



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. : 01387488

अभ्यर्थी का नाम/Name of Student : HARSH NEHARA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

31/8/25

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

केंद्र
Centre

DELHI

निरीक्षक के हस्ताक्षर
Invigilator's Signature

[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	
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2							
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सकल योग (A+B) / GRAND TOTAL							



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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

उम्मीदवारों को
इस क्षेत्र में
नहीं लिखना
चाहिए
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Ethnomedicine refers to the ^{study of} local practices aimed at ~~detection~~ prevention, ~~etc~~ diagnosis & treatment of diseases.

Practices of Indian-tribes

(1) Prevention

(a) Toda tribe uses certain herbs to prevent symptoms of fever like headache.

(b) Some tribes of Bengal uses leaves of trees to prevent infection.

(c) Kai Chutney (ants) is used as an immunity booster by Kondh tribes

(d) Rituals & rites to avoid the intrusion of spirit (malevolent) before child birth in Chota Nagpur

(2) Diagnosis

(a) Sahariya of MP uses green chilli to determine whether the bite from snake is poisonous

(b) Shomans are consulted to detect diseases of spirit intrusions among Ho, Oran & Munda

(3) Treatment

(a) Tharu tribe of terai region uses smoke of neem leaves to treat & prevent malaria.

(b) Bhils only consider themselves sick when they are totally bedridden

(c) Soup of sacrificed goat legs to treat diseases among Rajgonds

Thus, Indian tribes showcase a variety of practices, some of them even have scientific basis

1. (b)

जनजातीय शिक्षा से संबंधित मुद्दे
Issues related to tribal education

10

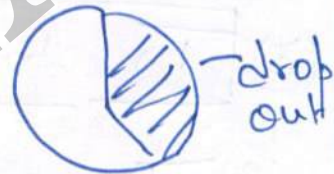
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As per Prof. Hasnain in Tribal India (1992) tribals were the worst sufferers of educational neglect by Indian state.

Status

(1) 49% literacy rate among tribal females (Census 2011)

(2) 48% dropout rate at class 10th (Pratham)



⇒ Dropout

Reasons / r / Issues

Issues

(1) Lack of education in mother tongue
eg) Munda children in EMRS
learn in Hindi not mundari.

(2) The content of books is not culturally relevant

⇒ Urban middle class centric texts

(3) Holidays not as per tribal custom & festivals

(4) Problem of teacher absenteeism
and overburdened staff:

Some schools in Bastar are
handled by single teacher

(5) Distrust among tribals that modern
education will alienate their
sons and make their daughters
aloof.

Steps taken

- ① Merit and post merit scholarships
- ② Eklaya model residential schools
and Ashram school
- ③ Tribal language primer by
Odisha government

Further steps

- ① Teachers to be recruited and
trained locally (Xaka Committee)
 - ② Education at primary level
in mother tongue (NEP 2020)
- Thus, concrete and sustained
efforts are required for holistic tribal
development

1. (c)

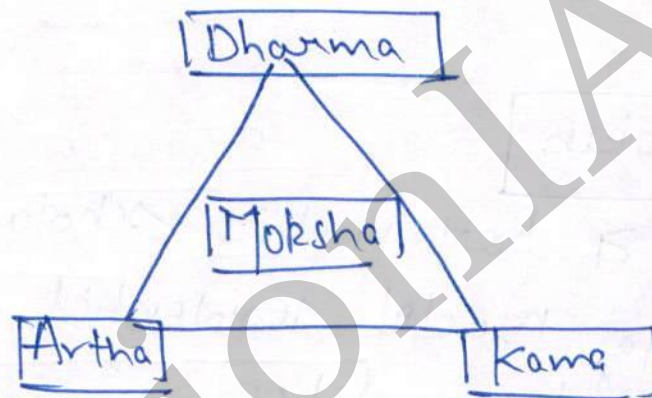
समकालीन समय में पुरुषार्थ की अवधारणा की प्रासंगिकता
Relevance of concept of Purushartha in contemporary times

10

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

Purushartha are the four goals of ~~the~~ the life prescribed by Dharmic philosophies like Hinduism, Jainism, etc

Concept of purushartha



- a) Dharma: the duty of a follower, it is the guiding light for attaining moksha while fulfilling Artha & Kama
- b) Artha: Material satisfaction to be attained during Grihastha ashram. doesn't mean hoarding wealth.
- c) Kama: narrow meaning limit it to the satisfaction of bodily pleasures, wider meaning include aesthetic & artistic satisfaction as well

1) Moksha: mean freeing oneself from eternal Samsara cycle. It is the final & highest goal. can be attained by fulfilling dharma.

Relevance today

① Dharma → (a) Guiding light in the absence of other social control mechanism due to weakening family structures
→ (b) Allow ethical actions & work for others.

② Artha & Kama
↳ (a) Promote responsible consumption in rising materialistic times
↳ (b) Artha promote Charitable work for needy

③ Moksha
↳ (a) Liberation from the hectic life without any work-life balance.

Although weakened in practice, the concepts continue to guide the Indian civilisation ethos

1. (d)

पेसा (PESA) के तहत ग्राम सभा की भूमिका

Role of Gram Sabha under PESA

10

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इस लिए में
नहीं लिखना
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PEJA, 1996 formulated
on recommendation of Bhuria
committee define Gram Sabha as
the group of all the eligible voters
in Gram panchayat.

