



# VISION IAS

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## SOCIOLOGY (TEST CODE : 1210)

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Medium Hindi/Eng.	ENGLISH	Registration Number	106714
Center	BHOPAL	Date	09.09.18

INDEX TABLE		
Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
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4 (a)	20	
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5 (a)	10	
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(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	20	
(c)	10	
Total Marks Obtained:		
Remarks:		
Signature of Examiner		

## INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should **attempt FIVE Questions out of EIGHT questions** strictly in accordance with the instructions given under each question printed in ENGLISH.
3. The number of marks carried by a question/part is indicated against it.
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. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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## 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. Write a short note on each of the following in not more than 150 words.

10×5 = 50

1. (a) Secularization of caste is essentially a modern phenomenon. Discuss.

By Secularisation of Caste, one means that the decreasing social significance as well as the Ritual-Religious significance of Caste.

In modern times due to structural and cultural changes, it is found that the hold of caste over occupational determination, in ritual matters has been decreasing

“India's destiny is not caste in stone”

- Andre Betelle

⇒ In Urban areas, notion of purity-pollution is less followed ~~is~~ where people eat together, travel together.

2) Due to Education & Modernisation

values of equality, fraternity seep into society and subjugation on basis of ascriptive value - birth is reduced.

3) More than ritual sphere, caste has now been playing a role in POLITICS, due to which traditionally deprived sections are asserting their rights (Rajani Kothari)

But, caste ~~is~~ also continues to play its role. Eg Harold Gould in study of Lucknow Kichshawallah found that though ~~so~~ secular aspects dominated livelihood but for marriage, personal relations, caste still matters.

1. (b) Discuss the significance of Arya Samaj and Ramakrishna mission as reform movements in India.

Reform Movements seek to bring about a positive change in age old traditions and beliefs for the benefit of marginalised sections.

ARYA SAMAJ & Swami Dayanand  
Saraswati

In late 19<sup>th</sup> century, Arya Samaj was established to oppose the idolatory, caste discrimination and violence against women.

→ It exhorted going 'Back to Vedas' by reviving egalitarian principles.

→ It did not believe in ritual Brahmanism that it felt had undermined Hinduism.

→ Religious Revivalism - Shuddhi Movement by trying →

to bring back those who had  
converted to other religion

RAMAKRISHNA MISSION (Swami  
Vivekananda)

Based on the teachings of his Guru,  
Swami Parabrahma, Ramakrishna  
Mission stressed on the essential  
Vedantic Upanishadic teachings.

- It considered 'Service' more  
important than ~~etc~~ personal  
Moksha or deliverance.
  - Though it did not oppose image  
worship, but opposed needless rituals.
  - It worked for the combination of  
good teachings from Western Philosophy
- Both Movements have been  
significant in spreading Education  
by 'Vidyalyayas' and alleviating  
status of women.

1. (c) Village studies by M.N Srinivas

M N Srinivas is considered the doyen of Indian sociology because of his pioneering field work in villages.

He busted the myth of 'closed-Monolithic' villages and showed that apparently rigid caste system is also dynamic.

→ In his study of Coorgs in Mysore he discovered the presence of Sanskritisation where lower castes emulated practices, customs, rituals, beliefs of upper castes (Brahmins etc) and tried to climb up the caste hierarchy. eg Vaishnavs of Bengal after Chaitanya, Reddys etc.

→ In study of Rampura village,  
M N Srinivas brought the concept  
of Dominant Caste to study the  
increasing influence of Vokkalingas,  
dingayats etc

This ~~was~~ was because of  
their relatively high position, in  
ritual hierarchy, numerical strength  
and political power

Concept of functional unity  
and vertical unity analysed how  
different castes worked together  
for a function like marriage.

Srinivas ~~posits~~ posits that to  
climb up the ritual hierarchy,  
people climb up the secular  
hierarchy and attain it

1. (d) A.R. Desai's understanding of Indian nationalism

A.R. Desai utilised a Marxist perspective to study Indian society and in doing so tried to wean away sociology from mainstream anthropological tradition of Ghurye.

