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• Link theories :- <sup>→ Malinowski</sup> ① Functionalist - caste fulfill  
individual needs - social and  
economic security

② Structural functionalism :- caste promotes  
↳ Durkheim, social stability -  
R.C. Brown division of labour.

③ Levi Strauss's Structuralism  
↳ binary opposites of 'pure' and 'impure'



Q.4 Describe the various theories of origin of caste system.

• Intro :- Caste system can be defined as a form of social stratification ~~in~~ which involves hierarchically arranged, closed, endogamous strata, membership to which is ascribed by birth.

→ Caste system is supposed to be originated during early Vedic period (1st-2nd century BCE) in the form of Varna system.

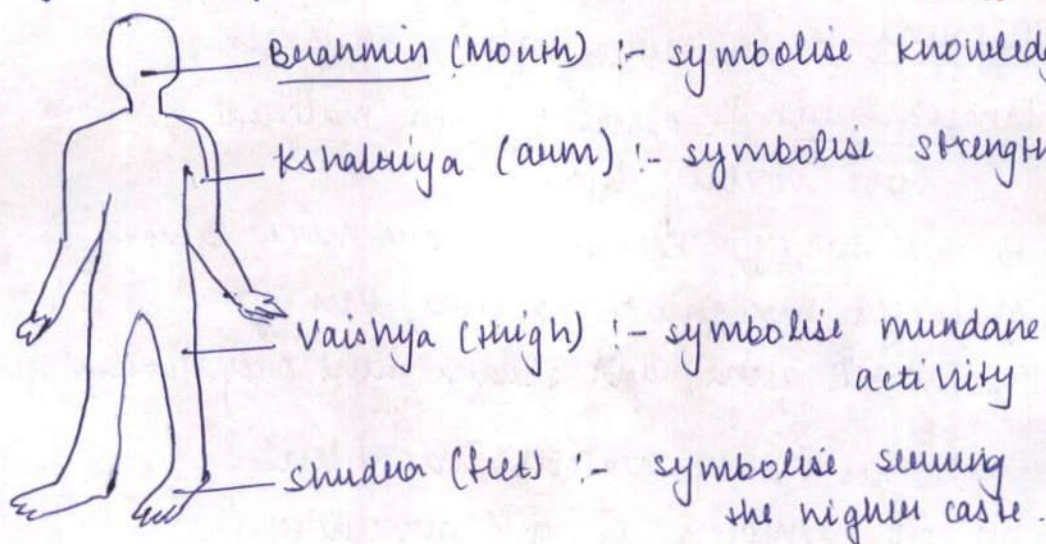
### Theories of origin.

1). Divine origin theory :- It is derived from

Purush sukta hymn of Rigveda. Louis Dumont in

↳ It states that caste system is not made by humans, but by divinity himself. The four varnas have emerged out of different parts of Brahma's body.

'Homo  
hierarchicus  
(1986)  
also held  
that caste system  
is sustain-  
ed by  
religious  
values  
(pure &  
impure)



↳ Criticism :- The source is purely mythological.

Additionally, as per MN Srinivas, caste system in India resonates the jati-model and not varna-model which is only theoretical.

2). Racial theory :- This theory was supported by the likes of H H Risley, Grhyye and DN Majumdar.



↳ It states that varna literally means spin color. The different castes in India are a result of contact of races (Aryans and dasu).  
Risley even proposed that higher nasal index of members of a community meant lower social position.

↳ Criticism :- 1) lack of fossil record to support racial conflict and intermixing  
2) Other societies that have witnessed racial intermixing don't have caste system.

3) Guna or Sociological Theory :- It states that every person has some inherent qualities (Guna) and the predominating quality in that person decides his varna.

↳ The three guna are :- Satvik guna :- simplicity, devotion to knowledge etc.  
↳ Rajguna - bravery, justice, duty etc.  
↳ Tamsik guna - obsessed with material and worldly life.

↳ According to this theory, Brahmins have more Satvik Guna, Kshatriya have more Rajguna, Vaishya have more Tamsik guna, and Shudra have only Tamsik guna.

↳ Criticism :- 1) This theory neglects individual variation in members of a community.

→ 2) It is silent about how these guna could be ascribed.

4) Brahmanical / Political theory :- It was supported by Abbe Dubois.

↳ It states that caste system was initiated by Brahmins for ensuring high status and privileges for themselves.

↳ Criticism :- 1) Hutton has said that caste system is deep-rooted in Indian society and



it couldn't be possibly imposed by non-ruling section of Brahmins for such a long period.

s) Occupational Theory :- It was propounded by Nesfield.

↳ It suggests that caste system is a result of segregation of occupations. Those with noble occupation started gaining superior status over time.

↳ Criticism :- 1) Many scholars regard occupation as a result and not a cause of caste system.

• Analysis of these theories.

→ Due to complexity of caste system, none of the theories explain it in totality.

→ However, ancient texts like Gita and Vishnu Purana suggest that caste was not always a closed system.

→ Inter-caste mobility was possible based on one's karma and qualities. Thus, caste-status was acquired and not ascribed in those times.

↳ Eg :- Valmiki and Ved-Vyas were born shudra and they achieved the status of Maharishi through their knowledge.

• Conclusion

Caste system is deep-rooted in Indian society with no consensus on its origin. The focus today should be on bridging the inter-caste disparities according to the ideals enshrined in the constitution.



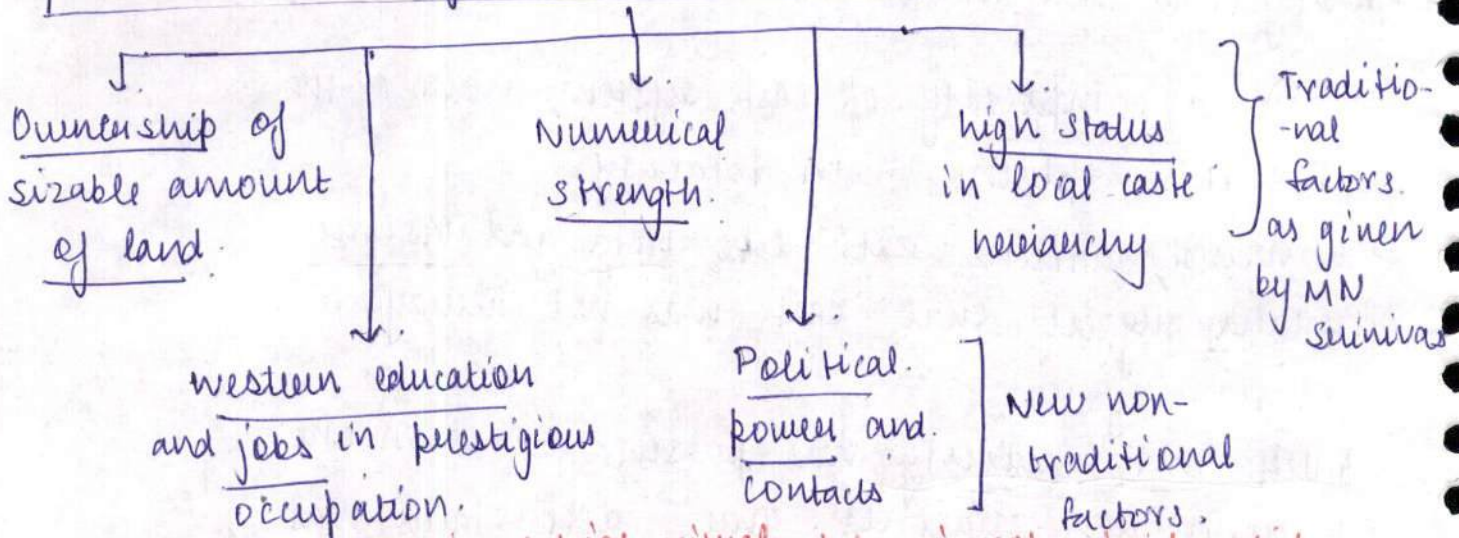
Q.5 Discuss the concept of dominant caste and its relevance in contemporary Indian society.

- Intro :- The concept of dominant caste was given by MN Seninivas in his paper titled 'Dominant caste in Rampura' (1959). It refers to the

idea that superiority of a particular caste-group in a rural setup is not always determined by hierarchical ritual status alone, and there are several other factors that come into play :-

It states that a particular caste group wields more political & economic power than other castes in Indian rural setup.

### Characteristics of Dominant Caste.



→ However, the criteria of high ritual status is not rigid while determining dominant caste.

→ Eg:- In eastern Uttar Pradesh, Thakur landlords are the dominant caste and not the ritualistic superior caste of Brahmins.

### Relevance / Role of Dominant Caste

1). Sanskritization and social mobility :- Dominant caste serves as a reference group for social mobilisation for lower castes.

2). Political influence :- Prominent faction within dominant caste wield political power, especially in regional institutions. This has led to caste-based politics.

↳ Eg:- Yadavs and Kurmi in Uttar Pradesh, Marathas of Maharashtra.



3) Economic influence :- Dominant caste control rural economy through control over factors of production.

↳ they are also more likely to benefit from developmental plans.

↳ Eg:- Jats in Punjab and Haryana benefitted most from green revolution due to traditional occupation of land.

4) Local dispute resolution - caste councils and khap panchayats play important role in local dispute settlements and upholding traditional norms. It considers itself protector & watchdog of culture.

• Contemporary Relevance.

1. The concept of dominant caste is still continuing in India, though <sup>their</sup> traditional authority is fading due to several factors :-

↳ universal adult franchise, Panchayati Raj Institutions, reservation for SCs and STs in legislative bodies, spread of education etc.

2. village level dominance has now given way to regional dominance due to expansion in transport and communication.

3. The traditional forms of power (agriculture <sup>zamindari &</sup> ~~land~~) are being replaced by new forms of political influence.

↳ Eg:- The position of sarpanch is often occupied by dominant caste members.

4. There has been increased cases of tensions between dominant caste and other caste groups due to more awareness and reforms.

2 exploitation  
5) Instances of violence by dominant caste groups are also noted

↳ Eg:- Nathuram ~~got~~ gang rape & murder case (2020)



## • Criticism

1) SC Dube has criticised the concept by saying that only dominant individuals & factions exist and not dominant caste due to intra-caste inequalities.

↳ Hence, unity and articulation within caste is necessary for emergence of dominant caste.

2) ~~Moreover~~ only.

↳ Eg:- M G Pradhan's study of Jats of UP shows that only particular clans within Jat community were dominant in specific areas.

2) Moreover, the concept is not static and constant, ~~it is~~ dynamic and contextual but it is.

## • Conclusion

Hence, dominant caste is a very valid concept in understanding Indian rural society. As MN Srinivas says, even dominant individuals and factions owe their dominance to being part of that caste group.

Q.6 Discuss the concept of caste mobility.

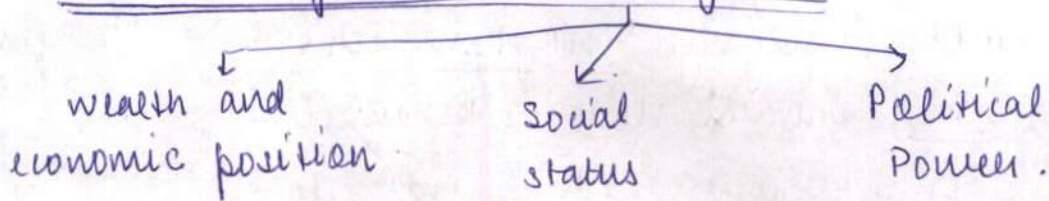
• Intro:- Caste mobility refers to shift in social position of individuals, families and groups. MN Srinivas through his study 'Religion and Society among the Coorgs of South India' (1952) demonstrated upward mobility (sanskritisation) in Indian society.

→ However, caste mobilisation could be both



upward and downward.

• Caste mobility constitutes changes in:-



• Factors responsible for caste mobility

→ Upward Mobility

1) Wayfare :- As per K M Pannikar, most of the ruling families since 5th century BCE belonged to non-kshatriya caste. They showed caste mobilisation through conquest & acquisition of territory.

↳ Eg:- Mauya dynasty and Pala Dynasty of Bengal belonged to Shudra caste.

↳ Shinaji transitioned into kshatriyahood through religious rites after successful conquest.

2) Political patronage :- Many castes acquired higher status after serving their rulers.

↳ Eg:- Kayastha was a low caste of scribes, they rose up to dvija category during Mughal and British period.

3) Sanskritisation :- M N Srinivas has proposed that many lower castes acquire the status of high caste by imitating the rituals and customs of their local dominant caste.

4) Westernisation and Modernisation :- Many lower caste were able to change their status as a result of modern education and cultural contact with western society.

↳ Eg:- Role of social movement like Self Respect Movement by F V Ramaswami Naicker.



## 5) Industrialisation and urbanisation / <sup>Economic development</sup> Occupational

structure is now largely caste-free. There has been decline of jajmani system.

↳ Eg:- Harold Gould's study of 'rickshawallahs of Lucknow' (1974) showed that rickshawallahs belonged to different castes and they interacted each other without observing any restrictions.

↳ Eg:- elites of Noniya caste (shudra) were able to claim a partial Kshatriya status due to their economic power.

6) Politicisation:- Rajni Kothari in his studies have talked about role of politics in upward mobility of castes.

↳ Eg:- Nadas of Tamil Nadu, Reddy and Kamma of Andhra Pradesh.

## • Downward Caste Mobility

1) Desanskritisation:- DN Majumdar has explained this concept in his study of Khasas.

↳ It refers to when a <sup>higher</sup> caste group projects themselves as backward to gain benefits of reservation policy.

↳ Eg:- Jats belong to Kshatriya Varna have shifted to OBC.

↳ Patidars of Gujarat are also demanding OBC status.

2) Tribalisation:- Many communities also try to acquire tribal status for various benefits.

↳ Eg:- Gujjars who belong to OBC category have been demanding ST status.

## • Analysis of caste mobility

1) It can be concluded that caste system in India



is not that rigid and closed as it has been projected.

2) In contemporary times, caste mobility can be best explained by Max Weber's (1948) concept of commensality & connubium features of caste system.

↳ while commensality aspect ~~has~~ has slowly disappeared. (Eg - mid-day meal scheme), connubium, i.e., role of caste in kinship and marriage links still survives.

(Not applicable - caste mobility is not same as disappearance of caste system).

#### • Conclusion:

Hence, caste mobility was seen in Indian society from ancient times. The only difference being that earlier focus was more on upward mobility, while lately we have seen a tendency towards downward mobility too.

→ 7). Caste Census - 1- It was observed that many lower castes registered themselves as 'twice-born' castes in census conducted b/w 1891-1931

↳ Eg:- ~~khuntia~~ khuntia cultivators of Bengal became kshatriya

↳ Teli caste became Vaishya.

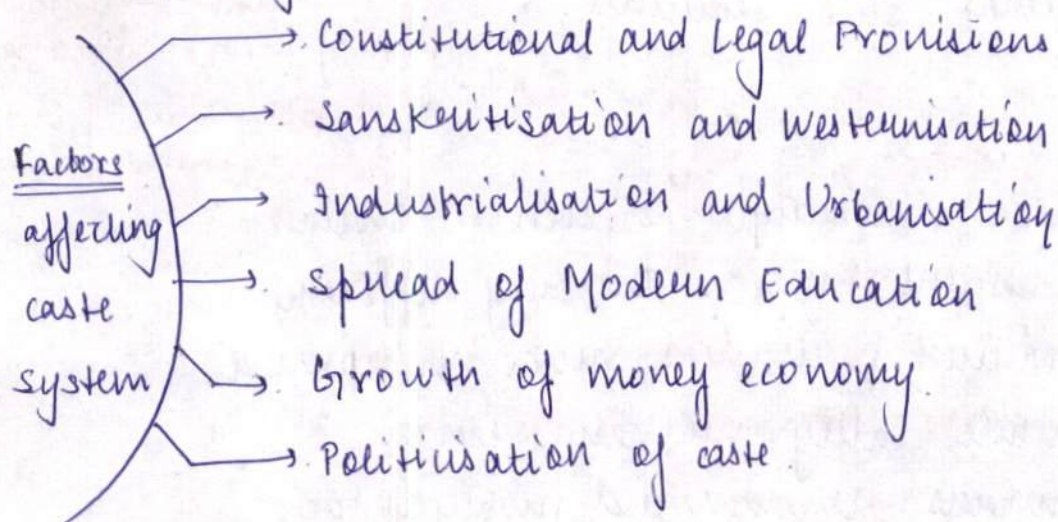


Q.7. Does caste system exist in contemporary times.

• Intro :- Caste system refers to a form of social stratification which involves hierarchically arranged, closed and endogenous strata, membership to which is ascribed by birth.

(1992)

→ As per MN Srinivas, Caste system, joint family and village community are changing in contemporary Indian society.



• Favourable changes in caste system.

→ While, caste system has certainly not died away since membership to a caste is still determined by birth, it has experienced some adaptation to contemporary times

1) Prohibition of untouchability as a result of Article 17 and other social-legal sanctions

2) change in rigid occupational structure - Now, members of any caste can be found engaged in any occupation, primarily in urban areas.

3) Rules of commensality and social intercourse



have experienced positive change through initiatives like Mid-day meal scheme.

↳ Case study :- Recently, upper caste students in Uttaranchal's Champawat district refused to eat mid-day meals cooked

4) Settlement patterns have been more liberal in urban areas with people of different communities living side by side.

by Dalit women. such

5) Endogamy is still

followed largely, however there is some degree of dilution

• Unfavourable changes

incidents hurt social fabric.

1) Increased Politicisation of caste - for instance, politics in Uttar Pradesh still revolves around dominant castes of Yadavs and Kshatriyas.

2) Caste violence and inter-caste conflicts - Despite legal safeguards, caste sentiments often invoke violence, especially in rural areas.

↳ Ex:- Mathura gang rape and Murder case (2020)

3) Increased caste consciousness due to reservation in jobs and reduced employment opportunities.

↳ Ex:- Gujjar agitation to change their status from OBC to ST.

• Analysis of caste in contemporary times

→ As per Max Weber, there are two main features of caste system - commensality and consanguinity.

→ While, the former has faced large degree of dilution, the latter is still persistent in form of kinship and marriage links.

→ Case study :- Harold Groom in his study of 'rickshawpullers of Lucknow' (1974) observed that rickshawpullers belonged from different



castes and didn't practice any caste restrictions while interacting.

→ However, once they went back to their homes they followed all their caste rituals and married within their own caste, this substantiates the above point.

→ There is also urban-rural dichotomy in prevalence of caste system in India.

In rural areas, caste system has far more deeper roots.

### Conclusion

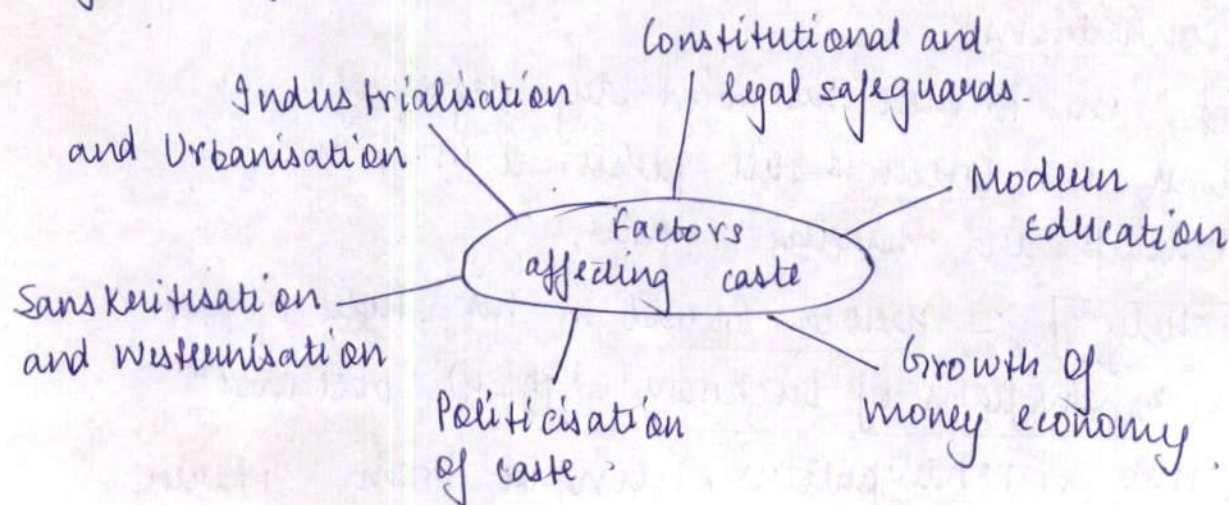
MN Srinivas quoted - "Caste system is dying but caste is not"

While there have been some positive changes, caste system still exists in Indian society. This is primarily because of increased association of politics with caste.

Q.8 . What is the future of caste system in India.

• Intro :- ..... same as Q.7 .....  
(1992) in the form of

→ As per MN Srinivas, caste system, joint family and village community ~~are~~ are experiencing change in contemporary Indian society. This has initiated a debate on future of caste system.





→ There are three hypotheses on future of caste system.

### 1) Restoration of old Varna system

↳ It is supported by Mahatma Gandhi

↳ It suggests that after the present caste system has degenerated, efforts ~~shd~~ should be made to restore the old Varna system.

This would promote division of labour without any conceptions of superiority or inferiority.

↳ Criticism :- 1) The model is considered highly impractical as there is no way existing jati based restrictions on marriage and commensality can be wiped out through Varna system.

2) Different members of a family are engaged in different occupations, and cannot be assigned a single Varna.

3) Debate on position of untouchables in four-fold Varna system.

### 2) Abolition of caste system altogether because of its evil nature.

↳ This view is supported by GS Ghurye. The various constitutional and legal safeguards also push towards greater equality.

↳ Criticism :- DN Majumdar has held that

bad elements of caste system like untouchability should be done away with, and not the whole system.

↳ He believes that retention of positives of caste system like division of labour, social and psychological security is desirable.

• Fulfillment of needs  
• Functional  
• social stability  
• structural - fix



3) Caste system in its present form should be abolished and reinstated by consolidating sub-castes into larger groups.

↳ It suggests that sub-castes having cultural and economic similarities should be grouped together. Gradually, this will pave way for a casteless society.

↳ Criticism :- 1) There is no guarantee of such consolidation given large number of jatis.  
2) Moreover, it can give rise to caste patriotism.

### • Analysis on future of caste system

1) Caste system is likely to perennial in the future, though with some degree of dilution.

2) The politicisation of caste will ~~play a huge role~~ along with increased caste consciousness due to reservation and decreased employment opportunities will play a huge role in this. (2022)

↳ Eg:- Uttar Pradesh politics is still centred around dominant castes of Yadavs and Kurmis.

3) Caste violence has still not gone down.

Eg:- Hathras gang rape and murder case, 2020.

4) Recently, upper caste students in Uttarakhand's  
- - - - - Such incidents damage  
social fabric.

5) However, it is likely <sup>that</sup> ~~to~~ caste restrictions in matters like occupation, settlement



and commensality will slowly wipe away.

→ However, in matters of connubium that is kinship and marriage links, caste system will exist, at least in near future.

### • Conclusion

Thus, caste system will continue in Indian society as long as it will have place in psyche of the masses. There will also be a strong urban-rural dichotomy in its prevalence.

Q.9. Explain Jaymani system. Examine the views on Jaymani system as an egalitarian as well as exploitative system. Give reasons for its decline.

• Intro :- Jaymani system refers to an arrangement in agrarian rural society involving exchange of goods and services between different castes based on the system of reciprocity and occupational specialisation.

→ The term was introduced by William Wiser through his work 'The Hindu Jaymani System' (1936) :- village Kaunpur in UP.

### • Features of Jaymani System

• ~~Each~~ each caste group.

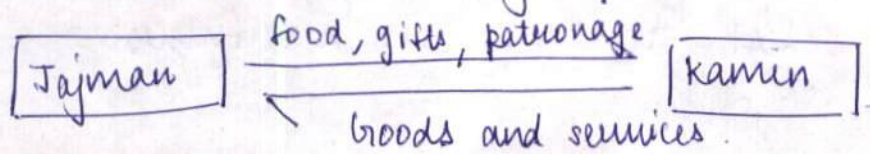
1) There exists two broad groups in jaymani system.

↳ Kamin / prajan :- artisan or service castes like blacksmiths, weavers, leather workers etc.



↳ Jajman - landowning higher caste.

2) There is reciprocal exchange of goods and services between these two groups:-



3) Jajmani relations are hereditary in nature, passing from father to son.

4) It was a subsistence economy model, that is, fulfilling the needs of local population only.

self-sufficiency

5) The system was governed by local traditions and beliefs.

### • Merits of Jajmani system

1) Scholars like Pauline Kolanda (1936), Harold Gould and Ram Ahuja say that jajmani system promotes occupational division of labour.

2) Thus, it ensures a sustainable and egalitarian economic system based on equitable exchange of goods & services.

(mutual fulfillment of needs)

3) It provides economic security to Kamin.

(1987)

4) Jajmans also protect the Kamin and have a benevolent and paternalistic attitude.

Gould → jajmani system binds families in sort of kinship ties

5) Thus, it is an egalitarian and cooperative open economic system.

### • Demerits of Jajmani system

1) In practice, Jajmani system promotes exploitation of Kamin at hands of jajman.

Beidelman (1959)

2) Kamin's were powerless, they were underpaid and caste councils caused their social boycott.

calls it 'exploitative' & calls it feudal



in case of any disagreement. **Lewis - power difference b/w 2; less payment to kamin**

3) The system was hereditary and thus there was no escape for kamin from traditional occupations.

**; discourages social mobility**

4) Hence, it promoted <sup>an</sup> exploitative and feudalistic closed system.

**• Majumdar calls it as 'pre-stage' of 'bonded labour'**

• In recent times, Tajami system has faced decline due to following reasons:-

1) Role of modern market economy:- The policies of the state, <sup>and market forces</sup> has changed agricultural pattern from subsistence type to ~~surplus~~ capitalistic type.

**Globalisation and**

1) Penetration of Market economy has changed.

the agriculture pattern. state efforts, accompanied by expansion of transport and communication have encouraged farmers to grow surplus.

→ Farmers prod-  
-ucing surplus  
cash crops.

↳ Thus, Tajman is now more interested in selling the surplus in urban market.

↓  
This sold in urban  
markets rather  
than just fulfilling  
local needs.

2) Monetisation - minimum wages act demands payment of wages in cash rather than kind.

↓  
Role of cash and  
market forces Rev

3) Technological innovation and industrialisation

**Role of state:-**

↳ Machines have replaced the services earlier provided by kamin. <sup>mill-made clothes & shoes</sup> Eg:- Safety razor self-shaving have decreased the role of barber.

providing MSP,  
ration through  
PDS, etc.

weakens link  
b/w Tajman &  
kamin.

↳ This has rendered kamin jobless and caused their migration to urban areas. **(Urbanisation).**

→ land  
reforms.

4) Constitutional safeguards and political mobilisation of the backward castes. **(upliftment & empowerment).**



5) Modern education has provided new employment opportunities to the Kamari castes.

### • Conclusion

Thus, jajmani system has collapsed following the integration of village economy with urban and global economy.

Q.10 Explain tribe-caste continuum.

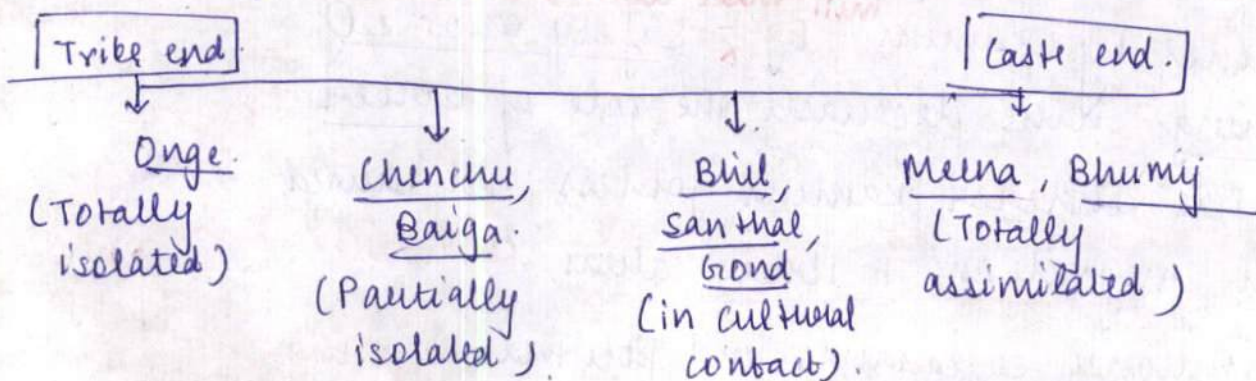
• Intro:- Tribe caste-continuum in Indian context is rooted in the idea of folk-urban continuum as proposed by R. Redfield in his book 'The folk culture of Yucatan' (1941)

→ It was explained by F.G. Bailey in his paper 'Tribe and Caste in India' (1961). <sup>he</sup> ~~as the idea~~ suggests that 'tribes' and 'caste' are not ~~two~~ mutually exclusive ~~identities~~ entities and should be viewed in terms of continuum.

### • Basic Tenets of Tribe-caste continuum

1) It suggests that tribes and castes are two extreme points of the same pole. and various communities can be placed in the form of <sup>of</sup> graded series between them.

→ Andere Beitello (1974) put it space





2). As per Bailey, a tribal society is more segmentary and egalitarian; while caste society is organic and hierarchical. → Influence of tribe on caste

3). Studies on Bastar tribe by Surajit Saha show that there is cultural continuum between lower castes and tribes in following areas :-

↳ more equality, freedom of cultural participation for women, supernaturalism etc.

4). In return, N K Bose in his Hindu (1941) has shown Hindu influence on primitive tribes of Orissa. In terms of occupation pattern. → Influence of caste on tribe :-

↳ Other examples include Juansari Tribe of dis-nimalayan Uttar Pradesh who have a system of hierarchy guided by principles of purity and pollution.

• Relevance of tribe - caste continuum.

1). Interaction of little and Great tradition.

:- It shows that the two groups have been in close cultural contact since ancient times.

↳ Eg:- reference of tribes such as Bhils and Khasa in texts of Great traditions. like Ramayana, Mahabharata etc.

2). Ecological factor:- Mendelbaum has suggested that it is due to decreased carrying capacity of ecological niche that tribes migrate to nearby villages and acquire caste characteristics.

3) Economic factor:- It is also suggested that

First 3 points  
under causes  
of continuum.  
↳ Last 2 (4) & (5)  
relevance.



economic security attracts tribes towards caste system.

5) Contemporary relevance :- Both caste and tribes are being transformed in modern times. They are being merged into a different system which is neither one nor the other.

↳ In such <sup>a</sup> case, the ~~impo~~ traditional distinctions b/w the two further fade, hence strengthening the idea of continuum.

#### • Conclusion

Thus, tribe-caste continuum holds great significance of in present times when sanskritisation and hindusisation of tribes has been very rapid.

4) Formulation of developmental programmes :- Knowledge about the standing of different communities on the tribe-caste pole can help in formulation of the right policy for them in accordance with their regional dynamics & cultural autonomy.

↳ acculturation - 'diffusionism' of Kroeber, Boas & Wissler.

#### Q. 11 Folk-Urban continuum.

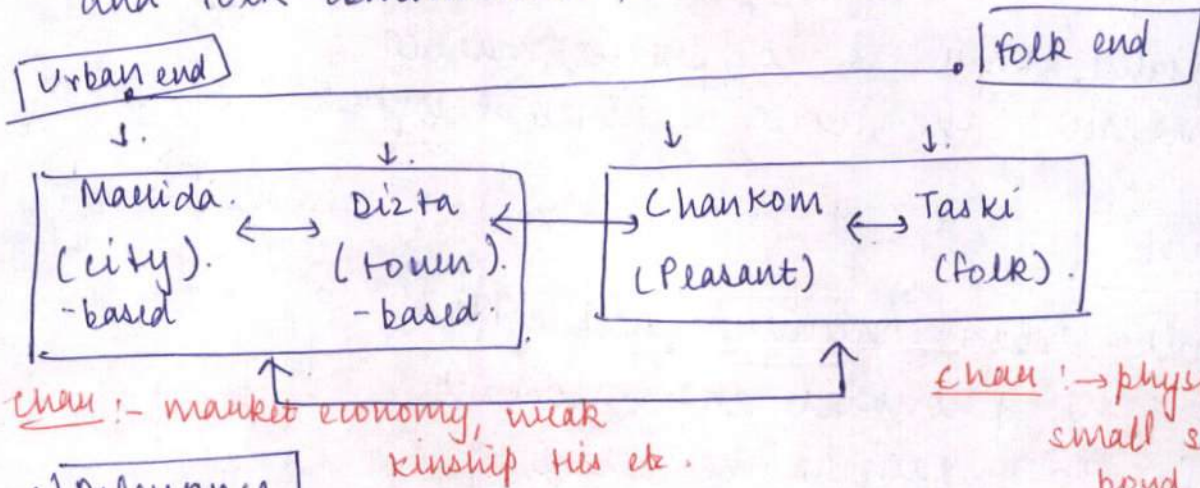
• Intro :- The concept of folk-Urban continuum was proposed by Robert Redfield in his book 'The Folk Culture of Urban' (1941).

→ It suggests that folk and urban communities are not mutually exclusive entities and should be viewed in terms of continuum.  
~~also to continuity~~



## • Basic concept

- 1) - - - - same as 0.10 - - - -
- 2) This is because of continuity of several cultural characteristics between the two.
- 3) Redfield studied four different communities and concluded that there is high degree of similarity between urban and folk communities :-



## • Relevance

- 1) The concept is used for studying cultural contact and acculturation b/w different societies.
- 2) Formulation of effective developmental programme for different communities in accordance with their cultural autonomy & regional dynamics.
- 3) It has also led to emergence of Tribe-caste continuum in India as explained by F.B. Bailey in his paper 'Tribe and Caste in India' (1961).



## • Criticism

- 1) Oscar Lewis has held that the concept is only idealistic, different from empirical realities.
- 2) He says that ~~and~~ cultural changes are not always result of folk-urban continuum, but rather increasing or decreasing heterogeneity of cultural elements ~~is~~ due to other factors too.
- 3) Moreover, there is no precise manner to measure the degree of cultural contact

## • Conclusion

Folk-Urban continuum despite its limitations provides an important criteria to examine the extent of cultural contact between different communities.

• Andre Beteille (1974) 3 distinctions b/w tribe & caste:-

- 1) geographic isolation v/s. part of a larger whole
- 2) language & dialect
- 3) Animism v/s Hinduism



































### Unit-3.3

Q.1 Discuss the concept of 'sacred complex' / Discuss the significance of study of religious centres to the understanding of Indian civilisation.

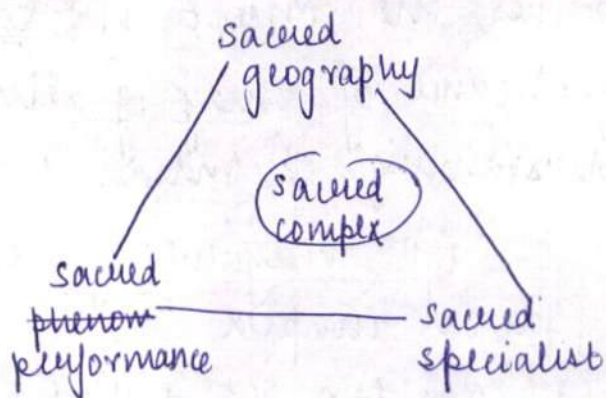
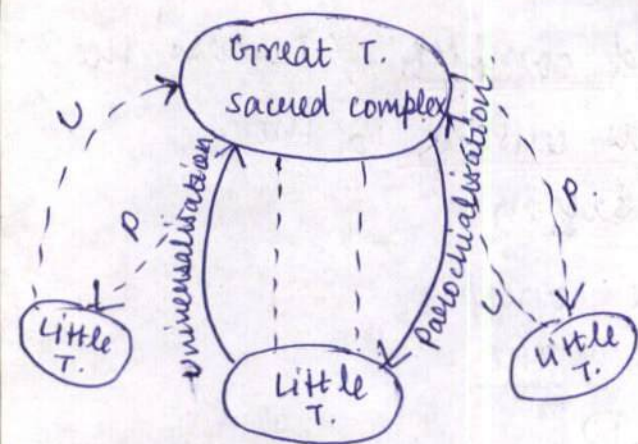
• Intro :- L.P. Vidyantni gave the concept of sacred complex in his book 'The sacred complex of Gaya' (1961)

→ It refers to an intricate grouping of sacred geography, sacred performance and sacred specialist where constant interaction between Great and Little Traditions take place.

• Concept of sacred complex.

- 1) Vidyantni has called sacred complex (pilgrimage sites) as Great traditions of India.
- 2) People from different regions and cultures, thus representing various Little traditions visit and interact here.
- 3) As a result of such interaction, a cultural continuity is established. Thus, certain component of Little traditions are universalised by their assimilation into the Great tradition.
- ↳ Similarly, cultural elements from Great tradition get parochialised.
- 4) Thus, sacred complex acts as a centre of civilisation from where diffusion of culture to different parts take place.





U → Uninensialisation

P → Panchialisation

### • Components of sacred complex

1) Sacred Geography :- It refers to various sacred places like rivers, stones, trees, building etc.

↳ In modern times, ~~the~~ secularisation had reduced the sacred zone.

2) Sacred phenomena :- It refers to various rituals and activities performed at sacred centres.

↳ Eg :- Gaya Shraddha as sacrifice to ancestral spirits.

3) Sacred specialists :- These are the priests that perform sacred rituals.

↳ Eg :- Gaya wala Brahmins at Gaya.

### • Relevance → 1) Acculturation - diffusionist theory.

1) sacred complex show existence of an.

integrated civilization having continuous yet diverse culture. Thus, it embodies the spirit of Unity in Diversity.

2) It also forms the basis of Tribe-caste continuum.

↳ (Eg) :- Mahan Jais study of Ratanpur.



3). As per Saraswati's study of Kashi (1972), sacred complex invokes tolerance between people as it reminds us that one must not be too egoistic in upholding their own traditions at the supreme most.

4) Maphan Jha through his study of Ratanpur shows that sacred complex promotes

††.

### • Conclusion

sacred complex thus brings together the cultural and regional diversities at one place. Hence, these places are a special focus of anthropological studies.

As per Vidyanthi, a place can be divided into 2:   
 → sacred   
 → secular

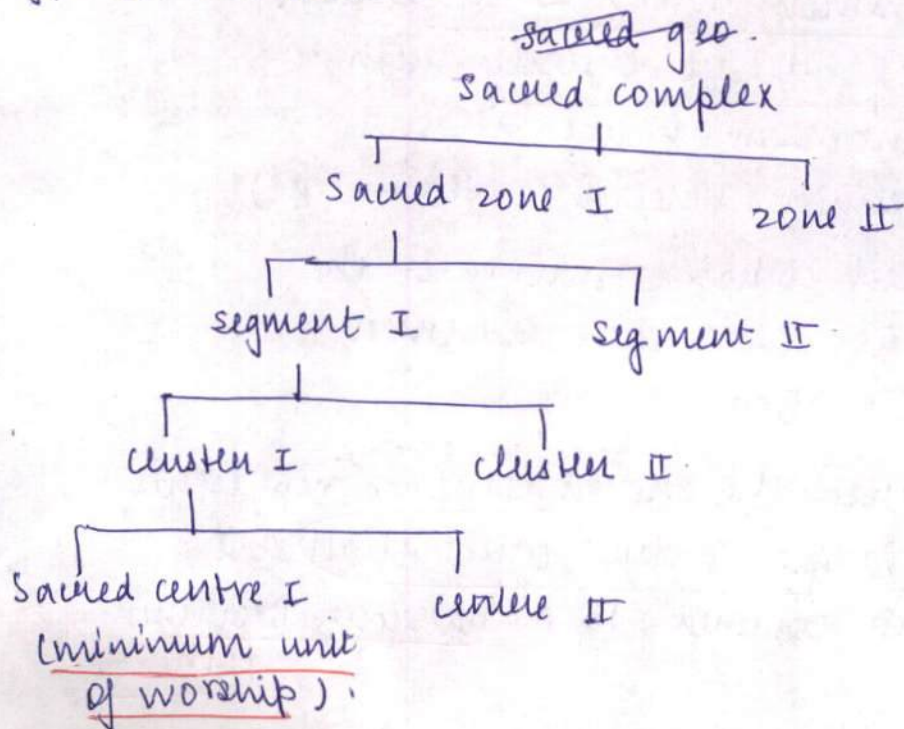
### • Sacred Geography (Additional points)

↳ refers to the sacred places within a holy city, it can be sacred river, stone, trees, buildings etc.

↳ Vidyanthi has called the entire region of Orissa as sacred and referred to it as a Kshetra.

↳ sacred geog. shows continuity of Great & little traditions throughout space & time.

↳ It has classified as :-



harmony b/w different sects & faith as it is representative of entire Indian civilization and not just one religious order

↳ Another eg:-  
Orissa shows continuity b/w both Hindu & Buddhist culture.



→ secular spaces are expanding at cost of sacred zones due to unsustainable urbanisation.

• sacred specialists : → Priests - lead a distinct sanskritic style of life.

↳ Feudal patrons :- these have jajmani relationship with priests & provide them gifts in return of elaborate sacred performances & yagnas

↳ they also finance construction of sacred buildings

↳ Proletariat :- They perform various commercial & mercenary operations.

↳ Eg:- florist, barber (for mundan) etc.

Q.2 Contributions of Saraswati to sacred complex.

→ His studies :- 'Holy Circuit of Nimsan' (1965), 'Kashi: Myth & Reality of a classical cultural tradition'. (1972).

→ His contributions

1) He states that at Hindu pilgrimage sites, all groups of people from diverse backgrounds don't share common notion of sacredness, neither do they interact equally with the sacred phenomena. unlike at sites of semitic religions (Mecca or Jerusalem).

2) yet, the sacred complex integrates the diverse cultures into one common bond of civilization.

3) He believes that the sacred complex represents a much larger Indian civilization and is not just confined to a narrow Brahmin complex.



u) for instance, in Kashmir there is coexistence of Brahmanical temple of Visheshwara & non-Brahmanical site of Agriyabeer.

↳ learned 'Kaumakandi' & illiterate untouchables 'Domto' conduct sacred performances together.

↳ Nasirik Brahmin touch feet of Awadhoot who are considered polluted.

5). Thus, it inculcates tolerance b/w people.

Q.3 contributions of Mahan Jha.

→ studies :- 1. The sacred complex of Ratanpur. (1978)  
↳ 'sacred complex of Tanakpur and Kathmandu in Nepal.

→ His contributions

1) Boundary of nation is not necessarily boundary of civilisation.

2). Ratanpur - tribal belt of Chotanagpur.  
↳ Interaction of the Great & little traditions & harmony b/w different sects & faith.

3) Eg :- In Kathmandu, coexistence of sacred cultures of Hinduism & Buddhism.

4) He gave 4 dimensional approach to study of civilization. → tribal, rural, urban & textual.

(Keep other pointers same as Q.1 ---).