Role in PESA

Empowered with the following
functions

(a) Identification of beneficiaries
for poverty alleviation schemes

(b) Regulate money lending, land
transfer & market activities

(c) ~~for~~ Approval for development
plans.

(d) Approval before granting licence
for minor mineral explorations

(e) Management of community
resources like tanks, etc.

(f) Authorised body to initiate & validate claims under forest rights act, 2006

Issues hindering effective role

- ① Irregular meeting of Gram Sabha
- ② All states have ~~not~~ not formulated the rules related to PESA, 1996.
- ③ Lack of infrastructure for meetings
⇒ Capacity to fully understand the development plans
- ④ States have made provisions that weaken the role of Rajasthan, the D.M. can override Gram Sabha decision regarding mineral exploration licences.

Thus, measures are needed to strengthen the role ~~as~~ to enable ~~root~~ ~~penet~~ grassroot penetration of Swarnaj

Marine archaeology is a sub branch of archaeology that studies historical sites which have been submerged under water.

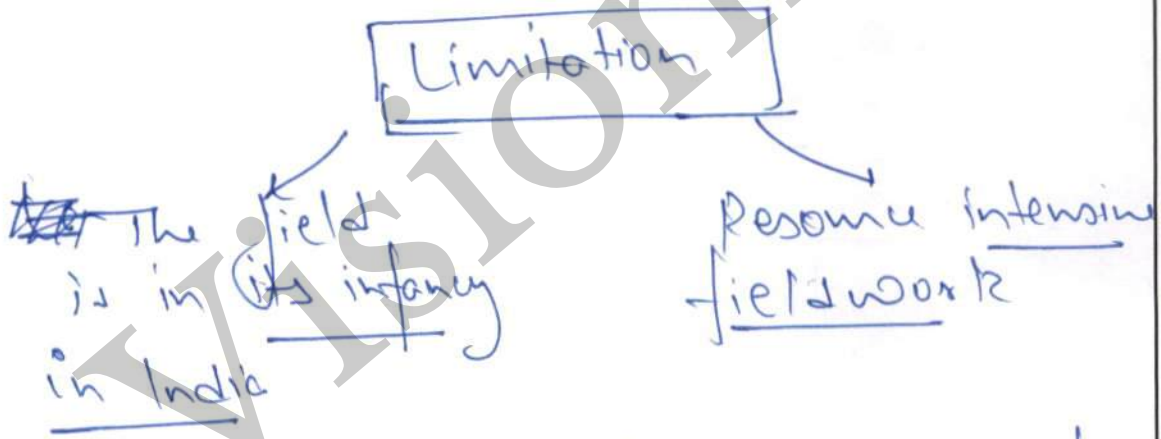
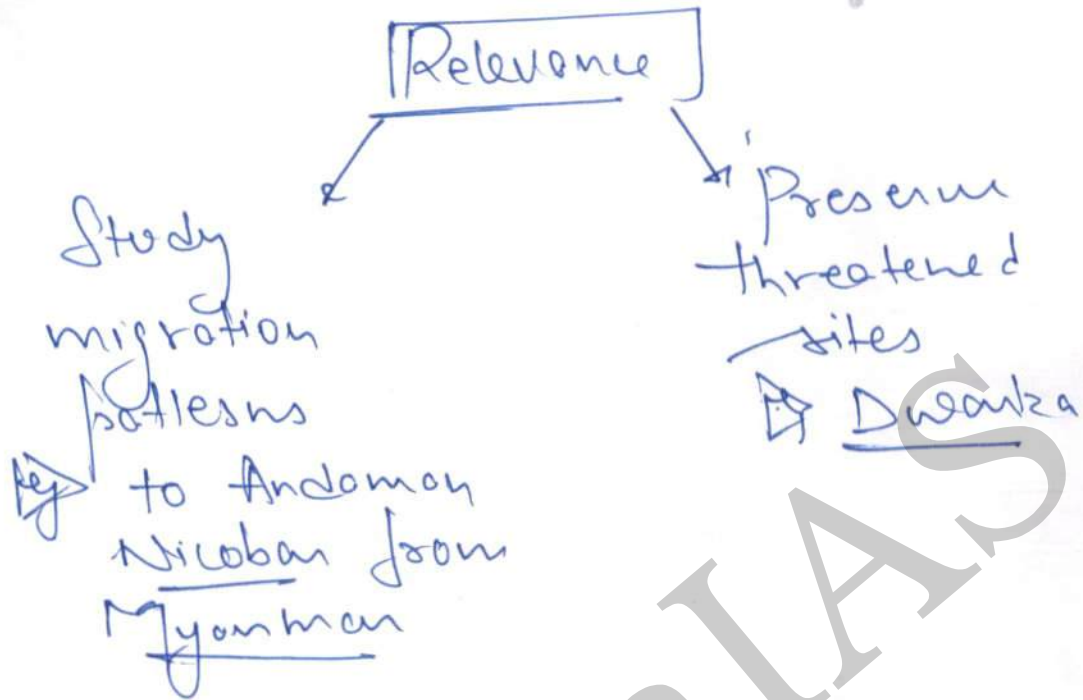
Scope

1) Excavation & preservation of sites threatened by shifting river courses

↳ Rajgir in Bihar.

