for Assam's Judima Wine led to greater exports.

3) Greater support

eg Kathakali dance of Rajasthan achieved UNESCO Intangible heritage status.

4) Increased efficiency

eg Eskimos now use rifle for hunting

eg Bedouins use trucks for transport.

5) Newer Innovations emerging

eg Wardi art on handbags.

II) NEGATIVE IMPACT :-

1) Cultural dilution → leading to loss of many traditional arts like basket weaving.

2) WTO and IPR Rights not recognise the role of tribals eg Pharma Company gained IPR over Kani tribals knowledge of Aarogyapacha plant.

3) Westernization leading to loss of identity and exploitation.

Traditional Knowledge digital library (TKDL) is a step in the right direction to preserve folk culture from negative influence of globalization.

5. (c)

सिक्किम की जुम्सा प्रणाली की विशेषताएं और समकालीन महत्त्व

Characteristics and contemporary significance of Dzumsa system of Sikkim

10

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

5. (d)

पांचवीं अनुसूची वाले क्षेत्रों में राज्यपाल की भूमिका
Role of Governor in Fifth Schedule Areas

10

Fifth Schedule Areas are the areas with significant tribal populations that need to be preserved via providing special provisions.

Currently there are around 11 states under 5th Schedule

ROLE OF GOVERNOR

- 1) Altering the boundaries and ascertaining the areas under 5th Schedule.
- 2) Constitution of Autonomous Regional Councils (ARCs) and Autonomous district Councils (ADCs)
- 3) Recommendatory Role ÷ Submits regular report about the administration of Scheduled areas to the President.

4) Modification of State or Parliamentary laws for application in 5th Schedule Areas.

5) oversees and Regulates moneylending to prevent the exploitation of tribes.

CERTAIN SHORTCOMINGS :-

1) Regular Reports are not published and given to President

2) Governor generally works under the advice of Council of Ministers.

3) Apathy is sometimes shown to the needs of tribes.

Governor must play a proactive role to help realise the true potential of 5th Schedule areas.

5. (e)

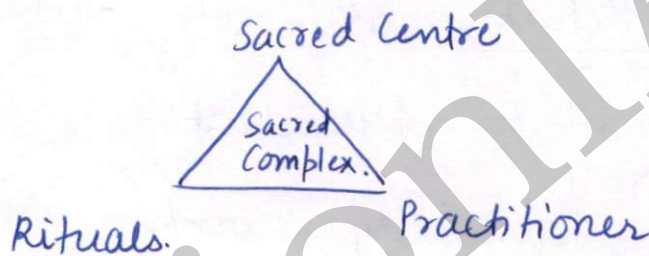
भारतीय सभ्यता के एक आयाम के रूप में 'पवित्र मनोग्रंथि' की अवधारणा
Concept of 'Sacred Complex' as a dimension of Indian civilization

10

उम्मीदवारों को
इस कक्षा में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

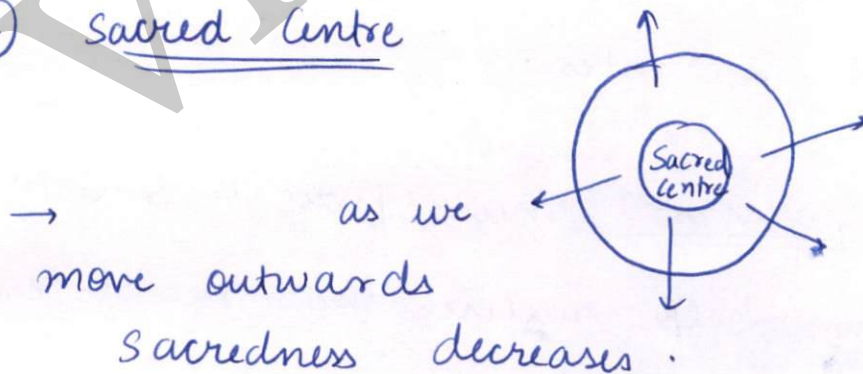
Concept of "Sacred Complex" was given by LP Vidyarthi in his book "Sacred Complex in Hindu Gaya"

It refers to complex grouping of sacred centre, sacred rituals and sacred practitioners.