Desai believed that the rise of Indian nationalism was due to changing class structure due to modernisation and western influences.

(•) He was critical about National leaders and commented that they belonged to elite middle class and participated to further their own class interests.

(\*) The class based analysis, accounted for not only the Zamindars and absentee landlords who 'peasantised' Indian agriculture but also the middle class which had emerged as a product of western education.

The latter worked in administrative jobs.. Even the workers in factory faced degrading conditions and also the Industrialists could not get State protection and therefore they had joined Nationalist frame.

He divided Nationalism phases in different time frame based on the Inclusion of people.

1915 - Moderate phase with petitions

1915-1935 - Mass phase with Gandhian movement

1935-47 - Inclusion of labour upsurge.

1. (e) Tribal revolts in colonial period

Colonial rulers had disrupted the traditional practices of tribal society.

(\*) With forests Act, tribals were debarred from collecting food, fodder and materials

(\*) Administrators, Moneylenders, Christian Missionaries (Dikus) created uproar in economic & cultural sphere.

Tribal Revolts sought to oppose British domination and restore tribal autonomy.

→ Santhal Rebellion - by Sidhu and Kanu along with Santhals sought to revive Santhali spirit of political control and restore land. Separate land as Santhali Pargana had to be given after armed conflict

2) Munda Rebellion - led by Birsu Munda was against 'Diku' domination. Nearing demi God figure, Birsu enthused spirit of defiance in tribal and spread message of being clean and getting educated. It was heavily crushed.

3) Kol uprising - Kols in Gujarat - Maharashtra area rose up against subjugation and restoration of rights of the tribal collection of firewood.

Apart from these, Ho uprising in North East, Naga Rebellion and others were tribal upsurges which was based on old tools, weapons etc and hence could not stand British suppression.

3. (a) Discuss the Louis Dumont's concept of purity and pollution. Comment on the suitability of applying these concept to the study of Indian society. 20

Louis Dumont's perspective opens up door for an analysis of Indian society based on both TEXT (Indological Ghurye inspired) and CONTEXT (based on real practices)

Borrowing the 'Binary' concept from Levi Strauss, Dumont seeks to juxtapose the western society with Indian one.

Inspired by Bouglé's cultural factors' importance, Dumont argues that Caste System must be viewed in an Ideological perspective as a binary between purity and pollution. This has been outlined in "Homo Hierarchicus."

He posits that caste system is not a stratification, rather a unique type of inequality which is based on ritual and cultural ascription.

He sees the purity and pollution manifesting in 3 phases.

- (i) The division of labour ~~bas~~ and occupational segregation based on purity/pollution. Eg Brahmins seen as clean, ~~sp~~ associated with God's worship.
- (ii) The superiority of Brahmins - He remarks that entire ~~s~~ hierarchy is developed in reference to the Brahmins at top and rest see their position that way.
- (iii) The separation between two - The polar opposition between pure aspects like vegetarianism, being clean

avoiding alcohol etc and polluted aspects like non-veg, unclean, alcohol use etc is visible.

Many scholars have critiqued these notions.

- (b) Andre Beteille argues that this is what caste ought to be but is far away from what it is.
- (c) Dumont has been called Modern Manu to reinforce the binary of ritual separation as basis of caste.
- (d) But today caste has proliferated and engages with Class, power etc these dimensions have been left out.
- (e) GD Beremen in Study of Himalayan foothill people say that they don't necessarily see themselves as polluted.

Castes have been reinventing their identities and using them and pollution-purity binary is not rigidly enforced.

3. (b) "Customary agrarian relations are undergoing dynamic changes".  
Analyse.

20

The change in mode of production in agriculture as well as forces of Modernisation and Globalisation are impacting the Customary agrarian relations.

- (i) The Breakdown of Tajmari system with coming of market economy led to disruption in traditional exchanges.
- (ii) Jan Bham sees that this has moved Patronage to Exploitation. Rich landlords now hire migrant labour, extract maximum work and pay very low wages.
- (iii) The Pauperisation of Tenants due to their forceful eviction has led to concealed tenancy.

