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Anthropology (Test code: AN02TS010-19)

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Name of the Candidate: Ayushi Jain CSE Roll no. 0829260

Place: New Delhi Time: Test No. 10 29/Aug

Class room: ✓ Distance Learning: Date: 27/08/2019.

INDEX TABLE		
Q. No.	Maximum Marks	Marks Obtained
1	50	30.5
2	50	27.5
3	50	27.5
4	50	24
5	50	23.5
6	50	
7	50	
8	50	
9		
10		
11		
12		
13		
14		
15		
16		
17		
Total Marks Obtained		133

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz., Name, Admit card no and Test Code).
2. There are **EIGHT** questions printed both in English and Hindi.
3. Candidates has to attempt **FIVE** questions in all.
4. Question No. **1** and **5** are compulsory and out of the remaining, **THREE** are to be attempted choosing at least ONE from each section.
5. The number of marks carried by a question/part is indicated against it.
6. 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 Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
7. Word limit in questions, wherever specified, should be adhered to.
8. Answers of questions shall be counted in chronological order.
9. Any page or portion left blank in the Question-cum-Answer Booklet must be clearly struck off.

Signature of Examiner

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Feedback/Comments

Dear Ayush:

1). You have attempted well.

2) Revise the last unit of Tribal administration. Can do from L.P. Vidyarthi

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Anthropology Test Series **AN02TS010 19-**

Time allowed: ***Three*** *Hours* *Maximum Marks: 250*

Candidates has to attempt **FIVE** questions in all. Question No.**1** and **5** are compulsory and out of the remaining, **THREE** are to be attempted choosing at least ONE from each section. The number of marks carried by a question/part is indicated against it.

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

Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion left blank in the answer book must be clearly stuck off.

This is Question-cum-Answer booklet, questions to be attempted in the provided space

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Define by any thinkers

SECTION - A

Q1. Write notes on the following in about 150 words each

10x5=50

(a) 10

Art in tribal India

Tribes in India are characterized by their peculiar cultural elements, and one of which is art.

Art can take the form of paintings, handicraft materials, the decorative elements, mask making etc.

for example: In Birhor tribe of Central India, they make ropes.

for example: In Mankidia tribe they use tree bark to make traditional ropes.

Purpose of art in tribal India:

① Art is mostly related to religion.

② Tribals express their devotion through

making art forms.

③ Totemic materials are also a form of art sometimes.

④ The pottery figurines for worshipping are also a form of art.

The art forms are transferred from one generation to another through oral-tranfer and also through direct training. It is the traditional knowledge which the tribes possess. They have various folk-tales around these art forms. There are myths associated with art forms.

Contemporary situation:

(1) Still keeps them connected to their culture.

(2) Risk of being forgotten because of modernization, education, displacement, etc.

6

Art forms makes an important form of Man-Nature-Spirit Complex in the tribal society.

How?

Change to some other lines'

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(b) 10

Concept of PTGs (PVTGs)

Certain tribes are more prone to vulnerability of extinction than the other already vulnerable tribes. In 1973, on the basis of Dhebar Commission (1960-61) recommendations Government declared the creation of Primitive ~~Vulnerable Tribes~~ tribal groups (PTG). In 2006, they were renamed as Particularly Vulnerable tribal groups (PVTGs).