① Sacred Complex in Hindu Gaya

① Sacred Centre



→ It is the place of

- Shrine
- holy tree
- holy water tank.

② Sacred Rituals refers to various practices performed around the sacred centre

- eg) Encircling around the holy tree
- eg) Offering worship to shrine or holding a Yagna

③ Sacred Practitioner are the religious functionaries that aid the people in performance of various rituals.

- eg) Brahmin, Pandit

④ Interplay of Great and Little Tradition in Sacred Complex.

People from various little traditions flock together towards a common sacred centre highlighting the interaction and cooperation.

Relevance: Idea of Sacred Complex can guide us in formulating policies like Pilgrim circuit or Tourism Complexes.

6. (a)

समकालीन समय में जातिगत पहचान में वृद्धि की प्रवृत्ति देखने को मिल रही है, जिसमें हाशिये पर मौजूद जाति समूह भी शामिल हैं, जो अपनी जातिगत पहचान को 'सम्मान का प्रतीक' मान रहे हैं। 'जाति व्यवस्था के भविष्य' के संदर्भ में आलोचनात्मक टिप्पणी कीजिए।

There is a contemporary trend of rising caste identity with caste groups including marginalized ones, embracing their caste identity as a 'badge of honor'. Comment critically in context of 'future of caste system'.

20

उम्मीदवारों को
इस हार्शिये में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस इतिहास में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

उम्मीदवारों को
इस कक्षिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

उम्मीदवारों को
इस क्षतिपत्र में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

6. (b)

भारत की मध्य पाषाण संस्कृतियों की क्षेत्रीय विविधताओं का परीक्षण कीजिए।

Examine the regional variations of Mesolithic cultures of India.

15

उम्मीदवारों को
इस ह्रासिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस ह्राशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हार्शिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

~~VisionIAS~~

6. (c)

भारत की सामासिक संस्कृति में इस्लाम के योगदान की विवेचना कीजिए। वैश्वीकरण की ताकतें समकालीन भारतीय इस्लाम को किस प्रकार नया स्वरूप दे रही हैं?

Discuss the contribution of Islam to the composite culture of India. How are globalizing forces reshaping contemporary Indian Islam?

15

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

उम्मीदवारों को
इस हाशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

VisionIAS

7. (a)

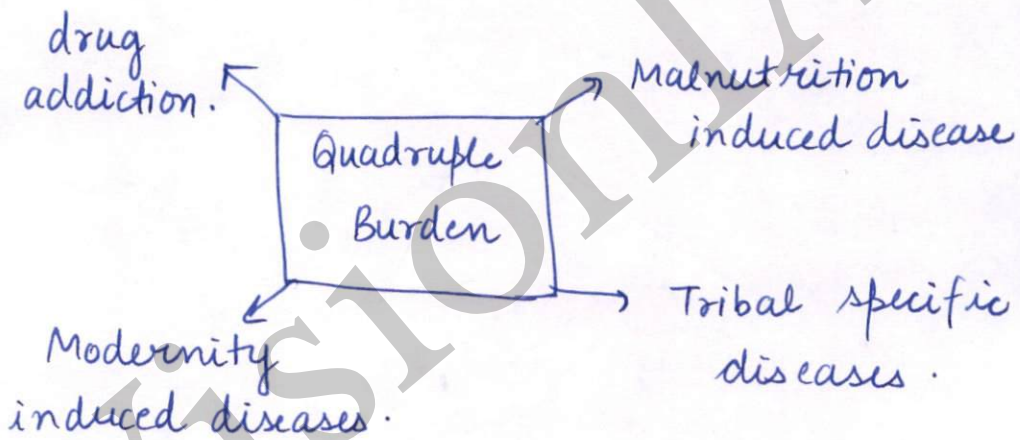
भारत की जनजातियों में 'रोगों के चतुस्तरीय बोझ' के मुद्दे की विवेचना कीजिए।
Discuss the issue of 'quadruple burden of disease' among tribes of India.