2) Excavate submerged sites due to rising sea level
↳ Dwarka off the coast of Gujarat

3) Develop new techniques related to establishing the place of submerged sites in prehistory



The discipline can reveal sources of information lying deep underwater to enable holistic understanding of prehistory

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

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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 हद्दतिर में
नहीं लिखना
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इस हार्जिफ में
नहीं लिखना
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2. (c)

भारत में धार्मिक अल्पसंख्यकों के लिए संवैधानिक सुरक्षा उपायों की विवेचना कीजिए।
Discuss the constitutional safeguards for religious minorities in India.

15

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इस हार्जिफ में
नहीं लिखना
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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.

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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.

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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.

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4. (a)

भारत में विशेष रूप से कमजोर जनजातीय समूहों (PVTGs) के सामने आने वाली चुनौतियों का समाधान करने में प्रधानमंत्री-जनमन योजना के महत्व 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.

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Particularly Vulnerable tribal groups (PVTG) are a group of 75 tribal groups that show certain features making them vulnerable to exploitation.

Challenges of PVTG to be addressed by JANMAN

① Declining population due to disease, malnutrition, etc.

→ ~~MP~~ Sohaniya (PVTG) of MP faced malnutrition after relocation from Kuno National Park due to reduced quality of land allocated.

② Absence of basic infrastructure like health, education, etc.

→ Keonjhar district (a PVTG dominated)

faces higher IMR & MMR than state average (odisha).

③ Isolation due to underdeveloped connectivity infrastructure

④ Land alienation, indebtedness
⇒ loss of livelihood.

Ex) A Sahariya woman was burnt alive in MP by a group of men grabbing her land
(The Hindu, Sept. 2022)

⑤ Problems like sickle cell anaemia, malaria, etc.

Significance of PM-JANMAN

① Aims to bring interministerial coordination

↳ a) ~~Min.~~ Min. of Health & family welfare, Min. of ~~SD~~ Human resource development, etc

② Provide basic services to tribes through coordinated efforts

→ Housing through Pig Areas Yojana

→ water connection by Jal Jeevan mission

③ Address health infrastructure gaps by Arogya Mandir (Health & Wellness Centres) & community volunteer (Abhay Bang Committee)

④ Targeted approach to improve indicators like IMR, MMR, etc.

⑤ Halt population decline & eliminate sickle cell anaemia.

Hurdles in implementation

① Distrust among PVTG due to past experiences

→ Two individuals of Lodha tribe arrested by police despite saving forest guard from miscreants

- ② Apathetic nature of government machinery
- ③ Lack of documentation & accurate data regarding PVTG.
- ④ Geographical barriers & low Coordination with state government

Proposed Strategies

- ① Conduct a census of PVTG to gain accurate data (Xaxa Committee)
- ② Utilise community Volunteers to build trust.
- ③ Sensitising the tribal administration
- ④ Centre - State Coordination for results
- ⑤ Tribe specific approach to tackle specific challenges

Thus, to remove gap between PVTG & other population, targeted efforts are necessary

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।

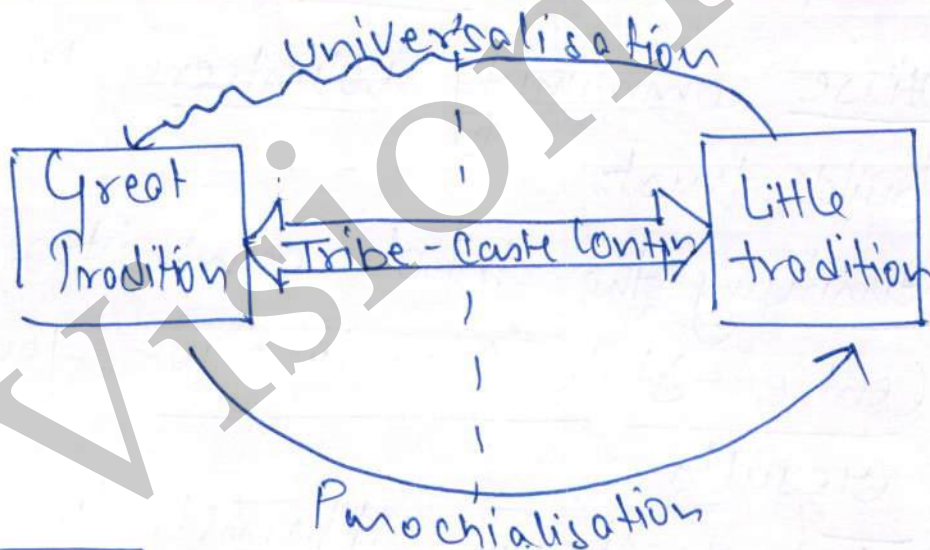
"The 'great' and the 'little' traditions are not polar opposites, but are 'constantly negotiating and interacting with each other.'" Illustrate with suitable examples.

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R. Redfield after his study in Mexico proposed the concept of little & great traditions to highlight interaction between national & local cultural elements.

'Great' & 'Little' Traditions



- Great tradition
- ① Practices of urban elites.
 - ② Standardised & have textual bases.
 - ③ Emanates from urban centres & temples
- Ram-charit Manas

Little Tradition → ① Practices of folk community
→ ② Not standardised
↳ ③ No basis in textual content
eg → 'Joulano' worship

उम्मीदवारों को इस हार्डिप में नहीं लिखना चाहिए
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Constant Negotiation & interaction in traditions

① Universalisation & parochialisation

a) Universalisation: elements from folk communities are often picked up, standardised & adapted at a national scale

eg → 'Navratho' practice become Navratni

eg → worship of devi Komakhya

b) Parochialisation: elements of Great traditions adopted by folk communities

eg → Godhan puja as a parochial used form of Gowardhan worship.