## Q.4 . Nature-man-spirit complex.

• Intro :- LP Vidyarthi gave the concept of Nature-Man-spirit complex (NMS) in his book, 'The Maker' (1963)

→ It refers to a system of equilibrium established through constant interaction of man with his environment, guided by the belief in spirits. It helps in fulfillment of basic needs of the community.

→ It is based on cultural ecology approach of Julius Steward.

### Concept of NMS.

- 1). As per Vidyarthi, man survives in different environmental conditions through cultural adaptation.
- 2). Hence, man develops various socio-cultural institutions including religion to adapt to his ecology.
- 3). He has explained such adaptation and fulfillment of basic requirements through.

### Concept of NMS.

- 1). Culture can be viewed as human response to adapt to local environmental conditions.
- 2). As per Vidyarthi, any community fulfills its requirements through interaction between 3 components :-

2.1) Nature :- The local ecology determines the subsistence pattern, eg- what kind of crops could be grown.



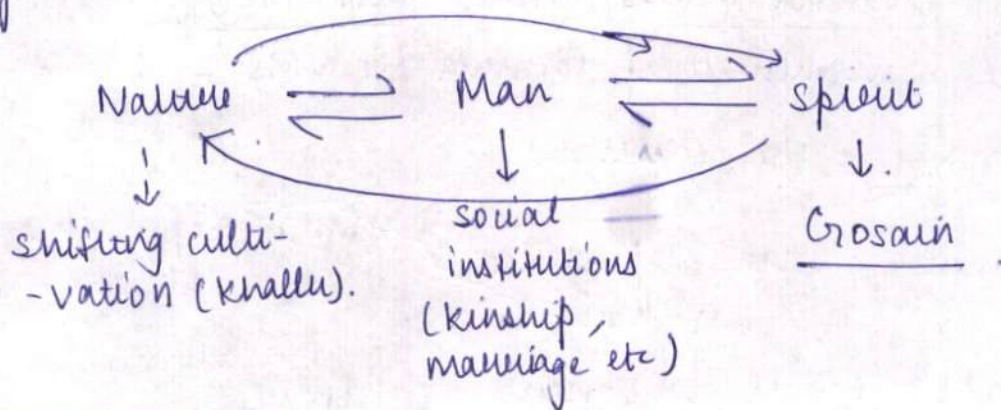
2.2 Man :- Man builds social-cultural institutions like kinship, marriage etc. to successfully handle the adversities of environment.

2.3) Spirit :- The role of religion and spirits is important to in both human relationships (health, fertility etc.) and nature (success or failure of crops, disaster etc.).

3) Vidyanthi demonstrates the NMS concept through study of Males tribe of Rajmahal hills.

→ Vidyanthi says that, Males perform shifting cultivation (khallu). They also worship spirits, the most important being Grosain. For good health, wealth, fertility, agricultural productivity etc.

→ Thus, the three components constantly interact with each-other for fulfillment of basic needs like food and sexual relations.



### • Significance

- 1). As per Vidyanthi, tribal life revolves around NMS complex.
- 2). Therefore, any developmental programme should be in conformity with the NMS complex.



for wide acceptance. Otherwise, it will face rejection from local communities.

- 3) It also prevents wastage of scarce resources by minimising the risk of rejection of policy by the tribes.
- 4) It also demonstrates the resilience of little traditions to perpetuate themselves.

### • Conclusion

Nature - Man - spirit complex is of great utility in applied and ecological anthropology.

### \* NMS & sustainable use of natural resources

- an equilibrium is established in tribal way of life; all their needs are fulfilled through interaction b/w NMS.
- any change in any of the 3 components of NMS will disturb this equilibrium. } too much use of natural resources will cause disturbance.
- PK Singh revisited Malen after Vidyarthi; he devised a mathematical formula for NMS :-

$$\underbrace{t \times e \times r \times g}_{\substack{\text{tech.} \quad \text{environment} \quad \text{man's dependence on man} \quad \text{man's dependence on god}}} = K \text{ (constant)}$$

↳ sum product of all components is always constant.

↳ Thus, too much use of natural resources would disturb the complex.

↳ Thus, NMS reinforces sustainable use of natural resources.

↳ If natural resources are used in excess, & it causes



risk to health or natural calamities  
(eg - through mining).

→ It will be seen as an act of malevolent  
spirit.













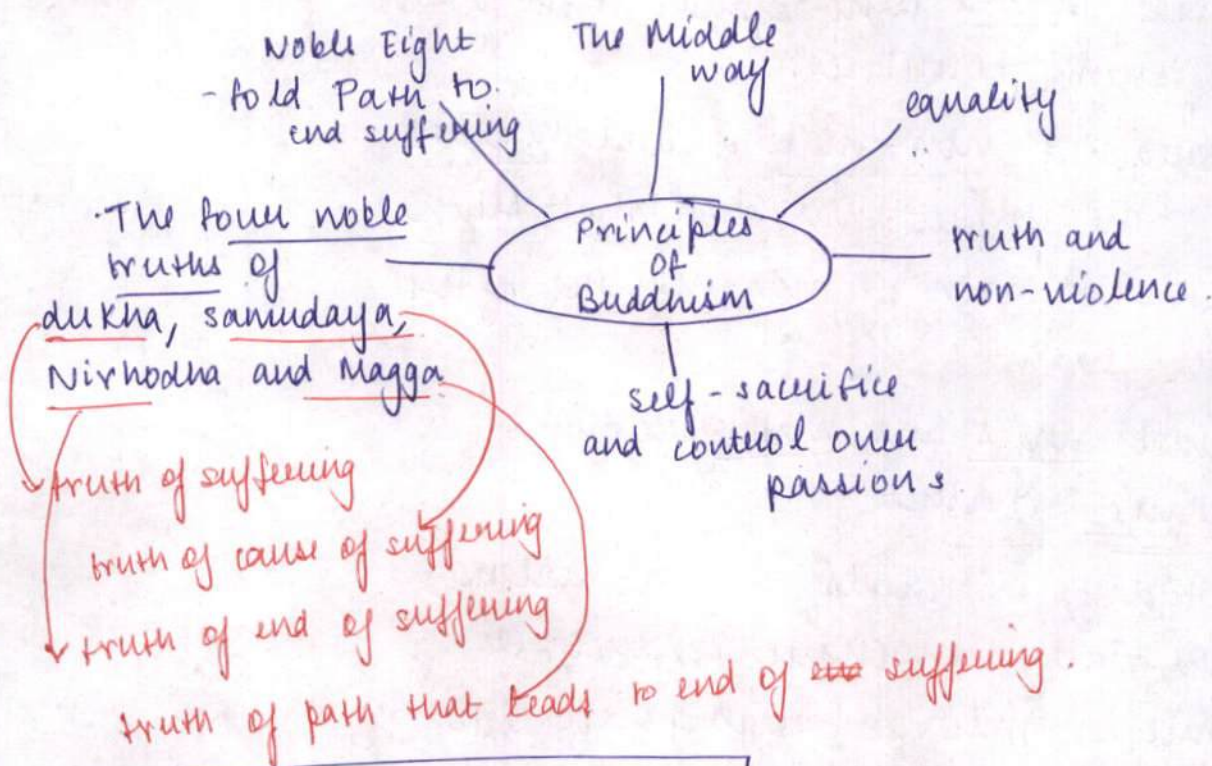


## Unit - 3.4

### Q.1 Explain the impact of Buddhism on Indian society.

• Intro :- Buddhism emerged in the 6th century BCE in the Indian subcontinent. → based on the teachings of Gautam Buddha

It had wide mass appeal due to its emphasis on equality, in contrast to orthodox Brahmanical order of caste system.



### • Influence on Indian society

#### I Religious life

- 1) Buddhism emphasised more on devotion and contemplation instead of complicated and elaborate rituals of Brahminical class and caste system.
- 2) It rejected the dominance of priestly class, ~~and held that one does not require them for their religious upliftment.~~
- 3) Hence, ~~Buddhism provided a major jolt to Brahmanism and caste system.~~ It promoted devotional worship over rigid rituals, like sacrifice, yajnas, fasting etc.



## I) Social life

- 1) Buddhism emphasised on equality for all, thus rejecting caste system and gender disparities.
- 2) It preached high standards of ethics in private and public life based on the noble eight-fold path or the middle way.

## III Political life

- 1) Buddhism received patronage of various rulers like Ashoka who spread it to other South Asian countries.
- 2) It preached non-violence and welfare state. The impact was such that Ashoka adopted the path of non-violence after Kalinga war.
- 3) Buddhist sanghas and monks promoted democratic conduct.
- 4) Even today, the ideals of non-violence, welfare state, democratic conduct etc. found place in India's foreign policy like Panchsheel and Non-alignment.

## IV Economic life

- 1) Buddhism boosted the cattle wealth of the country through its focus on sanctity of animal life.

↳ Eg:- cow slaughtering is prohibited in earliest Buddhist text on suttanipata.

↳ This can be linked to economic life of people based on Marxist theory of cultural materialism.



2) Buddhism promoted agrarian and mercantile economy as well.

## IV. Art and architecture

- 1). Buddhism introduced a distinct style of rock art and cave paintings evident from Sanchi stupa, Grandhara art and Ajanta cave paintings.
- 2) It ended the cultural isolation of India and spread Indian culture to neighbouring countries.
- 3) The Lion capital of Ashoka and the Ashoka Chakra also find place as the state emblem.



## VI. ~~Art~~ Education and Language

- 1). Buddhism promoted Pali and other vernacular languages.
- 2) It emphasises on acquisition of knowledge. As a result, greatest universities of ancient time developed through Buddhist influence - Nalanda, Vikramshila, Taxila etc.
- 3) Eminent scholars like Nagarjuna, Chanak, Vasumitra, Ashvadosh etc, were also influenced by Buddhism.

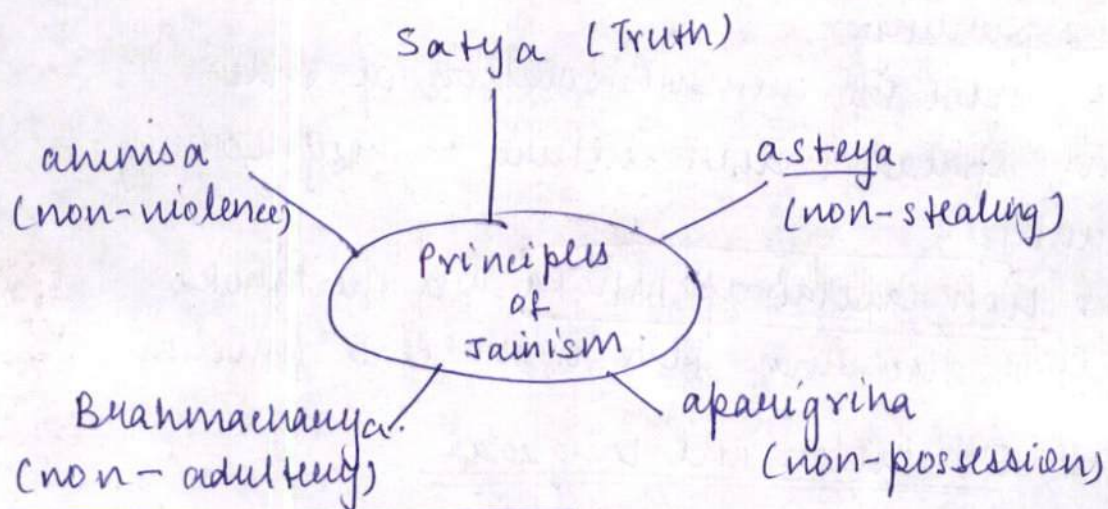
### • Conclusion.

Buddhism is a central force in rejuvenation of cultural relations between India and many ASEAN countries. Revival of Buddhist sites of Kushinagar and Bodhi Gaya in recent times are central to this approach.



Q.2 Explain the influence of Jainism on Indian society.

- Intro :- Jainism emerged in the 6th century BCE, based on the teachings of Lord Mahavira. It had wide mass appeal in Indian society as it provided an alternative out of rigid Brahmanical order.



## • Influence on Indian Society

### I. Religious life

- 1) Jainism emphasised more on devotion and contemplation rather than complicated and elaborated rituals of Brahmanism.
- 2) It laid more focus on meditation, service to humanity, and penance fasting.

### II Social life

- 1) Jainism created an egalitarian society.
- 2) It promoted high standards of ethics in public and private life through focus on the above five principles.
- 3) The doctrine of 'Anekantavada' (non-absolutism) promoted respect and tolerance of multiple views.



### III Political life

- 1) Many rulers adopted Jainism as their state religion. - (Eg) :- Khannavela king of Kalinga.
- 2) It promoted the ideals of non-violence and welfare state which still form the cornerstone of Indian policy.
- 3) There was focus on public service evident through construction of dhamashalas (rest-house)

### IV Economic life

- 1) Jainism gave tremendous impetus to urban culture and maritime trade.
- 2) Followers of Jainism became specialised in trade of manufactured goods over time.

### V Art and Architecture

- 1) Jainism contributed to rock cut architecture, temple architecture and cave paintings of India.
- 2) Some of these include Jain temples at Mount Abu, Gomateshvara statue and paintings at Ajanta and Ellora caves.

### VI Language

- 1) Jainism popularised the use of Prakrit which was the common man's language.
- 2) Many regional languages like Marathi have evolved from Prakrit.

• Conclusion

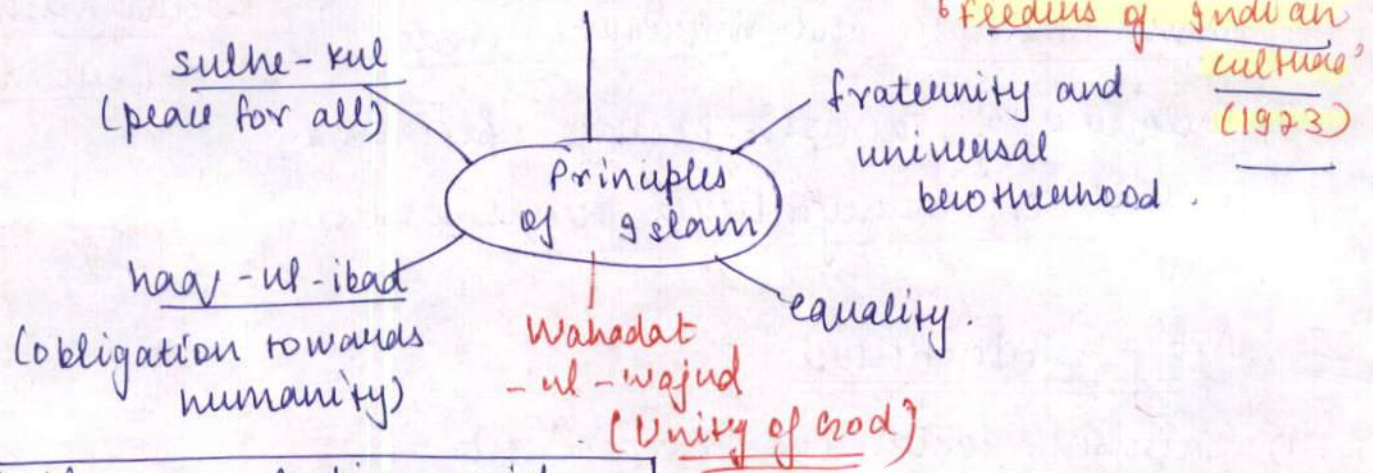


Q.3 Mention the influence of Islam on Indian society.

• Intro :- Islam came to India in 7th century AD immediately after its emergence in Arabia. However, its influence reached its prime between 13th - 17th century AD.

as a result of Sufi mysticism, Delhi Sultanate followed by Mughal empire.

→ BS Upadhyaya has described contribution of Islam to Indian society in his book. Monothism - one God



• Influence on Indian society

### I. Religious life

- 1) Monothism and non-ritualism of Islam as preached by Sufi saints appealed to the masses, in contrast to complicated elaborate rituals of Brahminical order.
- 2) Islam also did not sanction any exclusive priestly class making it more appealing to the people.
- 3) The 2) Sufism and Bhakti movement promoted religious harmony. However, instances of communal violence due to different ideologies on many fronts continue till date.
- 3) Attempts at religious harmony were also made by Arbuan through Bin-e-Islam, Dana Shikoh and Amir Khusro.

→ Dr. Tara Chand has also held that Islamic concept of 'unity of God' has influenced Indian society.



## II Social life

- 1) Islam promoted the idea of social equality, thus attracting millions of people of deprived castes.
- 2) It influenced the social habits (pardah system), dress pattern (sherrwani, kurta etc.) and food (eg- biryani, tandoor etc.) of Indian society.
- 3) The influence on women was two fold.  
on one hand, their freedom was restricted due to practices like pardah and talag-e-biddat.  
while, on other hand, Islam's social ideology provided more say to women by influencing Hindu succession act, Hindu Marriage Act.

## III Political life.

- 1) Mughal administrative elements like zamindari, mansabdari and patwari formed important part of political system.
- 2) They also introduced the art of historiography in India.

## IV Economic life.

- 1) Islamic rule revived contact with the outside world through sea-borne trade which had been lost since the decline of Cholas.
- 2) such foreign trade had profound influence on the economic life of people.



## V. Art and Architecture

- 1) Indo-Islamic architecture as a result of fusion of Islamic and Hindu elements developed. This included domes, minarets, arches and mosaics.
- 2) Few examples are Qutub Minar, Buland Darwaza, Red Fort etc.
- 3) A new style of painting also emerged during Mughal period.

## VI. Music

- 1) The Sufi saints used music as a medium to preach their ideas.
- 2) Most of the exponents of Shastriya Sangeet are of Islamic origin. Other creations include Ghazal, Dawwali, Thumari, Larani etc. — Amin Khusrau
- 3) Muslim musicians invented several instruments like Sarang, Sitar, Tabla, Dilruba etc.
- 4) Kathak also represents fusion of Hindu & Muslim styles.

## VII. Language and Learning

- 1) Urdu emerged from the fusion of Persian and Hindi. It is today official language of several states.
- 2) Hindi also has many loan-words from Urdu like Zamindar, bandook, Sipahi, Kurta-pajama, chaukha etc.
- 3) Medicine :- Unani system of medicine have been adopted from Arabs who learned it from Greeks.



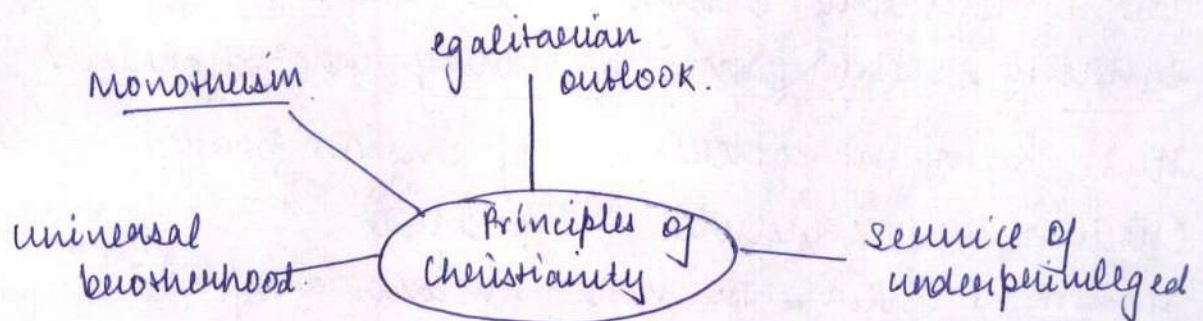
## • Conclusion.

Hence, it can be concluded that the composite culture of India has been influenced by all religious groups. Its <sup>time</sup> <sup>high</sup> that we safeguard these cultural values from reactionaries and fundamentalists on both sides.

Sarvadharma Sambinha

Q.4 . Explain the impact of Christianity on Indian society.

• Intro :- Christianity is said to have entered India as early as 1st century CE. However, its emergence <sup>from</sup> began ~~in~~ 16th century CE onwards in the true sense with the arrival of Europeans and their missionaries.



## • Influence on Indian society

### Religious life

1). The missionaries spread the monotheistic and egalitarian outlook of Christianity in tribal and backward areas, leading to their conversion.

↳ Eg:- North Eastern tribes, Mahars etc.

2). The influence of Christianity has diluted spiritualism, paving way for materialism;  
Indian society



## 2) Social life

- 1) Christianity has promoted an egalitarian society by rejecting the caste system.
- 2) Socio-reform movements inspired by modern education and westernisation have abolished social evils like sati, prohibition on widow remarriage etc.
- 3) Other areas of impact include the westernised dressing style, food, music and other cultural aspects, especially among the younger generation.
- 4) There is promotion of individualism and dilution of collectivism, hence <sup>decline of</sup> joint family.

↳ Missionaries of charity, an NGO by Mother Teresa recently in news over FCRA issue.

## III. Political life

- 1) The Christianity brought ideals like liberty, equality, ~~socialism~~, fraternity and rationalism which form the cornerstones of Indian polity.
- 2) Christianity restructured the political system in India. The most evident example is the introduction of democratic system as a result of British rule.

## IV. Economic life

- 1) Christian missionaries introduced market economy in India through factory made goods. This led to decline of jajmani system.
- 2) The new developments due to industrialisation, urbanisation and introduction of modern technology ~~is also the~~ further shaped modern economy.



## V. Art and Architecture.

- 1) New styles, as a result of fusion of western and Indian elements developed.
- 2) These can be seen in British-era churches, administrative buildings, universities etc. Eg- Victoria Memorial, (??),  
to: Gateway of India.

## VI. Language and Education

- 1) Christianity introduced English language in India. It is widely popular today and even used for official purposes.
- 2) Christian missionaries were also instrumental in transition from ancient gurukuls to modern institutions of education.

## Conclusion.

The influence of Christianity on Indian society has been widespread, although majority of conversions were from backward castes. We should, thus, recognise the contribution of different religious groups to the composite culture of India and do our part to safeguard it from reactionary & fundamentalist forces.

- 3) Drain of wealth as depicted by Dadabhai Naoroji was also immense during this period.



Q.5 examine the prevalence of caste ideology among religious minorities in India.

(deal in religious minority chapter.)











## Unit-4

Q.1 Explain the emergence, growth and development of anthropology in India.

• Intro :- Majumdar (1956) and later LP Vidyarthi in his book, 'The rise of Anthropology' (1976) has categorised the development of Indian anthropology into three phases —

↳ formative (1774-1919), constructive (1920-1949) and Analytical phase (1950 onwards).

### 1) Formative Phase (1774-1919)

1). As per Vidyarthi, the beginning of Indian anthropology can be traced back to 'Asiatic Society of Bengal' by William Jones in 1774.

↳ However, Saran and Sinha differ and trace the beginning to second half of 19th century.

2). During this period, British administrators like Risley, Russon, Dalton, Hutton etc. gathered information about native Indian to serve their administrative needs.

↳ Thus, early anthropological studies were not academic but utilitarian in nature.

3). Some of these ethnographies on tribal and rural groups are — Risley's 'Tribes and Castes of Bengal' (1891), 'The Chamars' (1874) by Bliggs, 'The Khasi' (1907) by Gordon etc.

4). The British school inspired first generation of Indian Anthropologists like SC Roy and Anantha Krishna Iyer.



5) SC Roy, also called the 'Father of Indian Anthropology' ethnology published many monographs on the Indian tribes like 'The Munda Tribe' (1912), Oraon (1915) etc.

~~6) Thus, the focus was mainly on~~

## II Constructive Phase (1920-1949)

- 1) Anthropology started to be established at the academic level during this period - Department of social anthropology, at Calcutta Bombay University (1920) and Calcutta University (1921).
- 2) Eminent scholars like DN Majumdar, NK Bose, MN Srinivas, GS Ghurye emerged from these institutes.
- 3) The focus was still on tribal studies. However, studies on kinship and social organisations were also conducted by Ghurye, Iravati Karve etc.
- 4) A deciding moment occurred in 1938 when a joint session of the Indian Science Congress Association and the British Association discussed the future of Indian anthropology.
- 5) Important works like 'Marriage and Family in Mysore' (1942) by Srinivas, 'Hindu Methods of Tribal Absorption' (1941) by NK Bose, and Vernier Edwin's 'The Baiga' (1939) were published during this period.

## III Analytical Phase (1950 onwards)

- 1) After independence, Indian anthropologists came under the influence of American anthropology, particularly Chicago school led by Redfield.
- 2) The focus now shifted to institution of caste.



Hence, Village studies were conducted by  
Srinivas, SC Dube, Marriott etc.

3) ~~↳ M.V. Srinivas's - 'Religion and'~~  
Important concepts like sanskritisation,  
Dominant caste, Tribe-caste continuum,  
Nature-Man-spirit complex etc. developed  
during this period.

4) Anthropological studies diversified into  
other fields like - action and applied anthropology  
for government sponsored studies.

↳ Urban anthropology.

↳ Physical anthropology, and.

↳ anthropological study of power structure etc.

5) Anthropological survey of India which was  
established in 1945 started its People of  
India project (1985-92) and collected profiles  
of 4635 communities.

6) Hence, this is a period of diversification of  
Anthropological research which is continuing  
till today.

#### • conclusion

Indian anthropology has seen great  
strides over decades with more than four  
dozen universities imparting anthropological  
knowledge today. The association of anthropology  
with administration has led to formulation  
of people-centric policies.



Q.2 Describe the contribution of British anthropology / Colonial administration to anthropology in India.

• Intro :- L.P. Vidyantni in his book 'The rise of Anthropology' (1976) has highlighted the influence of colonial administration during formative (1774-1919) and constructive phase (1920-1949) of Indian anthropology.

• Reason behind ~~interest~~ indulgence of British

1). Utilitarian Purpose :- They gathered information about social institutions of native Indians to serve their administrative needs.

↳ This also helped in preventing any revolt or rebellion.

(The Bengal)

2). Some studies like that of Verrier Elwin and W.H.R. Rinees were also conducted out of pure interest and curiosity.

1939

• Contributions.

1). The Asiatic Society of Bengal was established by William Jones in 1774. It focused on the study of nature and man.

2) The real thrust was provided in the 2nd half of 19th century when anthropology oriented British administrators like Risley, Russel, Dalton, Hutton, Crook etc. began compiling ethnological and ethnographic studies on tribal and rural groups.



3). Some of these are - 'Tribes and Castes of Bengal' (1891) by Risley, 'The Chamars' (1874) by Briggs, 'The Khasi' (1907) by Graddon.

4). Socio-cultural anthropology :- In 1901-02, WHR Rineus conducted his study on Todas of Nilgiri and in 1906-08 Radcliffe Brown studied the Andamanese.

5). These, British <sup>administrators and</sup> anthropologists, inspired first generation of Indian anthropologists like SC Roy, Anantha Krishna Iyer.

↳ SC Roy is called 'The Father of Indian Ethnology'

6). <sup>socio-</sup> Physical anthropology :- The censuses between 1891-1931 had great influence on racial & ethnic classification of Indian population.

↳ Risley presented the racial classification in his book 'The People of India' (1915).

He also linked racial classification to division of caste.

↳ The term 'tribe' was entered into administration after 1931 census.

7). The Britishers further established Anthropological Survey of India in 1945.

↳ The department of social anthropology / sociology were also established at University of Calcutta (1921) & Bombay (1920) under inspiration of WHR Rineus and AC Haddon.



8) In 1938, a joint session of Indian science congress Association and British Association was conducted to decide on the future of Indian anthropology.

9) During the same time, ~~Vennier~~ Vennier Elmhurst also started to engage in tribal studies. He gave the concept of 'National Park' to isolate and protect tribal communities.

↳ He also gave inputs for policy regarding tribals in free India.

10) Pre historic Archaeological anthropology -

Robert Bruce Foote, a British geologist commenced this field in India in 1863 with discovery of Paleolithic tools ~~at~~ near Madras.

↳ The Yale-Cambridge expedition led by Dr Terrera and Patterson (1939) at Soan valley further contributed to Indian pre-history.

### • Conclusion

Hence, the pre-independence period was heavily influenced by colonial anthropologists. However, from 1950 onwards, the influence of American school (led by Redfield) began to develop.

### Q.3 Examine contribution of American anthro to Indian anthro.

• Intro :- CP Vidyarthi in his book 'The rise of Anthropology' (1976). has described that the post-independence phase of Indian anthropology on the Analytical phase has been influenced by



American school. such as Redfield, Milton,  
Singer etc.

### • contributions

- 1). Chicago school of Anthropology led by R. Redfield inspired many anthropologists like LP Vidyantni, MN Srinivas, SC Dube, Mariott etc.
- 2) Many american anthropologists like Oscar Lewis, Opler and Mandelbaum even conducted fieldwork in Indian villages.
- 3) The village studies in 1950s led to development of many concepts like sanskritisation and Dominant class.
- 4). Redfield's work on great and little traditions inspired - Mariott to come up with universalisation and Parochialisation concept.  
↳ while, Vidyantni developed the concept of sacred complex.
- 5). Redfield's work on Folk-Urban continuum <sup>in fixation</sup> also led to development of Tribe-Caste continuum (1941) in India (FG Bailey).
- 6). Julian Steward was another american anthropologist whose concept of cultural ecology inspired LP Vidyantni to come up with the concept of Nature-Man-spirit complex.  
↳ It is used in formulating development plans for the tribal communities.



2) Active and applied anthropology in India developed through influence of American anthropologist - Sat Tax

8) This promoted application of anthropological studies in policy-making and development programmes for backward communities.

↳ many government sponsored research and development activities were also undertaken.

→ 9) Yale-Cambridge expedition of Soan valley led by De-Terra & Patterson.

#### • Conclusion.

Hence, there has been wide influence of American anthropology in India.

#### Q.4 Discuss the contribution of SC Roy.

• Intro! - SC Roy was among the first generation of Indian anthropologists. He was influenced by the British school. He is regarded as the 'Father of Indian ethnology' because of his rich monographs of the tribal groups.

#### • Background

→ SC Roy was a lawyer by profession and graduated from Ripon College, Calcutta.

→ As a lawyer, he was moved by the plights of the tribals and took to their cause.

#### • Research area and fieldwork.

→ SC Roy mainly studied tribes of the Chotanagpur region including Munda, Oraon and Kanai



→ He studied the tribes comprehensively, including their traditions, customs, folklores, art & crafts and even physical features.

→ He also focused on the study of caste, race and religion.

### • Publications

→ SC Roy published many monographs on tribal groups like :-

↳ Munda and their country (1912)

↳ The Oraons of Chota Nagpur (1915).

↳ The Hill Bhuiyias of Orissa (1935)

↳ The Kharia (1937)

→ He also started a research journal 'Man in India' in 1921.

### • Contributions

1) Tribal anthropology :- He studied specific cultural elements of tribes like Youth Dormitory of Oraon, Kinship system of Kharia etc.

↳ He acted as pleader for tribal rights in court of law.

↳ He was also instrumental in tribal policy development - He solved a dispute regarding bridge construction in Oraon area.

2) Anthropology of caste and religion :-

He studied caste, race and religion to understand complex Indian civilization.

↳ Eg:- Human sacrifice among Khonds.

3) Physical anthropology :- He was concerned with racial migration,

→ He talked about the emergence of manathas in the Indian subcontinent.



↳ He also gave a lecture on 'Principles and Methods of Physical Anthropology'

4) Prehistoric archaeology :- He excavated Chalcolithic Asur site of Chotanagpur.

↳ He also found iron implements at Asur site.

5) Folklore study :- He said that study of folklore helps in understanding the intellectual evolution of human society.

↳ Folklore includes folk songs, beliefs, folk tales, ballads etc.

6) Academic Anthropology - He sowed the seeds of formal anthropology in India.

(His journal - Man in India)

↳ He emphasised the importance of anthropological training for administrative, forest and judicial officers.

### • Conclusion

SC Ray, thus, began the field of anthropology in India. He inspired generations of Indian anthropologists including DN Majumdar, NK Bose etc.

### 0.5 Contribution of SC Duke.

• Autuo :- SC Duke is one of the highly regarded Indian anthropologists. He is known for his work on sociology of economic development.



## • Background.

→ SC. Dube did his masters in political science and submitted a doctoral dissertation in sociology

→ During this time he developed an inclination towards political & economic anthro.

## • Research area & field work.

→ His doctoral dissertation was on 'Kamau' tribe of Madhya Pradesh.

→ He did field work in Chhattisgarh, Telangana and West Odisha.

→ His major theoretical interest was in social structure and change, as well as sociology of economic development.

## • Publications.

1) 'The Kamau' (1951) - Monograph on Kamau

2) 'Indian Village' (1955).

3) India's changing villages (1958).

4) Indian society (1990)

tribe. i.e. Indian soc. does not fit into dichotomy of great and little trad.

## • Contributions.

↳ Multipolar model of Indian civilisation

Apart from

w. n. t. traditions in response to great & little traditions of Redfield.

1) Tribal anthropology - His monograph on Kamau tribe, SC Dube headed the expert committee on 'Tribal Development' (1972).

↳ In this way, he was involved in framing Tribal sub-plans.

2) Village study - ~~Doc~~ Prof. Dube's village study on Shamirpet near Hyderabad is considered a milestone in the field.



↳ His findings :- Economic system of rural India revolves around the caste system.

role of women is low

Indian villages are not autonomous. There are three main types of religious festivals - family festival, village festival and caste festival.

they are a unit in Indian social system.  
2 completely independent; any one village is not a representative of the entire rural India.

↳ Caste ranking is based on ritual purity & pollution.

3) Dominant Caste :- In his paper 'Dominant Caste and Village Leadership' (1961), <sup>SC</sup> Dube opposed to the idea of MN Srinivas's dominant caste. He said there are dominant individuals or factions instead because of inter-caste inequalities.

4) Youth culture :- He proposed four types of subcultures of Indian youth in his paper - 'The restive students' (1972).

- 1) Indian counter-parts of hippies
- 2) Westernised youth
- 3) Youth of middle to low status families
- 4) First generation of literates

5) Community development - His book 'India's Changing Villages' (1958) highlights the theme of <sup>planned</sup> development and modernisation.

6) Family planning - He was involved in research on central family planning. He also conducted scattered studies for the same purpose.

### Conclusion

Prof. Dube's work advocated ~~to~~ <sup>social science</sup> a dynamic model instead of a rigid one to better adapt to contemporary changes. challenges. He <sup>has</sup> inspired future generations of anthropologists through his work.

→ He was of the view that India's will - ages are dynamic & therefore, a dynamic social science model can only help in overcoming contemporary challenges.



Dr. Dube believed that the Indian society is in a dynamic state, hence the approach to deal with contemporary challenges should also be dynamic.

#### Q.6 Contribution of Vernier Edwin.

• Intro :- Vernier Edwin was a British Christian missionary who later turned into a self-trained anthropologist, ethnologist and tribal activist.

##### • Research area & fieldwork.

- He conducted extensive fieldwork on various tribes. such as the Baiga and the Munia.
- His work touched various areas of tribal life like tribal art, youth dormitory and exploitation by non-tribals.

##### • Publications.

- 1) The Baiga (1939).
- 2) Munia and their Ghotul (1942).
- 3) The Agaria (1943)

##### • Contributions.

1) National Park Theory :- In 'The Baiga' (1939), he documented the exploitation of tribals by Hindu landlords and Christian missionaries. Therefore, he formulated the idea of 'National Parks' to protect tribal culture where they could live without any interference.

↳ He was criticised by Dr. Ghungre and others.



national leaders for his isolationist approach.

2) Controlled Integration :- Elwin himself admitted that his intentions of protecting the tribal culture were misquoted. As a result, he gave way to controlled integration of tribals instead of complete isolation.

3) Tribal Panchsheel - Elwin worked with Pt. Nehru to come up with a tribal panchsheel that would guide development in tribal areas.

↳ it was mentioned in his book

4) Policy Planning & tribal welfare :-

Elwin worked as advisor on tribal affairs of North East India.

'The Philosophy of NEFA' (1958)

↳ He also worked closely with Pt. Nehru, G. B. Pant etc. to formulate early policies in tribal development.

5) Youth Dormitory :- He studied Ghotul, the youth dormitory of Munda Gonds. He asserted that ghotul gives the message that youth must treasure freedom, love and happiness over any material gain.

→ Elwin was also an editor of 'Man in India'

• Conclusion

Thus, Verrier Elwin is a prominent figure in tribal anthropology in post-independent India. His vision was instrumental in early tribal development.



## 0.7 Contributions of NK Bose.

• Intro :- NK Bose was one of the prominent Indian anthropologists of the 20th century. He was also involved in the freedom struggle. He helped in popularising anthropology & making it more relevant to the contemporary society.

### • Background

→ He did his masters in Anthropology in 1925. He was a devoted social worker and was involved in several philanthropic organisations.

### • Research area & Fieldwork.

→ Bose was influenced by many anthropologists like Boas's historical particularism and Kroeber's idea of diffusionism.

→ NK Bose was influenced <sup>mainly</sup> by functionalist approach of Malinowski. He was interested in the study of Indian culture and civilization.

→ He did field work among Tuangs of Odisha, slums of Belpur town in Bengal and metropolitan city of Calcutta.

### • Publications.

- 1) Cultural Anthropology (1929)
- 2) Problems of Indian Nationalism (1969)
- 3) Excavations in Mayurbhanj (1949)
- 4) Calcutta :- A social survey (1964)



## • Contributions

1) Study of caste system :- In his article, 'Caste in India' (1951), he proposed that persistence of caste system is due to the economic and cultural security it provides because of the non-competitive and hereditary occupational structure.

↳ He said that, there has been a recent proliferation of politically competitive caste system which is taking place of traditionally non-competitive one.

→ He rejected the theory of divinity of origin & notion of purity & pollution.

2) Influence of caste on tribes :- NK Bose contributed to tribe-caste continuum through his article 'Hindu Method of Tribal Absorption' (1941).

He said that the tribes of Odisha have increasingly adopted the culture of their Hindu neighbours.

3) Tribal studies :- ↳ There is now little difference in the economic life of tribal and peasant communities, thus establishing a continuum.

3) Indian civilization and National integration

↳ He described the Indian civilisation in terms of the Varna-Jati system at different phases of Indian history - 'Structure of Hindu Society' (1925)

↳ He stressed that the sub-nationalist movements in post independence India are a result of unequal political, economic & social developments.  
↳ He was an ardent believer of 'Unity in Diversity'. Eg:- He was of the view that pilgrimage sites promote inter-regional unity.  
likewise, fairs promote inter community unity.



↳ He suggested decentralisation of power to the weaker section for greater development and national integration.

4) Prehistoric Archaeology - He also pioneered field research at Mayurbhanj for deciphering its paleolithic culture. (Lower Paleolithic)

5) Policy and development programmes - He served as advisor on tribal affairs in GOI.  
↳ He also worked as a director of Anthropological survey of India during 1959-64.

• Conclusion.

N K Bose apart from being an anthropologist was also a nationalist who worked alongside Gandhi in his reconstruction programme. He was awarded the Padma Shri in 1966 for his remarkable contribution.

Q.8 Discuss the contributions of LP Vidyarthi.

• Intro :- LP Vidyarthi is regarded as one of the finest Indian anthropologists. He is widely known for his contributions like sacred complex and Nature-man-spirit complex among others.

• Background.

→ LP Vidyarthi was a student of DN Majumdar while doing his masters at Lucknow. He, then worked under the guidance of Robert Redfield while pursuing his PhD at Chicago.

→ As a result, his work shows influence of.



Redfield's concept of great and little tradition.

### • Publications

- 1) The sacred complex of Hindu Gaya (1961)
- 2) The Malen (1963)
- 3) Manav Shashtra ki Rup Rekha (1963)
- 4) Rise of Anthropology in India (1976)

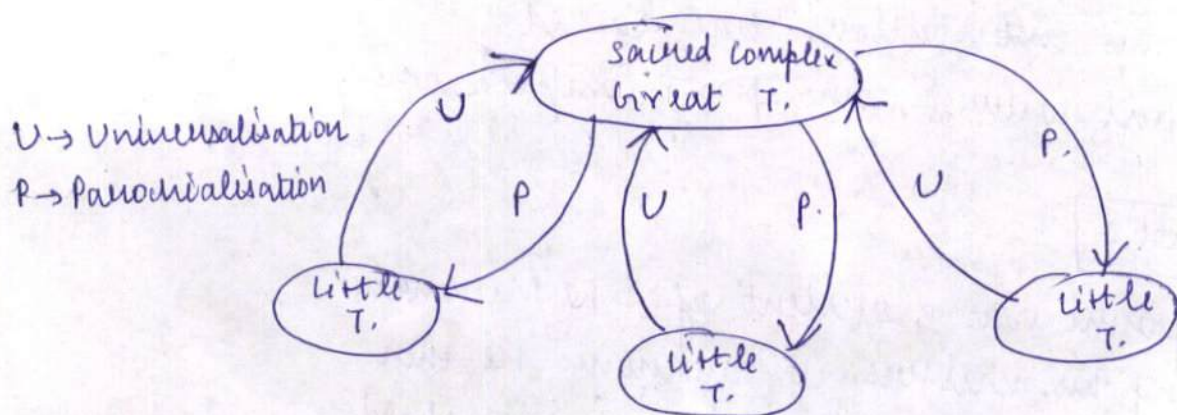
### • Research area and field work

→ His fieldwork was mostly among the tribes of Bihar including Malen and Sauria Paharia of Rajmahal Hills.

→ He also studied regional centres like Gaya and tribes of Andaman & Nicobar.

### • His contributions

- 1) Sacred complex :- He suggested that pilgrimage sites which are a combination of sacred geography, performance and specialists act as centres of Indian civilization. It is here that diverse culture from different parts of the country gets integrated.

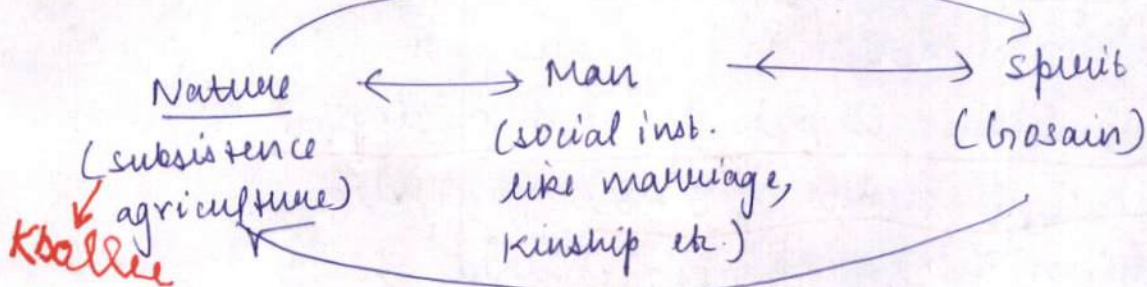


- 2) Nature - Man - spirit complex - while studying the Malen tribe, he proposed that there is close interaction between the ecology,



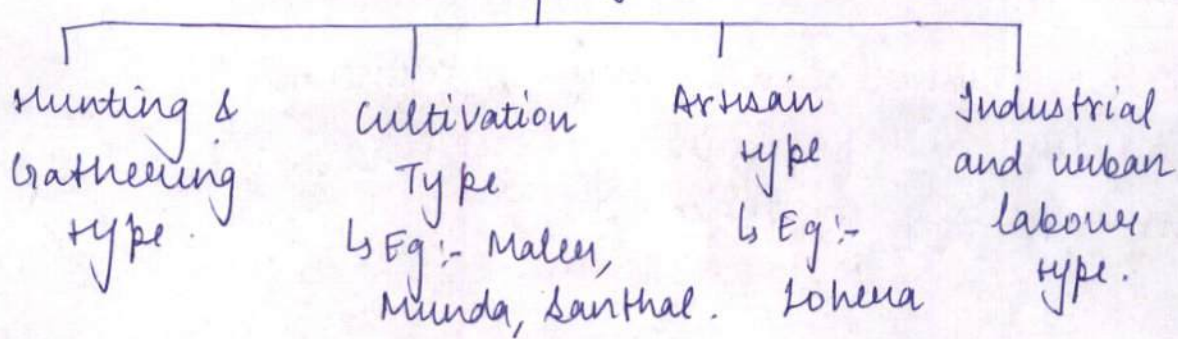
man-made social institutions and religious forces. like spirits ~~among~~ in tribal cultures which is central to their existence.