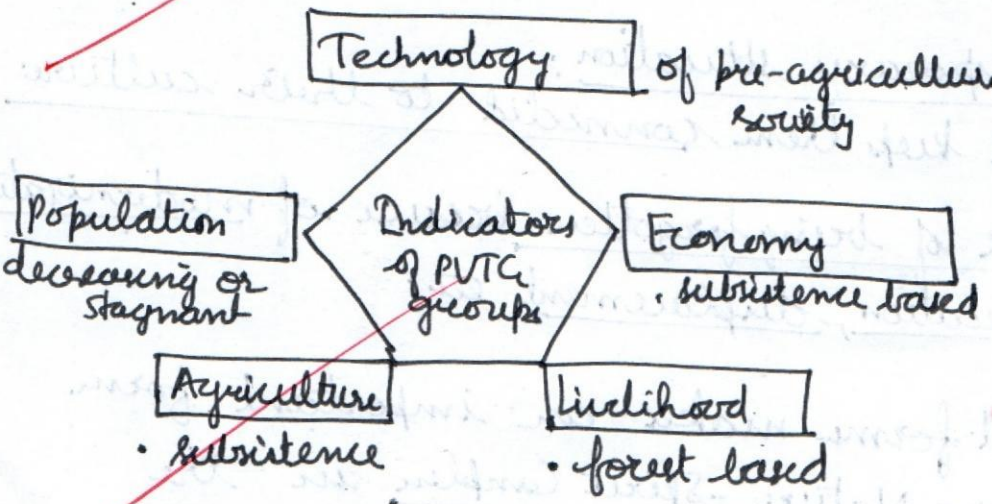

Fig:- Indicators of PVTG groups

Issues faced by PVTGs

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① Land-Alienation without Compensation

For example: Baiga were displaced from Achanakmar Amarkantak reserve violating Forest Rights Act, 2006.

② Loss of traditional livelihood ⇒ Poverty and malnutrition

For eg: Birhor Community of Bihar Border of Orissa.

③ Starvation Deaths

For eg: Budhini Birjia (80 years) of Jharkhand belong to Birjia PVTG group because of hunger in June 2019.

④ Imposition of state programme

for eg: Paharias → non-availability of sterilization facilities to stop decrease in their population

⑤ Education levels are very poor.

⑥ Health facilities are not available.

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Government Programs

① Scheme for development of PVTGs

② Multipurpose Area Tribal Development Assistance (MADA)

③ Van Bandhu Kalyan Yojana.

The Ayushman Bharat Yojana with its insurance cover of ₹5 lakh may help to improve their health conditions.

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(c) 10

Impact of Hinduism on tribes:

Hinduism is the culture which is available nearly everywhere close to the tribals. Therefore, 95% of the tribal communities show Hindu influence.

The polytheistic nature of Hinduism, has made the penetration of Hindu ~~caste~~ easy because tribal religions are also polytheistic. Grifford, in Kol tribe, showed the signs of STRATIFICATION, ie, the development of caste like features.

The THARUS studied by SHRIVASTAVA (1958) and The Khasas studied by MAJUMDAR (1962), showed the influence of Kshatriya model of Sanskritization. Tharus started wearing sacred thread and followed Kshatriya type matrimonial alliances. While Khasas, attained Rajput style in their life styles.

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The Sachidanda's Tribal Rajput Continuum concept shows the exchange of cultural and religious elements. The Gond, Bhil and Bhumji tribe of Central India. with Bhumji even forming Bhumji ~~Kh~~ Kshatriya association in 1935.

The Parahiyas of Bihar also adopted Rajput style. The influence developed a SENSE OF SUPERIORITY among the converts. They adopted vegetarianism, left sacrifice of human and animals.

Some negative impacts. →

① Transformation from simple magico religious practices to complex Hindu rituals.

② Caste system and segregation.

③ Loss of their local culture and practices.

According to L.P. Vidyarthi, the culture of tribals must be preserved from the influence of other cultures.

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(d) 10

Communalism:

Communalism refers to the feelings of hatred, malaise etc among the communities belonging to different faiths. The communalist tendencies sometimes result in violence and human rights violation.

forexample: Godhra Riots of 2002 in Gujarat.

Reasons of Communalism.

① Historical reasons

(i) British period or during colonialism they used the policy of "Divide and Rule", created a divide between Hindus and Muslims.

(ii) Partition of India on the basis of 'two nation theory'

(iii) Conversions by missionaries into Christianity.

for example: Babri Masjid Case (1992)

for example: Kandhamal Massacre (2007)

② Economical reasons

(i) Muslims are not usually in a good economical position and lack of entrepreneurial initiatives.