20

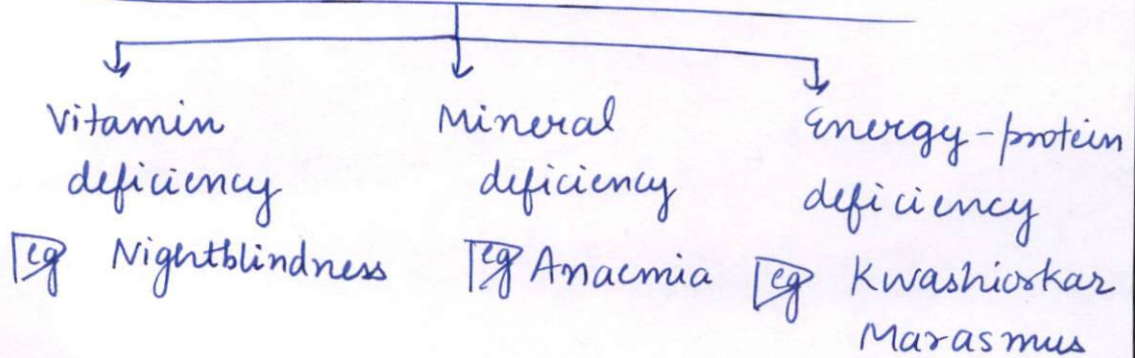
उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

Health and well being among the tribes of India is determined by a complex interplay of various socio-cultural, economic and environmental factors.

QUADRUPLE BURDEN OF DISEASE AMONG TRIBES OF INDIA



(1) Malnutrition Induced disease



[Case study] → [Prafulla Das 2016] → Nearly

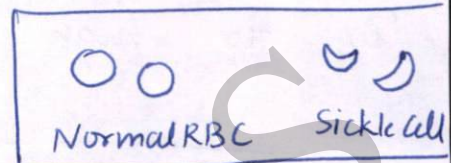
19 young children died by malnutrition in 3 months.

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

(2) Tribal specific disease

(i) Sickle cell disease → in this RBCs take the shape of sickle

eg Oraons, Mundas suffer from this



(ii) G6PD deficiency → the deficiency of G6PD enzyme leads to severe hemolysis.

eg Andamanese and Sentinellere suffer from it.

(3) Modernity Induced diseases

(i) Stress, anxiety

(ii) Pollution induced diseases

Case Study → Hidden Victims of Pokhran

Uranium mined from Jaduguda mines
Many Jharkhand tribes got exposed to radiation.

(4) Drug addiction is another form of disease prevalent among tribes of India

CASE STUDY → Singhpo population declined from 40,000 to 1,000 in 150 years due to high opium addiction.

FACTORS BEHIND THIS QUADRUPLE BURDEN

- 1) Diet → lack of diverse diet, green leafy vegetables, milk etc.
- 2) Sanitation → 75% of tribes still practice open defecation.
- 3) Traditional Methods → eg Gonds believe illness is caused by sorcery but real reason behind it is polio, tetanus and cholera
[Sharma and Sharma, 2013]
- 4) Lack of Health Infrastructure

5) Water supply → Only 11% tribes have access to tap water supply (Census 2011)

STEPS TAKEN BY GOVERNMENT

- 1) 1 ASHA and Anganwadi for every 400 - 500 population
- 2) 1 PHC for every 20,000 population.

XAXA COMMITTEE RECOMMENDATIONS

- 1) Tribal Health Assemblies must be established to promote tribal participation in health policies.
- 2) Collaboration with traditional practitioners like Shamans
[eg] Vaccine administration among Dongria Kondhs with help of Shamans.
- 3) Utilize the tribal herbal knowledge

Hence Improving the health of the tribes must be the priority of Government policy.

7. (b)

भारतीय जनजातियों की जैव-आनुवंशिक विविधता की विवेचना कीजिए।

Discuss the Bio-genetic variability of Indian tribes.

15

Bio-genetic Variability of Indian tribes

can be depicted in form of racial differences among them.

Prof. DN Majumdar said that most of the Indian tribes are pre-Aryan. therefore Indian tribes can be divided into 4 Major Races.

- 1) Negrito →
- ⊙ Woolly hair
 - ⊙ flat nose
 - ⊙ dark skin
 - ⊙ dolicocephalic

[eg] Andamanese, Uralis of south India, Angami Nagas.

- 2) Mediterranean — dark skin, long nose

Paleo Medi-
terranean

[eg] Dravidians
of South
India

Mediterranean

[eg] Bengali
Brahmins

Oriental.