- (\*) Due to land reforms, many families divided lands among brothers to escape ceiling laws. According to Lakshminarasayan, this has led to real divisions in traditional joint families.
- (\*) Sc Nehru remarks that Indebtness is sprawling and mostly lower caste households are indebted and pushing farmer suicides.
- (\*) According to SS Godhka, these farmers take loans to take agri (peasants) inputs and fall in debt trap pushing entire family into debt bondage of rich moneylenders/landowners.
- ~~Due~~ Due to coming of modern banking system and state welfare

politics some positive changes are also seen -

(c) Due to Rural banks, Cooperative societies, access to credit is penetrating reducing dependence on informal sources & exploitation to 40% from 90% at independence.

(-) Migration opportunities to urban areas in Industries has provided freedom to lower castes to explore employment and get skilled.

(-) But due to <sup>male</sup> migration, 60% of agri labourers today are women and feminisation of poverty is seen.

(-) Contract farming with MNCs & Global value chains opens up forward linkages for selling in market.

Dynamism in agrarian relations has been apparent and its impact has been felt differentially across caste and class.

3. (c) "Indian agriculture has been the victim of its past success". In the context of the statement, discuss the social and economic implications of Green revolution.

10

On Green Revolution Dhanagare comments that it would be erroneous to see it only as high yielding variety plants but it must be seen as a broader ideology of rural transformation.

Socio-Economic Implications have been manifold —

- (i) Dutt and Sundaram argue that ~~it~~ due to premature mechanisation, labour surplus economies like India face unemployment.
- (ii) Widening class divide - Rudolph & Rudolph document rising of Bullock Capitalists who are large farmers and invest heavily in farm inputs.
- (iii) Gentlemen farmers who acquire land for speculation & as a tax haven.

- (\*) Pauperisation of peasants and tenants due to landlessness and eviction - Bhalla-Chadde documented that  $\frac{1}{3}$  marginal,  $\frac{1}{4}$  small and  $\frac{1}{5}$  medium farms are BPL and live on starvation diets.
- (\*) Vandana Shiva calls this ecological misadventure and planned destruction of biodiversity due to monoplantation
- (\*) Land Reforms took a backseat and Social Justice initiative was defeated; due to capitalist tendencies.
- (\*) Women have to face the brunt as Jajmani breakdown force men to migrate & feminisation of poverty
- (\*) Satya Deva calls this nexus of pet seed industry and public sector
- Despite food grain production expansion, Green Revolution has led to ecological, social & economic mishaps.

5. Write a short note on each of the following in not more than 150 words.

10×5 = 50

5. (a) "Patriarchy is a result of socialization". Comment

According to Sylvia Walby, Patriarchy refers to those structures and practices which are used to dominate and suppress women.

These relations and practices are furthered by Socialisation where certain overt and covert actions of parents, family, school etc perpetuates women subordination

→ ~~For~~ Girls are expected to be docile & submissive while boys be aggressive and stubborn.

→ The male authority over wife, mother and daughter socialises the boy to act as a 'boss'.

- Violence as a manifestation of Patriarchal mindset (Veena Das) is seen in wife beating, domestic violence etc that has deep imprints on children.
- At school, ~~men~~ girls are often encouraged to 'help out' while boys are expected to take up STEM subjects, this leads to lack of confidence in girls.

Socialisation perpetuates and leads to Generational transmission of beliefs, but at the same time, the structures of Government, Economic employment workplaces and Public & Private life manifests Patriarchy in latent & manifest forms.

5. (b) Family as an "agent of social control". Discuss

Social control refers to that function of cultural system which seeks to contain deviant behaviour and promote acceptable practices in society to maintain stability.

Family - basic structural unit of society, acts as an agent of control in many ways.

→ By marriage, family tries to control sexuality of adult members and parents force marriage specially of adult women early.