② Tribe - Caste Continuum

Prof Vidyantni highlighted constant interaction & existence on a continuum of Tribe (Little tradition) & Caste (Great tradition)

③ B.N. Saraswati Study of Kashi

highlighted how various great and little traditions interact in the complex of Kashi

④ Sanskritisation & Tribalisation

a) By Sanskritisation, elements of Great tradition are adopted by folk communities

b) By Tribalisation, Great tradition communities take up folk practices

Thus, the Indian civilisation is a result of complex interplay of little & Great traditions.

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.

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Prof. Shyam Charan Dube was a pioneer of Indian rural & tribal studies, impacting the socio-anthropological academia for generations to come.

Academic Background

- ① A graduate of Nagpur University, attained P.H.D from Bombay University
- ② Lecturer at Nagpur, Lucknow & Osmania University

Major works

- ① Indian Villages (1955)
- ② The Koman
- ③ 'Restive Students'
- ④ Indian Changing Villages

Contribution to rural studies

① Village Studies

- a) In 'Indian Villages' he vividly

Describe the rural life of Chigalpet village near Hyderabad.

b) Highlight different types of festivals

↳ Car festival

↳ Village festival

↳ family festival

And their role in unity.

② Conducted the appraisal of ~~the~~ programme like community development programme in Rantkhondi village of Jahanpura.

↳ highlighted reasons for failure

(a) Not rooted in local's perspective → introduction of foreign seed semen.

(b) Doesn't consider habits.
→ introduction of different form of wheat flour (not suited for taste)

(c) Inexperience & age of bureaucrats.

Contribution to tribal studies

① Ethnographic description of Koman tribe.

- ↳ a) Individualistic & fatalist attitude
- ↳ b) Poor economic development
- ↳ c) Even homicide forgiven if individual throw jeast i.e., economic punishment

② S.C. Dube task force for tribal development

↳ a) Suggested measures like tribal sub plan for development

↳ b) Reshaped India's approach to tribal development.

Thus, Prof. Dube contributed immensely to growth of tribal development along with new concepts like 'Dominant individuals' &

'Youth culture study'

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.

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5. (b)

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

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Folk culture as proposed by R. Redfield are cultures of isolated, pre literate societies. Due to increased cultural contact in the age of globalisation these cultures have face double-edged effect

Impact of globalisation

(A) Positive

- (i) Giving up of orthodox practices
→ Kuki of Manipur stopped burying the alive young child with dead mother
- (ii) Penetration of modern education, health and connectivity infrastructure
→ PM-TANMAN for PVTG
- (iii) Greater sources of income by ~~the~~ folk arts

eg Kolbelic people earning livelihood
in Udaipur by performance in
resorts

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(B) Negative

(i) Decadence in traditional institutions

eg Ho tribe refused the
existence of youth dormitory,
considering it a sign of shame

(ii) Commodification of loss of
rights over traditional knowledge

eg Kolhapuri Sondol launch
by Proda (2025)

(iii) Breakdown of nature man
spirit complex leading to
psychological strain.

eg 50% of Nicobarese suffer
from hypertension

(iv) folk moving closer to urban
on folk-urban continuum.

(v) Phenomenon of 'Urbanism' as highlighted
by professor vidyarthi, losing connect
with own culture

5. (c)

सिक्किम की जुम्सा प्रणाली की विशेषताएं और समकालीन महत्त्व

Characteristics and contemporary significance of Dzumsa system of Sikkim

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5. (d) पांचवीं अनुसूची वाले क्षेत्रों में राज्यपाल की भूमिका
Role of Governor in Fifth Schedule Areas

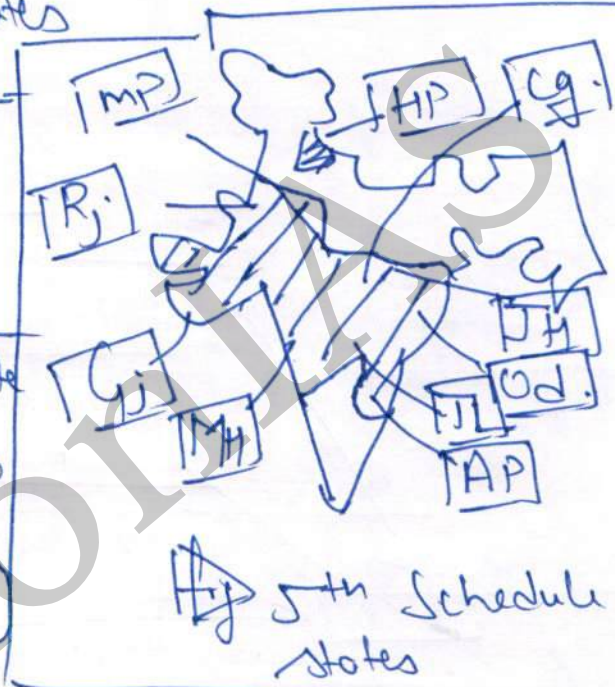
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Article 243 of Indian

Constitution extend the provisions of 5th schedule to states except four north eastern states

Role of governor in 5th schedule areas



① Appoint & nominate four members to the tribal advisory Council.