↳ NMS complex has been used to formulate tribal - friendly development programmes.



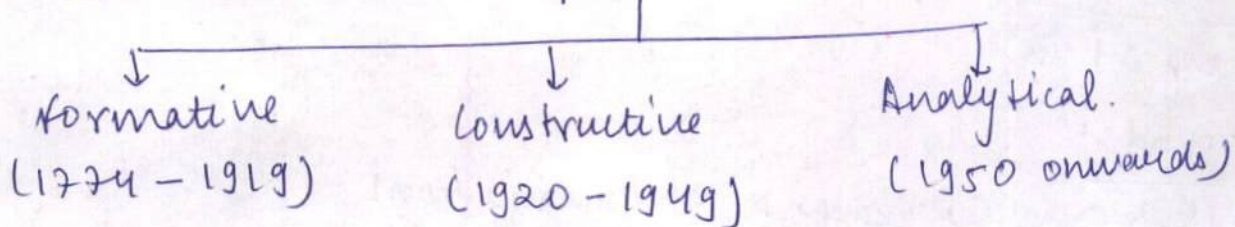
### 3). Tribal studies

→ He classified the tribes of Bihar into 4 types:-



### 4). Growth of & Development of Indian

anthro :- He mapped out the entire history in his book 'The Rise of Anthro' and divided it into 3 phases :-



### 5). Applied and action anthropology :-

He headed the task force on Development of tribal areas (1972) and was instrumental in formulation of tribal sub-plan strategy.



## 6). Industrial and Urban anthropology

→ He extensively wrote on the impact of industrialisation & urbanisation on the tribes of Chotanagpur region.

## 7) Expansion of anthropology in India :-

→ He was instrumental in organising the 10th International Congress of Anthropological & Ethnological Sciences (1978) in India (first time in Asia). He also chaired the Congress.

### • Conclusion

L.P. Vidyarthi was thus instrumental in expanding and popularising the field of anthropology in India.

## 2.9 Contributions of M.N. Srinivas

• Intro :- M.N. Srinivas is one of the finest sociologists and anthropologists of India. He is known for his concepts of sanskritisation and westernisation, and Dominant caste among others.

### • Background

→ He did his masters and PhD in sociology from Mysore & Bombay University respectively. He then went on to obtain his D. Phil degree in social anthropology from Oxford University.

### • Publications

1) Religion & Society among the Coorgs of South India (1952).



2). Marriage & Family in Mysore (1942).

3) India's Villages (1955)

4) Caste in Modern India (1962)

5) Social Change in Modern India (1966)

### • Research area and fieldwork.

work

→ M.N. Srinivas did field <sup>work</sup> among the coorgs.

→ His village studies of Rampura and Andhera Pradesh are also well known.

→ His work mostly revolved around the themes of caste system, religion, social mobility and social change.

### • Contributions

1) Village study - In his book, 'India's villages' (1955), he proposed that

Indian villages are a vertical entity made up of many horizontal layers called castes.

1) views on caste system - He said that the naama model of caste system is only theoretical in nature, while in reality the 'jati' model exists.

→ He gave the concept of vertical & horizontal solidarity of caste system.

↳ He ~~is~~ also held that post-independence ~~prohibition~~ of caste has provided a new kind of caste identity to individuals. As a result, "Caste system is dying, but caste is not".

vertical solidarity refers to unity b/w different castes seen through jajmani system, while horizontal solidarity refers to intra-caste unity which is often invoked ~~there~~ in politics.

2) Sanskritisation :- while studying the Coorgs, he suggested that the tribals and lower castes seek upward social mobility by imitating the rituals and customs of higher castes.



### 3) Concept of westernisation, urbanisation and industrialisation

↳ He said all three are possible without another. Eg:- westernisation without urbanisation is found in rural India; urbanisation w/o industrialisation was found in IVC. etc.

↳ He also held that modernisation is ethically neutral and is not always same as westernisation.

4) Concept of Dominant caste :- In his paper 'Dominant caste of Rampura' (1959), he explained the power dynamics of caste system in rural India.

↳ He held that post-independence, politicisation of castes has occurred which has provided people with new caste identity. Thus, "caste system is dying, but caste is not".

5). Social change - In his books, 'Social change in Modern India' (1966), MN Srinivas talked about the impact of modern forces, like Secularisation & westernisation on Indian caste system.

### • Conclusion.

MN Srinivas's role was prominent in explaining the changing caste dynamics in post-independence India. He was also awarded the Padma Bhushan in 1977 for his contributions.



## Q.10 contributions of DN Majumdar.

• Intro :- DN Majumdar was one of the finest Indian anthropologists. He has immensely contributed to all sub-fields of anthropology including socio-cultural, physical and archaeological anthropology.

### • Background

DN Majumdar received his PHD from Cambridge University. He was greatly influenced by Malinowski and his functionalist approach there.

→ on his return, he worked as a lecturer of 'Primitive Economy' in Lucknow University.

→ He was initiated into fieldwork by great ethnographer SC Roy.

### • Publications

1) The Changing HO (1937).

2) A Tribe in Transition (1937).

3) Caste and communication in an Indian village

4) Races and culture of India (1944). (1958).

### • Research area and fieldwork

→ he conducted ethnographic studies on HO of Kolhan, Khasa, Korwa and other tribes of Bastar and Chotanagpur region.

→ He also conducted village studies and urban surveys, most notably of Kanpur (1946)

→ ~~He~~ → He is also known for his anthropometric and serological surveys in UP (Lucknow).



Bengal, Gujarat and Chotanagpur region.

## • Other contributions

- 1) Tribal culture - He explained the impact of non-tribal culture on tribes through his ethnographies. Hence, he initiated 'problem oriented ethnography' along with Verrier Elwin.
- 2) Village studies - He pioneered the study of non-tribal villages and also laid out a model for doing so. His first full-fledged village study is titled 'Caste and Communication in Indian villages' (1958).
- 3) Physical anthropology - his collaboration with Mahalanobis and Rao resulted in formation of  $D^2$ , or the 'generalised distance statistics'.  
↳ On the basis of his anthropometric and serological surveys, he demonstrated genetic relationship of population of UP with Bengal in the East & Punjab in the West.  
↳ He also defined races and called India a 'melting pot of races'. (continued BS Guha's overemphasis on Negrito element in India).
- 4) Industrial anthro - He delineated the social contours of an industrial city. One of the most popular surveys was of Kanpur.
- 5) Expansion of anthro - He is credited with



establishment of first full fledged department of anthropology at Lucknow University. It is also referred to as Lucknow school of anthropology.

↳ He founded the 'Ethnographic and Folk culture society' in 1948.

↳ He also initiated several journals like

'The Eastern Anthropologist' and 'Manav' (Hindi Journal)

57

b) Prehistoric archaeology - In 1948, he discovered nearly 600 years old human and horse skeleton in Roopkund lake in Uttarakhand. However, he couldn't complete the study due to his untimely death.

### Conclusion

all Thus, D N Majumdar's influence was on fields of anthropology. But, his most important contribution lies in influencing & training a whole generation of anthropologists who still continue his legacy.

↓ including L P Vidyarthi

a. II G S Ghurye -

→ Academic bg :- PHD from Cambridge University. Headed the Dept. of sociology at Bombay.

→ Publications :- 1) Caste & Race in India (1932).  
↳ 2) Caste & Class in India (1950)  
↳ 3) The aborigines 'so called' and their future (1943).



→ most of his work was textually oriented & not based on fieldwork.

1) used Indological texts to study Indian society, viz-a-viz caste system & races.

↳ gave detailed account of castes, their origin, features & development.

↳ also talked about impact of political & socio-economic changes on caste system.

2) He said that, tribes should not be called aborigines or adinasis. Promoted assimilationist approach where tribes should be incorporated into mainstream society instead of viewing them as a separate category.

↳ criticised Veeneer elum by calling him isolationist & no-changes as he thought that his national parks approach would prevent tribes from participating in nation's growth.

3) significant research on religion, problem of urban women; bureaucracy etc.

4) Also called 'Father of Indian sociology'.

(Acc. to Ghurye, each linguistic region has 200 caste groups which are further divided into 3000 sub-castes)

Q.12 Discuss contribution of Christoph von Furer-Haimendorf.

• Intro:- Haimendorf was an Austrian ethnologist who developed a fascination towards culture of Indian tribes. He also headed the dept. of Asian anthropology at the University of London.



## • Research area & fieldwork.

→ fieldwork among tribes of North east India, central India & Nepal.

→ These include Nagas, Chenchus, Gonds, sherpas

→ He insisted that ethnographers should learn the language of the local people while conducting fieldwork to be competent in their studies.

## • Publications.

- 1) The Naked Nagas (1939).
- 2) The Chenchus (1943)
- 3) The Sherpas of Nepal (1964).
- 4) The Land of the Gorkhas (1957)
- 5) Tribes of India: Struggle for survival (1982)

## • Contributions.

- 1) wrote detailed ethnographies.
- 2) "Problems faced by tribes & their exploitation - weakness of govt policies in tribal matters.  
↳ Tribes were deprived of their lands. They were becoming poorer due to their contact with outsiders.  
↳ Thus, he proposed a model for tribal development supporting their isolation.
- 3) served in official capacity as advisor for tribes & backward classes - to govt. of NEFA & Hyderabad.

Problem-Oriented Studies

→ His studies provided model for future scholars

## d.13 Anantha Krishna Iyer.

↳ pioneer of Indian anthro; one of the earliest anthropologist along with SC Roy.



## → Background.

- from non-anthropologist; fascinated by the study of evolution of human society.
- Got the responsibility of carrying out a systematic ethnographic survey of south India.

## → Publications

- 1) Tribes & castes of Cochin (1908).
- 2) The Mysore tribes & castes (1918, 1930).

→ write specific ans. on caste & tribe studies  
(refer Akshat Jain book).



































0.1. Discuss the significance of village studies in India.

- Intro :- Around 70% of India's population lives in villages as per census 2011. ~~The~~ majority 42.6% of India's working population is directly employed in agriculture, while others are indirectly dependent on it.

→ Andre Beville has called villages as "reflector of values of Indian civilisation"

### • Background

village studies in India began during 1950s-60s influenced by R. Redfield's notion of little community. Some of the important works include :-

- ↳ McKim Marriott's 'Village India' (1955)
- ↳ SC Dube's 'Indian Village' (1955).
- ↳ MN Srinivas's 'India's Villages' (1955)
- ↳ BN Majumdar's 'Caste and Communication in an Indian Village' (1958).

### • Methodology and fieldwork

- 1) Village studies begin with selection of a medium sized village.
- 2) The anthropologist then stays with the local community for a long period, 1-2 years.
- 3) He develops a holistic account of social & cultural life of people through participant observation.



## • Significance

1). Demolishing colonial notion of Indian villages as isolated and closed little republics. → SC Dube

↳ The village studies dispelled the stereotypes regarding villages by moving from the 'book view' to the 'field-view'

↳ Oscar Lewis's concept of 'rural cosmopolitanism' was crucial in this area. ] ✓

2). Authentic and scientific account of traditional social order - Indian villages are said to represent the 'real India' or 'authentic native life'.

↳ MN Srinivas held that Indian society was very fast and it was crucial to record details of the traditional social order before it was too late.

3). Help in understanding Indian social reality → (Sanskritisation too).

↳ The concept of Dominant caste emerged from MN Srinivas's study of Rampura village. Mannix gave the concept of Univocalisation - Parochialisation through his study of Kishanganvi village in UP.

↳ Wiser also talked about the jajmani system after studying the village of Karimpur in N. India.

4). Policy planning & Development programmes :-

Qualitative analysis of village communities as a whole filled gaps in the approaches of economists &



political scientists. This was highlighted through intro of action & applied anthro.  
↳ Eg: ✓ Lewis was appointed to work with Planning Commission to develop a scheme for objective evaluation of rural constructive programme.

5). Tracing the impact of globalisation and modernisation Sc Dube - dynamic model.

↳ Indian villages have felt the impact of these modern forces of change. Tajwani system is on decline while rigid occup new kind of caste identity has emerged due to politicisation.

↳ Thus, it helps in understanding the new economic pursuits & power structure in rural India.

6) Achieving democratic decentralisation

↳ Village studies were instrumental in the establishment of Panchayati Raj Institutions throughout the country.

### • constraints

1) Challenges related to fieldwork - Not all observers were equally accepted by villagers, those who came from dominant section had wide acceptance.

2) Personal bias - The data collected by observers depends on their own relationship with the village. Often, when the observer is close to the dominant caste, the lower caste see him as a suspect and vice-versa.

3). Unlike tribals, villagers already have a much articulated world view, thus



greater subjectivity in response.

4) <sup>Some</sup> ~~most~~ of the village studies <sup>are mechanical in nature &</sup> ~~have~~ produced a conservative account of villages and there is less focus on social change. Thus, limited practical utility.

### • Conclusion

Despite some constraints, village studies are an important tool ~~to~~ for evidence based development of rural India, thus contributing in nation building.

Q.2 Discuss Indian village as a social system.

• Intro :- Around 70% of Indian population lives in villages as per census 2011. These villages are said to function as a social system comprising of many institutions. → André Beitzelle's statement from pvs. ques.

Social system :- It refers to an orderly arrangement of ~~different~~ social actors who interact with each other according to their definite role & shared cultural norms.

→ The various institutions of Indian village social system are:-

1) Joint family and kinship :- As per Iravati Karve (1953) Indian joint family is characterised by - common residence, common property, common kitchen and common place of worship.

↳ These are the characteristics of rural India. Kinship network is also prominent as seen during gotra exogamy.



→ Joint family also acts as a unit of socialisation and social control.

2). Caste system :- social hierarchy based on caste system is most prominent in rural India. Caste defines the social, economic, political and religious lives of people in villages. → SC Duke talks of caste festivals.

↳ As per MN Srinivas's study of Rampura, (1959) the newly emerging dominant caste due to politicisation is defining the new economic pursuits & political structure in rural India.

3) Tajmani system - It is the manifestation of caste system where each caste group is involved in exchange of goods and services, as per their defined occupation with other group.

↳ Thus, it is based on the notion of reciprocity & interdependence.



4). Agrarian structure

↳ The British land revenue system added a new dimension of class in Indian villages. Though, in most cases, it synchronises with the caste structure.



→ Daniel Thorner (1973) divides the village population into three classes :-

1) Proprietors / Land-owners (Malik) :- They belonged to the upper caste (<sup>or</sup> dominant caste).

They collected taxes and hired labourers to work on their fields.

2) Working Peasants (Kisan) :- They come from middle level cultivator/artisan castes.

They are either small-sized land-owners (less produce) or work as tenants on bigger farms.

3) Agricultural labourers (Mazdurs) - They are from traditionally landless castes or scheduled castes. They work on others' land to earn their living.

5) Gender Disparity :- SC Dube in his 'Indian Village' (1955) based on his study of Shamirpet village (near Hyderabad) held that women were ~~so~~ more secluded from public places and public life.

↳ The patriarchal order imposes a strict division of labour based on gender.

6). Caste Panchayat / Caste Council :- Caste Panchayats serve as agency of socialisation and social control.

↳ Eg:- The role of khap Panchayats is still dominant in Haryana & Western UP.



## • Changes in the social order.

→ In contemporary times, the village system has ~~order~~ undergone changes due to forces of globalisation, modernisation, westernisation, industrialisation, land reforms etc.

→ The caste system doesn't define the occupation structure anymore. The Jajmani system is on decline due to entry of market forces.

→ The caste panchayats have also loosened their hold.

→ As per MN Srinivas<sup>(1992)</sup>, the trinity of caste system, joint family and village community are undergoing changes.

Despite ~~the~~<sup>some</sup> changes, the overall social system is still intact. People have found new caste identity due to Treed politicisation.

## Q. 3 Discuss the traditional & changing settlement patterns in Indian villages.

• Intro :- Around 20% Indian population lives in villages as per Census 2011. Traditionally, these settlement patterns, i.e., the shape of the settlement as seen from above, has been of 3 types.



## • Traditional settlement patterns

### 1) Nucleated or clustered settlement :-

It consists of a closely built up cluster of houses surrounded by ~~to~~ large fauns.

Thus, the general living area is distinct and separated from the cultivable land.

↳ A compact settlement <sup>also</sup> ensures more security and defence. Eg :- In Bundelkhand region

↳ In Rajasthan, such a settlement ensures maximum utilisation of limited water resources.

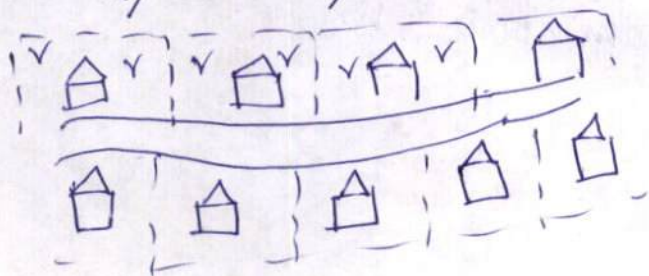
↳ This pattern is common all over India, especially in the fertile Northern plains.



### 2) Linear settlement pattern :-

↳ Houses are strung out, each surrounded by its own compound. However, physical demarcation as to where one village ends and the other starts is difficult.

↳ Eg :- Kerala, Konkan, delta lands of Bengal.

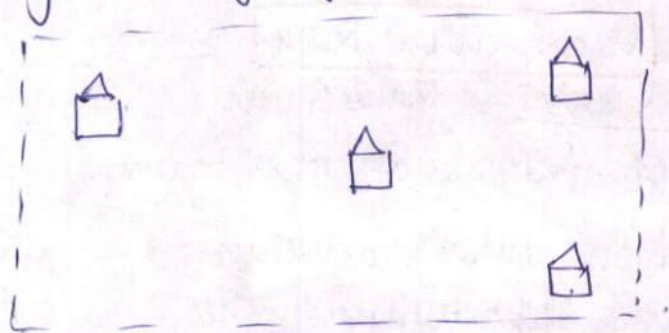




### 3) scattered or dispersed settlement

→ It refers to presence of isolated huts or hamlets of few huts in remote places such as hilly terrain or pasture land. It is again difficult to physically demarcate a village in such a case.

↳ Eg:- hilly areas of Himachal Pradesh, Uttarakhand, Meghalaya; Satpura range of Maharashtra, highlands of Orissa



### • Factors that defined traditional settlement pattern

→ Social distance and caste played a huge role in settlement pattern in villages.

A distinct social distance has to be maintained b/w the upper and lower castes.

↳ For instance, Beteille's study of Tanjore village depicts that caste status declines from North to South of the village, with untouchables living on the outskirts.

### • Changes in settlement pattern

1) Emergence of nucleated settlements - There are two prime reasons. First is population explosion post independence.

↳ The second is growing pressure on agriculture



which caused previously uncultivated areas to be brought under cultivation. New nucleated settlements emerged around such lands.

2) Expansion of linear settlements :- linear pattern has become prominent in areas where infrastructure projects like new roads, highways, canal/river linking projects etc. have been constructed.

3) Urbanisation and migration -- Urbanisation has led to emergence of Urban-rural fringe joining urban and rural areas. Many rural areas have also converted into sub-urban towns.

↳ People have migrated from rural to urban areas for better economic opportunities. The emigration of families to urban towns has changed settlement pattern in villages.

→ PM Awasas Yojana

4) Government interventions - Many people like doctors in primary health centres, school teachers, etc. also reside in villages, mostly in government constructed flats or units.

↳ This has diluted the social distance b/w upper & lower castes.

### Conclusion

Hence, rural settlement pattern carries the strong basis of caste underneath it.

However, certain changes have been introduced due to various modern forces.



Q.4 Discuss 'Agrarian relations in Indian villages'. What are the changes taking place?

• Intro :- Around 20% of Indian population resides in villages as per census, 2011. 42.6% of working population is directly engaged in agriculture, while others are indirectly dependent on it.

→ Main aspects of agrarian social structure.

As per Andre Beteille, there are two aspects of agrarian ~~social~~ structure :-

1). Technological arrangements - It refers to the ecological conditions and agricultural technologies that impact the type and yield of crop. Eg:- Irrigation facilities, chemical fertilisers, improved seeds etc. climatic & soil cond<sup>n</sup>

2) social arrangements :- It refers to the agricultural land ownership and control, power structures, land tenure etc.

→ Andre Beteille also holds that agricultural organisation is intermeshed with a variety of social institutions, whose functions are partly economic and partly non-economic.

→ 2 main social institutions are :-

caste

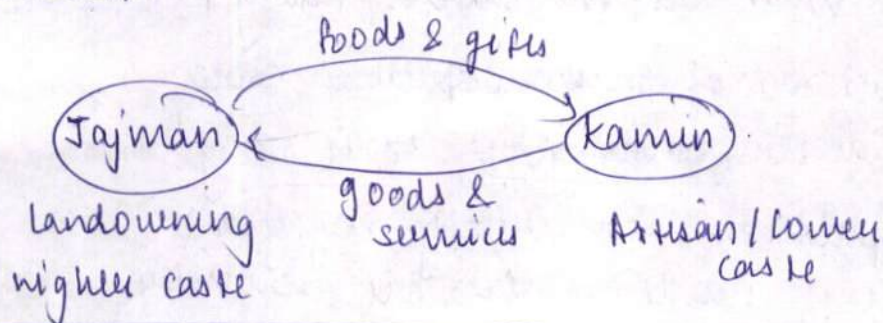
class

of Caste in agrarian relations

→ It is manifested through Tajmani system. Each caste group is engaged in exchange of goods and services with the landowning



upper caste according to their occupational specialisation.



## • Class in Agrarian relations

→ The British land revenue system introduced a new category of class in Indian villages.

However, as per K.L. Sharma, caste and class incorporates the elements of each other and cannot be easily separated.

→ Daniel Thorner (1973) divided the agrarian village population into 3 classes:-

1) Proprietors (~~own~~ Malik) -

----- same as Q.2 -----

↳ They belong to upper caste or dominant caste such as Thakurs in North India, Deshmukhs in Maharashtra & Kammas and Reddis in Andhra.

2) ----- Q.2 -----

3) -----

## • Changes in agrarian structure

→ Decline of class structure ! -

→ Factors :- As per Jogendra Singh & P.C. Joshi, nationalist movement (Peasant revolts) brought in a radical agrarian ideology.

↳ This culminated in land reforms in post-independence India.

→ Decline of Tajmani system due to penetration



of market economy in rural India.

↳ The forces of globalisation, monetisation coupled with government policies of empowerment of backward castes has led to education, employment and emigration of rural folk to urban areas. This was demonstrated in a 2016 study on Patidars of Sundarana Village (Gujarat) by Tilche.

III → However, there has been a wide gap in land reform ideology & implementation that has led to the following trend:-

1) feudalistic tenancy has been replaced by a capitalistic lease labourer system.

2) Emergence of new class of rich middle stratum of peasantry. (& decline of old landlords)

↳ Eg:- Jats and Gujjars in North India.

3) Increased class inequalities b/w upper & lower strata.

n) Depasentisation of small & marginal peasants due to land fragmentation and increased cost of production.  
↳ small peasants pushed out of agricultural sector due to being unable to sustain.  
→ This got further push through 'green revolution'

↳ High cases of suicides have been reported particularly from the Vidarbha region.

→ 28/day in 2020 - CSE study.

↳ Disguise unemployment

### Conclusion

Thus, need of the hour is to address the rising inequalities across various castes and classes in the agricultural sector.



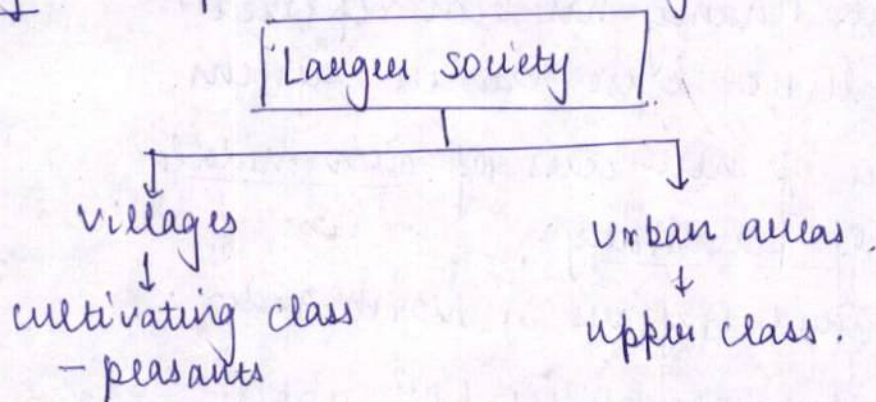
## 10.5 . Pleasant society

• Intro:- Pleasant society is a small-scale organisation dominated by peasants.

Their main source of livelihood is agriculture. For them, ~~it~~ is not an enterprise, but a way of life. → agriculture

→ AL Kroeber and R. Redfield view pleasant society as a part-society, which depends on a larger society in all spheres - economic, political, socio-cultural, religious etc.

→ George Foster, however, calls it a 'half society'. He presents the following scheme.



### • Features of pleasant society

→ R. Redfield placed pleasant society b/w folk-urban communities in his work 'Pleasant Society & Culture' (1956). He gave the following features:-

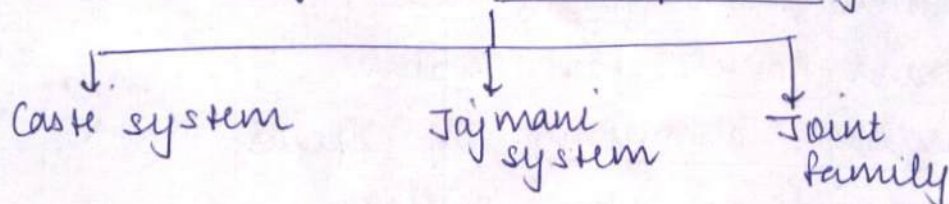
- 1) Highly reverent attitude towards land. → deep respect or admiration
- 2) Agriculture is considered as the noblest and ideal job.
- 3) Pronounced industrious attitude & firm belief in the dignity of labour.



→ Some other features are:-

- 1) Family is primary unit of social organisation
- 2) Having a distinctive traditional culture.
- 3) Dominance by outsiders leading to resistance.
- 4) Subsistence cultivation - Thus, crop is produced for immediate consumption.
- 5) Using primitive technology in agriculture.
- 6) Contact and exchange with urban people.

\* Features unique to Indian peasantry are



\* Most of the times, many segments of people apart from cultivators form part of peasant community. These are:- Traders, landless labourers, artisans etc. who have close social & economic links with the peasants.

### • Changes in peasant society.

Factors :- Modernisation, entry of market forces, nationalist movement culminating into land reforms (Jogendra Singh).

- 1) Emergence of new class of rich peasantry.
- 2) Depasantisation of small & marginal peasants due to fragmentation of land.  
↳ farmer suicides.

3) Rising inequalities b/w upper & lower strata of peasantry

### Conclusion

Thus, - - - - - same as Q. 4 - - - - -



Q.6 Examine colonial administrators view that Indian villages could be considered as little republics.

- Intro :- Around 70% <sup>per</sup> of Indian population resides in villages as census 2011. Charles Metcalfe (1833), a British administrator described the Indian villages as 'little republics' - isolated & closed units.

### → Colonial view of Indian villages

→ British administrators like Henry Maine, Charles Metcalfe and Powell laid emphasis on notion of village autonomy. It appears that they exaggerated the entire matter.

→ To them, Indian villages were :-

- almost independent, monolithic, rigid & closed.

operating separately from others. Atomistic, non-changing & self-sufficient.

→ They had simple form of government in form of village panchayat.

→ They were also economically self-sufficient.

→ Metcalfe held that there were only two situations when villages interacted with higher authority in Pre-British era - giving share of produce to king and sending young men to serve in wars.

→ Thus, they said that most of the times Indian villages were unconcerned about who was ruling them.

### • Post colonial view & criticism

→ Village studies in 1950s-60s demolished this myth. Researchers held that Indian villages were linked to larger society even before British.

S.C. Dube in his 'Indian Village' (1955) (Shamirpet study) held that villages were a unit in a larger social system.



1). Migration & movement for work & trade.

2). Village exogamy.

3). Administrative linkages - villages

always preferred ~~rulers~~ rulers who could protect them.

4). Inter regional markets & economic ties

5). Pilgrimage, fair & festival - LP Vidyarthi  
(1961) held that  
people from all over the country interacted  
at these complexes.

→ Further, Wallerstein has showed interaction  
b/w Indian villages & larger regional  
centres through his concept of Universalisation  
- Panochialisation. (Kishangarhi Village)

→ Finally, Oscar Lewis gave the concept  
of rural cosmopolitanism through  
his study of Ranikheera village near Delhi.

↳ He found that Indian villages were  
linked to other villages and towns through  
a complex social network based on caste,  
kinship, marriage, trade, occupation, religion,  
and administrative / political organisation.

→ In contemporary times, the integration  
of villages with urban society and even  
the global economy <sup>has</sup> increased several folds  
due to modernisation and globalisation.

• Conclusion

Thus, we can say that colonial view



of Indian villages was only a 'book view' which has been discarded based on fieldwork and village studies in post-independence India.

## Q. 7 Rural cosmopolitanism.

→ Gleason :- Concept given by Oscar Lewis at a seminar on Indian Villages studies held at University of Chicago (under Redfield & Singer). It means that Indian villages are connected to other villages <sup>to towns</sup> and cities through a complex social N/W of affinal and lineage ties, as well as economic and political organisation.

→ It was in contrast to the colonial view of Indian villages as 'little republics' - closed & isolated.

• Basic concept [Fieldwork] :- Oscar Lewis came at this outcome after conducting fieldwork in Ranikhet village near Delhi.

↳ He compared the observations with Mexican village of Tepoztalan.

• Basic concept

1) He said Mexican villages were inward looking & relatively self contained. People married within their own village. There were no inter-village links such as pilgrimage to shrines etc.  
↳ But, inter-village N/W of trade was present.



2) In contrast to this, Indian villages ~~was~~ was linked to other villages in ~~the~~ its region & to towns & cities by a complex NW of social relations based on caste, kinship, marriage, trade and occupation, religious pilgrimage and administrative / political organisation.

↳ His view supported by sacred complex

of LP vidyarthi

↳ Marriott

### \* significance

- 1) It demolished the colonial myth. of Indian villages.
- 2) Established that Indian villages were always a part of a larger society not only in politico-economic arena but also in cultural field.
- 3) Further expansion and integration of rural culture with rest of society due to modern forces of globalisation etc.



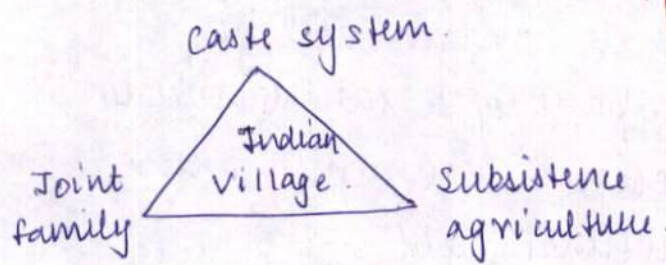
Q.8. Discuss the impact of globalisation on Indian villages. → / Market economy / industrialisation / urbanisation etc.

• Intro :- As per Anthony Giddens, globalisation refers to gradual integration of economies and societies around the world. The New Economic Policy of 1991 was the harbinger of globalisation in India.

→ The market-oriented philosophy has ushered in an era of corporatisation; commercialisation and commodification.

→ The Indian villages have been both positively and negatively impacted by globalisation.

Impact has been more prominent on this triangle.



• Major areas of impact

1. Nature of agriculture

↳ Positive :- Increase in agricultural production due to mechanisation and improved varieties of seeds, fertilizers, irrigation etc.

↳ Diversification of agricultural activities to include poultry, fishery and so on has increased farmer's income.

↳ Negative :- commercialisation of agriculture with focus on cash crop is a threat to food security (as Swaminathan)



↳ Increased risk in agriculture due to incompatibility of commercial agricultural practices with local ecology

↳ This is further compounded by increased cost of production without assured procurement and fluctuating crop prices.

↳ The result is cases of farmer suicides especially in the vidarbha region.

## 2) Social structure of agriculture.

↳ Positives :- Abolition of intermediaries such as zamindars due to land reforms.

↳ Decline in Tajmani system and social fabric associated with it.

↳ Rise of rich peasant class, Eg:- Jats and Gujjars in N. India.

↳ Depasantisation of small and marginal peasants due to land fragmentation & ↑ cost of production.

↳ Case study :- Chand & Sinvastava studied Jag & Jamgod village in MP. They observed that labourers are seeking contract employment with pre-determined fixed wages.

(2014)

Tilche (2016)

↳ sundarana village (GJ)

↓  
decline of Tajmani

↓  
due to education & urbanisation

## 3) <sup>overall</sup> Village Economy

↳ Increased rural to urban migration for better employment opportunities.

↳ Consumption oriented lifestyle - Demand for urban machine produced items has ↑ rapidly and ownership of these is seen as status symbol now.



↳ Imported goods have replaced traditional products made rural craftsmen and women.

↳ A recent attempt has been to rejuvenate these groups by organising them into SHGs and cooperatives and selling their products in urban markets.

Eg:- Kudumbashree in Kerala.

#### 4) Caste system

↳ Abolition of untouchability and other caste-related disabilities due to constitutional safeguards.

↳ Occupation free caste structure with some degree of exogamy.

↳ caste marriages in more export oriented states  
↳ 16% (MH, KR)  
↳ 3.5% (RJ, Bihar, MP)

#### 5) Social structure

↳ Family and kinship - Due to increased migration and growing individualism, nuclear families are on a rise.

↳ Marriage - The role of kin is decreasing. <sup>more</sup> marriages are decided <sup>more</sup> on the basis of education level, employment etc rather than family status.

↳ There is decreased rural cohesiveness and face to face interaction which have led to personal distress.

↳ women :- Greater involvement of women in public life and decision making.

~~b) The other areas include - increased awareness about world-wide happenings including welfare schemes. This has~~



4) The tribal villages have seen land alienation, displacement & environmental degradation which have caused increased poverty and cultural impoverishment.

↳ Eg:- Recently, Goria - an indigenous Assamese community faced the threat of eviction due to developmental projects like Gamukhuti Farm project.

use Niyangiri hills

#### • Conclusion.

Further enhanced the rural cosmopolitanism

Thus, globalisation has impacted villages in both positive and negative ways. The result being emergence of a complex village system which is sandwiched b/w traditional rural lifestyle and modern urban one.

#### • Theoretical concepts that have come out of village studies

↳ MN Srinivas - Sanskritisation, Dominant caste.

↳ Marriott - universalisation - parochialisation

↳ Wier - Jajmani system.

↳ Oscar Lewis - Rural cosmopolitanism.



1911  
1912  
1913

1914  
1915

1916  
1917

1918  
1919

1920  
1921

1922  
1923



















## Unit-5.2

Q.1 Explain the constitutional safeguards for minorities (both religious & linguistic) in India.

• Intro :- The constitution of India envisages a ~~put~~ multicultural and plural nation.

It promotes the idea of 'unity in diversity'.

For this purpose, the constitution recognises two types of minorities - religious and linguistic.

→ However the term minority is not defined by the constitution.

• Constitutional safeguards for minorities

I for both religious and linguistic minorities

1) Article 29 (1) :- Any section of citizens <sup>residing in any part of India</sup> having a distinct language, script, or culture of its own, shall have the right to conserve the same.

2) Article 29 (2) :- No citizen shall be denied admission into any educational institution maintained by or receiving aid from the state on grounds only of religion, race, caste or language.

3) Article 30 (1) :- All minorities shall have the right to establish and administer educational institutions of their choice.

4) Article 30 (2) :- The state, shall not, in granting aid to educational institution, discriminate against any educational institution on the ground that it is managed by a minority.



## II For relig.

→ All the above four safeguards are fundamental rights and remedy can be sought from supreme court / High court under Articles 32 and 226 in case of their violation.

## II For religious minorities only.

- 1) Preamble :- The 42nd amendment act of 1976 explicitly declares the Indian state as secular & also provides liberty of faith and worship.
  - 2) Article 25 - All persons are equally entitled to freedom of conscience, and the right to freely profess, practice and propagate any religion.
  - 3) Article 26 - Every religious denomination shall have the freedom to manage its religious affairs.
  - 4) Article 27 :- The state shall not spend public money collected by way of <sup>of</sup> taxes for the promotion or maintenance of any particular religion. / Prohibition against compelling any person to pay taxes for the promotion or maintenance of any particular religion.
  - 5) Article 28 - No religious instruction shall be provided in any educational institution wholly maintained out of state funds. / Freedom as to attendance at religious instruction or worship in any educational institution wholly maintained, recognised or aided by the state.
- Some other rights include :-
- 6) Article 14 (equality before law), Article 15 (state shall not discriminate against any person on grounds only of religion, caste, race, sex or place of birth), Article 16 (equality of opportunity in public employment)



### III. For linguistic minorities only.

- 1) Article 347 :- The President, if he is satisfied that a substantial proportion of a state's population desire a particular language to be recognised, may direct the language to be officially recognised in that state.
- 2) Article 350 A - Every state and local authority should provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children of linguistic minorities; and the President may issue such direction to any state ~~to~~ for securing the provision of such facilities.
- 3) Article 350 B:- There shall be a special officer for linguistic minorities, whose duty will be to investigate all matters relating to the safeguards provided for linguistic minorities and report to the president upon those matters.

#### • Conclusion

Thus, the constitution provides several safeguards for minorities. At the same time, Article 44 as part of DPSP also states that the state shall endeavour for establishing a Uniform Civil Code.

A separate ministry of minority affairs was also constituted in 2006 to safeguard the interests of minorities.



- Format :- Intro :- Define 'minority' + <sup>It refers to a group of people who have distinct cultural identity, language, religion or physical features than the majority population in a particular region.</sup>  
constit. promotes multiculturalism, 'Unity in diversity'  
→ 2 types of minorities - religious & linguistic
- States of minorities

1) Social status - Caste system also present in other non-Hindu religions.

↳ Eg:- Islam - Ashrafs (high) & Ajlafs (lower)

↳ Feeling of insecurity among minorities due to ~~rising~~ <sup>their</sup> small no. & rising intolerance in rest of the society.

Problem of identity, insecurity, inequity

2) Politico-economic status - Different minorities indulged in different employments

↳ Eg:- Muslims majority are artisans, Parsis - in business

↳ There may be inequality due to lack of opportunity for minority class. → discrimination &

→ constitutional safeguards

→ conclusion

UN declared 2019 as 'International Year of Indigenous Languages' to raise awareness about imp. of linguistic diversity

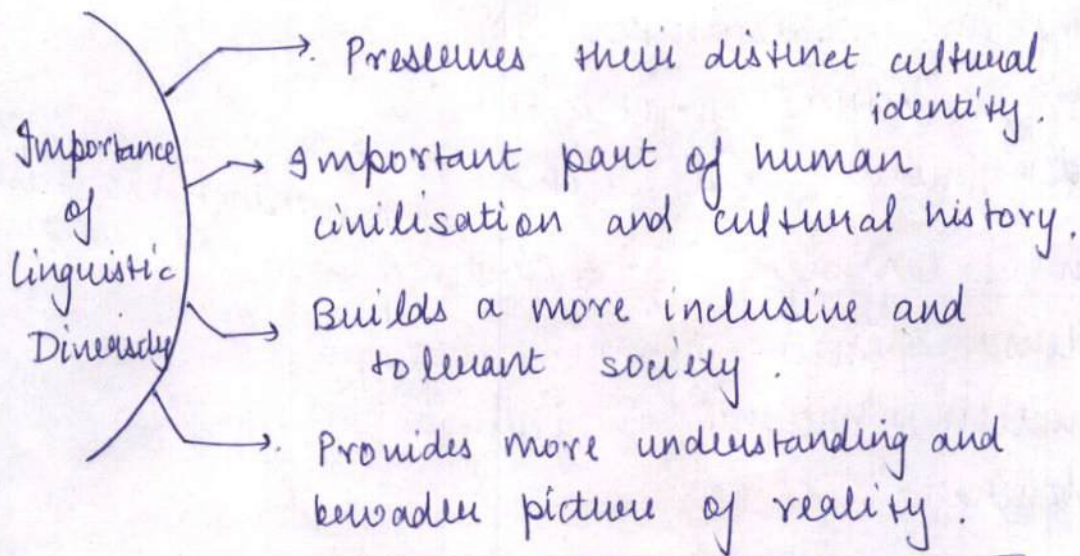
Q.2 Describe linguistic minorities

• Intro :- Linguistic minority is a community whose mother tongue is different from that of the majority in a particular area.

As per People's linguistic survey of India, 780 different languages are spoken in India, implying a large no. of linguistic minorities.

• &





## • Problems faced by linguistic minorities

### 1). Extinction of many native languages :-

As per PLS I, 220 languages have been lost in past 50 years, and around 400 more are at risk of dying in the next 50 years.

↳ Tribal languages are the most vulnerable due to lack of script and competition from other languages.

### 2). Discriminatory state policies :- minority often complains of a state bias towards the majority language both at -

↳ National level - Anti-Hindi agitations in south India in 1950s-60s.

↳ at state level - Discrimination against Bengali speakers in Assam.

↳ Recently, Tulu speakers have demanded official language status in Karnataka and Kerala.

### 3). Inadequate implementation of ~~adequate~~ constitutional safeguards - Article 350A could not be implemented in full spirit due to lack of teachers, educational material and script for minority languages.



4) Discriminatory and hostile attitude of dominant class in matters of job competition, higher education facilities and so on.

5) Politicisation of languages - <sup>→ Raimendorf has stressed that</sup> The tendency of political leaders to perceive minority languages as an obstruction to national integration manifests intolerance.

### • Steps taken

1) National Education Policy, 2020 - It promotes multilingualism and seeks to implement provisions of Article 350A.

↳ Recently, engineering courses in 14 languages of schedule 8 were introduced.

2) Other constitutional safeguards include

Article 29, 30, 347, 350A and 350B (special commissioner for linguistic minorities)

3) Bhasha Certificate Selfie Campaign

:- encourage cultural diversity & promote multilingualism

### • Steps Needed

1) Preservation of endangered languages - Technology should be used to identify <sup>promote</sup> and document tribal languages in the form of scripts and dictionary.

2) Effective implementation of provision of NEP, 2020 and other constitutional safeguards including proactive role of special officer for linguistic minorities (350B).

3) Inclusive and equitable state policies to promote minority language speakers in employment.



education and administrative fields.