[eg] Punjabi
Chhatris

3) Proto-Australoids

- Wavy hair
- Prominent brow ridges
- flat nose.

eg Tribes of Rajmahal hills, Oraons, Gonds, Baigas etc.

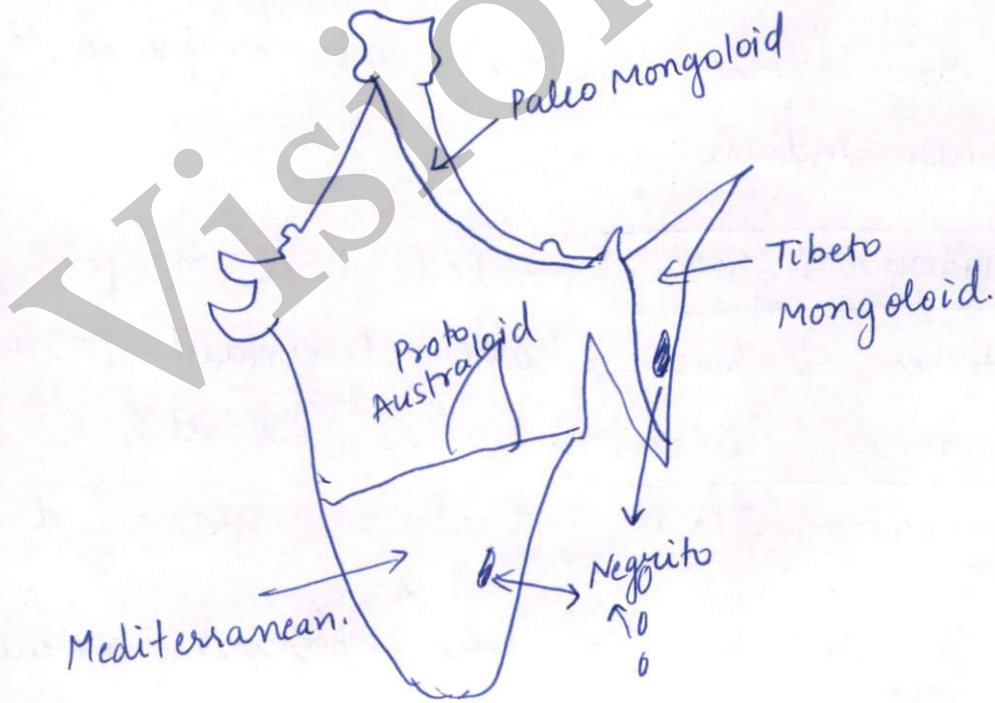
4) Sino-Tibetan (or) Mongoloids

Paleo Mongoloid

eg Assamese, hill tribes of Chittagong.

Tibeto Mongoloid

eg Tibetans of Sikkim



Study → "People of India Project"

Central Indian tribes

- prevalence of
 - M gene
 - A gene
 - R₁ gene
- Sickle cell disease

South Indian tribes

- prevalence of
 - M gene
 - A gene
 - P₁ gene
 - R₁ gene
- G6PD deficiency.

Other Studies :-

1) DN Majumdar studied the mitochondrial DNA of about 1500 tribes and observed greater diversity among Central Indian tribes as compared to South Indian.

2) Vishwanathan noted that major tribes of South have descended from common ancestor and all the variation was due to genetic drift.

Thus due to Great Biogenetic Variation

DN Majumdar rightly called tribal India as "MELTING POINT OF RACES"

7. (c)

भारत में समकालीन जनजातीय समाजों के देशज शिल्प और आखेट गतिविधियों के अध्ययन के लिए नृजातीय-पुरातात्विक दृष्टिकोण की आलोचनात्मक विवेचना कीजिए।
Critically discuss the ethno-archaeological approach to the study of indigenous craft and hunting activities of contemporary tribal societies in India.

15

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin

Ethno-Archaeology or New Archaeology

refers to the ~~to~~ ethnographic study of contemporary simple societies in order to understand the archaeological findings of the past in a better way.

Lewis Binford is considered as the pioneer in this field through his study of waste management practices of Kwakiutl.

ETHNO ARCHAEOLOGICAL APPROACH IN THE STUDY OF INDIGENOUS CRAFT

1) Bhimbetka Paintings are sought to be decoded through the study of neighbouring painter's state of mind.