② Consult the TAC in matters of socio-economic development of tribals

③ Can modify or prevent a law Central laws application in 5th schedule areas with the permission of president

④ Submit reports to Central government

Regarding the functioning of 5th Schedule areas

- ⑤ Special responsibility to overlook the implementation of central government's directions to state.

Issues in function

- ① Lack of prescribed eligibility criteria for the nominated members
- ② Copy paste of reports due to no prescribed format.
- ③ Avoid TAC recommendations due to advisory nature
- ④ Non formulation of TAC for large period of time.
- ⑤ Elite capture of the institutions, avoid -tribal interests.

Suggestions

- ① Prescribe reporting format
- ↳ ② Direct election of TAC
- ↳ ③ tribal development performance indicator
- ↳ To attain panchsheel ideals,
- Dedicated reforms are necessary

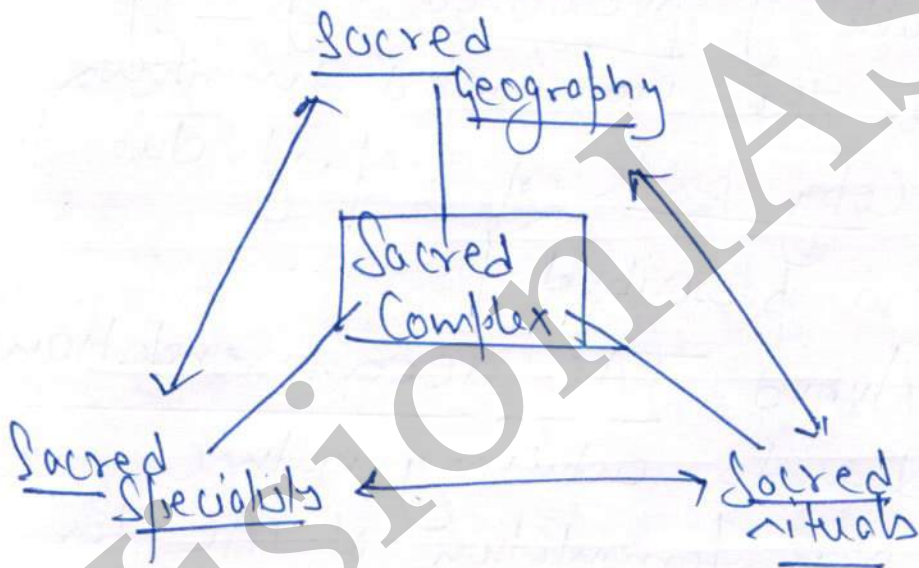
5. (e)

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

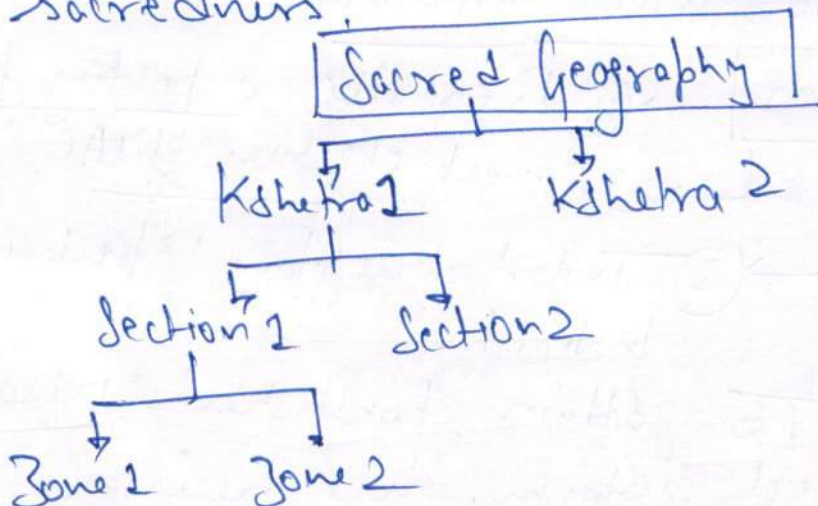
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Sacred Complex was proposed by Prof. L.P. Vidyanthi in his 'Sacred Complex of Hindu Gaya. It refers to a civilizational centre where ~~the~~ various elements interact.



① Sacred Geography: the physical location where every element emanates sacredness.



It is subdivided in Kshetra, section & Jones, Jones is the basic unit of Sacred Geography

The Sacred Geography is distinct from secular aspects like restaurants, etc.

(B) Sacred specialists: these are functionaries who perform important rituals at sacred ~~complex~~ complex

→ Gaya Shraadh by ^{local} Gaya Brahmins on Phalgu river

(C) Sacred rituals: the acts performed at sacred complex. These bind the people together

→ Gaya Shraadh

Other Studies

(1) B.N. Saraswati → Kashi Sacred Complex
↳ Jorakpur & Rotonah

(2) Makhan Jha → sacred complex of Kathmandu

Thus, sacred complex play the role of integrating little & great traditions of civilisation.

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'.

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Celestine Bouglé, considers Caste as a ~~not~~ institution characterised by specialised division of labour, hierarchy & Endogamy

Contemporary trend in Caste system

① Professor Dipankar Gupta highlighted that caste is now characterised by 'distinct identities & muddled hierarchies'

a) Distinct identities: each caste emphasising on its unique identity in order to distinguish them from others

eg) Balmiki Sikhs keep a portrait of Joint Valmiki in front of their Gurdwaras to distinguish themselves from Jat Sikhs

b) Muddled hierarchy: there is no fixed hierarchy and each caste considers itself to be at the top.