4). Clamping down on divisive politics and building tolerance within people for other cultures.

5). Promoting availability of books, educational material and trained teachers in minority languages.

↳ Eg. - Premier institutes like IIT-Madras, IISc are leveraging AI technology to make content available in regional languages.

### • Conclusion

Hence, national integration is only possible when people of minority groups feel secure and safe. Therefore, proactive steps should be taken to protect their language.

2022-32

has UN also declared ~~2019~~ as 'International decade of indigenous languages'.

Q.3 Describe the status & problems of Muslims in India

• Intro :- Muslims form the largest of six officially recognised religious minorities in India. They constitute 14.2% of the total population.

### • Status of Muslims

I Geographical distribution - They do not constitute a 'cultural community' in India as they speak different languages, maintain different lifestyles and are spread throughout the country.

↳ Muslims are in majority in Jammu & Kashmir and Lakshadweep. Whereas, their absolute number is highest in Uttar Pradesh.



## II Social status

- ↳ They are divided into various denominations - sunni (majority), Shia, Wahabis, Boheras etc.
- ↳ Though, Islam doesn't provide for social stratification, caste system is found in Indian Muslims. There exists a three-fold hierarchy of Ashraf (higher caste), Ajlaf (lower caste) and Arzal (degraded caste).

sex ratio - 951/1000 (census, 2011); higher than national avg.

- ↳ status of women :- Though, Islam provides equal status to women in fields of marriage, divorce, property inheritance etc. The social reality is that women are educationally backward due to traditional restrictions imposed by male-dominated society. → & economically

## III Economic and educational status

- ↳ 1) Findings by Sachar committee (2006) and NSSO's 68th round (2012-13) indicate that literacy rate among Muslims (59%) is less than the national average.
- ↳ 2) They are mainly self-employed. They work as artisans and agricultural labourers in rural areas. While, in urban areas, they are employed as artisans or industrial workers.

↳ The rate of dropouts is also high & percentage of graduates is less than 4%.

- ↳ 3) Almost 1/3rd of Muslim population lives below the poverty line.

## IV Political status

:- Muslims have largely stayed away

- ↳ 1) The representation of Muslims in law making bodies is quite low.

from communal politics even in Muslim dominated areas.

- ↳ 2) They have been susceptible to communal



violence & riots. Eg:- Gujarat riots (2002).

↳ Eg:- The recent agitation against CAA, 2019 took a communal angle.

↳ 3) They are guided by the Muslim personal laws, which are administered by religious functionaries.

### • Problems faced | 1) Politicisation of religion

1) Poverty and backward status - The high level of illiteracy compounded by low labour force participation ratio ensures that they are trapped in vicious circle of poverty.

2) Discrimination, stereotyping and communal violence - The recent incitements for mob violence through Hindutva hate speech or Bulli Bai app case etc. are case in point.

3) Problem of identity:- They have to grapple with the issue of identity in their own country. The situation further worsens with growing intolerance.

4) Underrepresentation in legislature, executive and bureaucracy - This issue was identified by Sachar committee (2006). It makes them vulnerable to politics of hate and division.

### • Steps taken and way ahead

1) The constitutional safeguards provide Right to freedom of religion. (Article 25-28)

Right to equality to all religious minorities  
(Art. 14, 15, 16)  
and



along with <sup>other</sup> special safeguards for religious minorities (Article 29, 30)

↳ It should be ensured that these provisions are properly implemented with assistance of National Commission for minorities

2) specially designed educational and economic policies for Muslims

↳ Eg:- Nai Manzil scheme (education for school dropouts), Naya sanua scheme, USTAD scheme (upgrading traditional art & craft skills) etc.

3) Increased political participation of Muslims by spreading awareness.

4) Creating a tolerant and inclusive society by educating all religious groups in the spirit of 'sauwadhaana sambhar'

### • Conclusion

A separate ministry of minority Affairs was also established in 2006 to safeguard the interest of minorities. Further, positive steps should be taken in direction of Uniform Civil Code. Article 44 in consultation with all stakeholders.

Q.4 What is the status & problems of Christians?

• Intro:- Christians form the second largest of the six officially recognised minorities in India. They make up 2.3% of the entire



population.

### • Geographical distribution

- They don't constitute a single cultural community in India as they speak different languages, maintain different lifestyles and are spread throughout the country.
- Around 60% of christian population lives in the southern states of Kerala, Tamil Nadu, Andhra Pradesh and Karnataka.
- They also constitute a majority in North-Eastern states of Nagaland, Mizoram, Meghalaya etc.

### • Status of Christians

#### I. Social status

- b1). Several denominations exist among Indian christians like Syrian christians, Latin/Roman Catholics, Protestants, Dalit christians and Tribal christians.
- b2) Caste hierarchy persists among Indian christians as many of them are converts from Tribal and Backward castes. Even the church is not free from caste prejudices and discriminates against them.
  - b Eg:- In Kerala, the christian converts from untouchable groups like Pulayas and Parayars worked as landless labourers for Syrian christians and other upper castes.
- b3) Status of women - The sex ratio is 1023 which



is highest among all religious groups. Women tend to enjoy more freedom and education opportunities than their counterparts in other religious groups.

## II. Educational and Economic status

- ↳ 1) They have high literacy rate (74%), mainly because of efforts of missionaries.
- ↳ 2) In urban areas, Christians are engaged in service-oriented jobs. While in rural areas, they <sup>do</sup> both traditional and non-traditional works.

↳ 3) The Dalit converts are often engaged in low-paying jobs.

## III. Political status

- ↳ 1) Christians are not organised into political parties due to their small size and high fragmentation.
- ↳ 2) They also have a secular outlook towards politics and keep church separate from the state.

### Problems faced

- 1) Growing intolerance and discrimination
  - Recent cases of vandalism of church and disruption of Christmas celebrations in schools in several states of Haryana, Assam etc. are a cause of concern.

- ↳ The miscreants justify their attacks in name of Bhau Wapsi, that is attempt to bring Christian converts back to Hindu fold.

their socio-economic upliftment.

Case study :- Shubomoy Sikdar (2022) - In Jashpur dist. of Chhattisgarh; a campaign to deny reservation & other ST benefits to Christian converts is taking place. The dist. has 67% of tribal pop. most of them are Oraon; denying such benefits can hinder their socio-economic upliftment.



2) Problem of identity - They have to grapple the issue of identity in their own country and constantly prove their 'Indianness'.

3) vested Political interests further perpetuates such violence and hatred.

#### • Steps taken and way ahead.

1) - - - same as Q. 3 - - -

→ such learning to students from early on in schools.

2) Creating a tolerant - - - point (4) of Q. 3 - - -

→ State should take strict measures against aggressive elements.

3) specially designed educational and economic policies for the underprivileged and Dalit among Christians.

↳ Eg :- Naya Samra scheme, USTAAD scheme.

4) SC reservation for Christian Dalits [Ranganatha Mishra report, 2007].

#### • Conclusion

- - - same as Q. 3 - - -

Q. 5. Describe status and problems of Sikhs?

• Intro :- Sikhs form the third major religious minority in India out of the six officially recognised minorities. They constitute 1.7% of the total population.

#### • Geographical distribution

→ Sikhs are strongly concentrated in Punjab.



and the nearby states of Haryana, Rajasthan, Uttar Pradesh and Jammu & Kashmir.

## • Status of sikhs

### I Social Status

↳ Guru Nanak Dev established Sikhism on the basis of unity of god and universal brotherhood. He rejected caste ideologies, however it still persists in the community. There are several castes :-

↳ Landowning upper caste of Jat sikhs, commercial castes of Arora, Khatun and Bhatia sikhs, and Dalit groups of Balmiki / Mazhabi sikhs.

↳ Sanskritisation is visible in non-Jat youths where they seek upward mobility by imitating culture of Jat sikhs.

↳ 2 sikhs are also divided into several sects - Nandharis, Nihangs, Nirankaris, Nanak Panthis, Udasis etc.

### II. Economic Status

↳ Land reforms and Green revolution has made sikh community into most agriculturally prosperous group of India.

↳ In urban areas, they are mostly engaged in trade and commerce, and automobile sector.

↳ They also have high representation in defence forces.



### III. Political status

↳ 1) Trifurcation of Punjab on linguistic basis in 1966 gave sikhs their separate state.

↳ 2) The fear of assimilation with hindus have prompted them to organise into political associations. Eg - Akali Dal.

#### • Problems faced

1) Growing intolerance, discrimination and stereotyping - The wounds of partition and 1984 <sup>anti-</sup>sikh riots still linger in the community. The situation has further compounded with disagreement over repealed farm laws and associated protests. The sikh farmers were particularly at the receiving end during the entire event.

2) Separatist tendencies and demands from certain fringe elements also create disharmony. ↳ Eg:- Khalistan mov.

3) Problem of identity - They ~~have~~ have to fear assimilation with the majority hindu community.

4) Politicisation of water-sharing issue - Certain section is unhappy with sharing of river water with neighbouring states



## • Steps taken and way ahead

- 1) ——— same as Q.3 ———
- 2) Clamping down on divisive politics and finding common solutions for issues such as farm laws, <sup>minor-</sup> water sharing etc.
- 3) The state should take proactive steps against aggressive elements, and create an atmosphere of tolerance and inclusivity.
- 4) At the same time, Sikhs must prevent internal factions from supporting the Khalistan movement.

## • Conclusion

Thus, the interests of minority Sikh community should be safeguarded in accordance with constitutional principles.

## Q.6 Describe the status and problems of Buddhists

• Intro :- Buddhist form the 4<sup>th</sup> largest group out of the 6 officially recognised religious minorities in India. They constitute 0.7% of the total population.

## • Regional distribution

- Most of the Buddhist population is found in Maharashtra. These are mostly Hindu converts who were drawn to the ideas of B.R. Ambedkar.
- They are also found in North Eastern and North Himalayan states.



## • Status of Buddhists.

### I. Social status.

↳ The Buddhists are categorised into various groups based on their doctrinal differences such as Mahayana and Vajrayana Buddhist.

↳ Caste ideology persists among Buddhists despite Buddha rejecting any caste based discrimination.

↳ The Dalit and tribal communities continue to face discrimination.

↳ The Buddhist of the Himalayan region are believed to be original Buddhist. The monks enjoy the highest position in these social order.

↳ status of women - The sex ratio is 965/1000 which is higher than the national average. Female literacy is also comparatively higher.

### II. Educational and economic status

↳ The literacy rate among Buddhists is 81.3%, considerably higher than the national avg.

↳ Buddhists are mainly engaged in their traditional occupations. However, some have entered public and private jobs.

↳ The Dalit communities are mostly engaged as agricultural workers, daily wage earners etc. while, some have gained entry at senior levels of administration due to newfound educational opportunities.



## Problems faced

1) Declining population - There is a fear of declining population. One reason is tendency to have fewer number of children.

↳ Buddhist population decreased from 0.8% in 2001 census to 0.7% in 2011 census.

2) Buddhist extremism and violence - The community is generally peaceful. However, there is fear of spilling of extremist ideologies from neighbouring countries -

✓ Rohingya crisis in Myanmar, ethnic conflicts Sri Lanka.

3) Religious violence between Dalits converts and Hindu elements. Eg:- Bhima Koregaon violence in Maharashtra involving Mahars.

4) Poverty and unemployment in Neo-Buddhists

## Steps taken & Way Ahead

1) --- same as 0.3 ---

2) Specially designed policies to arrest population decline on lines of Tiyo Parsi scheme.

3) State should take measures to protect Dalit converts from aggressive elements, and create an atmosphere of tolerance & inclusivity.



④ <sup>Taking</sup> Steps to preserve and rejuvenate rich heritage of Buddhist community in India. This also ensures cultural connect with South & South-East Asian countries.

↳ Eg:- Revival of Bodhgaya & Kushinagar under Swadesh Darshan & PRASHAD scheme.

Conclusion

--- same as pvs Q. ---

Q.7 Describe the status & problems of Jains.

• Intro :- Jains constitute 0.37% of the total population. It was recognised as a distinct minority religious group in 2014.

→ The Jain population is strongly concentrated in Maharashtra, Rajasthan, Gujarat and Madhya Pradesh.

• Status of Jains

I Social status

1) 70% of Jain population resides in urban area.

2) Despite no formal hierarchical division among Jains, they continue to follow caste stratification similar to Hindus.

↳ They identify themselves as Vaisnavas.

3) Status of women - The female labour force participation among Jains is very low.

The status of women is further declining due to new trend of female foeticide & gender selection.

II Educational and Economic status

1) The literacy rate among Jains is 94% which is way higher than the national average.



- 2). They are mostly engaged in trade and commerce. Some have also taken to the service sector.

### • Problems faced

- 1) Decline in populations of Jains, especially in Tamil Nadu and Karnataka.
- 2) Maintaining a separate religious identity from that of Hindus.
- 3) Issues like santhana, Bal Diksha needs to be introspected upon.
- 4) Poor labour force participation of Jain women (9%), despite high educational status.
- 5) Progressive erosion of Jain values among younger generation due to modernisation.

### • Way Ahead

- 1) ] --- same as Q. 6 - - -
- 2)
- 3) The Jain monks and other leaders must also take steps to reform from within, and balance tradition with modernity.

### Q. 8 Zoroastrianism / Parsi

→ comprise less than 0.05%. The absolute no. is less than even 1,00,000.

↳ concentrated in Maharashtra & Gujarat

### \* Socio-economic status

- 1) despite their small no, their contribution to economic, education & other fields is v. imp.



2) National leadership was provided by the likes of Dadabhai Naoroji, Feroz Shah Mehta etc. during liberation struggle.

3) They have established successful enterprises & businesses in India leading to overall economic growth.

↳ Eg :- Ratan Tata.

4) They belong to urban middle class group.

5) They have high literacy rate and are economically well off.

### \* Problems

1) Declining population - due to late marriage & high rate of unmarried population.

2) Parsi death rites and rituals are also threatened in light of decreasing culture population due to anthropogenic causes.

6) However, they are socially insulated & like all other religions practice endogamy.

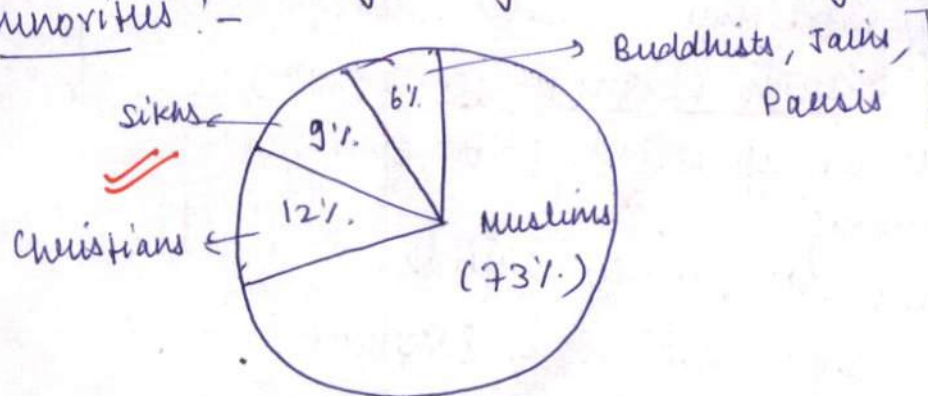
### • Way Ahead

1) Jiyo Parsi Scheme

Q.9 Discuss the status & problems of religious minorities in India.

• Intro :- Religious minority refers to a smaller group of people who have a distinct religious identity from rest of the majority population in a particular region.

→ India has officially recognised 6 ~~are~~ religious minorities :-



They, in total constitute 20% of the entire population.



# • Status of religious minorities

## I Social status

↳ 1) They do not form a single cultural community as members of a religious group speak different languages, maintain different lifestyles and are spread throughout the country.

↳ Eg:- a Hindu and Muslim of UP will have more similarity than Muslims of UP and Kerala.

↳ 2) Caste ideology is prevalent among minorities

↳ Eg:- Islam - Ashraf (higher caste), Ajlaf (lower caste) and Arzal (the degraded)

↳ sikhs have Jat sikhs and Mazhabis sikhs etc.

↳ 3) Religious minorities are also divided into different denominations

↳ Eg:- syrian christians, Roman catholics, Protestants, Dalit and Tribal christian

↳ 4) Status of women :- while <sup>in</sup> religions like Christianity, Sikhs, Parsi etc. women enjoy more freedom; whereas women in Islam and Jains have low status, not because of religious ideologies but restrictions put by male dominated society.

## II Educational and economic status

↳ 1) Almost all religious minorities have higher literacy rate than national average except Islam. (Sachin committee - 59.1%)

↳ 2) Each minority group is known for specific sector of economy.

↳ Eg:- Muslims are mostly artisans.

↳ Sikhs form prosperous farmers.

↳ Jains are engaged in trade & commerce etc.



↳ 3) The Dalit converts, however, are engaged as agricultural labourers or daily wage workers in most cases.

### III Political status

1) Mostly religious minorities have stayed away from communal politics.

↳ Eg:- Christians in India have a secular outlook and separate church from state.

2) However, few political parties on grounds of religion have emerged.

Eg: Akali Dal.

### Problems faced. Social - S Political - P.

1) Problems of identity - Many religious minorities fear assimilation into Hinduism and struggle to preserve distinct social and cultural life. Eg:- Jains, Sikhs.

↳ They also often have to prove their 'Indianness' in their own country due to different historical background than majority.

### 2) Discrimination, stereotyping and communal violence.

↳ They receive differential treatment from majority due to prejudices.

↳ Various incidents of violence include Anti-sikh riots (1984), Gujarat riots (2002)

↳ Recent incidences of Hanidwan hate speech, and vandalism of churches and Christmas celebrations in schools of Hanayana, Assam are a case in point.



3) Poverty and Backward status - The

S Muslims are particularly trapped in a vicious circle of poverty due to low literacy rate and low labour force participation.

↳ Around 1/3rd of muslim population is BPL

acc. to Sachar commi-

-He (2005) & NSSO

68th round report

(2012-13)

4) Violence between Dalit converts and Hindu elements

S ↳ The miscreants justify it in the name of 'Ghar waapsi' or bringing the converts back into the Hindu fold.

↳ Eg:- Bhima - Koregaon violence in Maharashtra (Dalits converted to Buddhism).

5) Intra-religious discrimination against

S Dalit and tribal converts.

↳ Eg:- Andre Beille in his study of Seipuran in Tanjore district observed that the scheduled caste christians are not allowed to read scriptural pieces during church service or assist the priest.

6) Lack of representation in legislature,

P executive & bureaucracy :- This further makes them vulnerable to politics of hate & division.

7) Low status of women - The recent incidents

S of Bulli Bai app, Sulli Deals app are a case in point.

↳ Jainism also shows increased tendency of female feticide & lower participation of women in labour force despite high literacy.



8) Separatist tendencies and demands

P from certain fringe elements within religious minorities also creates disharmony.

Ex:- Demand of certain section among sikhs for separate Khalistan.

9) Politicisation of minorities and vested

P political interests further perpetuate an atmosphere of intolerance.

Ex:- The recent farm laws protest or anti-CAA protest took a communal angle.

10) Problems related to introduction

P of uniform civil code (Article 44) :-

Attempts and discussions around <sup>it</sup> in the past have faced serious opposition from religious fundamentalists and reactionaries of all groups.

• Steps taken & way ahead.

① - - - ① st point from 12.3 - - -

② - - - ② from 0.3 - - -

③ State should provide protection to minorities and strict measures should be taken against aggressive elements, to create an atmosphere of deterrence.

④ special measures for dalit converts.

Ranganatha Mishra report, 2007 suggested SC reservation for religious minority <sup>Dalits</sup>

⑤ Arresting population decline on lines of ~~the~~ Jiyo Pansi Scheme

11) Problems of declining S. population among Buddhist, Jains & Parsis.



- ⑥ Clamping down on divisive politics and inducing tolerance & inclusivity within society.

### \* Conclusion.

The Preamble explicitly states India to be a secular nation. Therefore, we as a society should work in the same spirit to ensure national growth & integration.

~~Q. 10~~ Examine the prevalence of caste ideology among religious minorities.  
◦ Intro :- ~~J H Hutton~~ → caste refers to a form of social stratification characterised by hierarchically arranged, closed and endogamous strata.

↳ J H Hutton has remarked that caste is in India's air, and neither the followers of Islam or Christianity or any other religion could escape it.

### • Prevalence of caste ideology in religious minorities.

→ None of the non-Hindu religions prescribe caste-based social order. However, despite their egalitarian ideology, caste system prevails in them!-

#### 1) Islam:

↳ Indian Muslims are divided into a three-fold hierarchy - Ashraf (the noble), Ajlaf (the lower caste) and Arzal (the degraded).

↳ Ashraf refers to caste like Syed and Shaiikh, who claim to be descendants of early Muslim immigrants.



↳ Ajlaf refers to those communities who belong to artisan groups. like Kasai and Juhana. While, Azad refers to the Dalit communities.

↳ Amrta Ahmad (2015) has said that similar to sanskritisation among the Hindus, the process of Ashrafisation is prevalent among Indian Muslims to attain upward social mobility.

↳ Ali Anwar in his book, Masawat ki Jung (2005), has said that discrimination persists even in mosques.

## 2) Christian:

→ Several denominations exist among the Indian Christians such as the Syrian Christians, Roman Catholics, Protestants, Dalit Christians and tribal Christians.

→ The Dalit and tribal Christians often face discrimination from the higher Caste Christians.

↳ Eg:- In Kerala, the Christian communities from untouchable groups, like Pulayars and Parayars, worked as landless labourers for Syrian Christians.

→ The church is also said to discriminate among against Dalit Christians.

↳ Andrew Beittel in his study of Seipuram in Tanjore district observed that the SC Christians are not allowed to read scriptural pieces during church service or assist the priest.



### 3) sikhism

- sikhs are divided into land-owning upper caste of Jat sikhs, the commercial castes like Arora, Khatri & Bhatia sikhs, and the dalit groups like Balmiki / Mazhabi sikhs.
- Sanskritisation visible among youth of non-Jat sikh groups.

### 4) Buddhism & Jainism

- Most Jains identify themselves as Vaisnavas, within
- Buddhism, the dalit and tribal converts often face discrimination. They also face aggression from Hindu reactionary elements under the guise of bhau waapsi.  
Ex: Bhuria - Koregaon violence.

### 5) Parasis

- They do not have any social stratification as such due to their minuscule size, hence it is unsustainable in their community.

### • Conclusion

Thus, as stated by P.N. Majumdar, caste is the ground reality of India.



- Conclusion - Religion should fulfill the role of 'social solidarity' as laid by structural-functionalists. Hence, adequate steps are needed in that direction.



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## Unit-5.3

Q.1 Describe the concept of sanskritisation.

• Intro :- MN Srinivas gave the concept of sanskritisation in his book 'Religion and Society among the Coorgs of South India' (1952).

→ It refers to a process by which lower castes emulate the customs, rituals and ideologies of a dominant caste, preferably a dwija (twice-born) to attain a higher social status.

• Precondition of Sanskritisation

1) • Basic premises of Sanskritisation

- 1) Sanskritisation refers to collective mobility of the entire caste group. It is achieved within a period of 2-3 generations.
- 2) It refers to cultural change which is not always accompanied by structural change.
- 3) Sanskritisation does not always guarantee upward caste mobility.

↳ Eg :- Chamars in UP despite economic prosperity couldn't achieve upward mobility.

4) It can also result in social tension & violence in local areas.

• Agents / Factors of Sanskritisation

1) Improvement in economic status :-

↳ Eg :- Nonia caste of UP was traditionally salt-maker.



Under the British, they took up various contracts and became wealthy. Over the period of time, they emulated the life-style of local kshatriya and gained upward mobility.

## 2) Political power and patronage.

↳ Eg:- Marathas were originally shudras. But under Shivaji they transitioned into kshatriyahood after establishing their own kingdom (defeating Mughals).

3) Expanding means of transport and communication have hastened the sanskritisation process.

↳ Eg:- Cinema and radio have popularised the culture of higher castes

## Impact of sanskritisation.

1) Many lower castes are more liberal and progressive in their attitude towards women, sexual conduct and freedom to choose life partner.

↳ They give up their liberal practices and tend to become conservative due to sanskritisation.

2) There is a conscious shift towards orthodox joint family system with patriarchal authority, and a stronger caste organisation.

Restoration  
of traditional  
values.

3) Lower castes give up their own customs and traditions, and adopt new one.

↳ Eg:- Bride price replaced by dowry practices.

4) There is an increased tendency towards modern education and better employment opportunities.

5) It can also cause social tension and violence in local areas due to resistance



from the middle strata.

## \* Significance of Sanskritisation.

1:- David Mandelbaum calls Sanskritisation a safety valve for caste system. Theoretically, caste is a rigid system where status is ascribed by birth, and there is no scope of mobility. However, Sanskritisation provides a ray of hope to lower castes to escape their deprivation by seeking upward mobility.

## • Limitations

1) SC Dube has stated that a generalised pan-Indian Sanskritisation model cannot be used to analyse the complex cultural scene in India with a lot of regional variations.

It also doesn't take into account the impact of Islam, Christianity or Buddhism on Indian society.

3). Moreover, Sanskritisation is not a single concept, but a bundle of concepts. It can be both ritual and secular. In the secular model, ~~motivate~~ the prime motive is to gain power.

& not to achieve high ritual status.

4) In modern India, a new trend contrary to Sanskritisation has emerged. Due to benefits of reservation, many castes want to retain their 'backward' status. Many well-off castes are also projecting themselves as 'backward' to gain benefits.

\* De-sanskritisation & tribalisation

↳ eg:- Grijjans have been agitating for ST status.



## Conclusion

Thus, the attraction of sanskritisation has declined in post-independence India ~~with~~ due to political & economic mobilisation of backward castes. There is an increased shift towards westernisation instead.

## Differences b/w tribe-caste continuum and sanskritisation

### Tribe-caste continuum

- 1) Mainly lower caste and tribes involved.
- 2) Both groups emulate each-other's features.
- 3) Slow and gradual process forming a continuum.
- 4) No ~~not~~ concept of change in social status.
- 5) Increased in post-independence India.

### Sanskritisation

- 1) It involves interaction b/w lower & higher castes (no tribes).
- 2) Only one-way emulation; lower caste emulates higher caste.
- 3) It is also gradual, but can be completed in 2-3 generation.
- 4) Main motive is change in social status & political status.
- 5) Less attractive option now.

## 0.2 Westernisation

Intro :- MN Srinivas gave the concept of westernisation in his paper - "A note on westernisation and sanskritisation" (1956).

He defined it as the changes brought about in Indian society & culture as a result of influence of western nations, particularly British rule.



The changes are in the areas of - technology, institutions, ideology and values.

### • Features of Westernisation

1) Technological dimension of westernisation :-  
emphasis on innovation; eg- Railways,  
printing press.

↳ establishment of new technological and  
educational institutions.

2) Ideological dimension - emphasis on rationality,  
equality, scientific temper, secularism.

↳ shift from collectivism to individualism,  
minimalism to materialism.

### ⑤ Institutional domain

- democratic  
form of gov;  
Judiciary,  
legislature  
etc.

3) As per Guinivas, westernisation promotes  
sanskritisation, for example, modern means  
of communication and transport cause increased  
migration, thus accelerating sanskritisation.

4) Harold Gould says that it is the higher  
caste (already sanskritised) who goes through  
westernisation. to maintain the social distance  
b/w themselves and lower castes.

↳ lower caste imitates the higher ones, and  
thus, it is through the model of sanskritisation  
only that they get westernised.

↳ Eg:- In central UP, lower caste began wearing  
leather shoes to emulate the brahmins.

### • Impact of westernisation on Indian society

→ Mogendra singh lists down the following impacts



- 1) Expansion of modern education systems rather than traditional ones.
- 2) Promotion of urbanisation and industrialisation
  - :- It causes disintegration of traditional joint family
- 3) Rise of modern values like humanism, rationalism, equality and so on.
- 4) Expansion of Network of communication and transport. → emancipation of women & backward classes due to social reforms
- 5) Cultural conflict with indigenous tradition
  - :- shift from collectivism to individualism, minimalism to materialism.
- 6) Rise of nationalism and new national consciousness.
- 7) The system of caste is becoming less rigid and it is paving way for class oriented society.

### Conclusion

Westernisation is considered a value loaded term due to colonial connotation.

Hence, many scholars advocate the use of term modernisation. It also depicts that we have imbibed only those features which suit our own values and needs.

### 10.3 Modernisation.

Intro :- modernisation refers to a complex set of changes that takes place in a society as it attempts to get more industrialised and urbanised.



→ Daniel Leuner (1964) has given following

### dimensions of modernisation

- 1) Technological - It includes emphasis on modern science and technology, innovation etc.
- 2) Economic :- It is characterised by growing consumerism, occupational mobility and specialisation in modern jobs.
- 3) Political :- Increased emphasis on individual rights, democratic institutions and political participation.
- 4) Social :- There is rise in modern education and literacy levels; emancipation of women and backward castes.
- 5) Psychological :- Promotion of modern values like rationalism, liberty, humanism, equality, scientific temper etc.

### → Other features

→ SC Dube has remarked that modernisation, unlike westernisation is value neutral. It is more culturally sensitive.

↳ It provides a middle ground between aspiring for development by adopting modern system and, at the same time preserving cultural identity.

↳ SC Dube has further remarked in his book Contemporary India and its modernisation

(1974) that modern character has entered Indian ~~character~~ society through assimilation.



and not replacement.

↳ He also states that there is no fixed Standard model of modernisation and no fixed path for its attainment

↳ for instance, India has chosen democracy and secularism as basis for modernised society.

### • Conclusion

Thus, modernisation is a value-neutral term. MN Srinivas considers it <sup>as</sup> one of the three core processes behind social change in India, along with sanskritisation & westernisation.

• what are the indigenous and exogenous processes of socio-cultural change in Indian society?

① Sanskritisation    ② Westernisation    ③ Modernisation.

④ Secularisation. :- by product of westernisation

result of modern education, industrialisation & urbanisation. {  
↳ Myths & stereotypes busted  
↳ more rationality; people began adopting non-religious approach for analysing many socio-economic & political problems.  
↳ national movement further brought people from different ~~sections~~ cultural backgrounds together.

⑤ Globalisation & market economy.

⑥ Universalisation & panahialisation.

⑦ Role of democratic institutes & Panchayati Raj

⑧ Role of media (and social media).



Q.4 Explain the interplay of little and great traditions.

• Intro :- The concepts of little and great traditions were first proposed by R. Redfield in his book "Peasant society and culture" (1956)

→ Redfield explains that every civilization is composed of two types of traditions :- traditions of 'elite' or great traditions, and traditions of unlettered peasants or little traditions.

• Great tradition and little tradition.

1) Great tradition :- It refers to customs and ideologies of elite & reflective sense of urban class.

↳ They are mentioned in an unambiguous way in religious texts, epics or scholarly works of ancient thinkers

↳ Their range is wide, usually national in nature. Eg:- Broad Hindu culture in India.

→ Many practices can be explained rationally.

→ Means of transmission - temples, maths, texts

2) Little tradition - It refers to customs and ideologies of rural and unlettered folks.

↳ They are ambiguous and transmitted through oral literature.

→ These may be mere beliefs not necessarily based on rationality.

↳ These are mostly localised, i.e., only a small group of people living together in a community follow them.

→ Means of transmission - folklore, oral lit, folk theatre

• Interplay between them.

→ Redfield himself studied interaction between GT and LT in Mexico and gave the concept of folk-urban continuum

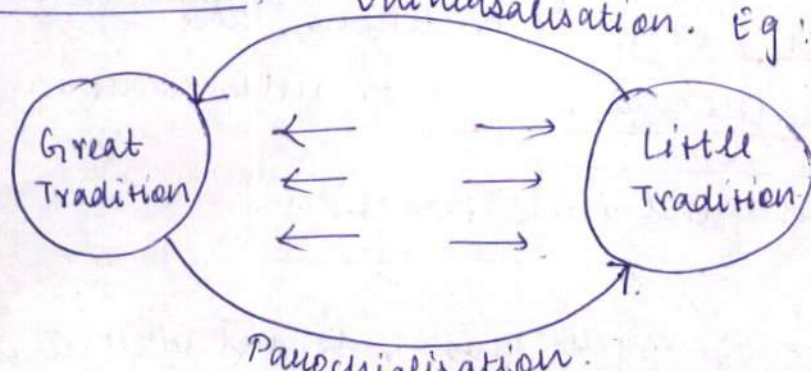
→ Singer and Macneil has applied this concept to understand cultural change in Indian society.



→ Mariott has shown interaction between the two through his study of Kishanganvi village.

↳ He held that elements of GT are constantly absorbed into LT (Panochialisation). Similarly, few elements of LT become part of wider GT.

(Uninensalisation). Uninensalisation. Eg:- Lakshmi Puja is uninensalised form of Sa<sup>a</sup>nti Puja.



Eg:- Gobardhan Puja (worship of cow dung) panochialised form of Govardhan Puja (worship of mountain).

→ However, despite interaction, each of them also exist independently to a certain extent.

→ Other examples of interaction can be found in daily lives:-

↳ 1) Flow of LT towards GT:- Popularity of folk songs and theatre, religio-magico practices like hanging painted earthen pots on exterior of houses to avoid evil eye etc. in urban areas.

↳ 2) Flow of GT towards LT:- Using original Awadhi verses of Ramcharitmanas in local Ramlila of villages etc. Gondi Ramayan.

→ LP vidyarthi's concept of sacred complex also show interplay of Great-Little tradition. Sacred centres represent GT and when people from diverse regions having their own LT meet



here, it results into integration of the two.

→ The trike-caste continuum in India as explained by Bailey, NK Bose and others also show constant interaction between the two types of traditions.

### Criticism

- 1) Prof. SC Dube has remarked that Indian civilisation is too diverse to be categorised into a mere 'bipolar model'. He has proposed his own multipolar model consisting of six categories.
- 2) GT and LT cannot be cleanly demarcated based on urban-rural axis. as both are found in cities and villages.  
↳ Redfield's criteria of categorisation has been called logically inconsistent.
- 3) The interaction only brings about cultural and not structural changes in the lives of people.

### Conclusion

Despite its limitations, the interaction between Great and little traditions is crucial in understanding richness of Indian civilisation. It is also in consonance with

diffusionist theory in anthropology given by the likes of Wissler, Kroeber and Boas.



## Q. 1) S.C. Dube's <sup>(1965)</sup> multipolar model.

- 1) Classical Tradition - derived from Sanskrit texts, mythology and religious lore.
- 2) Regional T. - Certain cultural traits shared by all people living in a region irrespective of their religious differences.
- 3) Local T. - Customs confined to local groups living in a smaller territory. Eg:- Tribal groups.
- 4) Western T. - impact of westernisation on Indian society.
- 5) Emergent National Tradition - Tradition related to emergence of strong national consciousness.

↳ Eg:- Tradition of annual parade & Tableau march on Republic Day.

- 6) Sub-Cultural Traditions of special groups  
- Traditions of specific groups like royal families, aristocracy etc.

## Q. 5) Explain uninensalisation & parochialisation.

Intro:- McKim Marriott gave the concept of uninensalisation and parochialisation in his paper 'Little communities in an Indigenous civilization' (1955). He studied the Kistranganli village of western Uttar Pradesh.

→ His concept was inspired by R. Redfield's study of great and little traditions, in Mexico.

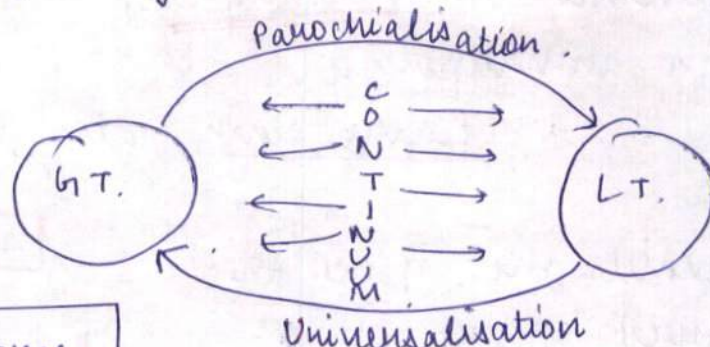
- ↳ Great tradition refers to culture of elite few whereas little tradition refers to culture of folk or unlettered peasants.



## • Uninensalisation and Parochialisation/

1) Uninensalisation refers to the process through which elements of LT. are carried forward to become part of much wider GT.

2) Parochialisation is the process through which elements of GT. are localised to become part of LT.  
form



## • Significance

① Parochialisation shows the "cultural resilience" of little traditions. Instead of being completely submerged, they change the form and content of elements of Great Tradition.

↳ It gives importance to values and experiences of little community.

↳ Eg:- Gobardhan Puja (worship of cow dung) in Kishanganhi is parochialised form of Gonardhan Puja (worship of 'possessor of cow' - Krishna).

↳ Nannatha deni Puja in Kishanganhi is parochialised form of Navratri Puja.

② Uninensalisation shows that in course of time local traditions get wider acceptability and are incorporated into religious texts.

↳ Thus, it shows expansion of little traditions.



↳ Eg :- Lakshmi Pujā on Diwali is universalised form of little traditions like Saurati Pujā in Kishangarhi.

↳ Rakshabandhan is also universalised form of Saluno festival of Kishangarhi.

harmony,  
tolerance &  
peace.

comprehensive  
Indian civil-  
ization; with  
elements from  
different trad<sup>n</sup>

3) Sacred complex of LP

Vidyasutri

→ Such, interaction and assimilation of culture is in consonance with diffusionist school of thought in anthropology.

such cultural  
change

• Limitations

→ Yogendra Singh

also links it  
to concept of

sanskritisation

1) Parrott himself admits that given the long history of cultural contact, it is difficult to decide whether a present cultural element is the result of universalisation or parochialisation.

Parochialisation

↓  
imitation  
of  
elements of  
GT by  
local  
communities

2) SC Dube has remarked that Indian civilisation is too complex and diverse to be categorised into a bipolar model.

~~3) Indian~~

3) No clear demarcation is possible.

• Conclusion

Despite its limitations, the concept provides an opportunity to understand the rich culture of Indian civilisation.



## Q.6 Panchayati Raj and social change.

Intro :- Panchayati Raj refers to the three-tier system of local self-governance in rural India. It was given constitutional status (Part-IX) after enactment of 73<sup>rd</sup> CAA, 1992.

↳ It was further extended to scheduled and tribal areas through PESA Act, 1996.

### • Salient features of Panchayati Raj system.

- 1). Gram Sabha comprising of all adult voters form the basic unit of self-governance.
- 2). Direct elections are held every 5 years to elect representatives to Panchayats.
- 3). Reservation of seats for SCs and STs, and women (not less than 1/3<sup>rd</sup>).
- 4). Bottom-up approach for economic development and social justice.

### • Social change as result of PRIs.

- 1). Increased political consciousness in people at grassroot level. As a result, their increasing participation in decision-making process.

Participative democracy :-

↳ Eg:- Rural voters in Swabhiman Anchal

(a Maoist affected tribal area in Odisha), adopted various tactics to cast their votes in Panchayat elections to avoid the wrath of Maoists for decades.

This shows increased level of political consciousness within people in spite of threat of Maoists.

Eg :- In malupada village of Odisha's Sundergarh dist. people took written & oral test of sampark candidates

For ascertaining their suitability for the post. The questions included 5-year vision and plan; sol<sup>n</sup> for local probs etc.



2) ~~Increased participation of hitherto excluded and marginalised sections, including women, Dalits and tribals.~~

skip - directly point 5

4

2014

↳ 2.1 Women :- Lakshmi Tyer (et.al) has shown that local panchayats having female representation encouraged more women to come forward & report crimes.

shift down.

↳ Female PRI leaders are also more likely to focus on issues pertinent to women. Eg:- Greater investment in drinking water - a priority public goods issue for women.

↳ some success stories are of Chhavi Rajawat (Rajasthan), Meena Behen (Gujarat) and recently formed all-women panchayat of Ghoghasamandi village in Gujarat (2021).

As a sarpanch, she organised women of her village into SHGs, worked for their

reversing social barriers

empowerment and brought roads, hospitals and schools to her small village

↳ SC/ST :- SC sarpanch are more likely to invest in public goods in SC hamlets, thus reducing the social distance.

↳ Case study :- Mamta Devi, a SC women sarpanch of Kangra region (HP) has succeeded in bringing people together and demonstrating positive change in society.

3) Women as sarpanch are taking up important social issues, especially which are pertinent to women. Eg:- Greater investment in drinking water, discouragement of child marriage, alcoholism, domestic violence etc.

↳ Lakshmi Tyer -



⑤ Villages with strong PRIs have reported ↑ed level of school enrolment, sanitation and healthcare facilities. due to ↑ed responsiveness. Socio-economic welfare

↳ Eg:- In viewan Model (first Indian village to get all its adult population vaccination), 1st dose of in June 2021 local panchayat played an imp role.

⑥ Transparency in governance. Emergence of new innovative ideas to make democratic system more transparent and participative.

↳ Eg - model citizen charter (aligning service delivery with local SDGs), social audit etc. IN MGNREGA

### Present issues.

1) lower caste people have often acted as dummy candidates for dominant caste in PRIs.

(Eg) :- in MP (2021); husbands of women-elect took oath.

2) Sarpanch Pati - women are still just placed as official member, while real decision-making power lies with the male authority of family.

3) Politisation of caste and rural issues have led to emergence of new kind of caste ideologies.

(Eg) :- UP politics revolve around dominant castes of Yadavs & Khatris even today

4) Khap panchayats in Haryana and Western UP still continue to create disparities on lines of caste, class and gender. (Honor killings)

5) Lack of public awareness, vigilance, denotation of power and funds also impact work of PRIs.

### Conclusion.

Despite some issues, PRIs have played an imp. role in mobilising rural population.

~~further strengthening could make them an institution of so.~~

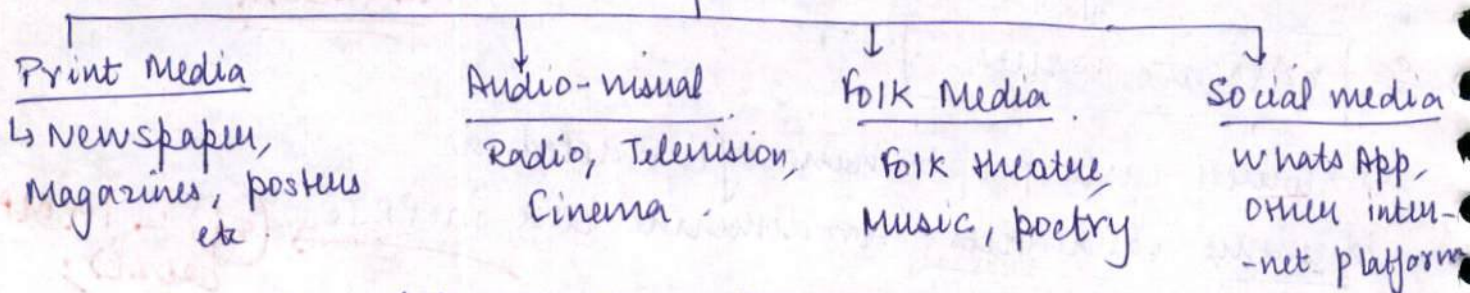


Further strengthening is required to bring in more positive social change.