(ii) This often results in exploitation of poor community.

for eg: Muzaffarnagar riots UP (2017)

③ Religiopolitical reasons:

(i) Politicization of caste leads to communal violence

(ii) Religious Fundamentalism for vested interests.

(iii) Terrorist Radicalisation

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④ Psychological reasons

(i) Partition created a psychological Divide between the two communities.

Due to the socialmedia and other technological advancements and changing political situations led to higher prevalence of these cases. Sensitisation among public is necessary.

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(e) 10

Relevance of tribal Panchsheel.

After the isolation versus assimilation debated between thinkers like Elwin Ghurye, LP Vidyarthi, Majumdar etc Pandit Jawaharlal Nehru in the preface of Elwin's "NEFA" gave the concept of tribal Panchsheel.

Foreward

It is a middle path between isolation and assimilation and its tenets are →

① Development of tribal according to their 'own genius'.

② 'Tribal teams' for the administration of their areas.

③ No imposition of developmental policies on tribals.

④ Respecting their tribal culture and practices.

⑤ They should be placed in their native

environment without displacement. **L2A™**

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Relevance of tribal Panchsheel is still huge because of the following reasons.

① To formulate their developmental policies, the tenets above are to be kept in mind
- for an 'Effective Policy'
- to prevent any backlash or protest.

② Violation of constitutional provisions ~~for~~ of ~~example~~
- V and VI schedule
- PESA Act of 1996
- Forest Rights Act, 2006

must be curbed only by the adoption of Tribal Panchsheel in letter & spirit

③ The traditional knowledge of tribals are immense (for eg: Arogyapacha (medicine) of Koya tribe) and to avoid their exploitation because of it, Tribal Panchsheel can act as a saviour.

8½

Tribal Panchsheel, thus must be given utmost importance to handle tribal development related measures. To make tribal development HOLISTIC.

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Q2. (a) 20

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Q3. (a) 15

Christianity, made its advent into lives of Indian tribals during the colonial period, when the christian missionaries, along with providing education and health facilities indulged in large scale conversions of tribals.

for example: The High school for Nagas in undivided Assam, led to conversion into Christianity from surrounding regions.

Nearly 5.5% tribal population in India have adopted christianity.

for example: Chakmas of North East
Mizo Nagas tribe of Assam.

Nearly half of the christian tribals live in North East and the other half in Central India (Bihar, Orissa, Chattisgarh).

Andaman and Nicobar also have substantial Christian population.

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Impact of Christianity (Benefits)

① Education level of tribals got improved.

② They provided them Health Facilities.

③ Monogamy was started to be practiced.

④ Brutal practices were stopped

Case study: Mizoram ⇒ Mizo tribals, used to bury the child along with its mother if the mother dies at the time of delivery. Christians formed Homes for homeless child.

⑤ They instilled a sense of identity into these tribals.

The major impacts were:

(I) Provided first model of Westernization

for eg: New education.

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(II) New interpretation to their customs:

for example: 'Israel Jatra:

for example: "Church Mandies" where dead body was taken before burying in a Christian style.

(III) Moved more towards Materialistic perspective than spiritual one.

Issues faced →

① Monotheistic Christianity was contrary to monotheistic religion of tribals.

② Divide between the converts and non-converts

for example: Khasis → Christian Khasis
→ Non-Christian Khasis

③ Migration of converts to avoid humiliation.

④ Loss of tribal-solidarity.

According to Ghurye, tribals in India are backward Hindus and LP Vidyarthi, they must be protected from all forms of external religious influence.

8½

Q was by Indian Nation.

Is this not post Ind'pendence?

(b)

The tribal development schemes and programmes go back to the colonial period, when Britishers tried to penetrate in their territories.

The policies attempted by the Colonialist powers are mainly divided into three types:

Policy of Assimilation i.e, the tribals to be made part of the mainstream society by providing them modern education, for example: The American Missionaries formed Naga School for education improvement.

Policy of Isolation i.e, once the Britishers recognized the fierce protest and guerilla tactics of tribals. They tried to isolate them to avoid

as per Q.- you can reduce British India points to 1-2 para & remaining written post-independence

them shaking hands with freedom fighters.