* This is added by, own origin stories for example,

Passi of Bihar consider themselves to be descendent of Parshuram as 'Pa' mean वेद & 'si' mean "Ane".

* Castes also have their own sacred texts.

↳ Chamars of Lucknow consider Sri Charampuran as their text.

② Prof. Andre Beittelle in his Gripuram study highlight that caste boundaries are not fixed. One group can consider itself to be a part of smaller group for marriage & a larger group for politics. ↳ Brahmins of Sripuram

③ Prof. Irawati Karve also highlighted that in India caste clusters exist in place of caste.

eg. Brahmin (a caste cluster)
↳ Chitpavan
↳ Goyawal] (castes)

④ Due to the phenomenon of casteisation of politics & politicisation of caste, the caste identities have turned into an asset for the marginalised, enabling them to yield significant influence in their region.

Future of Caste System

This contemporary view highlights that caste as a system is dead due to modernising forces which destroyed its interdependence, ~~the~~ the very basis of its origin.

However, caste as an identity is here to stay

Criticism

(a) The view ignores the crystallisation of different caste groups in particular occupations, persisting the existence of caste system.

(b) Reservation & its demand by groups like Jats, Marathas have strengthened caste identity. But the mobility attempts are downward rather than upward.

~~Thus~~ scholars like Swami Vivekananda have called for equivalence between caste and race.

Thus, the caste system has shown tremendous adaptability in contemporary times.

6. (b)

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

Examine the regional variations of Mesolithic cultures of India.

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Mesolithic is the transition
-ary period between Palaeolithic
& ~~the~~ settled neolithic

Regional variation

① Bhimbetka

- ↳ Cave III f → 23 show layers of settlement
- ↳ Cave painting reveal picture of social life
- ↳ Blade tools showcase rich tradition

② Protapganh - Allahabad region

- ↳ A rib with blade marks suggest conflict
- ↳ Industry dominated by blade tools

③ Baghai Khor

↳ lithic evidence along with bone tools.

Characteristics

① Tools: blade tools along with bones, spear, & Bow & arrow also emerged

② Hrt → both cave art & home emerged, ~~ss~~



③ Begining of animal domestication & primitive cultivation → tools

Social feature

① Band organisation

② Age & sex based division of labour

③ Hunting rituals

Thus, the period shows transition from nomadic paleolith, to settled health

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

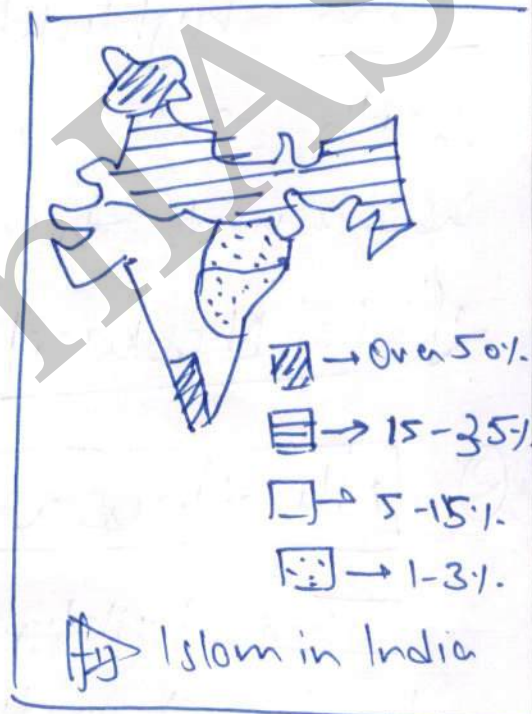
उम्मीदवारों को इस ह्रासिए में नहीं लिखना चाहिए
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Islam originated in 7th Century Arabia and arrived at India within two centuries. 14.9% of Indian population today follow Islam as per 2011 census

Contribution

① Beliefs

↳ impacted the philosophy & beliefs through Sufi movement



② Clothing

↳ Achkan, Salwar, Shervani, etc developed due to influence of Central Asian Islamic groups

③ Food

↳ the kitchens of mughals → Nawabs fused Indian spices & cooking

techniques with ~~the~~ meats leading to dishes like Biryani, Kebab, etc

Globalising forces impact

- ① Leela Dubey ~~का~~ ~~कविता~~ in 'Matrilineal Islam' highlighted how contact with outer world has now weakened the matrilineal society of Lokshadweep
- ② Ali Anwar in 'Masawat ki Jung' highlight how globalisation has strengthened as well as weakened the caste identities among angals ↓
- ③ Modern Education has diluted orthodoxy due to efforts of institutions like AMU.

However,

① Growing Islamophobia in western Europe has strengthened community resolve to stick together

② Attacks by fringe groups has led to radicalisation of some youth.

③ Use of social media by ISIS to recruit members enhanced vulnerability

④ Group face high level of socio-economic deprivation & low representation (Lothian committee)

Thus, efforts from whole of society are necessary

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.

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7. (b) भारतीय जनजातियों की जैव-आनुवंशिक विविधता की विवेचना कीजिए।
Discuss the Bio-genetic variability of Indian tribes.

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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.