## Q.7. - Media and social change used

• Intro :- Media is a collective term for the various means of mass communication through which information is shared and disseminated. Social media is increasingly becoming popular in modern times.

### Types of Media



→ Media and social change :- Role of media is eminent in promoting both positive and negative changes in society.

### • Positive impact

1) It is instrumental in generating awareness among people about their rights and other political issues.

↳ Eg :- Foreign media's role in highlighting the issue of Pegasus spyware. ↳ Eg :- Media's proactive role in Hathras gangrape and murder case (2020) to bring miscreants to justice.

2) Helps people form their opinion by educating them about relevant issues.

↳ This is why it is also called fourth pillar of democracy.

giving voice to issues of marginalised

RTI route (point & merge)



3) Provides a platform for people to debate and put forward their concerns and opinions.

4) Media acts as a vigilant watch dog by drawing attention to institutional failings.

↳ Eg:- Media reports on Migrant labourers' crisis <sup>during covid-19 lockdown (2020)</sup> played a key role in drawing government's attention and subsequent actions for their welfare.

5). Media associations often adopt RTI route to inform public about imp. issues like govt. spending.

• socialisation - Folk media.

6). Entertainment programmes have a huge influence on the lifestyles of people.

↳ Eg:- Youth are particularly influenced by cinema.

2). Social media has emerged as a tool for increased engagement with like-minded people.

↳ Especially during lockdown, social media connected people and provided psychological support.

↳ It has also acted as a platform for popular movements like MeToo campaign, Boys locker room incident etc. He for she campaign.

⊖ Concerns and negative impact of media.

1). Paid news and commercial media is a huge threat to democracy. It can even distort free and fair election.

2) Social media's role in spreading of fake news has been highlighted through



anti-CAA riots in Delhi (2020).

North-East

3) Lack of sensitisation while reporting socially sensitive issues.

↳ Propagation of unbalanced and biased opinion by several media fronts.

→ (eg) :- Prophet Muhammad controversy

4) Social media has also distorted real-life social interaction patterns.

↳ The <sup>negative</sup> effect on children is particularly immense. They are moving towards individualism and materialism, while traditional institutions of collectivism and minimalism are facing a decline.

→ Growing Media-Business-Politics nexus ! -  
5) Media platforms are often misused by leaders/groups to force their ideologies and views on people.

### • Conclusion

Article 19 provides freedom of press.

However, it is important to maintain a healthy balance b/w freedom and regulation to minimise the negative impacts.

The growing media-business-politics nexus is of eminent concern.

















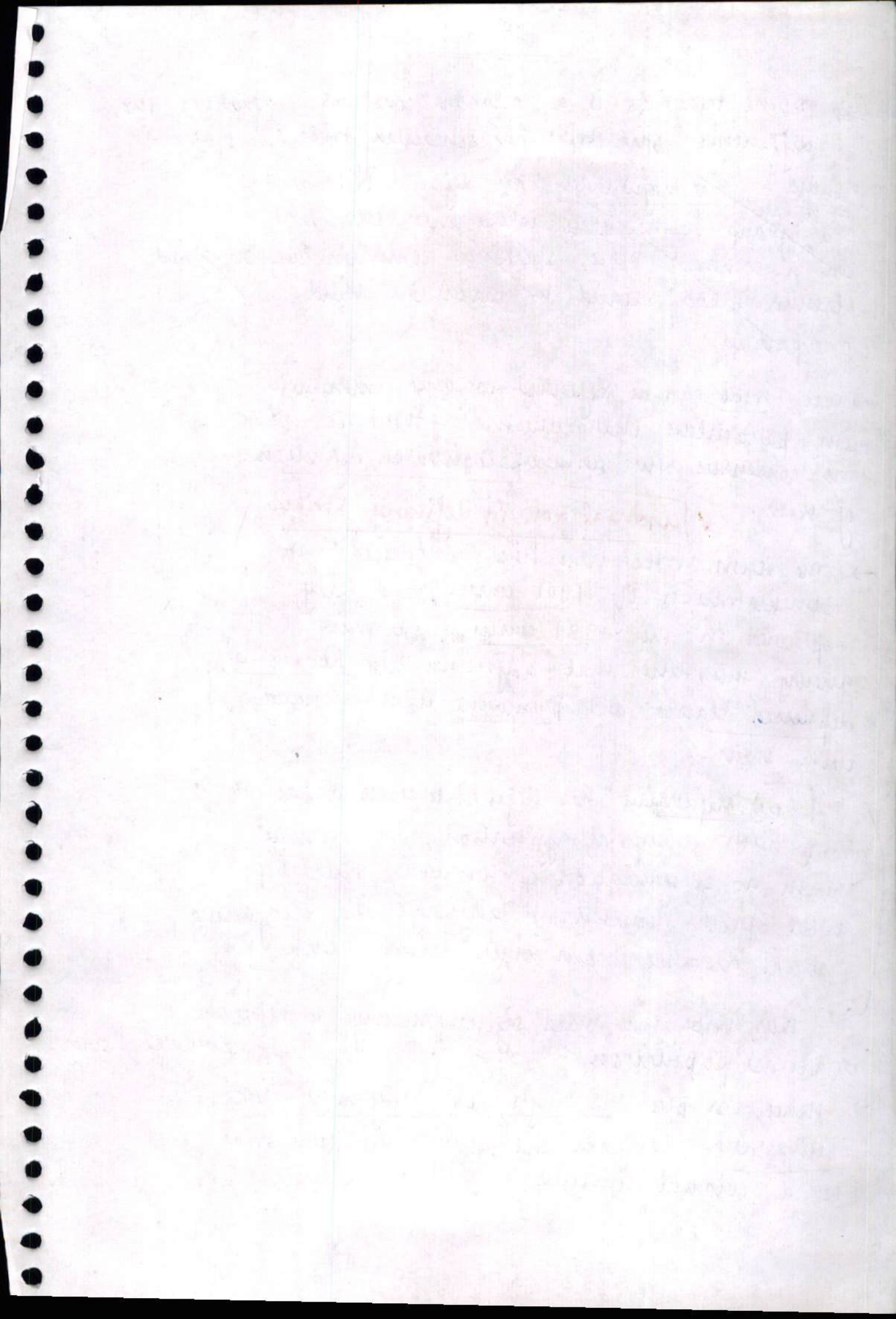














## Unit - 6.1

Q.1 Define tribe. Is it a colonial construct? What is the difference b/w tribe and scheduled tribe?

• Intro - DN Majumdar has defined tribe as a <sup>social</sup> group ~~with~~ ~~territory~~ whose members live in a common place, speak a common language, and observe taboo related to marriage and occupation.

→ Yet, tribe can be referred to any community with particular characteristics. There is no consensus b/w anthropologists on definition of tribe.

### • Colonial role in defining tribes

→ The term 'tribe' was first introduced into administration by 1901 census, and fully explained in the 1931 census. It was during this time that adjectives like aboriginal, depressed classes and primitive were associated with them.

↳ DN Majumdar has defined tribe as a "social group with territorial affiliation, endogamous with no specialisation of functions, ruled by tribal officers, united in language and recognising social distance from other tribes or caste".

→ Thus, tribe was used synonymously to refer to adivasi population. Its definition was clearly narrowed down.

→ Hence, as per RS Singh, LP Vidyarthi, VK Srivastava, V. Xaxa and others, the term tribe is a colonial construct.



→ By the 1941 census, such qualifying adjectives (like aboriginals etc.) were dropped; and a notion of 'scheduled tribe' was adopted. This continued even after independence.

### General characteristics of a tribe.

- 1) Remote and geographically isolated; shyness of contact with outside world
- 2) Primitive economy, characterised by low levels of technology and absence of all-purpose money.
- 3) speaking a common dialect or language.
- 4) Primitive polity guided by customary laws and kinship relations.
- 5) Religion based on belief in supernatural (Animism, Totemism etc.).
- 6) Harmonious relationship with nature. (N-M-S of vidyarthi)

### Need for scheduled tribe

→ No community on Indian mainland exhibits all these characteristics fully. This is why we talk about Scheduled Tribe (ST) instead of tribe.

→ Scheduled tribe :- The President of India, as directed in Article 366 can declare any community as tribe under Article 342. Such communities are called ST. → The constitution itself lays no criteria for listing STs.

→ Thus, tribe is a social category, while ST is a constitutional and administrative category.

→ Moreover, the list of ST is state / UT specific and a community declared as ST in one state need not be so in another state.



→ Due to cultural contact and modernisation, many tribes are losing their tribal character; thus the number of tribes will keep decreasing.

↳ However, the number of STs is unlikely to decrease, it can even increase in future due to inclusion of other communities by the government.

→ As per 2011 census, STs constitute 8.6% of total Indian population. The ~~accurate~~ number of tribals, on the other hand, cannot be accurately determined.

### ◦ Conclusion

The criteria for defining tribes has become outdated with increased modernisation. Hence, there is a need to revise such criteria and cater to the needs of tribal population.

Q.2 . critically examine the concept of 'indigenous people' as per relevant UN convention.

Are tribals of India indigenous people?

◦ Intro :- The term 'indigenous people' was first defined by UN agency ILO's Convention no. 107 on Indigenous and tribal population, 1957.

→ It linked the indigenous population with tribal people. The convention was criticised for its ethnocentric bias, thus calling for a revised convention.

→ Accordingly, a revised convention numbered 169 was adopted. It delinked the concept



of indigenous from that of tribe.

→ It defined tribes as "communities with distinct social, cultural and economic characteristics than the national population, and who regulate them wholly or partially by their own customs or traditions".

→ The indigenous people are described as "the people who have descended from the population that inhabited the country at the time of conquest or colonisation or establishment of present political boundaries".

→ Thus, the term indigenous people is more broaden and includes both tribal and non-tribal population of a country.

• Debate on indigenous people in India.

→ The debate started after 1993 when UN declared the year 1993 as 'International year of the indigenous people'.

→ However, a similar notion was even present before that, as conveyed by the usage of term Adivasi for tribes. Adivasi literally means primitive or original settlers.

→ There are two categories of arguments:-

1). Tribes are the indigenous people:-

↳ Guha's classification supports the Negrito type as the earliest and original inhabitants of India. He remarked that similar features are still found in Kadams, Tamils,



and tribes of Rajmahal hills.

↳ Many anthropologists have pointed that though tribes do not have any legal document to prove their indigenous status, they have a body of sacred truths inherited from their ancestors, that include folk culture, myths and stories.

2) Other anthropologists have remarked that tribes themselves talk of their collective movement from one physical space to other.

↳ <sup>(1997)</sup> K S Singh on the basis of his findings of People of India Project has concluded that around 65% of tribes claim to be migrants to their present habitat.

→ To conclude, it is difficult to clearly establish the indigenous status of tribes in India as (India is a melting pot of races) (DN Majumdar).

The long history of migratory patterns and scarce archaeological evidence makes it even more difficult. } =

→ As per Andre Beille, in such a scenario, claims of indigenous status are politically motivated and can cause proliferation of myths relating to blood and soil.

↳ It can create divisiveness in society.

Hence, rather than debating on the



indigenous status of tribes, the need is to acknowledge their sufferings and exploitation. ~~Any~~ Adequate work should be done for their upliftment keeping aside all such debates.

/ Racial classification.

Q.3 Bio-genetic variability of Indian tribes.

Intro :- Bio-genetic variability of Indian tribes can be described in terms of racial differences b/w them.

→ BS Guha's (1931) classification in this regard has been widely accepted.

↳ 6 groups :- Negrito, Proto Australoid, Mongoloid, Mediterranean, Western Brachycephals, Nordic.

→ The first three types are closely linked to present tribal population of India.

1) Negrito :- short stature, dark complexion, curly hair with spirals, flat and broad nose, everted thick lips.

↳ Tribes :- Sentilese, Andamanese (Andaman islands)  
↳ Kadans, Irulas, Puniyans (South India)  
↳ Angami Nagas (Nagaland)  
↳ tribes of Rajmahal hills.

2) Proto-Australoid :- short stature, dark complexion, long and high head, wavy and curly hair, small flattened nose.

↳ Tribes :- Santhal, Oraon, (Central India)  
↳ Chenchu, Badaga, (South India).



3) Mongoloid :- Short to Medium stature, prominent cheek bones with flat face, oblique eyes with epicanthic fold, yellowish skin color.



↳ Trikes :- ~~the~~ Sema Nagas, Chakma, Lepchas (North East India).  
↳ Trikes of Ladakh.

▨ Negroid  
▤ Australoid  
▧ Mongoloid

→ However, all the trikes cannot be placed into one of the three generalised types. Eg:-

Todas of Nilgiri

✳ The People of India Project, ~~was~~ conducted by ASI has also highlighted certain bio-genetic variability.

- ↳ 1) High frequency of sickle cell trait (HbS) in trikes of peninsular India and Andamans.
- ↳ 2) High frequency of M gene, in trikes of Central India, N-E India and Andamans.
- ↳ 3) Presence of non-taster allele (b) in Central Indian and ~~the~~ Central Himalayan trikes.

→ Apart from these, Sankar has also divided Indian trikes into four group:-

↳ Australoid, Mundari speakers, Far Easterners and Mongoloid.

Thus, India is a melting pot of races with high degree of bio-genetic variability b/w trikes. Hence, DN Majumdar (1955) has rightly remarked that it is difficult to fix the racial origins of Indian trikes in absence of any direct evidence.



## Q.4. Linguistic classification of Indian tribes.

• Intro :- The entire Indian population can be divided into four linguistic groups - Aryan, Dravidian, Austroasiatic and Sino-Tibetan.

As per PLSI, India has 780 languages out of which 480 are tribal or nomadic languages.

→ DN Majumdar (1955) has opined that almost all the tribal population has pre-Aryan or non-Aryan origin. Thus, Aryan speech among tribals is the result of cultural contact.

The Indian languages can be divided into :-

→ In this regard, tribal population of India mainly belongs to 3 linguistic families -

→ As per DN Majumdar

### 1) Dravidian

→ The tribals of peninsular and southern India belong to this group.

→ The most important language is Gondi spoken by two million Gonds scattered from Madhya Pradesh to Andhra Pradesh. However, it has no literature.

→ Other imp. languages are Koi of Kandh of Orissa, Oraon of Chotanagpur and Malto of Rajmahal hills.

→ The speeches of Toda, Paliya, Chenchu, Arula, Kadai etc. are also included in this group.

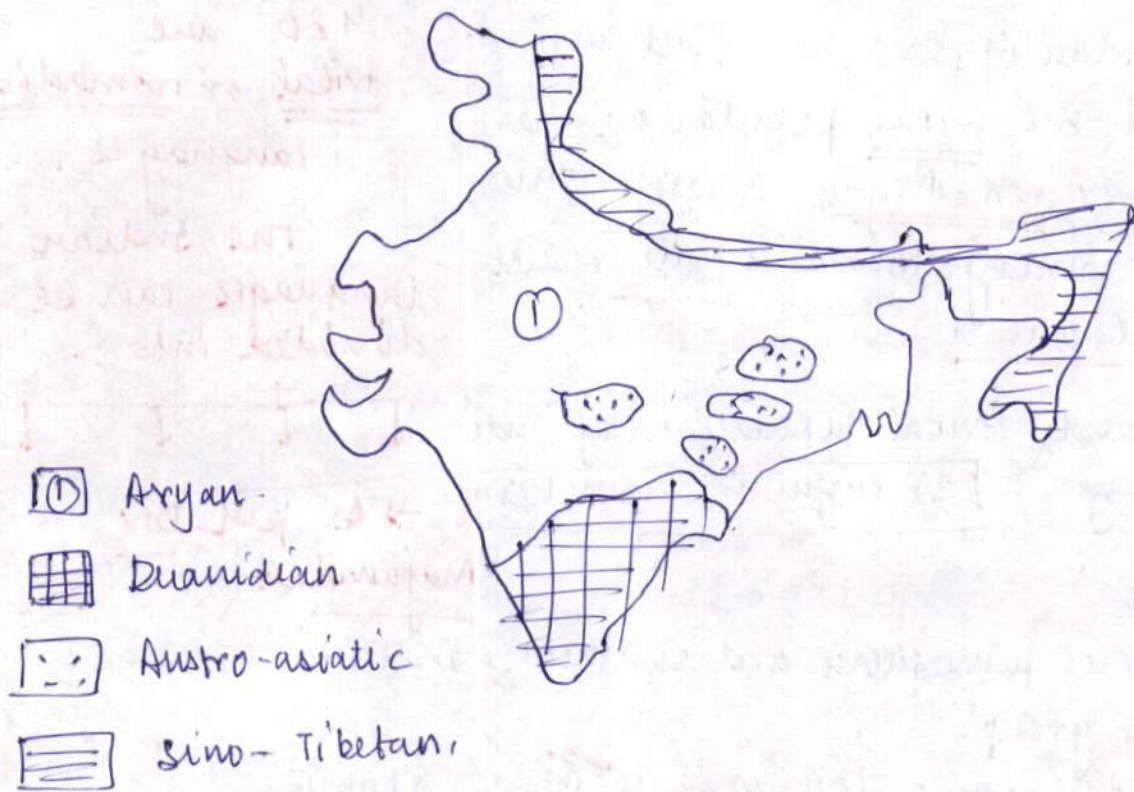
### 2) Austroasiatic

→ Max Muller distinguished it from Dravidian speech and assigned the term Munda speech to it.

→ The Munda branch consists of 14 tribal languages including Mundari, Santhali, Ho, Bhumij etc.

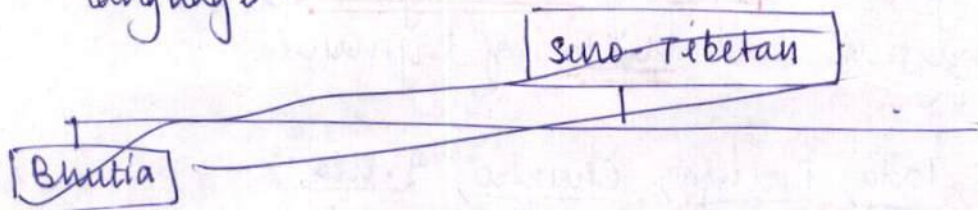


- These are spoken in Chotanagpur area, Madhya Pradesh, Bengal, Bihar and Orissa.
- Another branch called Mon-khmer include tribal languages like Khmer, Khasi and Nicobarese.



### 3) Sino-Tibetan

- Tribal population in Himalayan and North Eastern region (Mongoloid ethnicity) speak these language.



- some examples include - Bodo, Naga, Mishmi, Lepcha etc.

- As per UNESCO's list of endangered languages, some 197 Indian languages are at various stages of endangerment, most of them are tribal languages.



→ some examples are Mayhi in Sikkim, Koro in Arunachal Pradesh, Sidi in Gujarat, Dinasa in Assam etc.

Thus, the need of the hour is to conserve these tribal languages in order to preserve the rich linguistic heritage & diversity of our country.

2022-32 declared by UN as "International decade of indigenous languages"

### • Endangered languages.

→ Cause for threat :- 1) Cultural contact

↳ 2) Colonisation and effect of Christian missionaries

↳ 3) Migration of tribals to urban area for economic reasons.

↳ 4) Lack of script & proper documentation.

!- thus, shift to mainstream languages like English for education etc.

→ Effect :- 1) Threat to distinct cultural identity.

### Q.5 Explain the geographical distribution of Indian tribes.

° Intro :- The tribal population is spread throughout the country. However, it is more concentrated at some places than the others.

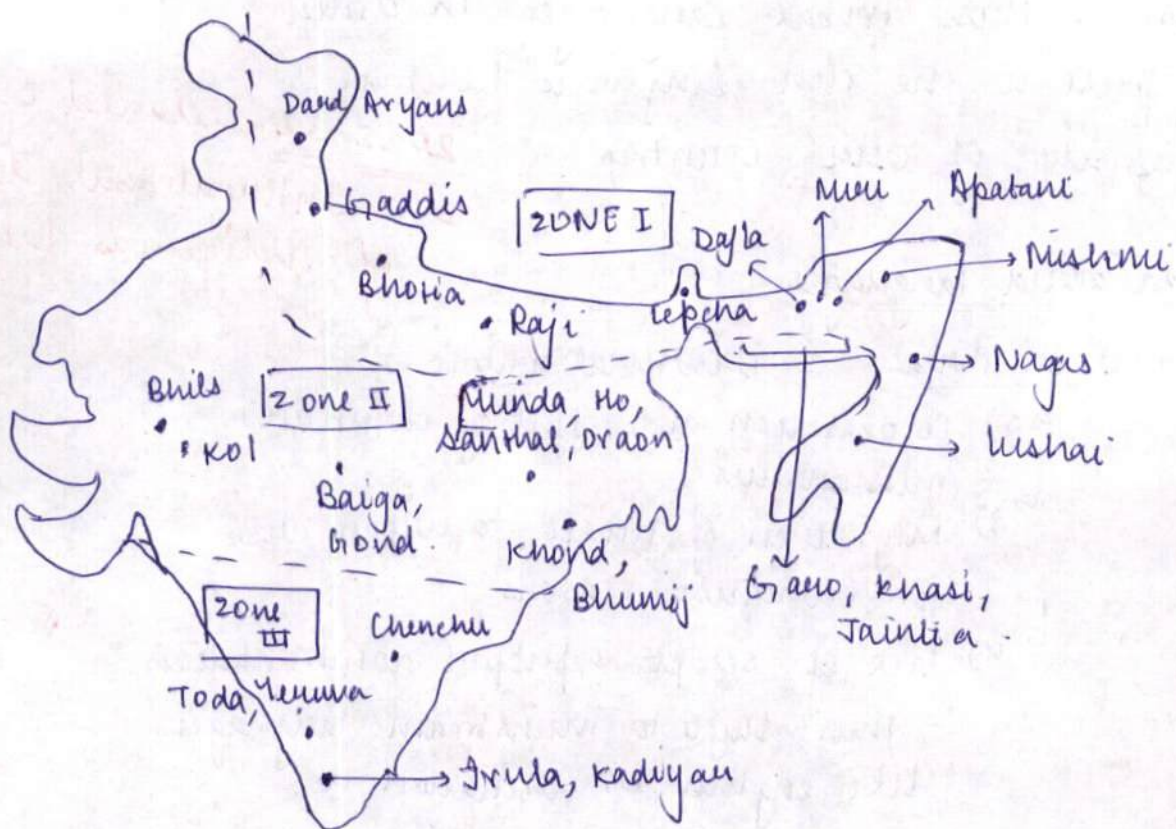
→ Based on this, BS Guha has classified Indian tribes into three zones :-

#### 1) The North and North Eastern zone :-

Sub-Himalayan region, North Eastern India including tribals of Assam, Manipur, Nagaland etc.



- ↳ Features :- Population is not dense, though the geographical zone has large area.
- ↳ The tribes practice Jhum cultivation or terrace cultivation.



## 2) The Central zone :-

It includes tribals of Madhya Pradesh, Bihar, Orissa, Chhattisgarh, Southern Rajasthan, Northern Maharashtra etc.

- ↳ Features :- More than 55% tribal population lives in this region. Gond forms the largest group.
- ↳ Most of these tribes practice shifting cultivation.
- ↳ But Oraons, Munda, Santhals and Gonds have learnt plough cultivation due to cultural contact.

## 3) The Southern zone

Peninsular region south of R. Krishna including Andhra Pradesh, Tamil Nadu, Kerala, Karnataka.



↳ features :- These are some of the most primitive tribes living in dense forests and hilly regions.  
↳ Most of the tribes depend on hunting-gathering except Toda, Badaga and Kota of Nilgiri.

→ Apart from these 3 zones of Guha, the 4th zone is of Andaman & Nicoban islands

↳ The main tribes of this zone are Jorwe, Onge, Sentinelese, Andamanese, Nicobari.

↳ They are ethnically closer to the South Indian tribes.

### Conclusion

Hence, tribal population of India covers the entire length & breadth of the country, including the two island groups.

Q.6. Describe the economic classification of Indian tribes.

° Intro :- The tribal economy is centred around fulfillment of subsistence needs. It is characterised by low levels of technology and less use of all-purpose money. However, the situation has now changed due to cultural contact & modernisation.

→ DN Majumdar has given the following classification of Indian tribes based on their economic activities :-

1) hunter-gatherers.



- ↳ These tribes are engaged in collection of edible roots and fruits, hunting small animals and fishing.
- ↳ There is hardly any surplus and if tools are used, they are primitive in nature.
- ↳ Due to cultural contact and reduced forest cover, this category is vanishing.
- ↳ Some examples are: - Chenchu, Kadar, Kurumba, Palayan of South India; Enga, Tarwa, Sentinel and Nicobarese of A & N Islands etc.

## 2) shifting cultivators

- ↳ Such tribes are concentrated in hilly areas of Assam, Meghalaya, Manipur, Tripura, Orissa, Madhya Pradesh etc.
- ↳ The yield is quite low. Moreover, the practice is on a decline due to cultural contact & discouraging govt. policies.
- ↳ Eg:- Garo, Tripuri, Naga; Gond and Baiga of M.P. etc.

## 3) settled cultivators on plain lands

- ↳ Many tribes have adopted plough cultivation on plain lands due to cultural contact with peasant groups.
- ↳ However, their yield is still meagre due to high dependence on rain, absence of fertilisers, HVV seeds etc.
- ↳ Eg:- Oraon, Munda, Ho, Santhals of Chotanagpur region etc.



#### 4) Simple Artisan tribes

↳ These are engaged in cottage industry and craft making (eg- basket, mat, ropes etc.).

↳ Eg:- wood craft - Gujjars of Kashmir, Kinnari of HP.

↳ iron smelting - Asur and Agariya.

↳ Mat weaving - Kolam, Ithula.  
(Bamboo mats) etc.

#### 5) Pastoralists and cattle breeders

↳ These tribes breed and rear cattle for commercial purposes. They are involved in trading of animal products too.

↳ Their number is fewer in India.

↳ Eg:- Todas of Nilgiri; Graddi, Bhotias and Bakawal of Himachal Pradesh; Maldhan of Gujarat etc.

#### 6) Folk Artists

↳ They earn their livelihood by dancing, singing, acrobatics, snake charming etc.

↳ Eg:- Nat, Sapera of UP; Munduppu of Odisha (Acrobats); Kota of Tamil Nadu (Snake charmers).

#### 7) Agricultural and non-agricultural labourers

↳ Several landless tribal groups work as agricultural labourers on others' lands.

↳ Many of the tribals also work as industrial workers in local factories or urban areas.

↳ Eg:- tribes of Orissa, Jharkhand engaged in mining activities.

↳ tribes of Assam employed in tea plantations.



8) Tribes engaged in service and trade

↳ A small number of tribal people are employed in govt or semi-govt jobs as a result of constitutional provisions.

↳ Eg:- Christian tribals of Chotanagpur, N-E India etc. ] ✓

The economic status of tribes is useful in developing policies for their upliftment. understanding their cond<sup>n</sup> &.

Q.7 Discuss the political organisation of Indian tribes.

• Intro :- Tribes are traditionally stateless society. Their political organisation is centred around kinship relations. — L.H Morgan.

→ Political organisation of Indian tribes :-

1) North-Eastern Tribes .

→ Tribes of Assam have democratic political organisation. There is collective ownership of land. while social stratification is not present. Most of the tribes are divided into exogenous clans.

→ The Khasis are traditionally divided into 25 Khasi states. Each state is headed by a chief called Siem whose office is hereditary and passed according to matrilinal lineage. The decisions are taken on democratic lines with consensus of all members.



→ Grawos have no chiefs. Imp. affairs are decided by village councils consisting of elders or head of families.

→ Thus, most of the N-E tribes run on democratic lines. However, some Naga tribes, like Konyak Nagas are ruled by a chief who is sacrosanct and has supreme authority. He rules almost autocratically and is seen as a protector against supernatural.

## 2 Central Indian tribes.

→ Village headman assisted by council of elders to see administration. Decisions taken either by consensus or majority.

↳ Eg:- village headman called Manjhi among Santals & Malesu. He is entitled to certain gifts at weddings & other feasts. He is both a civil & moral authority.

↳ Among Munda, village headman is called munda only - hereditary office.

↳ Gonds - Patel, Mandal or Bhoi (village headman)

↳ Among Bison Horn Maria, the priest & medicine man are more influential than village headmen.

## 3) South Indian tribes.

↳ live in small groups dispersed in forests. want to avoid contact & interference from outsiders.

↳ They are nomadic groups & live in bands. Each band has 5-10 families. The headmen of each band takes care of its affairs.



• for individual tribes.

Intro (name of tribes in region) — geographical distribution.

- 1) Racial chan.
- 2) linguistic chan.
- 3) Economic "
- 4) Political "
- 5) Religious "
- 6) socio-cultural - Marriage / kinship etc.

## Q.8 Youth Dormitory.

• Intro :- Youth dormitory are traditional institutions found among many tribal societies. These are communal living space for the young people where many social, religious, economic activities ~~are carried out~~ are carried out. they learn many

↳ Eg :- Bukumatula among Trobenian Islanders as studied by Malinowski

↳ Dhumpuniya among Draons as studied by SC Roy

↳ Ghotul among Gonds and Munia etc.

• Origin of youth dormitory ↳ studied by Vernier Elwin.

1) As per Hodson, youth dormitory represent 'cultural survival' of communal houses which were the first stage in development of homes.

2) Other scholars suggest that they ~~are~~ were designed to prevent incest and prevent sexual intercourse during busy agricultural season or post-partum.



## Basic features of youth dormitory

- 1) These are built on the outskirts of villages so that secrecy could be maintained.
- 2) There are two types of dormitories :-
  - ↳ 2.1) common dormitory - shared by both boys & girls. Eg:- Munia Ghorul.
  - ↳ 2.2) separate dormitory for boys & girls.  
Eg:- Konyak Naga's morung (boys) & yo (girls)
- 3) ~~At~~ At around 10 years of age, membership is gained in dormitory which continues till marriage. → The members after ~~spending~~ spending the day in their respective houses, move towards the dormitories after the evening meals & stay there till morning.
- 4) Discipline is maintained within dormitory through appointed senior members.

## Significance

- 1) → SC Roy who has studied Oraons of Chotanagpur describes 3-fold purpose:-
  - 1) It seems as an effective economic organisation for the purpose of food quest.
  - 2) It helps in providing training to young men in ~~their~~ social and sexual behaviour.
  - 3) It seems as a place for performance of magico-religious ceremonies for success in hunting and to augment the procreative power of young men.

economic significance

Preparing the person for his/her future married life. Even most advanced societies ~~do~~ lack such an institutionalised training.

→ some other f<sup>n</sup> include :-

- 1) The members assist in collective endeavours like doing work at marriage, harvesting etc. } strengthening kinship bonds
- 2) Traditional knowledge <sup>art & craft</sup> and folklores are passed from seniors to juniors through recreational activities.



## Decline of dormitories

- 1) Due to cultural contact with Hindus and spread of Christianity.
- 2) Urbanisation & industrialisation - migration of youth.
- 3) Spread of modern education results in loss of confidence in their own typical ways of living.

### Conclusion

Youth dormitories thus have deep socio-economic & educational motives in tribal societies. However, the institution is on decline & has become defunct in many parts.



















- British policies / Dev. plans caused change in methods of production and reproduction (infrastructure). This in turn impacted socio-cultural systems of family, kinship, religion etc. (structure & superstructure - use).



\* common conclusion <sup>①</sup> :- The COVID-19 has presented new sets of challenges for tribals. This calls for an anthropological approach for inclusive development. The recent schemes like SEED inaugurated in tribal belt of Gujarat (Dahod etc) are a +ve step.

After recognising tribals role in independence through Tanjatiya Gaurav Diwas (15<sup>th</sup> November), it is time to empower tribes through adoption of anthropological approach

(3) The election of 1st tribal woman as President has great symbolic value. However, symbolism should also be supported by substance

(4) As BD Sharma (former commissioner for SCs/STs) emphasises, there is need for a reformed development plan in coherence with tribal needs & culture.

redefined development model

↓  
that facilitates & not denies tribal people a right to 'dignified life'

↳ need for sensitive bureaucracy & effective coordination.

\* Theories →

- 1) NMS complex of LP Vidhyarthi
- ↳ 2) cultural relativism of Boas - allowing them to tread path of development as per their own genius.
- ↳ 3) Diffusion - influence of Hinduism, Christianity etc. on tribes.
- ↳ 4) cultural materialism of Morris Harris



## Unit-6.2

Q.1 Examine the issue of land alienation among Indian tribes.

\*Intro:- Land for tribes is a source of livelihood as well as source of identity, ethnicity and cultural distinction. With advent of British rule, there has been unwanted transfer of land ownership from tribals to non-tribals. This is called land alienation.

### • Magnitude of land alienation.

→ As per census of 1961 and 2011; the percentage of ST cultivators has declined by 35 points, while the % of ST agricultural labourers has ↑sed by 25 points in the same period.

→ Around 47% of total displaced population due to developmental projects consists of tribals.

### • Causes

1). Encroachment of tribal land by outsiders.

↳ Eg:- Recent debate around indigenous and non-indigenous population related to settlement of Chakma-Hajong refugees in Arunachal Pradesh.

(Eg) :- Bengali immigrants from B&H occupying tribal lands in N-E.

2). Chronic indebtedness to local moneylenders.

because of need for cash and absence of government credit agencies.

↳ They illegally capture land through bardawa, mortgage, lease or simply fraudulent land grabbing.



3) Development induced displacement - land for mining, dams, railways etc. → Polavaram - irrigation project

↳ Case study / Eg! - Recently, 1000s of tribal people (including Santal, Munda, Kol, Ho, Oraon etc.) have been protesting against Deocha

Pachami coal mining Project in Birbhum dist.

of West Bengal. The project is opposed due to forced land acquisition from 3,010 families including 1013 tribal families and violence against local tribals.

4) Illegal land alienation due to incorrect interpretation of law, manipulation of records and complicated legal procedures.

↳ (PVTG) Eg! - Recently woman of Saharia tribe burnt alive in MP. only land issue. It is estimated to displace 21,000 people across 12 villages including many ST & SC families.

5) Since tribals didn't have individual land rights due to community ownership; they are displaced due to lack of land records.

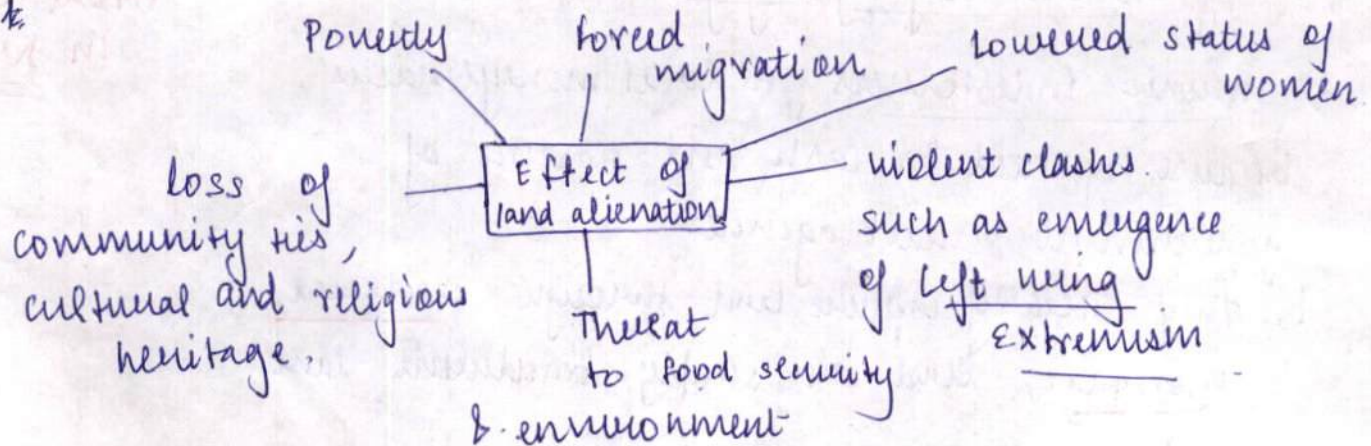
6) Low literary level and high ignorance among tribal people.

7) Setting up of National Parks and other steps for wildlife conservation in the 1970s - 80s.

↳ S. Sajju (2017) - 400 families of Baiga - Kanha Nat. Park.

8) Ethnic conflicts in the North-east and Naxalite areas.

↳ Eg! - Bhum tribals were displaced from their native land in light of conflict between Bhum and Mizo.





## ◦ Steps taken

- 1). Many states have legal provisions to check land alienation. Eg - Andhra Pradesh Scheduled Areas Land Transfer Regulation, 1949 etc.; MP scheduled Area regulation, 1954.
- 2) some progressive legislations like - Land acquisition, rehabilitation and ~~res~~ resettlement Act, 2013; PESA Act, 1996 (Empowering Gram Sabha). are also good steps.

## ◦ Recommendations and way Ahead

The Xaxa report, 2014 has recommended the following measures:-

- 1) strict implementation of existing laws, like PESA, 1996, FRA, 2006, Land acquisition act, 2013.
- 2) The Role of Gram Sabha should be further strengthened. in identification, investigation and restoration of tribal lands.
- 3). Comprehensive revision of National Policy on Rehabilitation and Resettlement, 2007 to provide for land for land compensation and community rehabilitation.  
↳ Unutilised land must be returned back to tribals.
- 4). Increased access to credit and provision of free legal services for affected tribal people under NALSA.

## ◦ Conclusion

The issue of Tribal land alienation needs anthropological ~~an~~ approach to ensure inclusive development without violating rights of any community.



## Q.2 Discuss the issue of poverty & indebtedness among tribals.

◦ Intro :- Anthropologists like Vernier Elvin, Haimendorf & others have remarked that contact of ~~the~~ tribal population with the outside world in the name of economic development has led to indebtedness & impoverishment among them.

→ As per 2011 census, 40.6% of ST population lived below poverty line as compared to 20.5% of the non-tribal population. Many of them are living in indebtedness.  
↳ The situation has further worsened due to the impact of covid-19.

### Causes

- 1) Loss of traditional rights over land and forests due to development induced displacement etc.
- 2) overdependence on moneylenders who provide immediate cash without any conditionalities and collateral. whereas government credit societies are either absent or require cumbersome procedure.

### Case study

- 3) Poor agricultural productivity and lack of alternate economic avenues.

↳ Case study (B Suresh Lal, 2019) :- The tribal farmers of Wanangal district face debt burden due to crop failure & lack of institutional credit. They have to resort to private sources to meet 95.8% of their credit needs, while



institutional agencies only extended 4.2% of the total credit need.

- 4) Extravagant expenditure on unproductive purposes like marriage, fairs, festivals, alcoholism etc.
- 5) Illiteracy and psychological state of accepting deprivation and destitutions.
- 6) Government laws have not been implemented correctly due to loopholes and lack of will.

→ Effect of covid-19 pandemic.

Case study [ Sonali Wakhaude, 2021 ] :-

In Nanded district of Maharashtra, annual ~~tribal~~ fair is organised in April where tribal women used to sell handmade toys, utensils and other handicrafts. But due to covid-19 pandemic, their earnings largely fell down and they were not allowed to enter villages for selling their products as they were stigmatised as coronavirus carriers.

from Kaikadi, Ghisadi & Tambat Kauri Communities

• Consequences of indebtedness and poverty.

- 1) Land alienation and forced migration.
- 2) Bonded labour  
↳ Eg:- Juang PVTGs of Odisha did forced labour to repay debt; the system was locally called goti.
- 3) Lowered status of women - sale of girls and prostitution.
- 4) Poor health leading to chronic venereal diseases.



5) Psychological impact - lowered self-respect and prestige leading to further deprivation.

#### • Steps taken

→ Various state governments and central government have taken steps in light of Article 23 and Schedule 5 to prevent indebtedness -

↳ Bonded Labour (Abolition) Act, 1976.

↳ PESA, 1996    ↳ Land Acquisition Act, 2013.

↳ RBI has also initiated setting up of bank branches in tribal areas under priority sector lending, to reduce dependence on moneylenders.

#### • Recommendations.

1) Micro credit services and extending soft loans in tribal areas.

2) Organising the tribals into SHGs or cooperatives.

3) Enhance Agricultural productivity through micro-watershed development with people.

centred participatory approach (Xaxa Committee, 2014)

4) strict implementation of bonded labour act and promoting awareness against illicit activities of moneylenders.

5) strict implementation of FRA, 2006 to recognise tribal rights over forests.

#### • Conclusion

The issue of tribal indebtedness needs ——— same as Q.1 ———



Q.3 Discuss the issues related to education & literacy in tribal areas.

• Intro:- Article 15(4) and 46 of the constitution lays special responsibility on the state for promoting educational interests of the Scheduled Tribes (STs).

→ As per Census 2011, only 59% of ST population is literate against the national average of 73%.

• Causes for low educational attainment

1) Social factor:- The tribal groups oppose education as they believe that it causes alienation from community of young boys and girls.

↳ Moreover, they believe that formal education is of no use to discharge their social obligations.

Economic factor:-

2) Poverty and indebtedness - Many parents don't send their children to school to assist them in subsistence activities (Verrier Elwin).

3) Cultural discontinuity between modern education and tribal world view. This creates lack of interest among tribals.

4) Inadequate facilities - while infrastructure has been lacking, a new dimension of digital gap was added by COVID-19.

↳ Case study (Sonali Wakhaude, 2021) :-

In Nanded dist. of Maharashtra, first generation learners of Nomadic and Denotified



Tribes (NT-DNTs) have dropped out of schools (especially girls) when they were closed during lockdown. Online education is lacking in such areas.

↳ Similar is the case in other tribal areas where first generation Adivasi learners have been pushed off school due to covid-19.

5) Medium of instruction is often not tribal languages which discourage children.

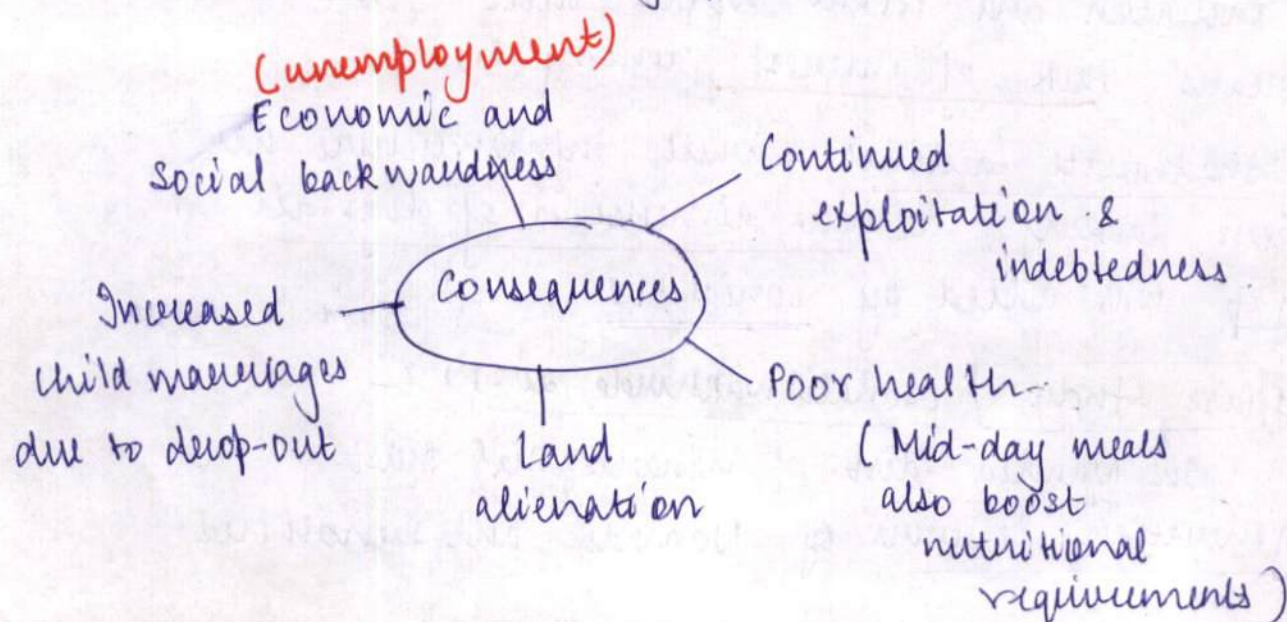
6) Shortage of teachers (and high rate of absenteeism) → learning material

7) Lower accessibility to schools as tribals usually live in isolated, remote and rough terrains.