Later, the tribals experienced a double Estrangement, one is their isolation from mainstream society, second is the influx of outsiders for their exploitation, which resulted in revolts like Tana Bhagat movement, Munda Revolt, Kol Mutiny etc and various other Agrarian and peasant movements.

After Independence, India adopted a middle path for tribal development on the lines of "Tribal Panchsheel" given by Pandit Jawahar Lal Nehru. It called for developing tribals according to their 'own ~~reg~~ genius' and forming 'Tribal Teams' for their development.

The different plans adopted for tribal development are →

Pre-Independence

Phase I (1876-1855)

- Regulation III of Bengal
- Formation of a tribal code by Cleveland.

Phase II (1855 -1919)

- It called for forest rights in the hands of forest officials
- The Indian Council Act of 1919, divided the forest and more powers to forest department was given.

Phase III (1935-47)

- In it the The Act of 1935, called for isolation of tribals to avoid their contribution in freedom movement.

Post Independence (1947 –)

Constitutional safeguards:

Schedule V

- In Scheduled Areas and for scheduled tribes in 10 states
- It calls for formation of Tribal Advisory Council.

Schedule VI

- In tribal areas of 4 states.
- It calls for formation of Autonomous District Council.

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Different schemes and programme were also introduced like ITDP (Integrated tribal development programme), Van Bandhu Kalyan Yojana etc.

Further measures for tribal development:

① Participatory approach: giving due importance to their traditional knowledge.

② Consent driven approach. No imposition of developmental program.

③ Horizontal implementation of tribal developmental rules of Andhra Pradesh Government.

④ Preservation of their culture and language.

⑤ Education to be imparted in their mother tongue.

⑥ Taking Anthropological inputs for policy formulation.

Adoption of Tribal Panchsheel in Letter and spirit will only lead to the real development of tribal communities.

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(c) 15

"Tribe" word is derived from the Roman origin, where it denoted the 3 group the Romans were grouped into. In todays, parlance the tribes are characterized as:

- Relatively isolated society.
- Shyness to contact.
- Subsistence based economy

In this context, the cultural factors of these isolated tribes must be UNIQUE to their own community thus have a functional as well as a structural role in tribal development.

Functional role of Cultural factors:

According to Malinowski, the culture performs the tasks of creating a psychic

unity of tribals. It determines the allowed and not-allowed activities

⇒ Thus, the developmental programe which fall into the allowed category will be admitted otherwise the tribals will backlash.

The structural role of cultural factors:

Cultural factors maintains the order of the group and the hierarchy, divides (old-young) etc.

For example: Youth dormitories is where the youth are trained for ~~ade~~ coming life.

⇒ The developmental programe which disturb these cultural factors, will not be effective and will leave the tribe in poverty and other ill-effects may emerge.

Cultural factors guide as:

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① Using their mother tongue ~~to~~ ~~as~~ by the officials to implement the scheme.

② Anthropological Ethnographies of simple societies to be referred to understand their cultural practices and incorporate them in the developmental programs.

③ Participatory Approach

for example: ASHWINI tribal hospital it trains the tribal women as nurses to work in their area.

④ Respecting their cultural identity and protect them from outside exploitation.

The development program must explore their traditional occupations as a means of their economic development like the "MAHUA" drink branding by TRIFED.

8

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Q4. (a) 20

Anthropology is derived from the two words "Anthropos" (i.e, human being) and "logy" (science or study) i.e, study of mankind. Mankind since ages involved in movements for the autonomy of their identity. Therefore, contribution of it in understanding ethnic and political movement must be noteworthy.

The ethnic and political movements in India occur because of the following:

(i) Exploitation at the hands of outsider.

(ii) Loss of ethnic values due to outside influence.

(iii) Displacing them from their natural abode

(iv) Coinciding territorial regions of two

ethnic groups.

(v) Subjugation of them at the hands of others.