→ Eg in urban areas, parents & family teach values of achievement and 'being at the top' preventing children from bad habits and idleness.

→ For bad habits and behaviour, family may even temporarily punish members by depriving of emotional or economic support.

→ Many a times, In-laws monitor their daughter-in-law's behaviour, prevent her from venturing out often and force domestic work responsibilities in spite of job.

→ Deviance by extramarital relations in marriage or marriage discord are also tried to be solved by family.

Hence, as a unit of society, family plays crucial role in the social control by promoting cultural adherence and value compliance.

5. (c) Emergence of the working class

Working class emergence in India can be studied in various phases -

- ① Initial phases (1850-1890) - British Industries employed poor tribals and most deprived sections. Workers experienced deplorable conditions in plantation, mining and worked extended hours even women & children.
- ② Indian factories' phase (1890-1915) - Heavy Industries like Steel making by Tatas etc was opened. Local labour from Jharkhand, Bihar, etc was employed and condition improved a little.
- ③ Expansion during World Wars -  
(1915-1930s)  
Demand boost up in World War time and factories multiplied production

This expanded working class in textile, soap, garment factories, and working class started consolidating along with national movement

(i) Till Independence (1930s-1947)

With All India Trade Union Congress, workers consolidation occurred also under Communist leadership and demand for better pay, conditions etc

(ii) Post Independence (1947-1990)

Due to state control, expansion of PSUs, labour union was strongest and conditions of basic pay (minimum wage) bonus, equal wages enforced

(iii) Post Liberalisation (1990+)

Due to capitalist intrusions, loosening state control, ~~Ashutosh~~ Arun Sengupta argues that labour is unable to consolidate and fear job security

5. (d) Explain the reasons behind the growth of sects and cults in India.

The emergence and growth of sects and cults in India is an indication of New Religious Movements

(i) Transcendental Meditation by Mahesh Yogi, ISKCON etc are even popular in abroad for their alternative philosophy

Reasons could be :

- ⊙ Inability of Established religion to satisfy the cultural or social obligations.
- ⊙ Extensive focus on Rituals in Brahmanism alienates the poor strata.
- ⊙ Due to secularisation, religion is getting privatised.

- ⊙ People demand a personalised connection to God and sects offer them a small group to bring spiritual experiences closer.
  - ⊙ Due to nuclearisation of families structurally, sects & cults offer a closed connected group of individuals to interact/ share experiences.
  - ⊙ Neo Religious Movements in the Backward castes like Dera Saccha Sauda which attracted SCs, tries to challenge caste domination.
  - ⊙ Self styled Godmen and spread of Yoga, Ayurveda ~~is~~ is coupled with 'Televangelism' & Commodification of Religion
- These factors have been pushing the spread of sects & cults

5. (e) Examine the role of 'Middle class' in contemporary world.

According to UN report, there are around 600 million Indians who spend between \$2- \$10/day <sup>class</sup>. This <sup>^</sup> and beyond has been driving the expansion of Middle class. due to capitalist consumption and service and entrepreneurship.

(i) TK Dorem remarks that Middle class is the harbinger of new times and new modern values.

(ii) Ramachandra Guha positively posits that Middle class is enterprising and achievement oriented

(iii) Amartya Sen ~~is~~ comments that middle class can fight for the rights through new means and strengthens civil society.

But the role of middle class has been critically analysed also -

- (i) BB Misra argues that rise in Middle class was due to British Colonialism & hence retains its class character of domination.
- (ii) Consumption for middle class is not only an act of economic rationality but a source of identity.
- (iii) Paran Misra argues that this self obsessed class does not care about socio-economic conditions of other people.
- (iv) Rajani Kothari terms this as 'Amnesia to Poverty'.
- (v) Dipankar Gupta calls this 'Westoxicated Elite' Indian Middle Class whose modernity is not real.  
Hence mixed perception about their role prevails.