[Indira Gandhi Institute of Art]

- उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
Candidates must not write on this margin
- 2) Ralph Solecki studied the modern industrial bead making in Gujarat to understand the process of traditional Carnelian bead Industry during IVC.
 - 3) Basket Weaving processes of today's North east tribes like Adi, Gano are studied.
 - 4) Pottery Making as an art evolution through study of handmade pottery still practised by some tribes.
 - 5) Iron Smelting by the study of modern day Asura tribe.

Ethnoarchaeological approach in the study of hunting Activities :-

- 1) Bishors pool their resources and then distribute equally. This study gives idea about egalitarian nature of hunting gathering societies.

2) Many Circular huts found from the Mesolithic period. Their use was determined from the Study of Chenchus. They use these small circular huts for storage and weapons and not for habitation.

CRITICISM

- 1) Based on the Assumption of Continuity - but continuity is not always the case.
- 2) Most of the Modern tribal societies got influenced from globalization and modernization - therefore applying ethno-archaeology among them becomes difficult.
- 3) Lack of objectivity → Bias of the researcher may affect the result.

Despite limitations Ethnoarchaeology provided us with Greater Insights through the integration of past with the present.

8. (a)

स्वतंत्र भारत में जनजातीय विकास नीति पर ऐतिहासिक चर्चा का आलोचनात्मक विश्लेषण कीजिए। वर्तमान जनजातीय विकास मुद्दों के समाधान में अधिकार-आधारित दृष्टिकोण अपनाने की आवश्यकता और प्रमुख चुनौतियों पर टिप्पणी कीजिए।

Critically analyze the historical debate on tribal development policy in independent India. Comment on the necessity and key challenges of adopting a rights-based approach in addressing current tribal development issues.

20

Tribes live in a symbiotic relation with nature and forests [NMS complex of LP Vidyarthi]. But this symbiotic relation got disrupted by colonial policies

Therefore in Independent India, a debate started about the appropriate tribal development policy.

DEBATE ON TRIBAL DEVELOPMENT POLICY

I) Isolationist Approach

→ This was advocated by Verrier Elwin in his book "The Baiga" (1939)

→ It refers to that tribes must be prevented from contact with the outer world in order to preserve their unique culture and identity.

CRITICISM → Many nationalists and assimilationists like GS Ghurye

termed it as "No Changers" and "Status Quoists"

उम्मीदवारों को
इस हार्डिप में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

II Assimilation Approach

- This was advocated by GS Ghurye.
- He referred to tribes as backward hindus; therefore through assimilation their transformation is required.

CRITICISM → Verrier Elwin and Haimendorf say that primary cause behind tribal impoverishment is the contact with the outside world.

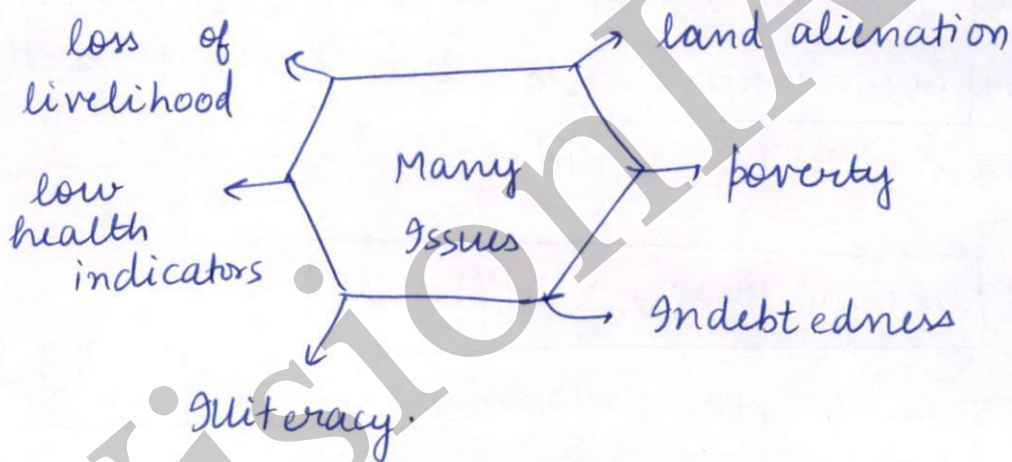
III Integrationist Approach

- This is the approach finally adopted by India.
- It was advocated by PM Jawaharlal Nehru in the foreword of the book "A Philosophy for NEFA".
- It says that tribes must be allowed to develop according to their own terms.
- Tribal Panchshul is result of this approach.