In these political and ethnic movements anthropology tried to understand the real nature of the cause behind them.

L.P. Vidyarthi used action Anthropology to understand the effect and to empathetically implement schemes in the interest of the tribals.

P. Bhowmick, in his studies tried to understand the real grievances of tribals. The Anthropology tries to look at tribal issues from the objective lens of Cultural Relativism.

Anthropology not only bothers about the 'end' but also the 'means' to achieve a particular objective.

The political interests allows administrator to have a mechanical view about tribal development whereas, Anthropologists, through its Ethnographic studies, Field View Observation etc gets an [INSIDER'S VIEW] of the society. Thus, come to know about the ethnic and political movement root-cause.

The Ethnic elements of the society consists of language, culture, religion etc. And to understand it, an Anthropologist is the best option. For example: The 1992, Mizo and Kuki Ethnic conflict was not a law and order situation as predicted by the administrator but it is a coincidence of territorial areas which was causing the issue as later found out by The Anthropologists.

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The Anthropological view point about these movements is the only way to prevent such movements in future.

To do it the ways are:-

① Including an Anthropologist into the investigative team for these movements.

② Rehabilitation and Recovery to be taken from the empathetic viewpoint of an Anthropologist.

③ Anthropologist through its Field work approach, can understand the cultural elements to find the real remedy for the issue.

In this way, Anthropology has contributed alot and will continue to if provided avenue for their involvement.

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(b) 15

Anthropology is the study of mankind from the social, cultural, psychological, economical etc view points. The role of Anthropology in tribal development is noteceable because of the following:

① Holistic approach : Anthropology ~~not~~ considers all cultural, political, economic etc all angles for policy formulation.

② Comparative Approach : It compares the factors with that of other societies and then coming to a conclusion.

③ Cultural Relativism : Anthropology unlike administrators don't have any bias against simple societies.

④ Inter-linked and Inter-dependent approach.

⑤ Calls for a multi-disciplinary plan of action

Anthropology through its Ethnographic studies, participant observation, field work approach gives an [insider View] of the societies. It doesn't calls for importion of tribal development programs but for PARTICIPANT approach.

[S.C. Bose] was the one under whom first plan for tribal development was made.

[L.P. Vidyarthi] and [P. Bhowmick] called for the application of Applied and Action Anthropology in tribal development. Administrators lack understanding of the cultural factors but Anthropologist calls for development in their natural environment.

Anthropology, calls for the fairness of both 'means' and 'end' and doesn't call for subjugation of their tribal culture. [L.P. Vidyarthi] provided classification for the development of different kind

of policies for differing habitat of tribals.

Anthropologists sometimes lag because:

① Their approach sometimes get "TOO RIGID" that it surpass the original issue.

② Follow international model even if they are not suitable for the tribe.

③ Their Esoteric attitude, in which they bother if not consulted, and if consulted need money.

④ Not a problem solving attitude, but dissent in everything.

Way Forward

① Inter-disciplinary and flexible approach.

② Give a socially constructive criticism & not dissent.

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Anthropology gave a new dimension to tribal development, thus, it must be promoted to give real development to tribal.

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(c)

Religious conversion in India of tribal communities happen through cultural exchange (Hindu) or through missionary missions (Christianity).

The religious conversion for Hindu religion ~~dida~~ happened through Cultural Contact, that 95% of the tribal communities in India should Hindu Dylicane.

for example: The THORUS, studied by Shrivastava, 1958, adopted Kshatriya model of Sanskritisation.

Same was found in Khasu studied by Majumdar in 1962. They have adopted Hindu way of life and shown stratification, caste style, vegetarianism etc

The conversion to Islam was a gradual exercise, ~~it~~ not many tribes tribes adopted it because of Dogmatic nature of Islam and non-proselytising nature of Muslim rulers. Lakshdweep, Kerala or Malabar coast are some of the Islamic domenant religion in tribal regions. Dube in her studies of Laccadive island ~~and~~ found that matriliny still exists despite patriarchic nature of Islam.