6. (a) Critically analyse, to what extent contemporary Indian society is dominated by the nuclear family structure. 20

The apparent structural changes like Industrialisation, Urbanisation and Globalisation have deeply impacted the family-kin relations in India -

- (i) The spread of Nuclear families, by disintegration of traditional joint families is observed.
- (ii) IP Desai in study of Mahuva, found nuclearised families were dominating.
- (iii) Allen Rosi Bangalore study remarks that nuclear family has become the typical family type.
- (iv) MS Gore in his study asserts that  $\frac{2}{3}$  families were nuclear.

while  $\frac{1}{3}$  had been joint.

(\*) Dual-career families make it necessary that children have to migrate to cities and leave behind parents.

(\*) This pushes Neolocal family and migration - also nuclear family as tendency of Individualism/Privacy dominates (symmetrical families)

But studies have also focussed on how "JOINT" family is perceived and contradicting evidences occur -

(\*) K M Kapadia in Gujarat study finds that still joint families are more in number.

(\*) Sacchidananda in Bihar study confirms prominence of joint families.

(c) Earlier MN Srinivas in study of Okhla Industries & Milton Singer for Madras Industries found that joint family was not only prevalent but also suitable for families.

(e) Patricia Uberoi explains Stem families where one of parents stay with family in urban area for child care & support

(f) MSA Rao argues that Breakdown Hypothesis is a largely Western concept and India has rather followed Traditional families and Urbanism.

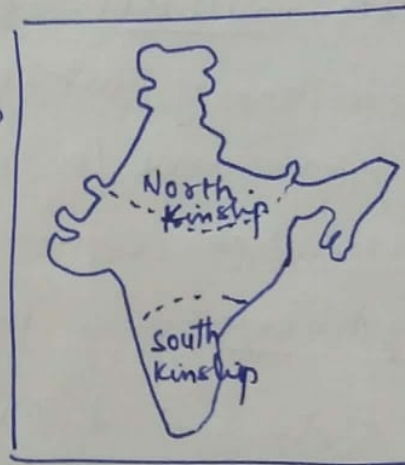
Analysis based on Household by AM Shah see this as a development cycle and exhort that jointness be seen in orientation. Though family in India might get structurally nuclear but its still functionally joint.

6. (b) Discuss the regional variations in kinship in North and South India with particular emphasis on rules of marriage. 20

The kinship relations that bond affinal and consanguine relatives of family have been analysed regionally by Gravati Karve.

(a) NORTH INDIAN KINSHIP

- It is predominantly patrilineal and
- Village exogamy and Caste endogamy is practised
- Sapinda and Gotra exogamy, is prevalent and marriage from fathers' & mothers' side is not allowed upto 7 & 5 generations
- Preferential marriage is not practised & new kin relations are forged.



- Patrilocal families are dominant and new bride is completely new for the village as well.
- This has percolated patriarchal structures and wide difference between treatment of daughters and the bride who has to 'veil' before elders.

#### (e) SOUTH INDIAN KINSHIP :-

- Though patrilineal is also found, matrilineal relations are found in Nair, Moplah etc
- Matrilocal residence in form of Tharwad - where mother, daughters, their children, brothers live and husbands are casual visitors.
- Preferential Marriages are prevalent. Cross Cousin marriage between ~~a~~ son and father's sister daughter or mother's brother's daughter

is observed.

→ Due to close kin relations, the kin names are generally repetitive for references.