CRITICISM → **LP Vidyarthi** said that principles of Tribal Panchsheel are not followed in full spirit

NECESSITY OF Adopting a Right-based Approach ∴

1) Tribes facing multidimensional Issues



2) It is also needed to undo the historical injustice they faced in the form of colonial exploitation.

3) Forest Conservation and Management can also be ensured through this rights based approach

[eg] Joint Forest Management as advocated in Forest Policy, 1988

4) Study → Nearly 47% of all displaced due to development are tribals while they constitute only 8% of total population

KEY CHALLENGES ÷

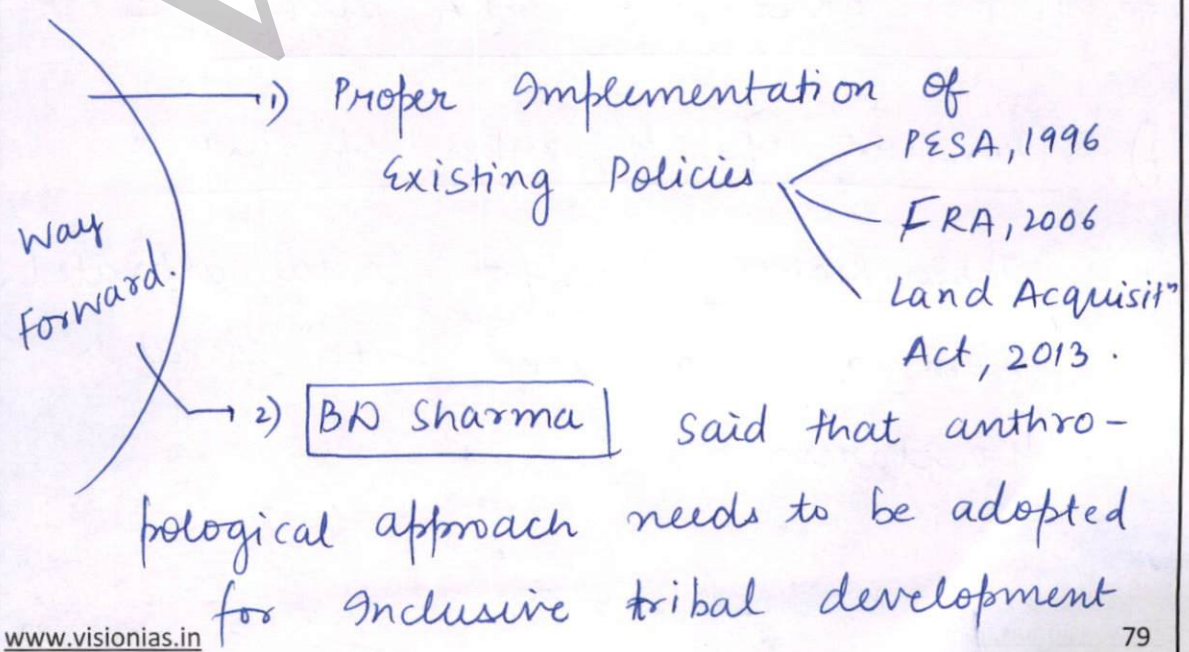
1) Lack of proper implementation.

[eg] Xaxa Committee → only 15% FRA claims have been accepted.

2) Illiteracy leads to unawareness among the tribes about their rights
→ only 59% literacy rate among tribes

3) Lack of Standardization

[eg] difficulty in FRA claim approval due to lack of evidence or documents.