The conversion to Christianity started with the Missionary activities during the colonial period. The North East part, Central India (Bihar, Orissa etc) and Andaman and Nicobar Islands are where the tribals have adopted Christianity in huge numbers.

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for example: Mizo Nagar came in contact with Christianity and converted to ~~the~~ present exploitation of Hindu Landlords.

The conversion to Buddhism happened at a large scale in 1956 when Dr B.R. Ambedkar adopted Buddhism and called for "Neo Buddhism".

for example: Mahar tribal group. got converted to Buddhism

The tribes of North East Himalayan in Arunachal Pradesh converted because of its proximity to Tibet.

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Conversion of tribals to other religions is an ongoing process. And the programmes like Ghar Wapsi, Akhil Bharatiya Sammelan etc expedited the matter.

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SECTION – B

Q5. **Write notes on the following in about 150 words each**

10x5=50

(a) 10

ITDP

ITDP is an acronym for Integrated Tribal Development Programme. The programme aims to work for development of tribals in holistic and integrated way.

Features of ITDP:

① Holistic Approach:

· It takes into account all the characteristics of a tribe be it social, cultural, biological, economic, etc.

② It aims to develop them in their own environment:

for example: MAA BADI (for education of tribal children, the children between 5-10 years are given mid-day meal)

③ Their cultural practices are kept intact.

for example: In Ashram schools, their cultural elements are present.

④ They have a link with their past.

⑤ Working for relevant schemes

for example: Developing vocational skills by developing tribal art and craft due importance.

⑥ Economic status of tribes are to be increased by their traditional occupations

for example: The "MAHUA" drink branding by TRIFED.

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Contemporary issues:

(i) Displacement of tribals without land-to-land compensation or without any compensation.

(ii) Not recognizing Community Forest rights

(iii) Lack of education in mother tongue.

ITDP is an ideal construct for tribal development, its proper implementation is necessary for greater good.

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(b) 10

Youth Dormitory

Youth Dormitory is an institution in tribal communities where youth live and educate themselves of the responsibilities of the adult code and conduct.

Purpose of youth dormitories:

① Prepare an individual for the challenges of an adult.
for example: the changing sex related issues.

② ~~The~~ To develop skills needed for livelihood, food and nutrition.

③ They are taught community work, given idea of team spirit and group work
for example: going for hunting in a group.

Add malinowski's points to for Y.D. by him

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④ To educate themselves of the religious knowledge and practices.

⑤ Instill in them values and discipline needed in an individual of the community.

Changing or Contemporary issues:

① Due to influence of other religions for example: Thaous of Hinduism.
Khasis of Christianity.

② Due to modern education and mainstream learning system

③ Due to displacement from the original natural habitat.

④ Due to governmental programme imposition.

The "Tribal Panchsheel" must be followed and due Importance must be given to tribal culture to preserve Youth Dormitory.

6

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(c) 10

Autonomous District Council (ADC)

These are the councils which ~~are~~ administer the autonomous districts under Schedule VI of Part X of the constitution. The Article 244(1) allows for their formation. And their functioning is mainly based on the committee headed by A.V. Thakkar (1947).