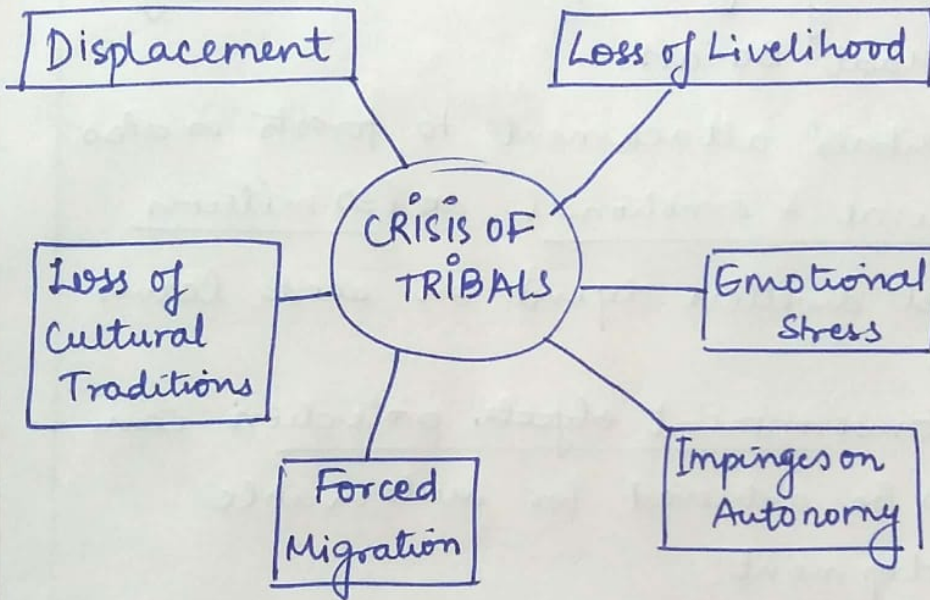
→ Since, daughter does not go to another home, after marriage, her condition remains more or less the same.

Hence, in between North and South Indian kinship a wide difference exists which is an indicator of Indian cultural diversity and multiplural values.

6. (c) Tribals are the worst affected by the various developmental related displacements. In this context, critically examine the objectives of Forest Right Act, 2006.

10

Due to development issues, tribals face massive crisis and displacement dilemma.



In order to curb these injustices and also re-instate tribal control on their forests and minor forest produce; Forest Rights Act was enacted in 2006.

→ It seeks to grant tribals rights to ~~tribal~~ forest minor produce like

Mahuwa, tree branches of firewood, tamarind, bamboo etc.

→ FRA seeks to provide livelihood opportunities for tribals by processing forest produce or selling in Haat Bazaars.

→ Tribals' attachment to forests is also cultural & emotional and 30 million forest dwellers depend on seeds, leaves etc.

→ Environment ~~object~~ protection can also be achieved for sustainable development.

But Waller Fernandez posits that though tribals are 8.6% of population, they constitute 42% of displaced. Virginus Xaxa complains that development is not of tribals but at the cost of tribals. Forest officials still dominate and prevent Gram Sabha decisionmaking.

8. (a) "Untouchability has often been termed as the inhuman Institution of Indian Society". In this context, discuss the social problems of untouchability from different perspectives. 20

Untouchability refers not only to the avoidance & distance maintenance from lower castes but also segregation manifests as exploitation, subjugation, violence and exclusion from social life.

(i) Untouchability is dehumanising as it rejects generic equality of mankind.

(ii) In ritual sphere, ~~the~~ untouchables are prevented temple entry. Eg a temple was 'purified' after Bihar CM from low caste visited.

(iii) Habitation Segregation as the untouchables live in fringe areas and cannot use slipper to travel through villages.

- (\*) According to Walter Fernandes, despite political mobilisation and reservation in local Panchayats, Dalit women panch was not allowed to hoist flag on Republic day celebration — These instances perpetuate hopelessness and inferiority in untouchables.
- (\*) Karla Hoff & Priyanka Pandey in World Bank study that though children from lower caste performed at par with others, but when they were made aware of their castes, (naming) their performance dropped.
- (\*) This prevents learning outcomes and education penetration
- (\*) This deviance can also cause disgruntled lower castes to rebel and take up crimes & drugs.

- (\*) Segregation at Mid day Meals and refusal to eat food if cooked by lower castes socialises children in untouchability.
- (\*) Neglect, Isolation and Exclusion perpetuates Economic Exploitation as majority untouchables are landless.
- (\*) Manual scavenging also Valmiki, Hodi, Ghasi castes are 98% which promotes occupational segregation.
- (\*) It undermines the notions of harmony & co-existence as basic tenets of Hinduism & perpetuate its decay as Gandhiji argued.