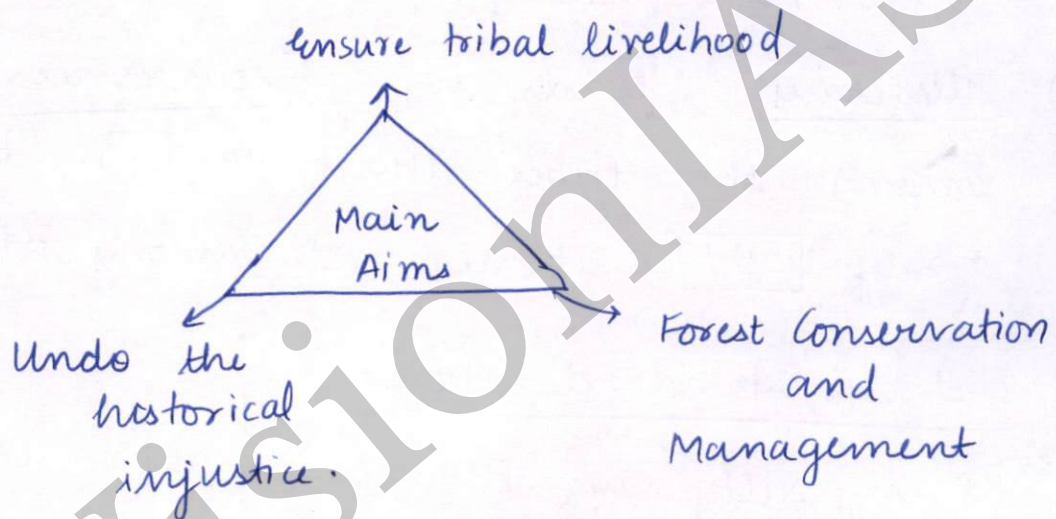
8. (b)

'वन अधिकार मान्यता अधिनियम 2006' के महत्त्व और कार्यान्वयन की विवेचना कीजिए।

Discuss the significance and implementation of the 'Recognition of Forest Rights Act 2006'. 15

Forest Policies during the colonial rule disrupted the relation of tribes with forests.

Post Independent India sought to undo this injustice through Forest Rights Act, 2006



SIGNIFICANCE OF FRA, 2006 ÷

1) Provision of 4 types of Rights

(i) Title Rights → for land cultivated from a long time but limit is 4 hectares.

(ii) Use Rights → for Minor forest produce and Grazing lands.

(iii) Relief and development Rights → Rehabilitation in case of displacement

(iv) Forest Management Rights → Tribals aiding in the forest conservation.

2) Three tier Structure for Claim Approval

District level Committee.

↑

Sub divisional Committee

↑

Gram Sabha

IMPLEMENTATION STATUS :-

As per Xaxa Report (2013) ;

Claims for only 15.1% of the potential claimable lands have been accepted.

⇒ Success Stories :-

1) Dongria Kondhs of Odisha collectively through Gram Sabha resisted Vedanta mining in Niyamgiri hills.

IMPLEMENTATION CHALLENGES ÷

1) In many states, claim approval is being overseen by forest guards and Patwaris. It is unfair as Gram Sabha is the main body as per act.

2) As per Xaxa → claims are rejected without giving reason and appellate processes are not explained to them.

3) Case Study → Saharia tribe was displaced from Kuno WLS in 2000. Their claims under FRA, 2006 were rejected.

Therefore, it took about 150 years for the forest policy to become sensitive to tribal needs.

Need is to have anthropological training for officials in order to better implement FRA, 2006 [As per LP vidyarthi]

8: (c)

गैर-जनजातीय समुदायों द्वारा अपनाई गई रणनीति के रूप में 'जनजातीयकरण' की आलोचनात्मक विवेचना कीजिए, जो भारत में पारंपरिक जनजाति-जाति सातत्य को पुनः परिभाषित करती है।