ADCs are 10 in number and are present in 4 states

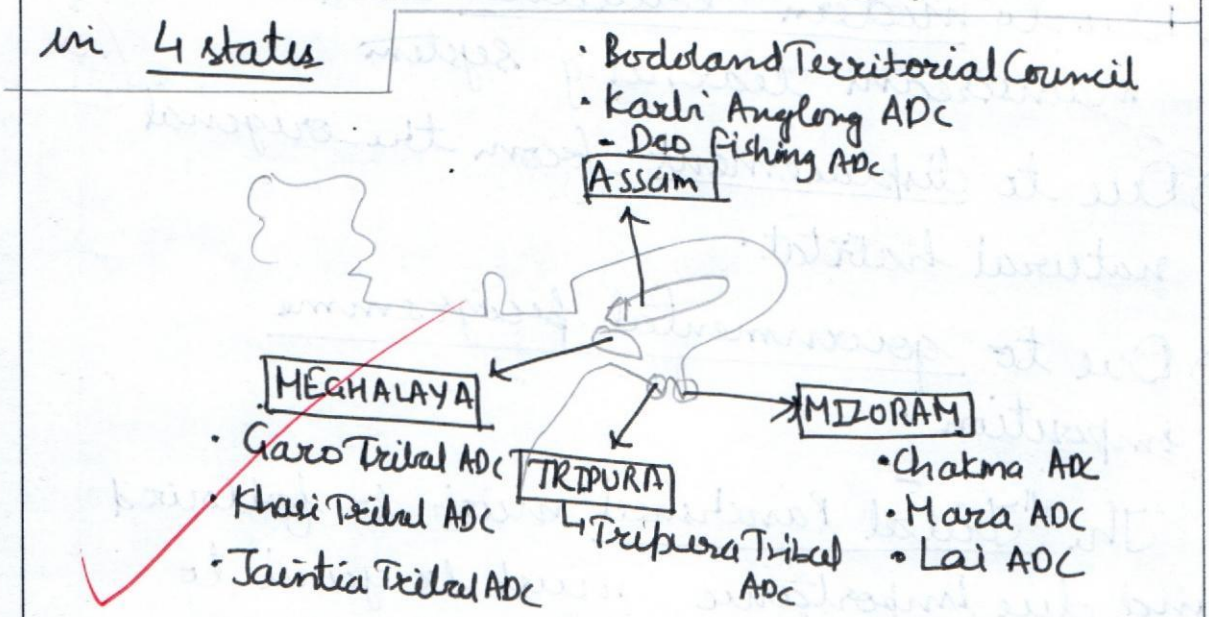

Fig: ADCs in India.

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Functions of ADC:

① Legislative Function

• It can make laws on primary schooling, dispensary, land transfer etc.

② It can COLLECT TAXES on certain subjects.

③ It can prohibit, stop, land transfer.

④ It can take up the matters to the consideration of the governor.

⑤ Can implement the programmes, if found suitable to the tribal area.

Contemporary Issues:

① Funding: Delayed or not transferred by State Government
for example Meghalaya's ADC couldn't even pay the salary of primary school teacher.

② Autonomy of ADCs is suppressed
for eg. Deletion of ~~Article~~ section 12 (A) related to Mizoram.

Prof XAXA Committee Report calls for mandatory consultation of ADC for strengthening ADCs

or by HLC of GOI

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(d) 10

Anthropological Survey of India (ASI)

ASI is an organisation to conserve, protect, develop, propogate the discipline of Anthropology and to support anthropological studies.

Purpose of ASI:

ASI is basically a network of experts related to Anthropology. It performs the following functions:

① It publishes and protect the anthropological work.

② It maintains an inventory of studies conducted in India in anthropological domain.

③ Encourage the studies by recognizing and certifying the work.

④ It acts as an intermediary between the Government, general public and anthropological experts.

⑤ It provides training facilities when required to undertake studies at large scale.

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Contemporary issues:

① Found unable to provide constructive social criticism of Governmental programmes (Professor XAXA committee Report)

② It is unable to stop the violation of provisions like V & VI schedule, PESA Act 1996 etc.

There is a need to strengthen the institution by giving it power to make its order mandatory to follow.

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(e) 10

Tribe and Nation-State

Nation is a psycho-cultural entity which share cultures and has no boundries while State is a politico-legal entity, has boundries. When these coincide gives rise to Tribe and Nation state.

There are 5 characteristic of a nation state:

① Common Language: They must have common language. for example: North Korea and South Korea.

② Common Ethnic origin
for example: Japan (98% of the people belong to same ethnicity).

③ Common Culture: for example: Saudi Arabia.

④ Common History: for example: Egypt

⑤ Common Territory: for example: Mongolia.

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Tribes which usually forms the minority in their regions. are usually subjected to violence and exploitation.

for example: In Russia, the tribes were first given protection during Stalin, later withdrawn, saw unrest among tribals eg:. Chechangs

The tribals. are often denied equal rights on par with other citizens of nation-state.

for example: In America and Australia, the tribals were not given right to vote till 1930s.