~~✗~~ Thus Ambedkar advocated the Educate, Organise & Agitate mantra for low caste Dalits and converted to Buddhism. Through Article 17 - Abolition and ~~to~~ Reservations, Education and Rehabilitation, govt is trying to curb untouchability & its implications

8. (b) "The pluralist and multi-religious character of the Indian society is facing constant challenges". Discuss the statement in context of the problems of religious minorities in India. 20

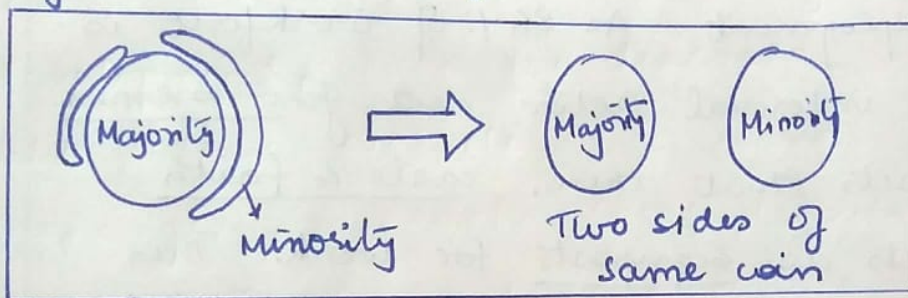
India is a land of multiculturalism with a diversity of religion, language and regions. The doctrine of 'Sarva Dharma Sambhav' is rooted in our ethos and manifestly stated in Constitution

But this character faces constant challenges :-

- (i) Communal forces try to exploit the sectarian differences in social tradition for political mobilisation.
- (ii) Interest of different communities are juxtaposed against each other.
- (iii) Cultural practices and beliefs, are suppressed or ignored due to Insensitivity.

- (1) Justice Sachar committee highlighted plight of Muslims and their inadequate representation in Education, police, Service jobs etc and general poverty
- (2) Discrimination is widespread in Employment. As 86% of workforce is in informal sector and for Bremen posits that there, caste & faith acts as Signposts for work. This leads to weak networks & opportunities
- (3) Many lower castes, who converted to Christianity, are not granted SC status like Sikhs, Buddhist converts which relegates them to marginalisation there also.
- (4) Support for minorities by state, is seen by majority as a sign of Ignorance by state who try to politically consolidate against them.

(-) Rajiv Bhargava argues that Majority sees its own cultural values at the core and relegates the minority values to periphery, <sup>but</sup> rather they are two sides of same coin



(-) This causes suppression of values and cultural traditions.

(-) Lack of education opportunities perpetuates occupational segregation.

(-) General Intolerance, causes political voices being unheard and disgruntled people may even cause communal conflict.

Hence, the multicultural tolerant character must be maintained both for pragmatic coexistence and as an ideology fundamental to Indian Secularism.

8. (c) Critically analyse the issue of 'Isolation-Integration-Autonomy' of the tribal communities in India. 10

Tribal Communities and their societies have faced many changes right since British colonialism and after Independence -

- ⊙ Administrative Isolation/Exclusion created Tribal partially & fully excluded areas.
- ⊙ Verrier Elwin in 'The Baigas' advocates Isolation of tribal areas, close to Museum like area to maintain their own society.
- ⊙ But Prof Ghurye considered tribals as Backward Hindus and called for their Assimilation in Indian society
- ⊙ But this would have caused, suppression of culture and alienation

(\*) Nehru, thus proposed Tribal Panchsheel for their Integration in such a manner that their cultural autonomy remains.

(\*) At the same time, fruits of development, cure for diseases like Malaria, AIDS etc, economic exchanges can reach these tribals 'so that development clock shows right time.'

(\*) This debate has culminated with Scheduled Areas, Tribal areas with Tribes advisory council and autonomous districts to tribals. Panchayat Extension to Scheduled Area Act 1996 has given control to Gram Sabha.

Their traditional culture is celebrated and they are brand ambassadors of Indian art in abroad.