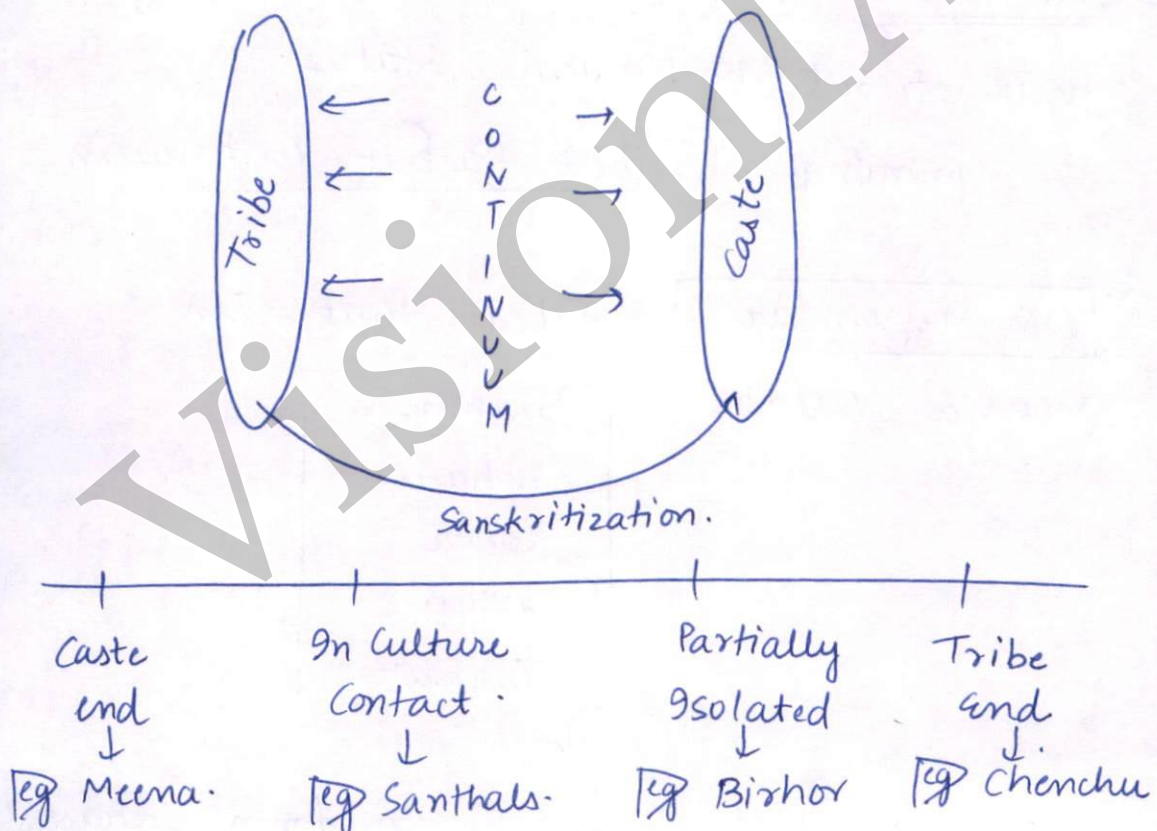
Critically discuss 'tribalisation' as a strategy by non-tribal communities that redefines the traditional tribe-caste continuum in India.

15

उम्मीदवारों को इस हिसाब से नहीं लिखना चाहिए
Candidates must not write on this margin

Tribalisation refers to emulation of tribes by the non-tribes in order to attain the benefits accorded to tribes.

Traditional Tribe Caste Continuum in India



This traditional tribe caste continuum in India has been redefined by Tribalisation.

TRIBALIZATION Redefining Tribe - Caste Continuum.

उम्मीदवाले को इस हाथिए में नहीं लिखना चाहिए
Candidates must not write on this margin

1) Phenomena of tribalisation is also referred to as Pseudo Tribalism

2) Retribalisation (Study by Surjit Sinha)

Gonds (a tribe) sanskritised to claim Rajput status and called themselves Raj Gonds. Today they want to regain their tribal backward status.

forming Tribe - Rajput Continuum

3) DN Majumdar noted that in Mohna Village -

[Brahmins
Lohars
Kolta
Bogji
Thakurs]



all clubbed together to form "Khasas"

4) Identical Nomenclature

eg 2 Kammara Communities in

Andhra Pradesh - Kammara caste claims tribe status to corner the reservation benefits.

उम्मीदवारों को इस क्राशिए में नहीं लिखना चाहिए
Candidates must not write on this margin

5) CONTEMPORARY RELEVANCE :-

Many communities like Gujjars, Patidars are claiming ST status to gain reservation benefits.

- Conseq-
uences
- i) Loss to the genuine tribes as the benefits are cornered by the non-tribes.
 - ii) Culture change in tribal society as non-tribals try to attain their customs, names.
 - iii) Ethnic conflicts

Hence, This phenomena of Tribalisation must be prevented so that benefits can reach to the real deserving tribal people.

SPACE FOR ROUGH WORK

~~VisionIAS~~

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

VisionIAS