8) Discrimination and social prejudice

↳ Case study (Human Rights Watch, 2014)

:- Ghasiya tribal students in primary school of Sonbhadra (UP) were made to sit separately from others in a single grade irrespective of their ages. The teachers paid minimal attention to them and called them a big problem.





## Steps taken

- 1) Setting up of special Ashram schools, Eklavya Model Residential schools and Kasturba Gandhi Balika Vidyalyaya
- 2) 7.5% reservation for STs in higher education. setting up of Tribal universities.
- 3) Focus on multilingualism to impart primary education in mother tongue as part of NEP, 2020  
↳ Eg:- Project Samhati in Odisha which delivers elementary education to tribal students in their mother tongue.

(Eg) :- Shala Sanghavi - Chhattisgarh - employing educated Baiga to teach students.

## Recommendations

Shreekar Commission

→ Various committees like Naxa Committee report, 2014 have suggested following measures:-

- 1) Inclusion of local cultural elements and crafts in curricula and using vernacular language as medium of instruction.  
↳ (Eg) :- Jivan of Bhoils - Shala schools teaching about forest, land, local herbs in add<sup>n</sup> to regular subjects
- 2) Recruiting teachers locally and setting up of teacher centres in tribal areas.
- 3) earmarking a significant proportion of Tribal sub plan funds for improving school infrastructure and facilities, including bridging the digital gap.
- 4) Greater gender focus to promote education among tribal girls.
- 5) Community involvement through PRIs to monitor functioning of schools.

## Conclusion

The covid-19 pandemic has presented



a new set of challenges in tribal education. They need to be dealt with comprehensively through effective decentralisation at the local level.

Q.4 Discuss the employment related issues faced by tribals.

• Intro :- The traditional livelihoods of tribals is characterised by subsistence level economy based on forest products and primitive agriculture. However, due to industrialisation and urbanisation, many tribals have taken employment as daily wage-labourers.

→ The COVID-19 pandemic initiated the process of reverse migration rendering many tribals unemployed.

• Key Statistics

→ As per Ministry of Tribal Affairs estimates, around

75% of the ST workforce work in primary sector, and around half of them are employed as agricultural labourers.

→ Around 1.5-2 million tribal people from tribal areas work across different parts of country as casual labourers. With lockdown measures, many of them were laid off and did not receive salaries leading to financial distress.

• Causes for unemployment and underemployment

1) Poor agricultural productivity & lack of alternate income avenues.



2) Low levels of literacy and other job-related skills.

3) Low awareness about constitutional & legal rights.

6) Lack of access to credit

↳ Add (B. Suresh Lal, 2019)

↓  
Case Study

4) Loss of traditional rights over land and forests due to development induced displacement or encroachment by outsiders.

5) High level of indebtedness and poverty; leading to bonded labour

→ Case study 6) Impact of covid-19 induced lockdown.

1) Behura and Dassani, 2021

↳ The tribals <sup>of Odisha</sup> weren't able to collect and sell their MFP like Kendu leaves and sal because of physical distancing norms, lack of buyers and movement restrictions.

2) Sonali Waghade, 2021

↳ - - - same as Q. 2 - - -

◦ Steps taken

1) MGNREGA - Provision of providing gainful employment to tribals in rural areas along with creation of productive community assets

2) FRA, 2006 recognises tribal traditional rights over forest products. Mechanism for marketing of MFP through MSP and development of value chain for the same. ↳ 1st tribal food park

Van - Phani 40 Jan and.

3) scheme of vocational training in tribal areas; setting up of institutes like TRIFED, UAMPS for promoting self-employment.

has been set up at Jagdalpur, Chhattisgarh.



- 4) GOAL - <sup>(in partnership with AB)</sup> digitally skilling & empowering the tribal youth to become entrepreneurs; they can promote local products under the Atmanirbhar Bharat Programme.

u) Housing through PMAY.

5) SEED - Scheme for Economic Empowerment of Denotified, Nomadic & semi-nomadic tribes :- 4 pillars

### Recommendations

- 1) Setting up of agro-based training institutions and related labour-intensive processing industries in tribal areas.
  - 1) Education
  - 2) Health Insurance - PM JAY
  - 3) livelihood support
  - ↳ 1st food bank in Jagdalpur, Chhattisgarh.
- 2) Organising them into SHGs, cooperatives and ensuring easy availability of micro-credit.
- 3) Promotion of traditional knowledge through organic farming & eco-forestry.
- 4) Increase agriculture productivity by thorough micro water shed development program with people centred participatory approach.
- 5) Prevention of all kinds of land alienation & strict implementation of FRA, 2006 recognising tribal rights.
- 6) Filling all the vacancies in reserved jobs for STs in public sector through transparent method.

Conclusion :- Recently, various socio-economic schemes (eg - SEED) have been inaugurated for tribal belt of Jharkhand (Dantewada etc.). Their replication at national level will be beneficial.

COVID-19 pandemic has added to the already dire job situation among the tribals. The recent recognition of Nov 15 as Tanjatiya Baurah Diwas is ought to bring about multi-fold improvements in tribal life.



Q.5 Discuss the issue of poor health & nutrition among tribals.

Intro :- As per WHO, health can be defined as a state of physical, mental & social well being. Health & nutrition status among tribals is determined ~~both~~ by ~~these~~ several factors including - socio-cultural, environmental & economic factors.

→ The recent COVID-19 pandemic has further impacted the physical & psychological well being of tribal population.

• Health issues among Tribals.

→ Diseases of underdevelopment & poor health facilities.

1) Malnutrition - Deficiency of essential minerals and vitamins, anaemia etc.

↳ Case study (JK Rohisha, 2019) :- The study was conducted at Kasaragod dist. of Kerala. It found that around 89% tribal women had anaemia, out of which 62% & 11% had moderate & severe anaemia respectively.

2) High IMR, MMR, neonatal mortality etc.

↳ As per Indian demographic health survey NFHS-4 (2015-16); USMR (Under 5 mortality rate) among ST was 57.2 % per 1000 live births as compared to 46.6 % among non STs.



3) Communicable diseases like malaria,

TB, cholera, dysentery, typhoid, leprosy, filaria, STD (HIV)

↳ Though tribal people form only 8.6% of the population, half of the total malaria deaths occur among them.

↳ Ponnelly has pushed many tribal women into prostitution.

→ Diseases common among tribes

4) Hereditary diseases like sickle cell disease; or accidents due to animal bites etc.

5) Modern-day diseases - Non-communicable diseases like hypertension; alcohol/drug addiction. Eg: - Singphos of Assam.

↳ COVID-19 induced physical diseases & mental distress (fear psychosis) - suicide

### Causes

1) Poor quality of drinking water, sanitation & drainage facilities.

2) Lack of health infrastructure and personnel in tribal areas. Many health staff are reluctant to be positioned in tribal areas due to their isolated location.

↳ PHCs are located at long-distances

3) Reluctance of tribals in seeking treatment due to ~~ancient~~ traditional beliefs in shamans and medicine-man.

↳ Recently, high vaccine hesitancy was noted among tribal population due to low awareness & circulation of fake news.

4) Absence of tribal participation in policy making - only a small portion of funds under tribal subplan are actually used.



5) low levels of literacy, high rate of poverty, unemployment & indebtedness.

6) Addiction to liquor and exploitation by liquor vendors.

• Case study (Sonali Wakhaude, 2019) :-  
problems of

↳ The author has stressed on the accessibility & affordability of healthcare facilities ~~for~~ <sup>for</sup> tribals during covid-19 pandemic.

↳ In Nanded dist. of MH, a nomadic tribal women decided to abort her pregnancy. She struggled to find the hospital as most of them were converted into covid-19 care centres. She had to sell her only gold ring to pay for the treatment at pvt hospital. At the end, she had to get back to her household duties w/o getting any rest or healthcare after the abortion.

• Recommendations • Launching a national tribal health action plan to bring the status of tribal health at par with country's average. (Recomm. of Expert Comm. on Tribal Health, 2018).

1) Tribal Health assemblies should be organised for increasing local participation in deciding health policies.

2) Traditional healers should be incorporated in modern healthcare facilities to better target tribal population.

↳ <sup>1000</sup> eg:- Vaccines were administered to Dongria Kondhs after combined efforts of dist. administration & local leaders.



3) spreading 'health literacy' by way of folk methods, educational campaign, modern media etc.

↳ Eg:- Among Madha, Santhal & Kuarmi tribes of Bengal, re-nal of tribal act was done to spread awareness about covid-19.

4) selecting & training local scheduled tribe candidates as health personnels. (eg- ASHA or Anganwadi workers)

5) Improving social determinants of health like sanitation and nutrition.

↳ The same could be monitored by developing a composite Tribal Health Index. It will help in evidence-based policy making.

6) Improve reach of health infra by creating mobile dispensaries, m-health applications etc.

### • Conclusion

Moreover, tribal system of traditional medicine should be codified. All stakeholders viz. Government agencies, NGOs, local people need to come together to improve the health status.



Q.-6

What are the problems of tribal communities?

Tribes form 8.6% of the population. Despite their significant numbers, they face several problems due to socio-cultural, economic and educational reasons.

- 1) Land alienation + Displacement and forced migration
- 2) Poverty and indebtedness.
- 3) Poor Education
- 4) Unemployment.
- 5) Poor health & nutritional status.
- 6) Disruption of cultural and kinship
- 7) Degraded position of women.



1. The first step in the process of...  
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## Unit - 6.3

Q.1 Examine the evolution of forest policies since British period.

• Intro :- Forests and tribals are in a symbiotic relationship with each other. Tribal people depend on forests for their economic, religious, and socio-cultural needs, and in return they preserve them.

(NMS of LP Vidyarthi)

→ The advent of Britishness strained this relationship. Forest policies became a tool to exploit forest resources and treat tribals as aliens and encroachers in their own homes.

### Colonial Forest Policies

1) The Forest Act of 1865 and 1878 :-

It was the first attempt to extend state's authority over forests. The tribals access to forests ~~to~~ was curtailed. ↓ to fulfill the need for timber.

↳ Activities such as trespassing and grazing were declared as offences attracting fines & imprisonment.

2) Forest Policy of 1894 :-

↳ Forest officials appeared on the scene to limit and regulate traditional tribal rights over forests.

3) Indian Forest Act, 1927.

↳ It remains the most imp. colonial legislation vis-a-vis forests. It further extended state's authority over forests by creating powerful forest bureaucracy - IFOS, Rangers, forest guards etc. They enjoyed extensive power and immunity.



↳ The act also completely restricted tribal rights over forests citing the principle of eminent domain, i.e., in larger public interest.

↳ The act still remains active.

→ Lt Vidyarthi & wide range of powers with 'forest bureau - way'

## Post Independence Forest Policies

### 1) National Forest Policy, 1952.

↳ The colonial policy continued by and large with some <sup>forest</sup> minor concessions provided to the tribals. They still had no statutory rights over forests.

### 2) National Forest Policy, 1988.

↳ It was the first time that (symbiotic relationship) b/w tribals & forests was recognised.

↳ It provided for association of tribals in the protection, regeneration & development of forests, thus paving the way for "Joint Forest Management".

↳ It also emphasised on fully protecting the rights & concessions enjoyed by the tribals for the first time.

### 3) Forest Rights Act, 2006.

↳ The act aims to undo the historical injustice against tribals by recognising 4 broad categories of tribal rights - ownership rights, use rights w.r.t minor forest produce, development & relief rights, and forest management rights.

## Major impact of these policies

→ The colonial forest policy aimed at meeting ~~the~~ the commercial and economic needs of the British empire.

↳ eg:- timber for ships & railways, land for tea plantations etc.



→ In its pursuance, they adopted policies that caused:-

↳ 1) Exploitation and unsustainable use of forest wealth.

↳ 2) Displacement of tribals from their natural habitat and prohibiting all their traditional rights.

→ In post-independence India, the symbiotic relationship b/w the two was never understood fully until the late 1980s.

↳ In the meantime, tribals were exploited by moneylenders, private contractors, state-run multipurpose projects, ~~due to their innocence~~ & they were displaced from the forests due to or enactment of Wildlife Protection Act, 1972.

Way Ahead.

→ The FRA, 2006 provides legal backing to traditional rights of tribals. Thus, it should be strictly implemented.

↳ Social forestry and Joint Forest Management should be further expanded.

↳ The forest department <sup>& bureaucracy</sup> should also adopt a cooperative ~~policy~~ <sup>stance towards</sup> tribal for the conservation of forests.

↳ The contractors for timber cutting should be replaced by labour or tribal cooperatives.

↳ Adequate steps should be taken for marketing of MFP.

↳ eg:- setting up of First Tribal food park at Jagdalpur, Chhattisgarh.

Thus, the association of tribals with forests needs to be recognised for their joint development.



### Other steps:-

- 1) Careful scrutiny of forest based industries is needed to promote ecological sustainability.
- 2) Tribals should be involved in policy formulation & implementation. strengthened role of Gram Sabha.

imp. ~~include~~

B K Roy Bhumra Committee in 1980 stated that ~~there are 3 corners~~. a new triangular forest policy is required with individual tribal, local tribal community & the national interest at its 3 corners.

- 3) Implementation of integrated area development programmes to meet the needs of tribal economy.

As per LP Vidyarthi, one of the major drawbacks of forest policy is extensive power vested in the forest bureaucracy. It can be described as:-

wide range of powers & immunity with bureaucracy

↓  
Rampant abuse of power by officials.

Arresting tribals on mere suspicion

Harassing by illegally confiscating property

collecting forest produce for their own benefits

Allowing private contractors in tribal areas

↓  
**Tribal exploitation**

forced migration

↓

land alienation

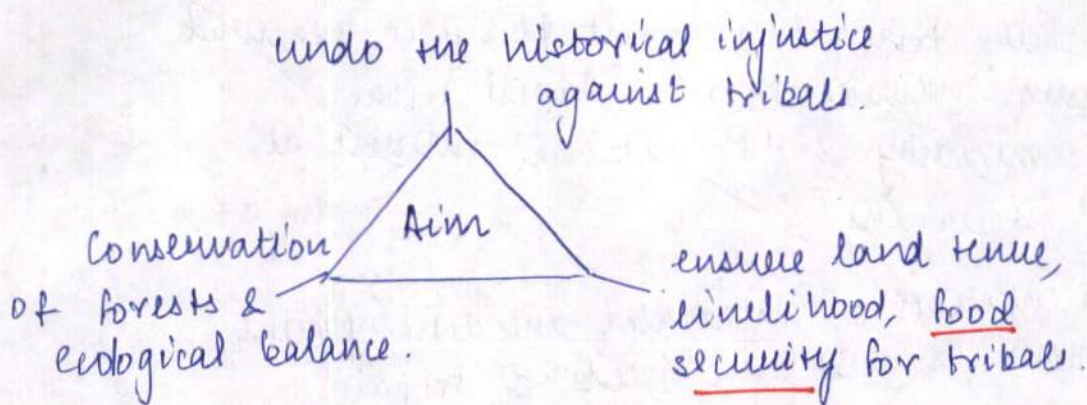
mental distress

↓  
economic deprivation of cultural rights



Q.2. Discuss the Forest Rights Act, 2006.

• Antecedents :- The recognition of tribal rights over forest resources that began with the National Forest Policy of 1988 finally culminated with Forest Rights Act (FRA), 2006. It provides legal backing to traditional rights of scheduled tribes and other forest dwelling communities.



• Salient Features of FRA, 2006.

→ It recognises the following rights of STs and other forest dwelling communities (residing for 75 years or more). individual & community forest dwelling

1) Title Rights :- Right to ownership of land that is cultivated by tribals or forest dwellers. subject to a maximum of 4 hectares.

2) Use Rights :- The right to collect and sell minor forest produce; use grazing areas, water bodies in forests etc.

3) Relief and Development rights :- Right to rehabilitation in case of illegal eviction or forced displacement from forest land.

4) Forest management rights :- Right to protect or conserve any community forest & wildlife.



5) Knowledge Rights :- Right to intellectual property & traditional knowledge vis-a-vis forests.

↳ Eg:- Recent GI Tag for Judima wine made by Dimas tribe of North-East India.

→ Gram Sabha acts as the first level of authority that determines the nature and extent of individual & community forest rights.

↳ An appeal mechanism is also in place in case of rejection of claims.

o Significance.

1) - 2) - 3) - - - from aim (on previous page).

4) Recognition of forest villages ~~as revenue villages~~ allows implementation of government schemes; thus enabling forest dwellers to access the benefits from such schemes.

5) Promotes tribal upliftment & keeps a check on tribal unrest & extremist movement.

• However, there lies certain issues in the implementation of the Act

1) Lack of political will - The forest department often shows resistance in recognition of rights as well as sharing of power with Gram Sabha.

2) Lack of coordination b/w tribal, revenue & forest department.

3) Lack of capacity and awareness among Gram Sabha and tribal communities.



↳ At many places, Forest Rights Committee (FRC) have not been constituted.

4) A large number of claims are rejected (nearly 41%). The reasons for the same are not communicated to the claimants, neither they are informed about the appeal mechanism.

5) The other traditional forest dwellers' claims are often rejected on the grounds that they are not STs.

6) Rejection of community claims in sanctuaries and protected areas.

7) Refusal by authorities to accept evidence except govt. documents, despite provision for oral and physical evidence.

8) Lack of marketing support for MSP, especially during covid-19.

• Case study (Behena & Dassani, 2021)

--- same as 6.2 & 4 ---

### Way Ahead & Recommendations.

1) Capacity building & training of Gram Sabha & Forest Rights Committee at village level etc.

2) Collective action by all stakeholders including govt. officials, tribal communities, NGOs, & scientific experts.

3) Provision of relevant maps & documents to be made available to the gram sabha for streamlining the identification of claims process.

4) Large scale awareness & info dissemination campaign.

S. Saj'u (2017)  
↳ 400 families of Baiga (PVTs) displaced from their ancestral homes due to 'Kanha' National Parks.

Their rights under FRA have been disregarded. They have neither received proper compensation or rehabilitation, nor they are allo-

-wed to enter reserve area for MFP collection.



5) Provision of strengthening the mechanism for marketing of MFP.

↳ Eg:- Tribal food park - - -

### Conclusion

The adequate implementation of the act requires sensitisation on the part of authorities concerned. Recently, MoEF and Mo Tribal Affairs have sent a joint communication to all state govt for the expeditious implementation of the act.

### Joint Forest Management

↳ concept introduced in National forest Policy, 1988.  
Partnership in forest management & conservation.  
b/w forest dept. & local communities.

### Features.

1) JFM committees established to secure coordination & formulate management plans.

2) promotes conservation techniques incorporated in daily lines of locals.

↳ Eg:- Controlled grazing of cattle by Graddi & Grijjar.  
prevent widespread growth of wild grass.

3) using traditional knowledge. Eg:- In Sunderbans, decline in teak trees stopped.

4) In return for their service, local communities get benefit of using Minor forest produce.

5) JFMC provides training on animal husbandry, small scale forestry enterprises, eco-tourism etc; thereby generating employment. (empowering women & backward classes).



Q.3 Discuss in detail impact of developmental projects on tribals leading to their displacement & rehabilitation.

- Intro :- The British forest policies made tribals vulnerable to exploitation. In post independence India too, developmental policies despite the promise of Tribal Panchsheel caused wide scale displacement.

↳ 47% of the total displaced due to developmental projects are tribal people while they constitute only 8% of the population.

### Causes

- 1) Industrialisation projects :- Eg :- Mining & setting up of heavy industries in Bhilai, Bokaro etc.
- 2) Urbanisation - Land acquisition for urban growth. Eg :- Railways, roads.
- 3) Irrigation projects. (Narmada Dam, Subarnarekha Dam in Jharkhand)
- 4) Energy projects like Hydroelectric Power Project, Kudankulam Nuclear Power plant.
- 5) Wildlife sanctuary & National Parks. Eg :- Recently, tribal people
- 6) Environment degradation & pollution causing displacement. Eg :- The Baigas, a PVTG were displaced due to setting up of Kanha National Park in MP. The compensation promised didn't reach them due to rampant corruption. They demanded protection of their traditional forest rights before creation of Tiger reserve.

### Impact

- 1) Land alienation and forced migration.

Case study :- Sardar Sarovar Dam submerged around 10,000 hectares of land across more than 200 villages. Out of the 25,000 people affected, more than 90% belonged to Bhil and Tadani tribes. Many of them received little to no compensation post their displacement. Rehabilitation centres far away & lacked basic facilities.



2) Joblessness (loss of livelihood) - Many tribes lose their farming land & other productive assets. Even artisan tribes find it hard to find another job opportunity in today's knowledge economy due to low literacy.

3) Indebtedness & bonded labour :- Poverty

4) Loss of distinct <sup>cultural</sup> identity :- Displacement causes dismantling of sacred zones or temples, scattering of kinship groups & family system.

↳ This causes increased psychological & socio-cultural stress on tribal people. They face wide-scale alienation & helplessness.

5) Deterioration of health & food insecurity

↳ Resettlement colonies lack sanitation, safe drinking water supply etc.

6) Loss of status of women :- vulnerable to physical & economic exploitation. Land titles not issued to unmarried girls & widows.

7) Problem of urbanism - LP Vidyarthi in his book 'The tribal culture of India' ( ) has remarked that tribal people tend to imitate urban style of living by giving up their traditional practices & products like honey, bamboo etc.

8) Protests & violence - Eg :- Bhangar violence in West Bengal & Kalinga Nagar violence in Odisha.

↳ Eg :- Recent protests against Deocha Pachami coal mining project near Birbhum dist. (West Bengal)  
Tribes affected: Santhal, Munda, Kol, Ho, Oraon.



## • Suggestions & Cont. steps

- 1) National Policy on Rehabilitation & Resettlement, 2007, and Land Acquisition Act, 2013 are some the steps. → PESA, FRA, 2006
- 2) there should be land for land compensation & community rehabilitation as tribals have little value for money which they waste in unproductive purposes. LXaXa comm!
- 3) As per BD Sharma (former Commissioner for SCs & STs), there is a need to train tribals to help them grab opportunities provided by industrialisation & urbanisation in their local area. Displaced people should be provided housing, employment, health & education facilities.  
↳ Eg:- Recent scheme of GOAL.
- 4) Project cost should include rehabilitation cost.
- 5) All projects should be executed in wide consultation with Tribal stakeholders. Strengthened role of gram sabha.  
6) Alternate means of land pooling & leasing in  
↳ Eg:- Amnawali.

## • Conclusion

The tribal resettlement & rehabilitation due to development induced displacement should be seen as an entitlement & not a reluctant act of generosity. There should be a balance b/w developmental projects & tribal welfare.

---> continue on Sandan Saronan Dam---

Recently, tribals are agitating against the Pan Tapi - Narmada river linking project which will submerge around 7500 hectares of land displacing thousands of villagers. Their main concern is tribals earlier displaced due to Sandan Saronan and Statue of Unity project are yet to be compensated. thus, they have disbelief regarding govt. claims of compensation.



Q.4 suitable changes to enhance the rehabilitation package for displaced people. Suggest (20M)

The National Policy on Rehabilitation and Resettlement, 2007 was enacted to strike a balance between the need for land for developmental activities and at the same time, protecting the interests of the land owners.

Salient Features

1. The policy gives rehabilitation and resettlement statutory status for the first time. The rehabilitation must be done before the displacement.
2. The benefits of the policy shall be available to all affected persons and families whose land, property or livelihood is adversely affected by land acquisition or by involuntary displacement.
3. Benefits include -
  - 3.1 Land-for-land compensation, if possible
  - 3.2 Skill development support and preference in project jobs to one person per nuclear family
- 7 Tribal development plan in case of displacement of 200 + ST families
8. Options of shares in companies implementing projects to affected families
9. Compulsory consultation with gram sabha before land acquisition.

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- 3.3. Rehabilitation grant in lieu of land/job
- 3.4. Comprehensive infrastructural facilities and amenities in the resettlement area
- 3.5. Life-time monthly pension to the vulnerable persons

Provision for post-implementation social audits, along with a strong grievance redressal mechanism.

Mandatory Social Impact Assessment (SIA) in case of displacement of 400/200 or more families in plain/hilly areas.

Special provisions for STs and SCs, such as preference in land allocation and higher monetary benefits.

Several states have not yet adopted the policy.

The rehabilitation centres are often located far from the original homes, and lack basic facilities.

Case Study - About 70,000 families in 180 villages of Karnataka were displaced for the Upper Krishna Project. They were moved to 136 Rehabilitation Centres (RCs), located far away from their villages. Some of these RCs did not have basic facilities like drinking water. Most of the villagers were illiterate and had no idea of compensation.

Land compensation is not mandatory, and lands allotted are often wastelands, and that too without title deeds.

Compensation offered is often below market rates, and corruption by authorities and lawyers further reduces the amount that reaches the displaced.

The policy does not specify any timeline for rehabilitation and resettlement process.

Changes Required

First of all, the entire village must be rehabilitated as a community to reduce the cultural deprivation and boost chances of restoration of livelihoods. Health and educational facilities, and skill development for the whole family must be provided. Families should not be displaced until the rehabilitation centres are ready and equipped with all

④ Project cost should include rehabilitation cost.

③ mandatory land for land compensation and land provided should not be wasteland

use Bar or Sandan sarovar case study



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land-for-land compensation must be mandatory, and land provided must be made cultivable with irrigation and agricultural inputs. Any monetary compensation offered should be directly transferred into bank accounts, to prevent corruption and leakages. 5

Rehabilitation should be seen as a continuous process, to be monitored until the alternative livelihoods become economically viable. The accountability of the officials should be fixed, and additional compensation should be provided if timelines for resettlement are not respected.

To conclude, the policy is well-designed on paper, and needs only cosmetic changes. The real change must come from the administration if it is to succeed in its objectives.

## 2.5 Examine the advancement made in the Land Acquisition Act of 2013 over the Land Acquisition Act of 1894. (15M)

The Land Acquisition Act of 2013 regulates land acquisition and lays down the procedure and rules for granting compensation, rehabilitation and resettlement to the affected persons in India. The Act replaced the colonial era 1894 Act, that governed the process of land acquisition for roughly 120 years.

Issue

6. The state still can acquire any private land by citing the principle of "eminent domain"
7. No specific benefits in case of small intensity displacement (<200)
8. Definition of outstee includes only those who lost their homeland or farmland; doesn't include artisan class providing specialised services who also lost their livelihood.

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### Anthropology Demystified

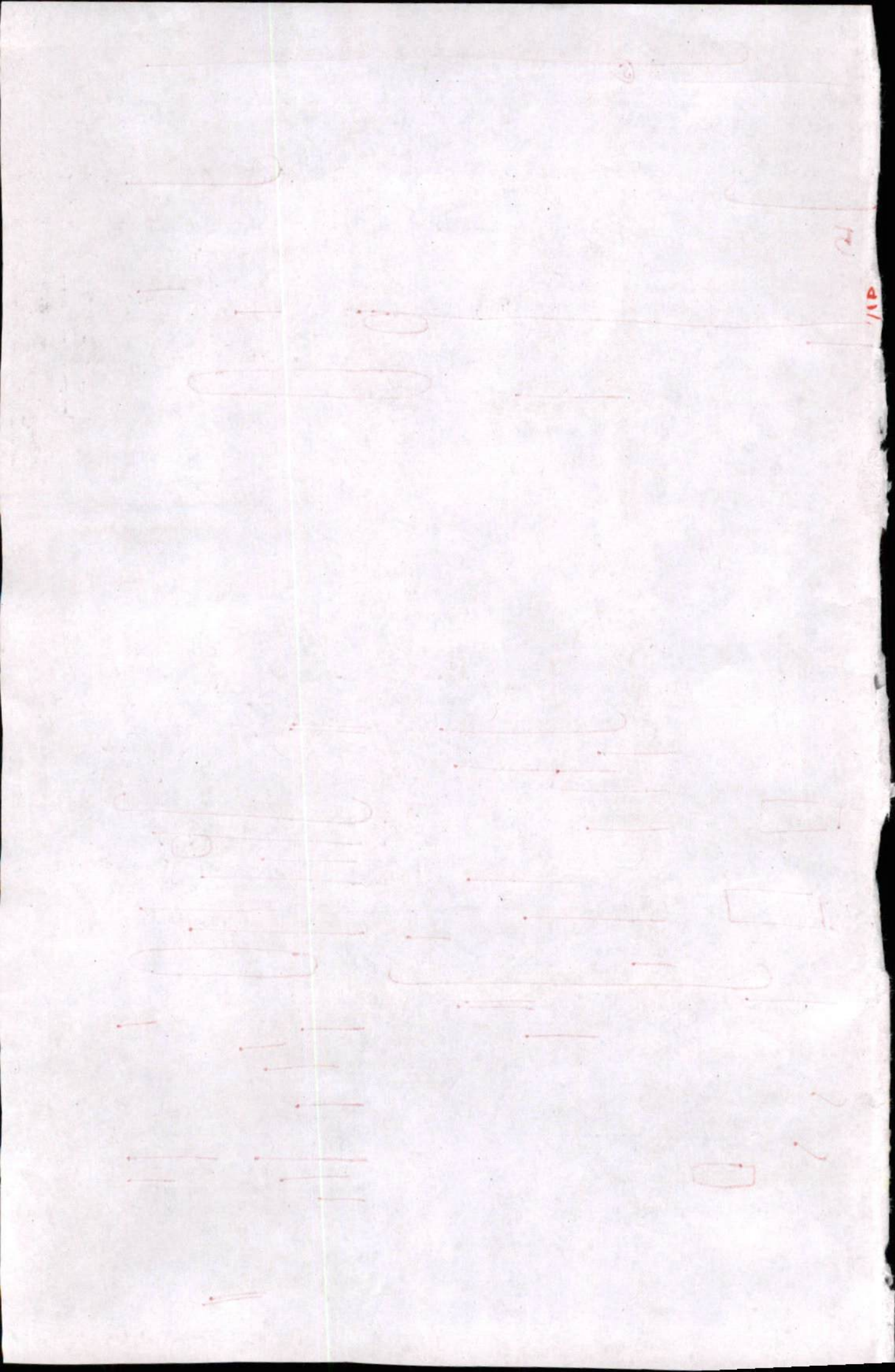
The advancement made in the new Act can be seen through the following comparison -

| Parameter                       | Land Acquisition Act, 1894                                                                                                                         | Land Acquisition Act, 2013                                                                                                                                                          |
|---------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Public Purpose                  | Allows <u>acquisition of private land for public purpose, including several purposes such as infrastructure, development and housing projects.</u> | <u>No change as such</u>                                                                                                                                                            |
| Consent from affected people    | <u>No requirement</u><br>When govt. acquires land directly for public purpose, no consent of owner is required                                     | <u>Consent of 80% of displaced people required in case of acquisition for private companies and 70 % for public-private partnerships.</u>                                           |
| Safeguards                      | No real appeal mechanism to stop the process of the acquisition. Only a <u>formal hearing</u> is prescribed.                                       | Involves the participation of local <u>Panchayati Raj institutions</u> prior to the start of any acquisition proceeding. Further <u>Social Impact Assessment (SIA)</u> is mandated. |
| Compensation                    | Based on <u>market value</u>                                                                                                                       | <u>Two times of market value for urban areas and four times of market value in rural areas</u>                                                                                      |
| Rehabilitation and Resettlement | No provision<br>Fair compensation                                                                                                                  | <u>Necessary for all affected families, with their entitlements duly described.</u>                                                                                                 |
| Food Security                   | No provision                                                                                                                                       | <u>Multi-crop land to be acquired only as last resort. States have to impose limits on such land that can be acquired, and cultivate an equivalent area of land elsewhere.</u>      |
| Return of unutilised land       | No provision                                                                                                                                       | <u>Provision for return if the land is unutilised for five years.</u>                                                                                                               |

Setting up of Land acquisition, rehabilitation and resettlement authority to adjudicate cases expeditiously, it has powers of civil court.

Special provision for SCs/STs - Their land to be acquired only under exceptional circumstances with prior consent of Gram Sabha. 1/3rd of compensation amount will be provided before acquisition, and the rest after process is completed.







Thus, the 2013 Act marks huge improvements over the 1894 Act. Unfortunately, the provisions have been diluted by ordinances and amendments introduced by State governments. If the Act is to live on its promise of transparency and fair compensation, governments must adhere to its provisions in letter and spirit.

- Dilution of the Land Acquisition Act, 2013 – Land acquisition is on the concurrent list. In 2015, the Union government said that it will allow states to amend the Act, in effect allowing them to remove or change the clauses. Since then, a number of states have amended the Act. Consent, SIA and rehabilitation and resettlement are what states are comprising on. For instance, Gujarat and Telangana have specified five types of projects exempted from consent and SIA. In Maharashtra, only private projects need to adhere to these two clauses. Jharkhand has removed the provision of returning the unutilised land. The justification by State governments is that the original Act made land acquisition highly difficult hurting industry and development.

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### Chapter - 6.3 : Impact of Forest Policy and Mainstream Development on Tribes

It is today accepted that land acquisition will continue to be problematic, as balancing development with the needs of landowners and occupants is a tough act. Alternatives to land acquisition like pooling and leasing are being tested. Under pooling, a group of landowners give up their land to a government agency, which develops the land with infrastructure and amenities and returns a part of it back to the owners. The idea behind this is that with all the development, the smaller land parcels returned to the owners will be worth at least as much as the original parcel, and the government saves on acquisition. It was adopted by the Andhra government to develop its new capital Amaravati, using 33,000 acres pooled from 25,000 farmers.

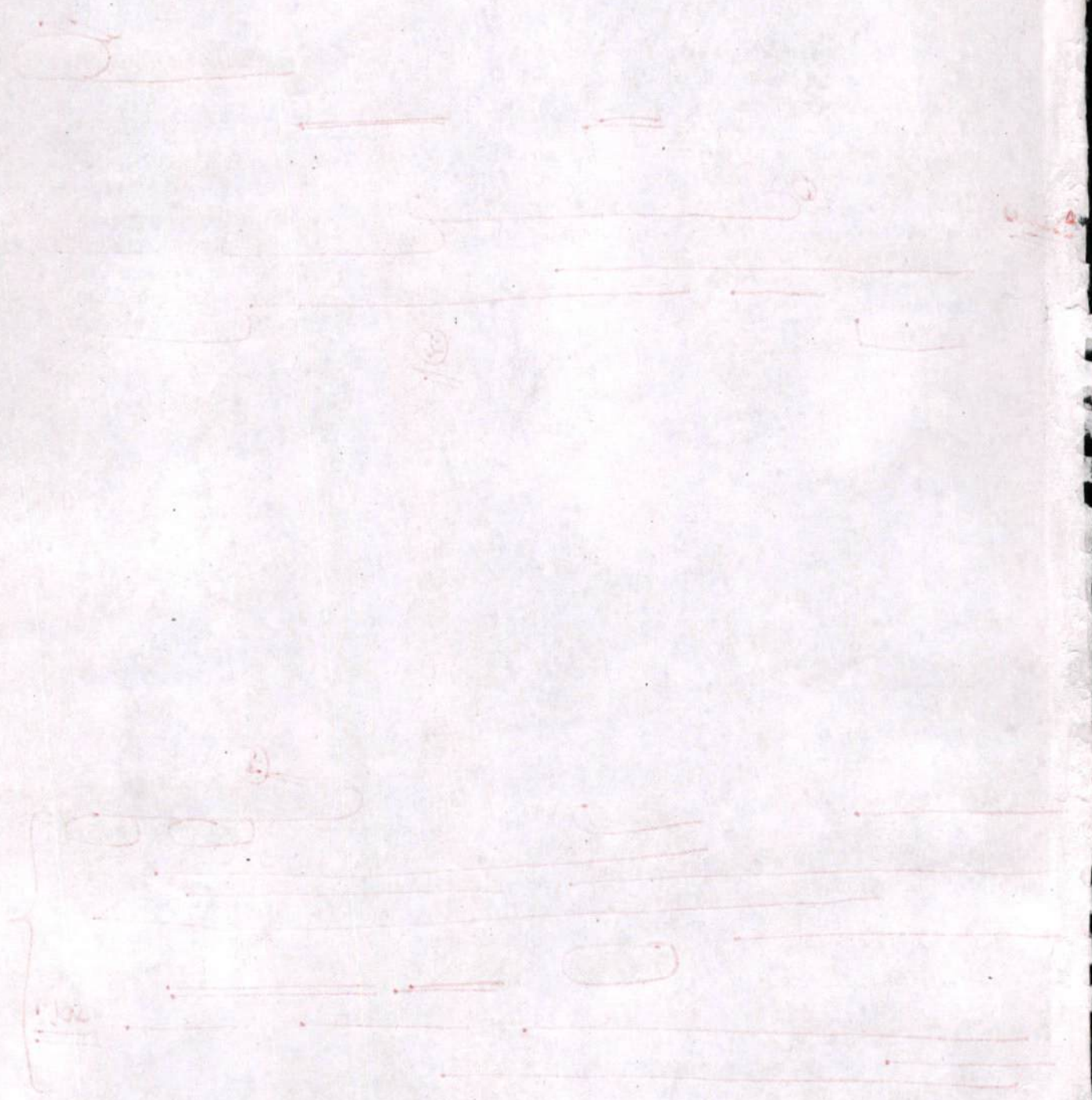
The affected people should be made partners in development by imparting new skills and improving their socio-economic status post rehabilitation.

The rehabilitation cost should be mandatorily added to the project cost.

The provisions of the act should not be diluted, especially the consent and SIA clause to ensure welfare of all stakeholders.

The developmental and infrastructure projects should be balanced with valid concerns of local people.







Q.4 Examine the National Policy on Rehabilitation & Resettlement -ent, 2007

↳ Salient features :- 1) Policy gives rehabilitation & resettlement statutory status for the first time.  
Rehabilitation must be done before displacement.

2) Benefit to all affected persons - - - -

- - - - - Akshat Jain (Pg. 457).

mention case study of Sardar sarovar dam.

Q.5 Land Acquisition Act of 2013 v/s. Land Acquisition Act of 1894.

- - - - - same as Akshat Jain  
(Pg. 459 - 460).

\* Soln :- 1) People should be made partners in development by imparting new skills  
↳ 2) Alternatives to land acquisition :- land pooling & leasing should be tested

↓  
Bg :- by AP govt. to develop its new capital of Amaravati.

→ Development should be balanced with valid concerns of local people.

Q.6 Discuss the impact of industrialisation & urbanisation on tribal population.

As per Verrier Elvin & Haimendorf; contact with outsiders have impoverished tribes.

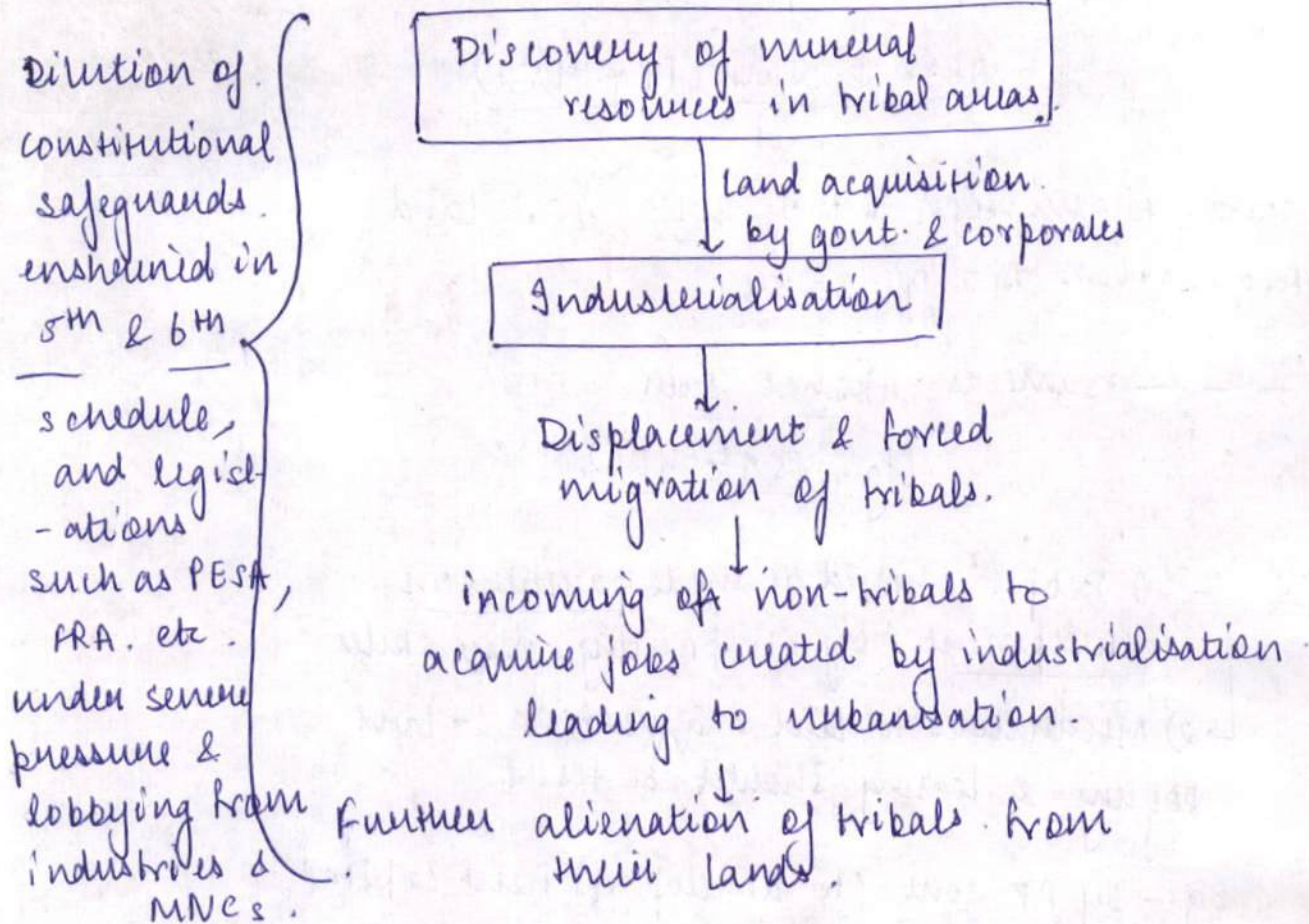
\* Intro :- Industrialisation acquired the central place in development from 2nd five year plan (1956-61). Contrary to the expected notion, the fruits of development didn't trickle down to the local tribal people.