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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

Since independence tribal development has been at the centre of Indian policy discussions with various voices leading to the debate regarding the best strategy

Historical debate

There were three major approaches that were discussed,

① Isolationist approach

Verrier Elwin in his 'Philosophy of NEFA' highlighted the negative impact of cultural contact from missionaries & caste Hindus on north eastern tribal communities.

* He advocated for a 'national park approach' where the entry

- in tribal areas was to be regulated.
- * It aimed at preserving tribal traditions by isolating them.

Criticism

(i) A.V. Thakkar ~~and~~ termed it to be selfish to treat tribes as museum pieces.

(ii) Ghurye highlighted the history of contact & warned against isolation as it is done solely for anthropological research interest.

② Assimilationist approach

Ghurye highlighted that tribes are merely 'Backward Hindus' & need to be mainstreamed to ensure their well round development.

Criticism

① D.N. Majumdar criticised the approach for ignoring tribal cultures.

Uniqueness & negative impact of outsiders

③ Integrationist Approach

Developed by Pt. Nehru along with Elwin based on panchshet.

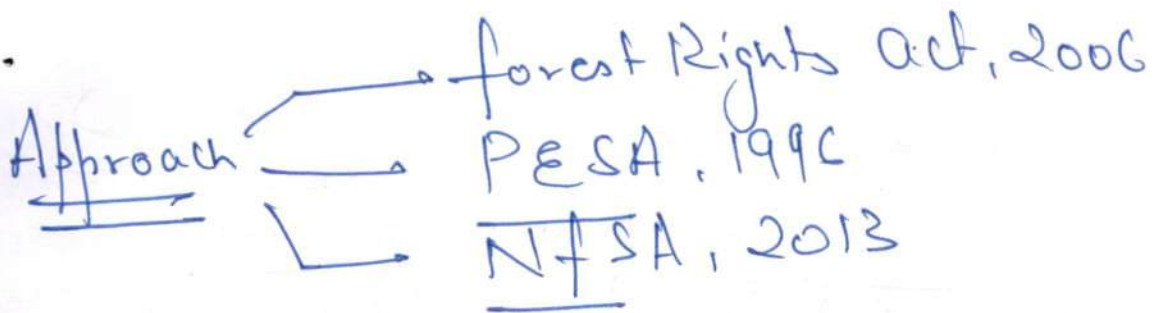
* It was adopted by GOI & tribes were to develop as per their own special need.

Criticism

(i) Change → contradictory approach
↓
desired integration → Provided autonomy through 5th & 6th schedule

Rights based Approach

→ Treat tribals as integral part of development procedure & aim to make them equal participants in it



Necessity

- ① Improve development indicators
↳ 49% of tribal females literate
- ② Address unique challenges faced.
↳ Sickle cell anaemia elimination
- ③ Suppress secessionist tendencies
↳ Agreements with NACN
- ④ Address historical injustice
↳ Land alienation

Challenges

- ↳ ① Bureaucratic apathy
- ↳ ② Continued exploitation by moneylender
- ↳ ③ Unique challenges due to Urbanisation & industrialisation

Thus in words of B.D Sharma, India needs to redefine its development approach.

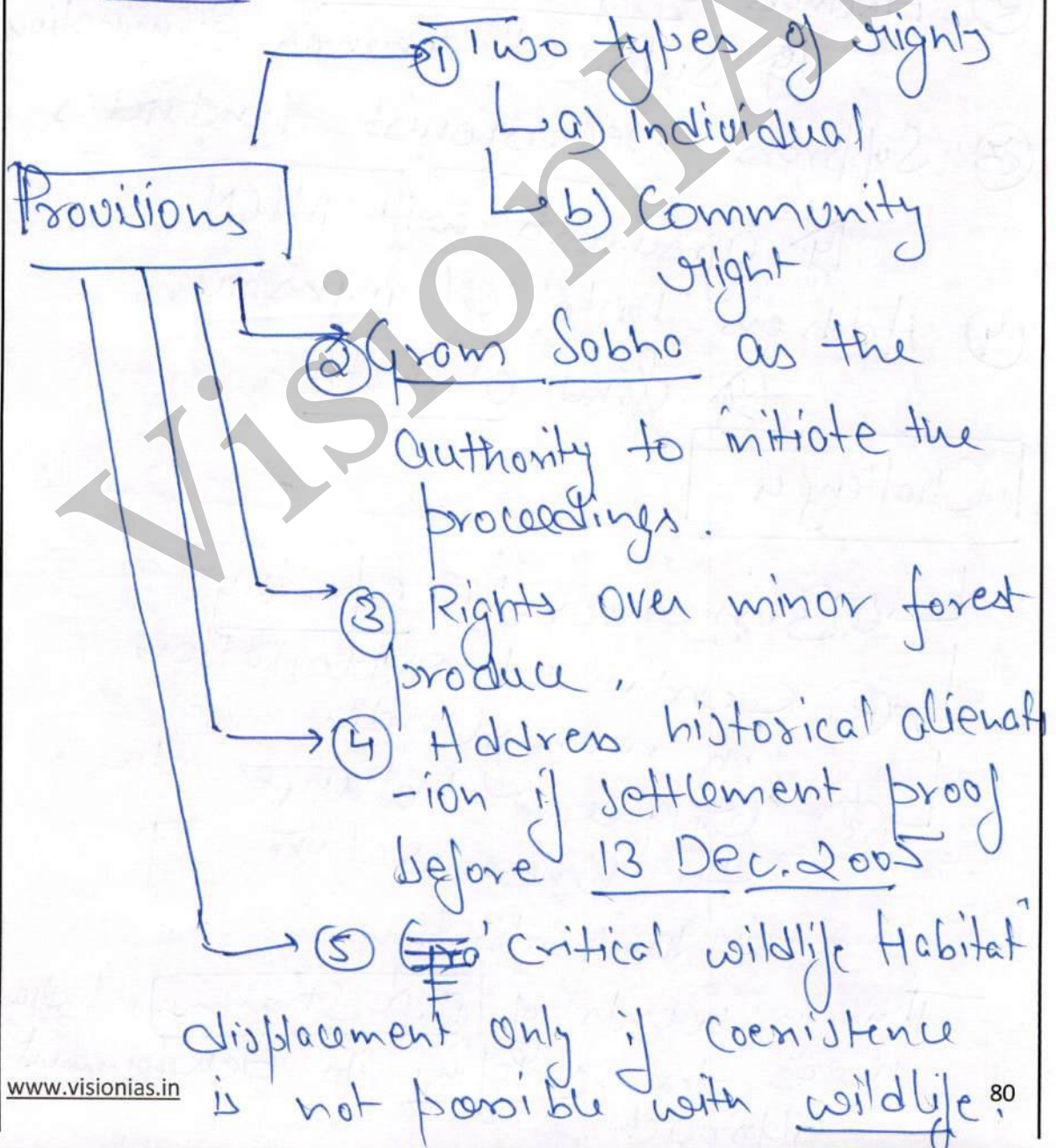
8. (b)