They were subjected to violence for example: Red Indians in America.

6

In India, we have devised protection for them, in the form of Schedule V and VI, but their violation is not uncommon.

Therefore, a nation-state, must make extra efforts to protect its minority tribal groups.

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Q6. (a) 20

The colonial powers saw tribal areas as a source of raw material. Tribals ~~were~~ acted as a attraction source because of the richness of the resources in the area they possessed.

During the colonial period:

- The Britishers penetrated into the tribal areas to exploit the raw material to feed the industrial revolution back home.

- They formed Forest Acts and other Tribal Acts to give more powers to the forest department.

can briefly state them

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· The Forest Act of 1927, restricted their access to minor forest produce for example: Bamboo are treated at par with timber in the act.

· They were alienated from their lands for the preparation of the infrastructure such as railways etc

· Didn't recognize their land rights and Community Property rights (CPR) for compensation.

Post Independence

· The constitutional safeguards such as V and VI schedule and later PESA Act, 1996 led to the safety of tribal → They

mostly seen continuing for many year. These are continuation of

Excluded & partially excluded areas by British

also are violated.

· The land-alienation of tribals still continues

for eg: The ~~Gen~~ Baigas (245 families) were displaced for the ~~constructio~~ creation of Achanak Mar amarkantak.

· Their rights are still violated

for eg: Kalinga Case where the hands of tribals were cut after postmortem for finger print purposes

· The Forest Rights Act, 2006 recognizes their rights to

Add 5 yrs plans etc

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the forest but they are many times related.

~~The SC~~ ()

The pre-independence and post-independence administration policies failed to add a participative approach to the overall administrative machinery.

8

Yes'se

Do not write anything in this margin

(b) 15

Low literacy in tribal areas where 2011 Census data shows literacy rate of 58.65% (Male → 69% and female → 49%)

Constraints

(1) Socio Cultural constraint

- More importance to traditional knowledge and education
  for eg: GHOTUL in Central Indian tribes.

- Nature-centric learning
  - in medicine
  - in hunting
  - related to forest

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- Mother tongue is not employed for Impartment
- Teachers are not enthusiastic.
- Curriculum is irrelevant to their tribal culture.

(2) Economic Constraint

- Lack economic power to admit their children in a mainstream school.
- The extra charges of book, dress, bottle etc. can't be beared by all.

(3) Psychological

- More connected to their own culture.

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· Fear of alienation & seperation in school.

· Thought of "Non-belongingness" to mainstream education.

Way Forward

(1) Mother tongue implustment

(2) Teachers from tribal community only

Tribes of North East India have adopted the mainstream education along with their traditional construct. Lessons must be learnt from their model.

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(c) 15

Anthropology is the holistic study of mankind. And it also studies the negative factors like regionalism and communalism to understand their very basis.

To Communalism

It is the feeling of hatred, seperation, incompatability etc among the different communal groups. In it usually expresses in the form of violence called "communal violence".

→ Anthropology led to

① finding the cause of communalism

eg historical reasons for eg:

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The Partition of India (Hindu - Muslim)

→ Cultural Reason (ie difference in habits and cultural elements like language)
for eg: Urdu → Islam
Hindi → Hindu

→ Psychological Reason (Sense of superiority)

It leads to communal clashes like

- Babri Masjid (1992)
- Godhra Case (2002)
- Muzaffar Nagar (2017)

Regionalism

It refers to association of a person extreme feeling to a region he is identified it. It also leads to

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seperatist tendencies

Anthropology led to →

✓ Understanding the real cause

- economic exploitation
- political subjugation.
- Cultural suppression.

✓ Forming a correct approach to tackle it

- Using Applied & Action Anthropology.

✓ Lead to be empathetic with both the parties.

Anthropological inputs must be considered as advocated by LP Vidyarthi to make decision effective.

7½

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Q7. (a)

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