## → Impact on tribals

↳ 80% of the natural & mineral resources of the country are concentrated in tribal areas.

↳ This has initiated the following cycle.



## • Negative Impact and

- 1). Land alienation, involuntary displacement & forced migration  
- This has led to loss of home, land and livelihood.

• Case Study :- Tushar Kapoor, 2014 :-

The industrialisation around Rourkela displaced thousands of tribals. They were not properly rehabilitated. Their self-employed status in earlier agricultural & forest economy has now turned into daily wage earners in informal urban economy. belonging to Oraon, Munda & Kisan Tribes.



The entire industrial belt of Chota-nagpur has witnessed the same experience where the local tribal population have been reduced into distressed migrants in the urban-industrial centres

subsistence  
8) economy  
paving way for  
market economy &  
profit-making  
! - commoditisation  
& commercialisation  
of resources  
including land  
has impacted  
kinship ties.

2) Indebtedness, poverty & bonded labour  
↳ further compounded by exploitation by moneylenders and infiltration of outsiders.

3). Deteriorated health & food insecurity.

4). loss of status of women. (due to impact of caste system).  
↳ NK Bose - tribals of Odisha!

5) socio-cultural impact - Decline of traditional kinship based institutions increasing psychological stress and hence morbidity & suicide rates.

↳ Change Disruption in Nature-man spirit complex.

(environmental degradation too).

religious rights  
↳ e.g. - Niyam Raja.  
Separate point

6). Impact of migration to urban areas:- over populated slum dwellings without any civic amenities.

↳ ↑ed pressure; deteriorated quality of life.

Positive impact

7) Protest & Agitations:-

↳ There have been some positives  
① in form of better employment, education & civic amenities.

same as Q.3 -  
↳ also giving rise to LWE

↳ Eg:- industries in Jamshedpur benefitted Santhals by giving education as well as employment opportunities. It also promoted caste-free & class-free occupational structure.

②. Contact with urban communities has broadened the view of tribals, enabling



their better integration into the national mainstream.

3) As a result of education,  
They have more politically conscious & aware of their rights.

### • Suggestions

- 1) Tribals to be partners in development BD Sharma
  - ↳ impart skills & training; preferential employment in the same industry.
- 2) land-for land compensation; community based rehabilitation with proper provisions for housing, employment, education & health as per Land Acquisition Act of 2013. XAXA

### • Conclusion

Both +ve & -ve impact of industrialisation on tribals. Unfortunately, +ves have been mostly cornered by more vocal & affluent sections.

→ Balance development with valid concerns of local people.

Q.7 Discuss impact of globalisation on tribals.

• Intro :- As per Anthony Giddens, globalisation refers to growing integration of economies & societies around the world.

→ Industrialisation started with 2nd 5 year plan. It was further complemented by globalisation after New Economic Policy of 1991.

→ No trickle down effect as was earlier expected



## • Impact

--- 80% resources ---  
same as Q. 5 ---

cycle:-

Land acquisition & influx  
of industries in tribal areas.

Displacement  
& forced  
migration

↓  
Globalisation's market oriented  
philosophy further led to  
commercialisation & commodification  
of these resources.  
↓  
influx of outsiders.

## • Negative impact

--- same as Q. 5 ---

## • Case study

(use this)

:- In Niyamgiri hills in Odisha,  
Rongria kondhs opposed the bauxite mining  
project led by UK based Vedanta Resources. (2004)  
The project would have affected their livelihood  
& traditional way of life including their right  
to worship their deity Niyam-Raja. It would  
further cause extensive environmental degradation.

↳ In 2014, after prolonged agitation by local  
tribals & SC verdict, the govt stopped the  
project, marking one of the greatest victory  
in tribal history of independent India.



② Case study :- In 2005, South Korean steel giant Posco signed a MoU with Odisha govt. to set up a steel plant in the state. The project would displace 40,000 people across

⑧ tribal villages, and also cause water scarcity & environmental degradation.

↳ As a result, it was opposed by (Posco Pratirodh Sangram Samiti) (local grouping of tribal people) finally, in 2017, Posco informed state govt. that it would not pursue the project.

o Positive :- 1) Education & employment  
2) Political awareness  
3) Integration with national mainstream  
- - - same as Q. 6 - - -

4) Eradication of superstitions

↳ (Eg) :- Stopping burial of new born with dead mother in Khasi tribe.

↳ Eg :- Apatani tribe of Arunachal - modern education, employment in reputed industries & govt. jobs. They also retained their cultural identity, therefore balancing both.

Q. 8. Problems involved in rehabilitation & resettlement -

→ Problems caused by rehabilitation

- - - same as Q. 3 - - -

→ Issues in rehabilitation

1) Dilution of land acquisition act, 2013 & non adoption of National Policy on Rehabilitation & Resettlement, 2007 by several states.

2) Rehabilitation centres far away & lack facilities

↳ case study :- Sardar sarovar.

G.I.

(Eg) :- ~~Andhra~~ & Telangana have exempted 5 types of projects from consent & SIA.



3) Rampant corruption :- low compensation reaches displaced  
↳ case study :- Baiga. (Kanha NP).

4) Land compensation not mandatory;  
tribals have little use of money, spend it  
in unproductive purposes.

↳ when land provided, it is wasteland &  
cannot be irrigated.

5) No timeline for rehabilitation.

6) Definition of outsider (i.e., who can claim  
rehabilitation benefit) :- includes only  
those who lost their home or farmland, no  
rehabilitation for autogen tribes who also  
lost their livelihood. } Thus, excludes many

7) No specific benefits in case of small intensity  
displacement (< 200 families)

8) Rupture of cultural ties & disruption of  
nature-man-spirit complex.

(whole villages are not rehabilitated  
together).

9) Many times tribals are subjected to multiple  
displacements.

• Polavaram Irrigation Project in Andhra Pradesh.  
will displace about 1 lakh families on completion.  
It will submerge scheduled areas with predominant  
tribal population. of Gonds, Chenchu and Badagas.























## Unit - 7.1

Q.1 what are the constitutional safeguards for STs?

----- same as Arshat Jain -----

Pg. 462.

Q.2 What are the problems of exploitation & deprivation of STs.

- Intro :- In spite of many constitutional safeguards guided by directive principles under Article 46 that promotes educational & economic interest of STs & protect them from exploitation & injustice, we still have many problems related to tribals.

### → Problems

- 1) Poverty & indebtedness
- 2) Land alienation, forced displacement & migration.
- 3) Illiteracy.
- 4) Unemployment ] Behena & Dassani, 2021
- 5) Poor health ] IK Rohisha, 2019
- 6) Decline in status of women.
- 7) Disruption of cultural identity.

→ [Tushant Kapoor, 2014]  
case study  
data & case studies from 6.2 & 6.3

### ~~Niyamitaka~~ → Steps taken

- 8) Low Political status & representation.
- 9) Violence & atrocities against STs.

↳ Tribal sub plan has been the basis of tribal development.

- 1) Constitutional safeguards.
- 2) PESA, 1996.
- 3) SC/ST (Prevention of Atrocities Act), 1989.
- 4) FRA, 2006
- 5) Land Acquisition Act, 2013.

----- other steps from 6.2 & 6.3 -----

eg :- Dabhoi - a Panchami coal mining; tribals have accused of violence & forced land alienation.



## → Suggestions and Recommendations.

- 1) Make tribals partners in development by imparting new skills, proper implementation of all laws in letter & spirit.  
↳ Provision of accountability and transparency in implementation.
- 2) Infra - health & education.
- 3) Employment - labour based processing industries in tribal areas;  
↑ se agricultural productivity through micro-water shed development programme.
- 4) Land for land compensation; rehabilitation of entire community together etc.

Q.3 Discuss the provisions of 5<sup>th</sup> schedule & highlight the issues in its implementation.

----- same as Akshat Jain -----

Pg. 463

Q.4 Discuss the provisions of 6<sup>th</sup> schedule and highlight the issues in its implementation.

----- same as Akshat Jain -----

Pg. 464

Q Difference b/w 5<sup>th</sup> schedule & 6<sup>th</sup> schedule.

5<sup>th</sup> - Article 244(1)

6<sup>th</sup> → Article 244(2)

- 1) scheduled areas - 10 states, tribes are socially & economically backward, special efforts for their improvement.

- 1) Tribal areas - 4 NE states, tribes have not assimilated lifestyle of mainstream soc.; still have their roots in their own customs.



2). notified by President in consultation with Governor.

3) setting up of Tribal Advisory Council, 3/4th of its members are representatives of ST in state legislative assembly  
TAC

4) has only advisory power; regulations for better management of peace & good governance can only be made by governor.

5) No judicial or revenue powers with TAC.

6) ~~executive authority of Union extends to giving direction to state govt.~~

7) Annual report by governor to Prez.

\* Similarity :- Acts of Parliament or State legislature don't apply to such areas; or apply with certain modifications.

created differently & Thus, sizeable amount of autonomy for self-govt.

2) Declared by governor as autonomous district/region.

3) Setting up of district council; majority members elected by universal adult franchise; rest nominated by governor.

4) Dist. council has power to make laws on local subjects like agri, forest, land etc. But such laws require assent of governor.

5) Dist. council has judicial & revenue powers.

6) ~~executive authority of union doesn't extend; tribal areas remain within executive authority of state~~

7) No such annual report; but governor can appoint a commission to report.



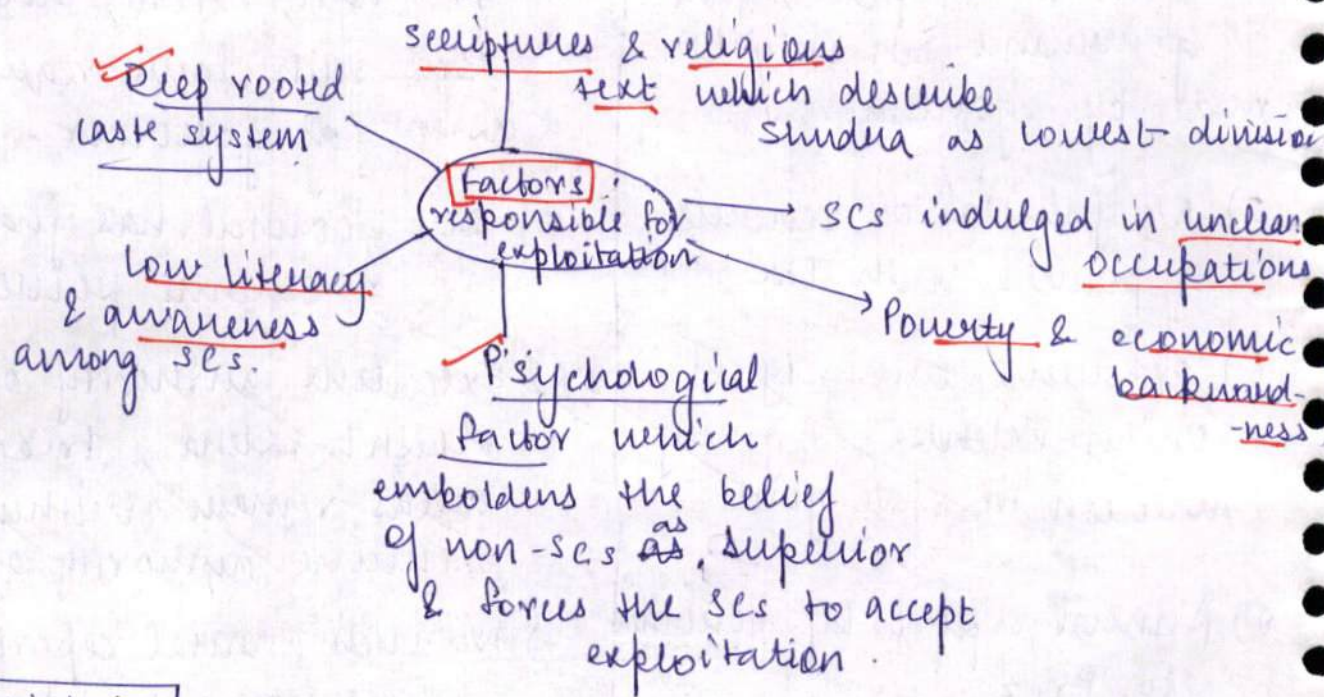
Q.5 what are the constitutional safeguards for SCs?

----- same as Apsat Jain -----

Pg. 465-466

Q.6 what are the problems of exploitation & deprivation of SCs.

• Intro :- Article 341 describes of the constitution specifies certain caste groups & communities as SCs. They have traditionally faced discrimination & deprivation by virtue of being at the lowest division of Hindu social order.



• Disabilities

→ Social

1) lowest status in society & untouchability :-

As per Dr B.R. Ambedkar, SCs are devoid of many meaningful privileges, & are subjected to many civil & religious disabilities.

2) Prohibition from using public places. like temples, public wells, shops etc.



↳ Bq :- Recently, upper caste students in Uttarakhand's Champawat district refused to eat mid-day meal cooked by a Dalit woman.

→ NCRB - crime rate rose by 9.4% in 2020.

3) Atrocities against SCs which include use of filthy language, outrage of modesty, sexual exploitation etc.

↳ (Bq) :- Hathras gang rape & murder case, 2020.

II. Educational disability - forbidden to study sacred texts; 2011 census - literacy rate among SCs is 66% as compared to national avg of 73%.

III. Economic disability

1) No property rights & landlessness - Under the Tajmani system, SCs worked as landless labourers on farms of higher caste.

↳ As per SECC 2011, 45% of rural SC households are both landless & derive majority of their income from casual manual labour.

2) Restrictions on occupational choice :- limited to menial jobs; Census 2011, 8 lakh people mostly SCs are employed as manual scavengers.

3) Poverty & indebtedness - Every 1 in 3 SC is BPL.

IV. Poor health & malnourishment

↳ NFHS-4; IMR among SCs highest at 45.2 while national avg at 40.7.

V. Political disability :- No role in village politics & panchayats; now also SC candidates act as dummy in many parts while real power lies with higher caste.



## • Factors diluting disabilities

- 1) Constitutional & legal provisions - some eg.
- 2) spread of modern education, westernisation & sanskritisation.
- 3) Industrialisation & urbanisation - large scale migration; employed in modern industries; urban settlements have residents from all castes, thus reducing social distance.
- 4) Awareness initiatives by gout, media & civil society organisations.

## Q.7 . Discuss the constitutional safeguards for OBCs & their problems.

• Intro :- OBCs is a collective term used to denote to castes & groups which are socially & educationally disadvantaged.

↳ As per Article 342A - Pr. 2 is empowered to specify SEBCs, recently 105<sup>th</sup> CAA, 2021 allowed state govt. to specify SEBCs in their respective states.

### → Constitutional safeguards

↳ Protection from exploitation & injustice & measures for their socio-economic development in pursuance of directive principle. -

Article 46 -

Article 38

→ The other safeguards are:-

1) Article 15

2) Article 15(4) and 15(5) :- special provision for their advancement & 27% reservation in admission



to educational institutions.

3) Article 16 & 16(4) - - - - -

4) Article 338 B - National commission for B.C.s. (102<sup>nd</sup> CAA, 2016)

5) Article 340 - President may appoint a commission to investigate the cond<sup>n</sup> of backward classes.

↳ In 1953, Kaka Kelkar commission.

↳ In 1979, Mandal commission - said OBCs make 52% of the population. recommended 27% reservation.

→ 2017 :- Justice Rohini Commission.

• Other measures for OBCs.

1) National Backward Classes.

Finance & Development Corporation.

(NBC FDC) :- implementing

various schemes for OBCs related

to skill development,  
educational loan & scholarship,  
entrepreneurship support &  
micro-finance support.

which is looking into sub-categorisation among OBCs to ensure equitable sharing of benefits among all sub-castes within OBCs.

• Problems

1) Inequitability - Around 97% of all jobs & educational seats have gone to just 25% of sub-castes among OBCs.

Findings of Justice Rohini Commission

2) Politicisation of OBCs; refreshed caste sentiments  
↳ lead to inter-community & inter-caste conflicts

3) Representation in govt. services less than prescribed 27%



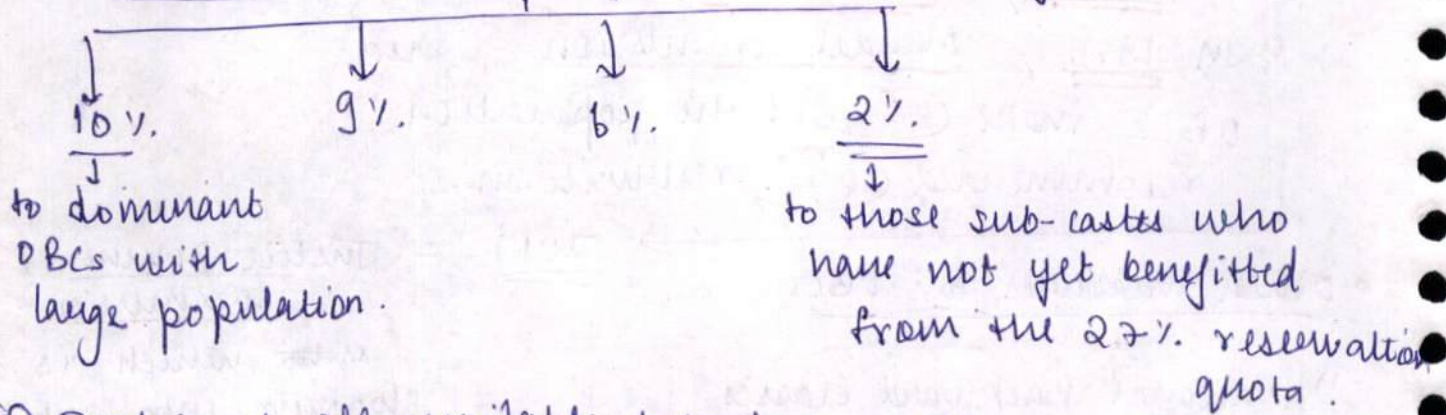
4) Poverty, lack of awareness & illiteracy.

5) lack of sufficient data.

### Suggestion

Equitable distribution of benefits.

① → Sub-categorisation of OBCs as per recommendation of Justice Rohini Commission. :- Following reservation out of total 27%.



② Reading of all available data from NSSO, NHIS initially to develop schemes.

③ Prevent caste-based politics.



## Q.1 Critically evaluate the constitutional safeguards for Scheduled Tribes.

(20M)

The President of India, as directed in Article 366(25), can declare any community or a part of it as tribe under Article 342(1). Such communities are known as Scheduled Tribes for their protection against exploitation and socio-economic development.

The Constitution provides certain safeguards for STs, in pursuance of the following directive principles—

1. Article 38 – The State shall promote the welfare of citizens by establishing a just social order
2. Article 46 – The State shall promote the educational and economic interests of the STs and protect them from exploitation and injustice.

The safeguards for STs in brief include → Prohibits any kind of discrimination

1. Article 15(4) – The State can make any special provisions for their advantage, for instance, 7.5% reservation in higher educational institutions.
2. Article 15(5) – The State can make any special provisions for their admission in private educational institutions
3. Article 16(4) – Reservation in public posts and appointment 7.5% Restrictions for ordinary citizens from moving freely or settling in tribal areas
4. Article 19(5) – Reasonable restriction of freedom of movement in tribal areas
5. Article 23 – Prohibition of human trafficking, begar and other forms of bonded labour
6. Article 244 – Applicability of the provisions of the fifth and sixth schedule
7. Article 330 and 332 – Reservation in Lok Sabha and State Legislative Assemblies 243 D - Reservation for ST in Panchayat elections.
8. Article 338A – Appointment of a National Commission for Scheduled Tribes to investigate and monitor all matters relating to the safeguards provided to STs Eg Dhebar commission (1960) & Bhuria Commission (2002)
9. Article 339 – Appointment of a committee by President to report on administration of STs

### Critique

To uphold the constitutional spirit, several historic legislations have been enacted, including the SC/ST (Prevention of Atrocities) Act, 1989, PESA 1996 and Forest Rights Act, 2006. The Tribal Sub-Plan strategy has been the basis for facilitating tribal development. A dedicated ministry has been established to look after tribal affairs. Various specific schemes are being implemented to promote the interests of the STs.

However, the following statistics prove that we have a long way to go –

1. 40.6% of the STs live below the poverty line, the highest among all social groups. (national avg = 20%)
2. As per SECC 2011 data, 79% of the rural ST households are deprived.
3. During 1961 to 2011, the literacy rate of STs rose from 8% to 59%, but showed a reduction of only 5% from the all India average. against national average of 73%
4. Mortality rate indicators of STs are almost double that of national average
5. Researches show that 47% of the displaced due to developmental works are STs.

As per Dr B.D. Sharma (former Commissioner of SC/ST), the need is to redefine our model of development so that it facilitates, and not denies the tribal people their right to a dignified life. This is possible only by promoting an anthropological approach at all levels of administration, especially at the grassroots.

- The problems of exploitation and deprivation of STs have been covered in Paper 2 - Chapters 6.2 and 6.3.
- Tribal Sub-Plan has been covered in detail in Paper 2 - Chapter 9.1.

10. Article 29 - Right of cultural or linguistic minorities to conserve their distinct language or culture.
11. Article 164 - Minister in charge of tribal affairs in states of MP, Chhattisgarh, Jharkhand & Odisha.
12. 371 A, B, C - Special provisions wrt tribal and hill areas of Nagaland, Assam & Manipur



2014

July





## Chapter - 7.1 : Scheduled Castes, Scheduled Tribes and Other Backward Classes



tribals residing in scheduled areas are economically and socially backward, thus special efforts are needed to improve their condition.

**Q.2 Discuss the provisions of the Fifth Schedule. Highlight the issues, if any, in the implementation of its provisions.**

(PART 10)

(20M)

Article 244(1) of the Indian Constitution states that the provisions of the Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in any state except Assam, Meghalaya, Tripura and Mizoram. Presently, these provisions are applicable in ten states: MP, Chhattisgarh, Rajasthan, Gujarat, Jharkhand, Odisha, Andhra Pradesh, Telangana, HP, Maharashtra.

### Features

The president by an order can declare an area as scheduled area after consultation with the governor. The executive power of the Union extends to the giving of directions to the concerned state as to the administration of scheduled areas inside it.

**Tribal Advisory Council (TAC)** is constituted in each state with a scheduled area, to advise the Governor on matters pertaining to the welfare and advancement of the Scheduled Tribes.

3. The Governor can make a notification that any particular Act of Parliament or of the state legislature shall not apply to a scheduled area or any part of it, or shall apply with modifications.

4. With advice of the TAC and President's consent, the Governor can issue regulations for the better management of peace and good governance in scheduled areas. Such regulations may regulate the transfer and allotment of land to STs in such areas; or regulate the carrying of money-lending to STs in such areas.

5. The Governor shall annually, or whenever so required by the President, make a report to the President regarding the administration of Scheduled Areas in their State. Governor has special responsibility for such areas.

**Issues** PESA, 1996 extended PRIs to scheduled areas, while providing for tribal self rule in accordance with their customs & traditions.

1. The Mungelkar Committee reported that in the last 50 years, not a single direction on any critical point has been raised by the Union government.

2. The Governor's report is not submitted periodically in several states, and is often devoid of any critical analysis of the government's performance.

3. The TAC in many states does not have a tribal representative or an anthropologist. Their meetings are often tokenistic.

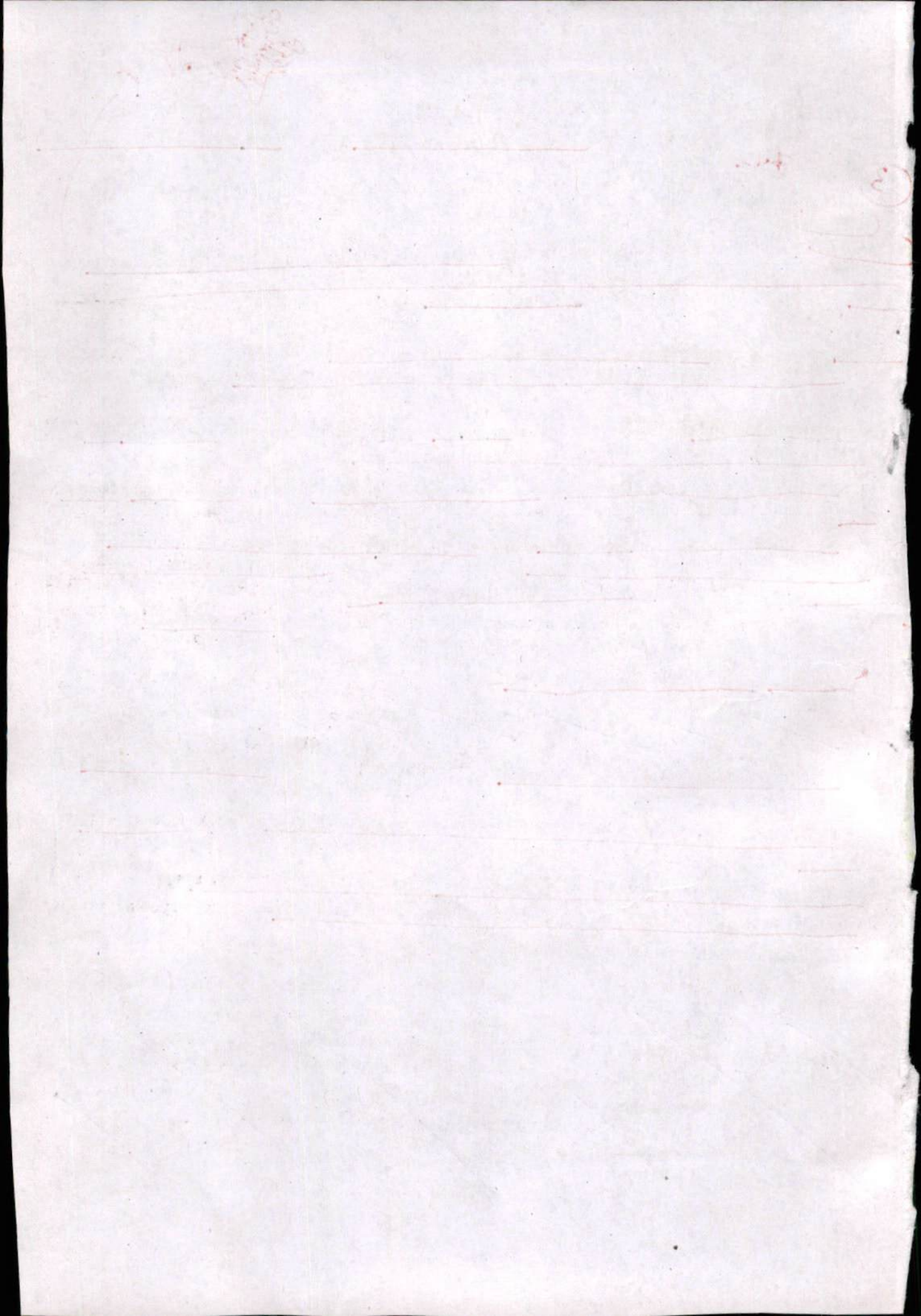
4. Governors have a tendency to bypass the advice of TAC in favour of the Council of Ministers.

5. Many tribal pockets in several states continue to remain outside the scheduled areas.

The need is to address each of these issues so that the tribal people can enjoy their constitutional rights without any hindrance.

- The Scheduled Areas are declared by the President by a notified order, after consultation with the Governor of that State. At present, Scheduled Areas have been declared in the states of Andhra Pradesh, Telangana, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha and Rajasthan.
- The Constitution does not specify any criteria for declaration of Scheduled Areas. The criteria that has developed include – preponderance of tribal population; compactness and reasonable size of the area; a viable administrative entity such as a district, block or taluk; and economic backwardness of the area as compared to the neighbouring areas.







The tribes in these 4 states have still not assimilated the lifestyle of mainstream society, they still have their roots in their own customs & traditions; thus they are treated differently by the govt and sizeable amount of autonomy is given to these people for self-government.

Anthropology Demystified

**Q.3) Discuss the provisions of the Sixth Schedule. Highlight the issues, if any, in the implementation of its provisions. (20M)**

Article 244(2) of the Indian Constitution states that the provisions of the Sixth Schedule shall apply to the administration of tribal areas in the states of Assam, Meghalaya, Tripura and Mizoram.

**Features** The members of district council are elected by adult franchise, some of them are nominated by governor.

1. The Governor is empowered to declare the tribal dominated districts/areas of their state as autonomous districts regions by order, each having a district council/regional council. Currently there are ten such councils.

2. These councils have powers to make laws on certain matters of local importance but all such laws require the assent of the governor. Such matters include agriculture, forests, primary and secondary education, public health, land allotment/occupation, among others. Marriage, divorce, canal water, shifting cultivation, money lending etc.

3. The laws made by the state legislature on any subject that comes within the jurisdiction of the council, would not extend without the approval of the council.

4. The Councils have also been endowed with civil and criminal judicial powers. For example, they can constitute village councils or courts for trial of suits and cases between the tribes.

5. The Governor can appoint a commission to report on the administration of the autonomous districts/regions. H/ She may dissolve a council on the recommendation of the commission.

6. The acts of Parliament or the state legislature do not apply to autonomous districts and autonomous regions or apply with specified modifications and exceptions. 7. They are also empowered to assess and collect land revenue & impose certain specified taxes.

### Issues

1. The councils do not have any limited financial autonomy, making them dependent on Union/State's grants.
2. Governor's assent is influenced by the Council of Ministers, which at times, goes against the proposed legislation of the councils.
3. The councils often clash with the Panchayati Raj Institutions over matters of jurisdiction.
4. Minimal women and minority representation in the councils.
5. It is occasionally reported that the functions of the councils are taken away by the State governments.
6. Tendency of the councils towards ethnic polarisation or biasness towards specific tribal groups.
7. There is no defined period for the reconstitution of a dissolved council. elections are not held regularly

The recent Cabinet decision to enhance the financial and executive powers of the ten autonomous councils will hopefully address some of the issues. Similarly, other issues must be taken care of so that tribal people of Northeast can enjoy their constitutional rights without any hindrance.



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## 5 Critically evaluate the constitutional safeguards for Scheduled Castes.

(20M)

Scheduled Castes (SCs) refer to those castes, races or tribes (or parts thereof), as are deemed under Article 341 of the Indian Constitution to be Scheduled Caste.

Constitution provides certain safeguards for SCs, in pursuance of the following directive principles -

Article 38 - The State shall promote the welfare of citizens by establishing a just social order

Article 46 - The State shall promote the educational and economic interests of the SCs and protect them from exploitation and injustice.

Safeguards for SCs in brief include -

Article 15 - Prohibition of discrimination on the grounds of caste including equal access to shops, temples, wells & other public places

Article 15(4) - The State can make any special provisions for their advantage eg: 15% reservation in educational institutions

Article 15(5) - The State can make any special provisions for their admission in private educational institutions  
No discrimination in case of public appointment on grounds of caste

Article 16(4) - Reservation in public posts and appointment

Article 17 - Abolition of untouchability

Article 23 - Prohibition of human trafficking, begar and other forms of bonded labour

Article 330 and 332 - Reservation in Lok Sabha and State Legislative Assemblies Article 243D Reservation in panchayats

Article 338 - Appointment of a National Commission for Scheduled Castes to investigate and monitor all

matters relating to the safeguards provided to SCs

Article 335 - Reservation & claims of SCs and STs to govt. services and posts

abolishes untouchability and makes its practice punishable

### Critique

To uphold the constitutional spirit, several legislations have been enacted, including the Protection of Civil Rights Act, 1955, the SC/ST (Prevention of Atrocities) Act, 1989, and the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013. Several bodies like the National Commission for Scheduled Castes, National Commission for Safai Karamcharis, and National Scheduled Castes Finance and Development Corporation are involved in looking after SCs. Various specific schemes are being implemented to promote their interests.

→ Other legislative steps.



24th Initial. per memo



As per MPI, 2021 - 5 of 6 poor in India are SC or ST.

#### Anthropology Demystified

① Literacy rate of dalits is 66% acc to 2011 census, as compared to national average of 73%.

However, the following statistics prove that we have a long way to go -

1. As per SECC 2011 data, 73% of the rural SC households are deprived. Approximately 45% of rural SC households are both landless and derive majority of their income from manual casual labour. ② 173rd of dalits live BPL.
2. As per Census 2011, 8 lakh people, mostly SCs, are employed as manual scavengers in India. ③
3. As per NFHS-4 (2015-16), Infant Mortality Rate (IMR) for SCs is 45.2, the highest among all social groups (for STs, it is 44.4, and at all-India level, it is 40.7). ④

⑤ NCRB 2016 data Crime rate against dalits rose by 9.4% in 2020 as compared to 2019 even amid lockdown

Due to modern education, increasing awareness and economic transformation, the foundations of casteism are being challenged. What is further needed is a push by ways of changed attitudes and mentality, and the Indian society can get rid of casteism once and for all.



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Q.4 Discuss the impact of developmental programmes on Indian tribes. <sup>& welfare measures</sup>

° Intro :- Constitutional safeguards + Tribal Panchsheel + Tribal sub-plan.

→ Impact

1) Improvement in developmental indicators.

↳ 1.1 Education :- literacy rate <sup>among STs</sup> 8.5% in 1961 and 59% in 2011.

↳ 1.2 Health :- Under 5 mortality rate among STs :- declined from 95.7 (2005-06) to 57.2 in 2015-16.

2) Economic upliftment :- enabled them to pursue new economic activities like commercial agriculture & entrepreneurship.

→ (eg) :- Apatani Tribe

↳ skill them (eg - GOAL) ; ↑ sed income.

↳ Eg :- Tribal Food Park at Jagtalpur near Bastar.

③ Politicisation of tribes :- Reservation policy resulted in this; increased awareness about constitutional

↳ Eg :- In Niyangiri, Dongria Kondhs against Vedanta Mining Project.

④ Stratification of tribes & tribal elite :- negative <sup>... Better integration with mainstream making them equal partners in national dev.</sup> benefits of welfare programmes cornered by few selected sub-groups.

↳ Eg :- A study on Santhals out of 8 sub-groups, the Murmu (Priest), Mandi & Tudu have gained the most while depriving other sub-groups.



6) Changes in socio-cultural domain

↳ Family - joint & kinship based to more nuclear based.

↳ stratification b/w converts & non-converts further affected kinship bonds.

7) Tribal movements & revolts.

↳ The sense of loss & exploitation initiated by above changes led to tribal movements such as Munda revolt (1899-1900),

Santhal rebellion (1855-59), Khond resistance (1830s); Meaka movement in N-E. etc.

↳ There was increased politicisation of tribes bringing them into mainstream of national politics.

↳ New found tribal solidarity & ethnic identity, eg - among the Nagas.

→ Conclusion

Q.2 . social changes among tribes post-independence.

----- same as Akshat Jain -----

Pg. 469-470

NOV. 15 as Jayanti-

-ya Gaurav Diwas

to recognise tribal contribution in the freedom movement & overall culture of India.

Q.3 Discuss the impact of modern democratic institutions on Indian tribes.

----- same as Akshat Jain -----

Pg. 470-471.



↳ Eg:- Sunajit Sinha noted the upward movement of Bhumi of Barabhum to Rajput - Kshatriya.

### 3) Peasantisation & depeasantisation of tribes.

↳ several tribes who were not peasants came into the fold of peasantry working as agricultural labourers.

↳ while others after losing their lands took to forced migration & menial jobs.

↳ Eg:- Santhals, Munda & Oraon migrated to work at tea plantations of Assam. ✓

### 4) State Authority / Disbanded tribal autonomy

↳ The authority of governor-general was extended to tribal areas causing decline in traditional leadership.

↳ The customary law was replaced by colonial laws.

↳ The traditional system of polity based on kinship relations declined.

### 5) Christian missionaries

Case study

:- NK Sahay (1963)

↳ Oraons of Chotanagpur.

↳ Many tribal communities in NE & Central India left their faith & traditions to adopt Christianity.

↳ This led to decline of traditional tribal institutions like youth dormitories or Ghotal among Gonds, Muria etc.

↳ Their work also led to declining superstitions and led focus on health & education.



Q.1 social change among the tribes during the colonial period.

• Intro:- with the advent of colonial rule, the relative isolation of most of the tribal societies in India came to an end. The tribals witnessed several social changes due to British policies and missionary efforts.

• Agents of change & their impact.

1). Colonial economic & forest policy

↳ The forest policy of 1894 & Indian Forest Act, 1927 caused com. commodification & commercialisation of forest land.

↳ land became private economy property, while the entire subsistence economy declined giving way to profit making.

↳ The nature-man-spirit complex as given by LP Vidyaaruni was also disturbed, thus causing strain on tribal way of life.

2) Introduction of outsiders into tribal areas.

↳ The outsiders included moneylenders, traders etc. and were called diku. They exploited the tribals due to their ignorance pushing them into land alienation & indebtedness.

Elwin & Haimendorf

↳ The contact with outsiders also caused sanskritisation of tribes, where they adopted the customs, festivals and practices of the great tradition.











## ⑤ exploitation & deprivation :-

The inequitable development and corruption in administrative machinery has hindered their rightful benefit to reach them.

↳ Too little compensation, denial of forest rights etc.

↳ This has led to tribal unrest & even LWE

As per badgi & Guha

↳ Eg:- some Chenchu name taken to mine due to failure of Tribal Development program - mes

⑥ Impact on cultural fabric :- Many times, developmental programmes not compatible with tribal culture; disturb nature - man-spirit complex etc.

↳ weakened kinship ties due to decline of traditional leadership like mahanto & pahan

↳ rising individualism & consumerism among tribes.

→ loss of traditional livelihood.

Format :- Pos :- 1) Social dev. indicators

SEED

↳ 1.1) Education

↳ 1.2) Health

2) Economic - FRA, 2006 (Eg):- Apatani

3) Political empowerment

↳ PESA

(Eg):- Mundha lekhi

4) National integration.

5) Rehabilitation & resettlement rights

→ Neg :- 1) Imbalanced dev. - Case study (Tushar Kapoor, 2014)

2) Tribal elite

4) Cultural deprivation

3) Insurgency



The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts.

In the second part of the paper, the author discusses the problem of the structure of the nucleus. It is shown that the structure of the nucleus is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts.

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Q.2 Highlight the social change brought among the tribes of India during the post-independent period.

7.2

version Elwin & Haimendorf - cultural contact (20M)

The advent of the colonial period marked the end of the relative isolation of Indian tribes. The post-independence era has seen a continuation of the process of social change initiated during the colonial period.

The agents of change, along with their influence are shown below -

### 1. Industrialisation, urbanisation and globalisation

- 1.1. Impact on economic organisation - Commodification and commercialisation of resources has led to penetration of market economy and the concept of money in tribal areas. The privatisation of land, along

504

Case study (Tushar Kapoor, 2014)

6. Tribal deprivation leading to tribal unrest - FRA, 2006 etc positive steps, but not properly implemented, alienation of traditional rights and low literacy has led to emergence of LWE in tribal areas; however due to combined efforts at security & developmental ends, it is now largely under control.

Eg - A study on Santhals has indicated that out of 8 santhal sub-groups, the Murmu (priest), mardia & tudu have gained the most through planning process while depriving other sub-groups.

### Chapter - 7.2 : Social Change and Contemporary Tribal Societies

with its alienation by industries, has led to a breakdown of the self-sufficient tribal economy. On the flip side however, certain sections of tribal people, especially in North East and Chotanagpur region, have benefited in the form of better employment opportunities and access to civil amenities. Eg - Apatani tribe of Arunachal Pradesh

2. Increased contacts with the mainstream - The opening up of tribal areas has led to increased acculturation, and thus, tribes are moving faster towards the caste-end on the Tribe-Caste Continuum. This contact has led to the adoption of new deities, marriage customs and festivals, leading to increased interaction of little-great traditions.

↳ Eg: - Surajit Sinha - Bhumi of Barabhum - Rajput Kshatriya

3. Impact on family and kinship - A.K. Haldar (1981), in his study of growing urbanisation in the Chotanagpur region, observed the rising individualism, consumerism and migration among tribes. This has caused a shift to nuclear families, and decline of kinship values.

2. Developmental programmes and policies - Literacy rate increased from 8.5 % in 1961 to 59 % in 2011, though still below national average of 73%

The policy of affirmative action, along with strategies like the Tribal Sub-Plan, have led to enhanced developmental indicators, higher economic standing and educational achievements. However, the more affluent and vocal sections among the tribes have cornered the benefits of the Scheduled Tribe tag. As a result, they have emerged as the new 'tribal elites.' This has led to stratification among the tribes.

### 3. Modern democratic institutions

In certain areas, traditional tribal leadership like the Mahanto and Pahan, along with tribal panchayats like the Parha of Oraon and Rai Sabhas of Gonds, have suffered a decline in authority due to the Panchayati Raj Institutions (PRIs). However, where the PRIs have been compatible, the traditional political organisation has been retained culturally, while becoming more organised and efficient. The PESA, 1996 has played a crucial role in this.

### 4. Voluntary organisations, activists and media

NGOs, human right and tribal activists, and media have played a vital role in increasing the awareness of rights among tribal people, and organising them. This has led to enhanced identity consciousness that has forged tribal solidarity.

Thus, the post-independence period had an impact on all aspects of tribal social organisation, be it kinship, religion, economic and political organisation.



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### 7.2. Discuss the impact of modern democratic institutions on Indian tribes.

The impact of modern democratic institutions upon Indian tribes was truly realised with the enactment of the 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendments of 1992, and the Panchayats (Extension to the Scheduled Areas) Act, 1996.

#### Positive Impacts

① → Art. 243D - reservation of seats.

The Panchayati Raj system has enabled the tribal people to better organise and represent themselves in the politico-administrative set-up of the State. They have thus become more efficient in deriving constitutional, legal and developmental benefits through the Panchayati Raj Institutions (PRIs).

The provisions of PESA, 1996 have enabled tribal areas to manage their resources and regulate their affairs in a democratic manner. For instance, the Gonds of Mendha Lekha village (Maharashtra), through their Gram Sabha, have been accorded the rights to collect and dispose bamboos by the government. The Pullangi Gram Panchayat in Andhra Pradesh, that includes households of Kondareddis, a PVTG, decided to stop the brewing and consumption of country liquor due to its adverse effects.

Another big impact of PRIs has been that tribes have become more aware and been able to protect their local interests, even in the face of adversities. For instance, in Odisha, the tribal people of 8 gram sabha organised

More awareness & participatory governance ✓ Eg - Recently in tribal village of Malupada in Sundargarh dist. of Odisha, villagers took oral & written test of sarpanch candidates to ascertain their suitability for the post.

into POSCO Pratirodh Sangram Samiti to oppose the steel plant project of South Korean firm POSCO.

#### Anthropology Demystified

themselves into POSCO Pratirodh Sangram Samiti to agitate against construction of steel plant that would displace 40K people, resisting the threats and pressure tactics applied to silence them. The government had to recognise their decision, and stop the project. In 2017

⑤ Even in non-tribal areas, PRIs have facilitated the participation of tribal leaders through the provision of reservations. Negative Impacts This dichotomy has caused confusion & disillusionment in a common tribal person

① In areas where the statutory PRIs have not been compatible with the traditional political structure, there has been a decline of traditional tribal leadership like the Mahanto and Pahan, along with tribal panchayats like the Parha of Oraon and Rai Sabhas of Gonds. At best, their role has been restricted to solving family and marriage disputes.