'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

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Recognition of Forest Rights Act 2006 aims to address the historical injustices by recognizing the rights of forest dwelling tribes & other forest dwellers.



Significance

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- ① Ensure livelihood security & dignity by providing jobs.
- eg 18 villages in Gujrat end up earning 18.03 crore in 1 year from selling bamboo. Allocated 30% for ecosystem preservation.
- ② Recognises Community rights over forest
- ③ Aid in joint forest management, preserving ecosystem integrity.
- ④ Ensure nutrition security for tribals by recognizing rights over non-timber produce.
- ⑤ Empowers Gram Sabha thus upholding democratic spirit.

However, Xaxa Committee & various tribal rights activist have highlighted lacunae in implementation

Implementation

- ① Vague & undefined terms lead to confusion by 'dependence on forest'
- ② Only 51% of the claims have been recognised so far - (MOTA 2024)
- ③ Arbitrary actions of bureaucracy without consulting gram sabha
→ Use of satellite imagery to reject claims without ground inspection.
- ④ Deliberate non recognition of community rights.
- ⑤ Overlooking gram sabha decision regarding exploration of minor minerals

— Thus, greater participation of civil society, Gram Sabha & implementing guidelines of Xoxa Committee are necessary

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

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Tribalisation is a phenomenon where a non-tribal group adopt tribal practices in order to claim Scheduled Tribe status & other associated benefits.

Strategy of non-tribal communities

- ① It is a post independence phenomenon, when certain measures were introduced to uplift tribals.
- ② 2 facts of phenomenon.

↳ Caste group claim tribal status by adopting tribal Character

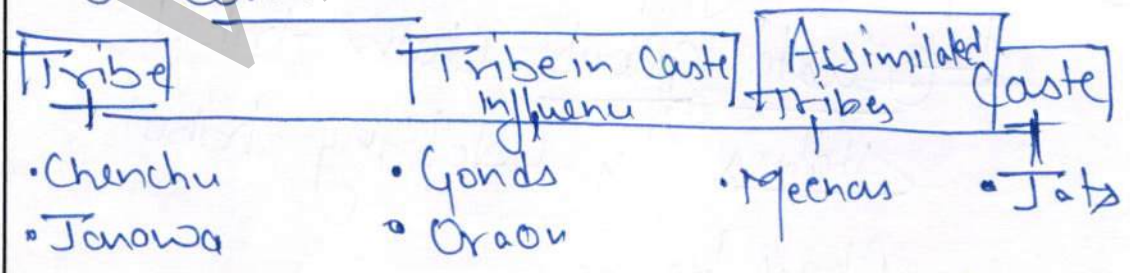
↳ Gujars of Rajasthan (an OBC group) demand ST status through agitation & lobbying.

↳ ② Tribal group that sanskritised undertake de-sanskritisation to reclaim tribal status

↳ Raj Gonds (studied by Haimendorf) who became dominant in A.P. region post sanskritisation reclaiming the tribal status.

~~✱~~ Redefining the tribe Caste Continuum

Prof. Vidyanthi highlighted that tribe & caste are not distinct entities but exist on a continuum



↳ Tribe Caste Continuum.

Usually the movement has been from tribe end

towards the caste end as highlighted by N.K. Bose in 'Hindu method of tribal absorption'

* The tribalisation has reversed the movement where Caste now moving toward tribe pole

eg Meena of Rajasthan (an ST group) Show Caste features.

Impact

① Positive

- ↳ a) Temporary removal of distinction
- ↳ b) Awareness of rights

② Negative

- ↳ a) Conflict among groups
- ↳ b) Deprivation of genuine tribes

Thus accurate determination of groups is necessary to ensure benefits reaches deserving individual

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