② It has also been observed that at times, statutory PRIs are dominated by non-tribal and outside leadership, or by the affluent tribal people. N. Prasad (1992) has described that this new leadership is more oriented towards their own personal needs, and similar to the mainstream politician culture.

③ Besides the PRIs, the reservation policy and vote-bank politics in-general have led to politicisation of tribes, thereby increasing their awareness of constitutional rights. This has led to emergence of young and educated tribal leadership, fighting for change.

Dr B.D. Sharma (former Commissioner of SC/STs) has said that the need is to facilitate harmony and co-existence between statutory and traditional panchayats, with well-defined roles and tribal participation.

Eg:- santals - munamu, Mandi & Fudu.



10



## 0.2 headings

### → Agents of change and impact

1) Industrialisation, urbanisation & globalisation

↳ Case study :- Tushar Kapoor

2) Contact with outsiders & cultural deprivation

↳ lost their own culture + Sanskritisation

↳ (eg) :- Sunajit Sinha - Bhumij  
↳ caste like hierarchy in 'Koyas'

↳ 'Niyam-raja'

3) Socio-cul Impact on family & kinship

4) Peasantisation & Depasantisation

↳ (eg) :- curb on shifting agri

5) Impact of modern Democratic Instit.

↳ Dev. imbalance - insurgency in NE & LWE

### → The impact

1) Dev. Policies - Tribal subplan

↳ education - 8.5% (in 1961) to 59% (in 2011)

↳ Tribal elite - (eg) :- Santhal

- Murmu, Mandi & Tuder

2) Employment

↳ (eg) :- Apatani

3) National integration

4) Activists & civil soc. - Rsed awareness, tribal solidarity.



Logarithmic scale

1. Logarithmic scale

2. Linear scale

3. Exponential scale

4. Reciprocal scale

5. Semi-logarithmic scale

6. Log-log scale

7. Log-linear scale

8. Linear-log scale

9. Log-probability scale

10. Probability-log scale

11. Log-log-probability scale

12. Probability-log-probability scale

13. Log-probability-log scale

14. Probability-log-probability-log scale

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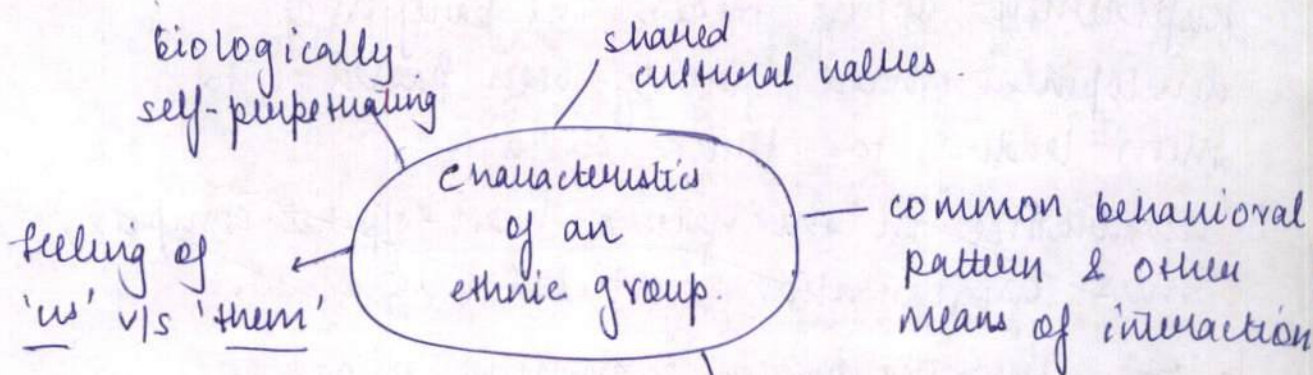
## Unit - 7.3

### Q.1 Concept of ethnicity & ethnic conflicts / ethnicity & regionalism

• Intro :- Ethnicity is used to characterise an ethnic group whose members have common descent and common socio-cultural practices, living within a designated ethnic boundary with certain degree of isolationism.

→ Characteristics of an ethnic group by Fredrik Barth (1992)

- 1) Population is largely biologically self-perpetuating
- 2) shares fundamental cultural values.
- 3) shares common means of communication & interaction.



• Ethnic movement / conflict :-

when a group of people, on the basis of identical cultural characteristics unite & fight for their rights and identity, or against perceived injustice, sometimes under a political banner, such a process is called ethnic conflict.

↳ Such ethnic <sup>consciousness</sup> ~~movements~~ along with unbalanced socio-economic development have led to emergence of regionalism.



↳ This in its extreme phase takes the form of secessionism.

## Reasons for emergence of ethnic movement / Regionalism

1) Racialist nature of India :- People belonging to multiple ethnicities reside in India. The contact with outsiders leading to forced assimilation ~~assimilation~~ & exploitation among tribes have led to ethnic conflicts.   
 ↳ whose culture often clash.   
 ↳ 1) Distinct cultural identities of tribal groups

↳ Eg:- The separatist tendencies among the Nagas<sup>Kukis</sup> and Mizos can be seen as an attempt to re-establish their socio-cultural identity → distinct

### Regional imbalance

2) Modernisation & Development :- The development programmes have caused land alienation and displacement among tribes. The benefits of development have rarely been passed on to them leading to ethnic conflict.

↳ Disturbance in the nature-man-spirit complex, thus disorientation of tribal way of life.

↳ Eg:- The Shankhand Movement arose due to the exploitation of region's resources.

& people in the name of development & industrialisation   
 ↳ due to influx of outsiders

marginalisation of indigenous communities

↳ Feeling of subordination → Cultural dominance by one group   
 ↳ 2) political

3) Marxist & neo-Marxist approach - ethnic.

conflict emerge when members of a group are placed in a subordinate pos<sup>n</sup> within a given state; they are also not represented adequately in the politico-administrative machinery.

↳ Eg:- Gorkhaland & Bodoland movement arose due to perception among Gorkhas &



Bodos that their culture was being subjugated by Bengalis & Assamese.

↳ Eg :- Arunachal Pradesh (also mention influx of outsiders in same point) :- Chakma & Hajong refugee

→ 1) Desire to maintain distinct identity due to a group's historical, geographical & cultural isolation from the mainstream.

↳ They also fear forced assimilation with the majority leading to ethnic conflicts.

4) Disruption of cultural fabric - ~~the~~ opening of areas led to disorientation of nature - man-spirit complex, thus causing disturbance in tribal way of life.

For regionalism

4) forced imposition of majority ideology, language or cultural pattern on all groups & people :- this has caused disruption in tribal way of life. due to disturbance in nature - man spirit complex

↳ Eg :- (For regionalism) :- Demands for sovereign state of Dramida Nadu / due to fear over states imposition of North Indian culture. Chalistan

5) Desire of regional elites to capture power.

↳ Eg :- Regional factions like National Socialist Council of Nagaland / & Asom Gana Parishad, AKALI Dal have promoted regionalism & ethnic conflicts to capture power.

All Bodo students Union.



## Impact

- 1) social tension & violence - Insurgency in N-E for a long time now.  
↳ Rise of LWE.
- 2) Disfunctioning of developmental process :- causing further poverty & indebtedness etc.  
↳ LWE affected areas - Maoists prevent any development to further their vested interests.
- 3) Demand for separate homeland and even secession from the Indian union.  
↳ Eg:- Demand for <sup>sovereign state of</sup> Nagaland ~~by~~ unifying all Naga-inhabited areas in N-E & Burma.
- 4) Threat to national integration & internal security
- 5) Drain of economic resources & strain on armed forces.

## Suggestions / Way Ahead.

- Tribal regionalism can not be tackled merely as a law & order problem, it requires a multi-dimensional approach centred around inclusive & equitable development, fulfillment of tribal aspirations, good governance and a positive psychological change.
- effective implementation of 5th & 6th schedule & other constitutional safeguards.
- Effective use of District Mineral Fund & schemes like PM-Khanij Kshettra Kalyan Yojana for distributing fruits of development to these areas.

→ Case study - Swabhimata Ranchal is a tribal district - and in Odisha affected by LWE and ethnic conflicts have emerged as a model. due to efforts of govt. machinery, civil society & local leaders. Dev. projects like - infra, school, road connectivity, skill dev. etc. led to its emergence out of trap of ethnic conflicts.



→ Preventing forced imposition of outside culture & respecting & protecting tribal culture & practices.

### • Conclusion

Better appreciation of regional culture while bridging the developmental disparities at the same time. We must adopt a policy of accommodation rather than assimilation.

• Regionalism :- Regionalism refers to excessive attachment to one's own region & culture in preference to the entire country, resulting in great threat to the unity & integrity of the country.

↳ It also has a true connotation where people from a particular region come together to safeguard their distinct identity & voice against perceived injustice.

### Q.2 Reasons for Tribal unrest in India?

• Intro :- Tribal unrest refers to when people of a particular tribal community unite & fight for their rights & identity, or against perceived injustice. Began during colonial period due to opening up of tribal areas & have continued in independent India as well.



## o/factors

1) Historical experience in encounter with moneylenders, missionaries and exploitative forest laws of colonial govt. :- All of them exploited the tribal people & their resources, while disturbing the tribal way of life based on NMS complex.

↳ Thus, even today tribals remain wary of outsiders.

↳ Eg:- Most tribes in Andaman including Sentinel are hostile towards outsiders due to their exploitation during colonial period.

2) Industrialisation & urbanisation :- forced land alienation & displacement. Benefits of development have not been passed onto them.

↳ Eg:- Jharkhand Movement

↳ Recent, Docha Panchami coal in Birbhum dist.

• Developmental imbalance in N-E

3) Marginalisation of indigenous communities due to influx of outsiders :- They fear subordination & becoming minority in their own homes.

↳ Eg:- Bodoland & Gorkhaland movement

↳ An Arunachal, Chakma & Hajong refugees.

4) Social, economic & political deprivation due to lower status in social hierarchy

↳ ~~low~~ income due to primitive agriculture; no irrigation.

↳ Rampant unemployment, poverty, lack of education, health facilities

↳ Eg:- LWE took roots in tribal pockets of central India because they sympathised with locals for their own interest.



5). Governance deficit :- A sense of unfair treatment by govt; mismanagement & corruption in govt. schemes.  
↳ Eg. :-

6) Disconnect with mainstream & desire to

maintain distinct identity. :- fuelled by reports of human rights violation by armed forces.

↳ Eg. :- Naga secessionist movement; demand for Nagalim began in 1950s under Phizo.  
due to fear of forced imposition of mainstream culture.

Naxalbhani movement began in 1967 in Dantewada dist. of WB due to improper implementation of land reforms

soon it spread to other areas where several young & unemployed tribals who often faced discrimination from state authorities got attracted to it. It took the form of LWE.

7) Aspirations of tribal elites to capture political power for themselves.

• Particular to left wing extremism.

→ Reasons (2), (4), (5), (6).

↳ effect :- same as impact of 2.1.

↳ Denying democracy & right of self-determination to tribals.

↳ Eg. :- Rural voters in Swabhumna

Panchal, a Maoist effected tribal area in Odisha adopted various

tactics to vote in Panchayat elections to avoid the wrath of Maoists for decades. Recently, it was reported

that the local tribals will vote

freely w/o any fears for the first time in 2021-22



Odisia local body pulls after driving away of Muslims from the area.

## Particular to North-East.

I (1) → Nagaland (transnational ethnic ties).  
point.

II (2) Regional disparity - unbalanced development.

↳ Recent scheme in Budget 2022-23

DeVINE for development.

III (3) feeling of social, economic & political deprivation. / racial discrimination

IV (4) - - - same as (3)<sup>rd</sup> - - - influx of outsiders.

↳ Bodoland movement since 1986.

Eg:-

Karbi Anglong dist. - one of the country's 250 most backward districts.

indigenous people - Rengmas, Karbis, Dimas, Kuki etc.

insecurity that their ethnic identity, language, land & culture would acquire minority status in their own homeland

V Christian missionaries :- This fuelled further disconnect from mainstream.  
(combine with I)

VI Human rights violation by security forces; governance deficit  
↳ Eg:- Mass killings of civilians (AFSPA).

due to.

↳ Bengali speaking Muslim immigrants from Bangladesh.



• Gorkhaland :- began in 1980s ; create separate state of Gorkhaland for Nepali speaking Gorkha people.



• Bodoland



• Steps required → Case study :- Swambhiman Aanchal

- 1) Proper implementation of 5<sup>th</sup> & 6<sup>th</sup> schedule to protect tribal rights of self-determination.  
↳ Autonomous dist. council as per provision of Naga Peace Accord, 2015.
  - 2) Not merely law & order problem; ~~effective~~ proportionate use of security forces; but also sensitisation <sup>them</sup>.
  - 3) Development; bridging regional disparity
  - 4) Good governance → strengthening the role of gram sabha, implementation of PESA.
  - 5) Social & human development - imparting skills etc.
  - 6) Psychological operation - Building trust, changing hostile perception towards mainstream & govt. through combine efforts of NGOs, civil society.  
↳ restore faith & confidence.
- 
- 1) inclusive dev.
  - 2) good governance
  - 3) bridging psychological trust gap
  - 4) proportionate use of security force - sensitisation



### Q.3 Pseudo-Tribalism?

Intro :- Process by which certain sections of society try to label themselves as 'tribals' despite their non-tribal history & background.

↳ Motive / Reason :- claim ST status to gain access to associated constitutional & legal benefits like reservation in govt. jobs & educational institutions.

↳ Eg :- Gujjars of Rajasthan, despite being classified as backward caste, protesting for years to claim ST status.

2) many ethnic movements are politically motivated - desire of regional elite to capture power.

↳ Eg :- Regional factions like Asom Gana Parishad, All Bodo students union

3) The entire concept of tribalism is not as strong as in past due to acculturation with mainstream. ↳ thus, allows certain groups to claim

↳ Impact :-  
1) Genuine tribals deprived of benefits  
2) Social tension & violence  
3) Promoting regionalism; threat to national integration  
4) loss of state resources  
among members  
4) Creation of solidarity to further economic & political gains.



Eg:- Konda Reddi & Reddi (in Andhra)  
           ↓                               ↓  
       ST                               non-ST.  
                                           } have falsely manipulated documents to get benefits















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Q.1 discuss the impact of hinduism on Indian tribes.

• Intro :- hinduism is followed by more than 90% of the tribal population in <sup>one</sup> form or the other. The proximity b/w the two dates back to the ~~days~~ <sup>times</sup> of Ramayana & Mahabharata, due to their polytheistic nature.

↳ Sociologists like LS Ghouse have even called tribal people as 'backward hindus'

Process

• Hinduisation of tribes.

→ Hinduism has taken within its fold tribes of western, central, Eastern and Southern India.

- 1) colonial rule hastened the cultural contact due to opening up of tribal areas.
- 2) This was followed by peasantisation of tribes where they adopted both the art of cultivation & popular hindu practices & beliefs from the local peasants.
- 3) This led to establishment of Tribe-caste continuum where tribals underwent a smooth and gradual change towards Sanskritisation/<sup>ya</sup> Kshatriyisation. This ~~new~~ <sup>is</sup> was often compatible with their local tribal culture and hence, widely accepted. (Eg) :- Bhumij of Barabhum → Rajput - Kshatriya

↳ Eg :- Rajvanshi of Bengal acquired caste established ~~status~~ <sup>status</sup> 'their' posn in caste society by adopting the gotra system. But they still



retained their traditional social organisation by practicing caste endogamy.

### The impact

#### ① Socio-Religious change :-

↳ It can be described through following case studies

#### I. Bhuij of Barabhum. (Surajit Sinha, 1962)

↳ During the colonial rule, the Bhuij came in contact with neighbouring Bengali Hindus.

A process of kshatriyisation began, with the Bhuij adopting Hindu deities, beliefs and customs. They were soon accepted as Rajput-kshatriya. This led to their peasantisation & rise in their social standing.

#### ② Political power.

#### II. Tribes of Andhra Pradesh & Telangana (P. Venkata Rao, 2019)

↳ The cultural contact with non-tribals has led to linkage with Hindu Mythology & association with local rulers to claim status. Eg:- Gond established their own rule and emerged as Raj Gonds.

#### ③ Impact of caste :-

↳ Caste-like features such as hierarchy, commensal rules, ritual purity etc. have emerged in tribes. Eg:- Koyas are internally stratified into a number of caste-like endogamous sub-groups on the basis of occupation.

The status of beef-eating sub-groups has declined.

#### ④ Tribal women :- commercialisation has increased

the rates of bride price & even replaced it with dowry. This has attributed to declining status of women.

↳ Tribal women are



increasingly disassociated from economic activity as it is supposed to confer status on their family.

↳ The author also highlights that attraction towards caste-status has declined in post-independence India due to increased awareness of constitutional privileges & benefits available to STs.

→ Other impacts :-

① Stigmatisation of tribal practices like pre-marital sexual activity and decline of youth dormitories. This has led to social tension. (eg) :- Ghotul of Munia-Gond.

② Introduction of money economy & priest services to fulfill complex Hindu rituals that have replaced simple tribal ones.

③ These along with higher rate of bride price & dowry has led to indebtedness & poverty.

4) Child marriages & gender disparity.

5) Rise of a new socio-cultural system based on amalgamation of tribes & Hindu society.

④ Greater integration with mainstream society leading to national integration.

◦ Conclusion

The impact of Hinduism has thus been both positive & negative. In recent times, many aggressive elements have been propagating Hinduism in the name of gharwaapsi (Homecoming).

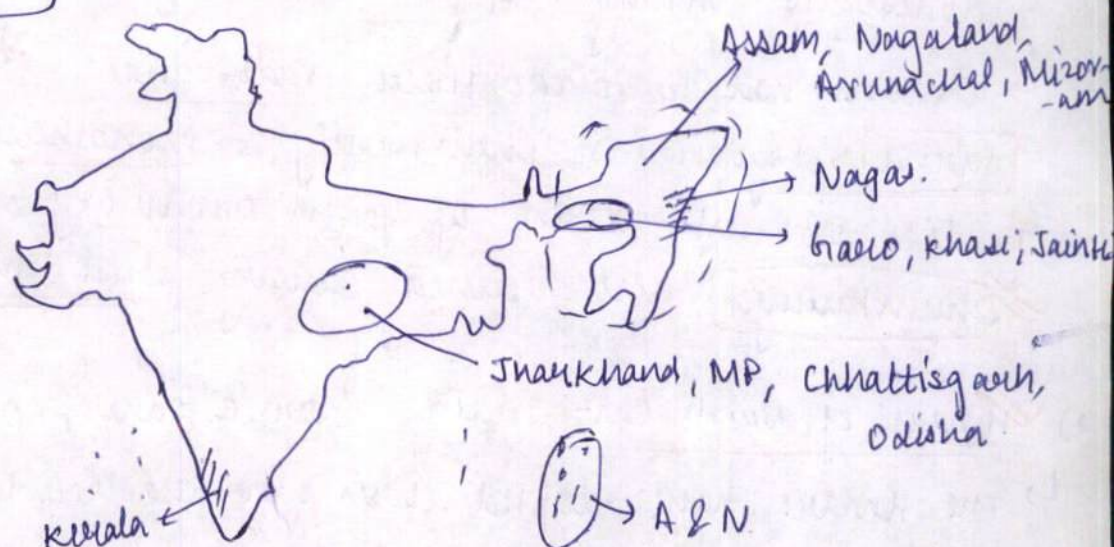
A need is to prevent the tribal caught in this fury of great traditions & ensure them their cultural autonomy.



## Q.2 Discuss the impact of Christianity on Indian tribals.

- Intro :- Christianity is followed by around 5% of tribal population in India. Christianity though introduced into India in the 1st century BCE, starting impacting tribal only after 1837, when Christian missionaries were allowed to work in tribal belts, especially of central & N-E India.

### Distribution



### Process of Christianisation.

- The Christian missionaries were allowed to work in tribal belts with support of colonial government.
- The tribals who were already enraged due to ruthless exploitation by landlords, moneylenders & traders who happened to be Hindus, took to Christianity.  
↳ Eg :- Koli Rebellion of 1932.
- The tribals were further attracted towards the western lifestyle including the food, dressing style etc.



## Impact

→ It can be described through the following case study :-

### 1) Oraons of Chotanagpur. (K N Sahay, 1963)

↳ The missionaries were the earliest agency of welfare in the area, providing modern education & health facilities. This attracted a lot of Oraons to adopt Christianity.

1) welfare measures

↳ The Christian converts acquired a sense of superiority and this created internal divisions among the Oraon society.

2) Internal divisions

↳ Oraons had to forego their traditional Saana religion as Christianity is monotheistic.

3) Impact on traditional tribal culture

Traditional institution of Youth Dormitory or Dhunkueiya also declined causing social tensions.

### 2) Hmangs of North East India. (Dr. C Sanate, 2013)

↳ The Hmangs have adopted Christian practices like Sunday service and given up on sacrificial acts and use of country liquor (zu) to appease spirits. and so on.

↳ Christianity has also ~~caused~~ divided the Hman people causing inter-denominational tension and conflict b/w the converts & non-converts.

↳ The Education provided consisted of Biblical teachings initially & ~~later~~ later expanded to cover formal education too. This helped in expanding the world view of Hman who were traditionally isolated.

↳ The Health status was improved due to availability of modern medicines. There is decline in Malaria, TB, Dysentery & other diseases.



↳ The various customs show mixture of both traditional & modern Christian practices.

Eg:- The Human marriages are now conducted in church authorised by a pastor. However, bride price negotiations are still carried out through Palais (mediators).

→ Other impact.

1) ~~Sudden departure from traditional tribal practices have created social tension.~~

2) Many converts have also migrated to urban areas.

3) Matriarchy replaced by patriarchy.

economic 4) Growing consumerism and commercialisation among tribals.

5) ~~spread of modern education, and health facilities.~~

6) ~~Increased self-image and identity.~~

on one hand,  
7) Status of women - monogamy & discouraging divorce, MMR ↓  
used to matriarchy replaced by patriarchy  
on the other hand,

• Conclusion

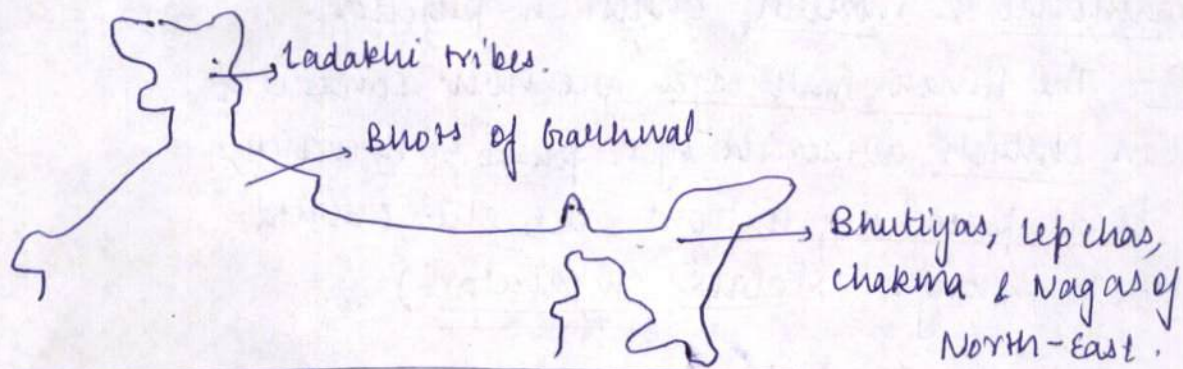
--- same as Q.1.

Q.3. Describe the impact of Buddhism on tribals.

Intro :- ~~Buddhism is followed by~~ Buddhism emerged as a distinct religion in 6th century BCE founded by Lord Buddha. In India, only a few tribal groups of Ladakhs, Western Himalayas and North Eastern India have adopted Buddhism.



## Distribution



### Spread of Buddhism among Tribals.

- These tribes due to their geographical vicinity with Tibet, came in contact with Buddhist monks & monasteries often while carrying out trading activities.
- Buddhism was widely accepted by them as it doesn't call for total cut off from the social life of their traditional community.

Impact → Both sects of Buddhism - Hinayana and Mahayana have been adopted in India.

↳ Eg:- Tribes of Western Arunachal Pradesh inhabiting high hills follow Mahayana. While, the Khamti tribe living in the foothills of Arunachal Pradesh follow Hinayana Buddhism.

### Impact

It can be presented through the following <sup>case</sup> studies.

1) Haimendorf (1983) :- Tribes of Arunachal Pradesh.

- ↳ Tribes who have converted to Buddhism, unlike Christian converts, continue to practice their traditional tribal rituals. This has resulted into co-existence.
- ↳ For instance, Shendupens & Monpa maintain a gompa with a lama (Buddhist monk) attached.

① Religious impact



to it. However, they still ~~do~~ partially follow the ancient Bon religion and do communal worship of tribal deities with the help of priests who are entirely distinct from Lamas.

## 2) Monpas of Arunachal Pradesh (K. Digi, 2016)

↳ Buddhism has impacted socio-cultural life and economy of the Monpa people of Tawang district.

(2) ↳ [socio-cultural life] :- marriage - There is reduction in divorce rates and polygyny due to impact of Buddhism, which is otherwise common among other tribes of the state.  
↳ change in food habits - The Monpas are giving up consumption of alcohol & becoming more vegetarian.

(3) ↳ status of women - women are given equal status at par with man including the right to inherit parental property.

(4) ↳ [Education, Art and ~~Art~~ culture] :- The Tawang monastery imparts both Buddhist & modern education to the Monpa people.

↳ (5) [Economy] :- There has been also a change in occupational pattern with more people engaging in business and other activities.



## Conclusion

While Buddhism has gradually penetrated the tribal society in the realms of ethics & social organisation; the local little traditions are too deeply embedded to be cut-off easily. The Buddhist culture of the North-East can be leveraged under India's Act East Policy where ~~the North Eastern India~~ <sup>it</sup> acts as a gateway to South-Eastern Asia, thus aiding in development of the region.

Q.4. Describe the impact of Islam on tribals.

Ans: Intro :- Islam is followed by less than 1% of the tribals in India. The much lesser no. of Islamic converts among tribals is due to the highly dogmatic and monotheistic nature of Islam.

→ Furthermore, the Muslim rulers never promoted missionaries unlike the Christian missionaries by colonial government.

• Distribution :- Siddis of Gujarat, section of Gujjars of N-W Himalayas, Graddi and Bakrewal of J & K, some Bhils, Kotis and Dhanpasi of Rajasthan.

↳ Lakshadweep has significant population of tribals following Islam. The prominent tribal communities of this region are :- Koya, Malimi, Melacheri, Thakur etc.



## • Spread of Islam among tribals.

1) In absence of any royal patronage, Sufi saints were the primary carriers of Islamic ideology ~~in~~ to the tribal areas.

following nomadic lifestyle generally

2) In other regions, tribals got attracted towards Islam due to influence of muslim neighbours and egalitarian social structure promoted by Islam. - Diffusionist theory.

## • Impact

1) Case study of tribals of Lakshadweep. :-

↳ Famous anthropologist Leela Dube in her book. 'Matriline & Islam' (1969) has remarked that matrilineal organisation in Laccadive is incompatible with the ideology of Islam.   
appears to be.

Impact on women

↳ As a result, hitherto matrilineal tribes have been converted into patrilineal societies & male authority has increased.

## Impact on Traditional tribal culture

2) Disappearance of old rituals, including folk dances and other traditional practices.

↳ Eg:- life cycle rituals like puberty rites for girls have vanished.

3) Adoption of practices in consonance with Islamic personal laws, for instance, new type of marriage, primarily cross-cousin marriage, along with new system of divorce have risen.

socio-cultural change



4) ~~Vertical~~ Vertical division among tribes on the basis of religion leading to social tension and conflict. For instance, many Gujjars and braddis identify themselves as Hindu while others follow Islam.

5) Case study :- Spread of Islam in North-East India

(ANM Irshad Ali, 2011)

- ↳ A group of Muslim khasis and Muslim braos exist in North-East India. These are the result of union of Muslim man and Khasi/ Brao woman.
- ↳ The socio-cultural life of Muslim khasis exhibit a mix of principles of Islam and traditional tribal cultures. like matriliney. For instance, majority of Muslim khasis reckon the descent through female line and use Muslim surnames along with maternal clan titles.

• Conclusion

Thus, despite penetration of Islamic practices among a few tribal communities, it tends to co-exist with local little traditions in many parts. However, a small orthodox section among Muslims has been ~~are~~ in the forefront to eliminate such fusion in the name of Islamic purity. A need is to protect the tribals caught in the fury of great traditions and



ensure them their cultural autonomy.







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... ..  
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Q.1 Discuss the concept of nation state. Compare the present situation of tribes across modern nation states.

**Q.1 Discuss the concept of a nation state. Compare the present situation of tribes across modern nation states. (20M)**

A nation state is a sovereign state in which majority of the subjects share the same culture and ethnicity, and are conscious of it. It is an ideal in which the cultural boundaries match up with political ones. Most of the modern countries are composed of multiple ethnicities, but usually have one dominant ethnic group. Thus, they can be considered as nation states for practical purposes.

**Tribes in Modern Nation States**

**1. South America**

The rapid economic transformation of South American nation states spells irreversible changes for the tribes. The Amazonian tribes such as Awa of Brazil and Aymara of Chile, among several others, are being displaced due to major developmental projects and rapid deforestation in the Amazon basin. Meanwhile, tribes like the Mapuche in Southern Chile, Huaorani in Ecuador, and Maya in Central America, have all been affected by decades of civil wars, drug mafia and international conflicts.

**2. Africa**

The hunting-gatherers like the Bushmen of Kalahari, Batwa of Uganda and Ogiek of Kenya, are the most affected group. They have lost their forestlands due to privatisation, mining projects, and establishment of wildlife sanctuaries. In many African regions, the scars of colonial period still remain. The colonial rulers divided Africa haphazardly, forcing tribes of diverse ethnicities together in the same political boundaries. Thus, today, tribes like the Nuer and Dinka have been affected by perpetual civil war with the state and internal strife.

Nuer & dinka of South Sudan.

**3. South Asia and South East Asia**

In India, After independence given constitutional protection with special focus on their socio-economic development. In India, the tribes of North Eastern states have been embroiled in decades of separatist movement against the Indian state. In central India, many tribes are displaced due to developmental projects and establishment of wildlife and forest reserves. In Sri Lanka, tribes such as the Vedda are facing loss of their cultural identity due to the state's assimilation policy. In South East Asian countries like Malaysia, Philippines and Vietnam, the tribal struggle against the state pertains mostly to loss of land and forests due to developmental projects and conflicts.

**4. North America**

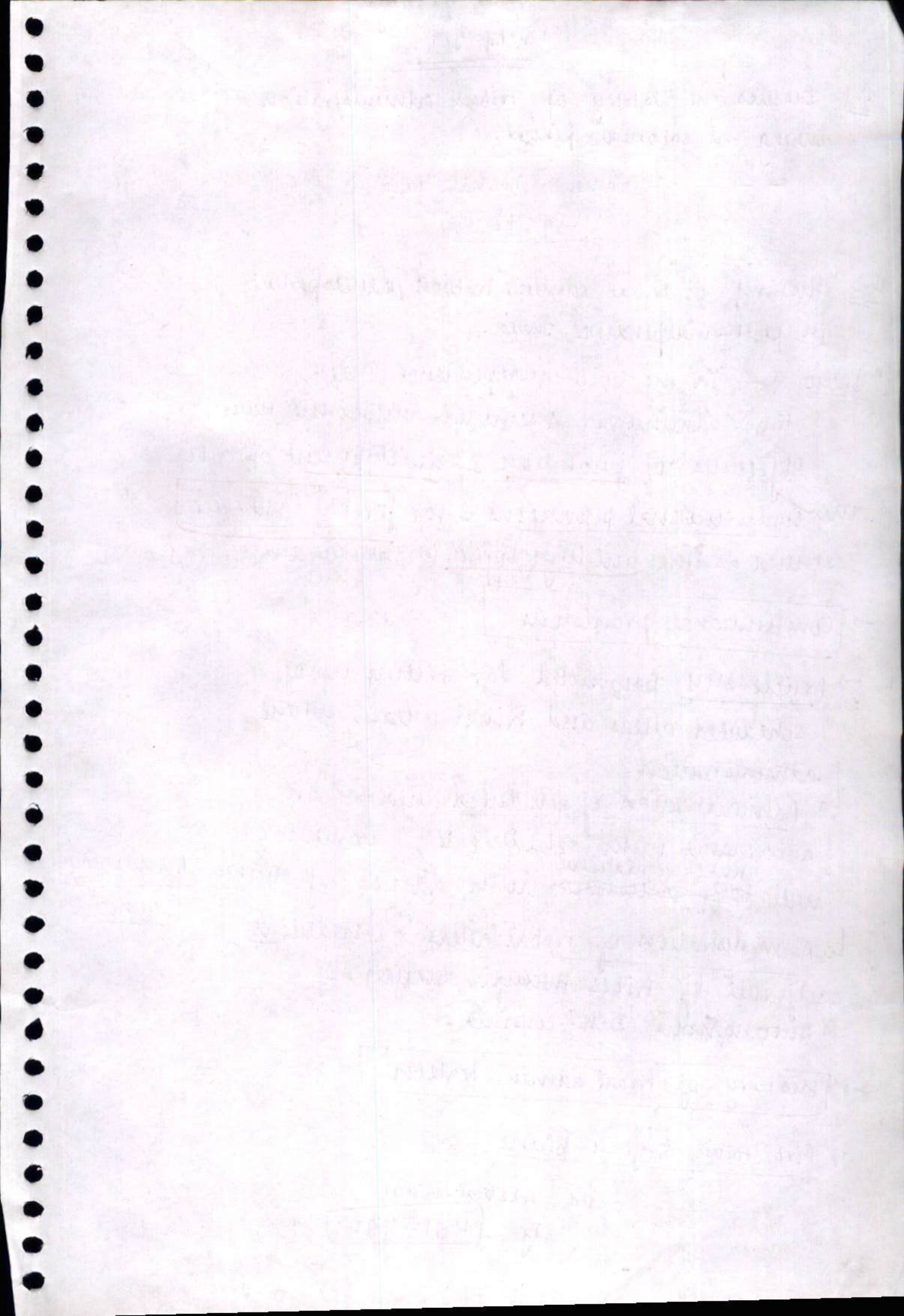
Red Indians & Zuni Indians in USA In the USA and Canada, for many decades, the natives were denied citizenship rights. Many were locked off in small areas called reservations. It was only in 1920s that things improved due to better organisation of the tribes. Canada and United States have since then extensively implemented the policy of affirmative action. For instance, in USA, the Declaration of Indian Rights, 1954, recognises the right of the natives to preserve their culture. Similarly, in Canada, the Constitution Act of 1982 accepted the aboriginal and treaty rights of the natives. However, many natives today are struggling to maintain their cultural identity in the midst of tremendous socio-cultural change and complicated state's legal system.

Thus, it can be seen that the process of assimilation of tribes has been less than perfect in modern nation states.

- Tribal situation in Australia - The situation of the aborigines in Australia has huge points of similarity to the North American scenario. Many were ejected from their lands by the White settlers. Some natives were employed in farms, under very harsh conditions. Change started in 1970s, when a respect for the native communities and keenness to study them emerged. From 1974, 'multiculturalism' has been official policy in Australia, which has given equal respect to native cultures, and recognised their traditional bond with the land considered sacred by them.

Arungata & Arunda in Australia







## Unit - 9.1

Q.1. Discuss the history of tribal administration during the colonial period.

----- same as Akshat Jain -----

Pg. 489.

Q.2 history of tribal administration / development in post-independence India.

• Intro :- In the post-independence India, tribal administration centred around the twin objectives of protection & development of tribes. The constitutional provisions & the Tribal Panchsheel seemed as the guiding light in this regard.

→ Constitutional provisions.

→ Article 244 provided for setting up of scheduled areas and tribal areas, where administration.

↳ Administration of scheduled area - In accordance with schedule V, Governor will <sup>make regulations</sup> ~~take decisions~~ with advise of Tribes Advisory Council.

↳ Administration of tribal areas - schedule VI; self-rule by tribes through creation of Autonomous Dist. councils.

→ History of tribal administration

1) First four 5-year plans

----- contd. Akshat Jain -----  
Pg. - 491-492.



British policies disturbed the N-M-S complex (LP Vidyarthi) of tribals, thus impacting their methods of production & reproduction. This in turn caused cultural deprivation as per Cultural Materialism theory of Marvin Harris

BRITISH POLICY - They followed the policy of segregation & exploitation. Initially, only the colonial rulers & christian missionaries had access to tribal areas. Soon, Britishers adopted the double-edged policy where free reign was given to contractors, zamindars & moneylenders, while others were prohibited from even entering. this caused further exploitation of tribes.  
Anthropology Demystified

Q.1 Discuss the history of tribal administration during the colonial period. (20M)

The advent of the colonial period marked the end of the relative isolation of Indian tribes. The colonial policy of tribal administration was drafted to serve their vested interests and led to exploitation of tribes.

### History of Tribal Administration

Initially, the Britishers did not have any special administrative provisions for the tribal people. However, due to the growing need for forest produce, their contacts with the tribes increased. The Britishers brought in a few regulations from 1782 to 1833, applicable to areas like Rajmahal hills and Singhbhum. These regulations put in special provisions in the areas to deal with problematic tribes like Paharias and Malers, and pacify them with certain concessions and privileges.

eg - kol mutiny, 1831; santhal rebellion, 1855

Following several tribal revolts and rebellions in the 19<sup>th</sup> Century, the Britishers realised that tribal people were different from mainstream Hindus, and thus, could not be administered similarly. In the Northeast region, the British put in force the Inner Line Regulation in 1873, as the point beyond which general laws would not be applicable and entry of subjects living outside the area would be prohibited. In 1874, these tracts under the regulation were renamed as Scheduled Districts.

The Government of India Act, 1919, named the scheduled tracts as 'backward tracts,' wherein the Governor General was made responsible for law and administration. Certain backward tracts were specifically identified as 'really backward tracts.' The Government of India Act, 1935, altered the nomenclature to 'partially excluded areas,' and 'wholly excluded areas.' It stated that the Governor General could determine policy directly or through his agents in these areas, with the legislative council members prohibited from asking questions about the administration. The role of the Governor General was to protect the tribal from non-tribal, and to exert a civilizing influence on them through reforms. Indian Forest Act, 1927.

### Understanding the True Motives of the British

Though the Britishers claimed to be the first to initiate tribal development, their true motive was to isolate the tribes from national mainstream, and to extract the forest and mineral resources from tribal areas with minimum problems. The government left the task of tribal welfare and development to the Christian missionaries, in the hope that their work would lead to tribes identifying themselves more with the British Crown. The colonial forest policies were inconsistent with the aim of tribal development, again highlighting the true intent of the British.

In the end, the so-called roads to development became roads to exploitation for the tribes.



(1) Geography has a physical & human side. Physical side is  
concerned with study of land & water features. Human side is  
concerned with study of human activities & their relation to  
physical features. Physical side is concerned with study of  
land & water features. Human side is concerned with study of  
human activities & their relation to physical features.

(2) Physical side is concerned with study of  
land & water features.

(3) Human side is concerned with study of  
human activities & their relation to physical features.

(1)

(2)

(3)

(4)



9.1  
Q.3) Discuss the principles of Tribal Panchsheel, and highlight its relevance today. (15M)

Tribal Panchsheel was given by the first Prime Minister of India, Shri J.L. Nehru, as an integrationist approach for tribal development. It was first written by him in the foreword for the 2<sup>nd</sup> edition of Verrier Elwin's book, A Philosophy for NEFA (1958).

### Principles

1. People should develop along the lines of their own genius, and nothing should be imposed on them. Their own traditional arts and culture should be encouraged.
2. Tribal rights to land and forests should be respected.
3. A team of their own people should be trained and built up to do the work of administration and development. Some technical personnel will be needed, especially in the beginning. But introducing too many outsiders into tribal territory should be avoided.
4. Tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes. Work should be done through, and not in rivalry to, their own social and cultural institutions.
5. The results should be judged, not by statistics or the amount of money spent, but by the quality of human character evolved.

### Relevance

According to L.P. Vidyarthi, the relevance of Tribal Panchsheel lies in the evergreen blueprint it provides for tribal development. We should not impose our own model of development on tribals. Developmental solutions should be compatible with the culture of tribes. In particular, their Nature-Man-Spirit Complex. Otherwise, they will be more harmful than beneficial. Further, only tribal officers should be deployed in tribal areas. If need arises for outside help, then non-tribal officers who have an anthropological bent of mind should be deployed.

With the rapid pace of modernisation today, the relevance has further increased. If we want to avoid a POSCO or a Vedanta in the future, then we must follow the five principles in letter and spirit.

Q.3) Critically discuss the various policy and approaches for tribal development. (20M)

9.1  
The advent of the British brought the tribes under the framework of State polity. Ever since, the issue of tribal development has been a sensitive and challenging issue for the administration. In this context, the following policies and approaches have been initiated -

#### 1. Isolation Policy

This is highlighted by the approach of British India. In the wake of several 19<sup>th</sup> century tribal revolts, the colonial government isolated the tribal pockets by creating excluded and partially excluded areas. The Governor was made responsible for law and administration, along with protection of tribals from non-tribals.

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1.2 (N)

1.1

1.1

3



National Park theory

by Ghurye

After independence, this approach was initially advocated by Verrier Elwin. But it was rejected due to not only ignoring the long history of interaction between the Hindus and tribes, but also preventing them from participating and sharing the fruits of national development.

## 2. Assimilation Policy

This is highlighted by the approach of voluntary agencies and missionaries. Voluntary agencies like Bharatiya Adimjati Sewak Sangh and Ramakrishna Mission are mostly headed by Hindu social activists and leaders. Many believe that tribals are backward Hindus, who need to be assimilated into the mainstream for their development. Similarly, Christian missionaries have been involved in proselytisation of tribes, so as to assimilate them into the fold of Christianity. conversion

Despite their laudable welfare works, this approach has been criticised for imposing an alien cultural frame of reference on tribals. Labelling tribal culture as backward, these agencies have tried exerting a civilizing influence, only to distort the egalitarian and self-sufficient tribal way of life. ethnocentric view.

## 3. Integration Policy

This policy is in consonance with article 244 which provides for preservation of tribal culture & traditions by providing autonomy to tribes. This is marked by the approach adopted by the Government of India after independence. As laid down in the Tribal Panchsheel, the approach seeks to achieve tribal development through the genius of the tribes, without imposing any alien values on them. The role of the State is to facilitate the tribes to self-implement developmental programmes aligned to their culture, and at their own pace. PESA, 1996

L.P. Vidyarthi has said that despite the approach of the Government being ideal on-paper, it has only imposed the mainstream model of development on the tribals in reality. The need is thus to achieve integration through an anthropological approach. In this respect, B.K. Roy Burman has said that tribal development should concern with

1. Satisfaction of minimum needs
2. Provide control and management of productive resources in the hands of tribals
3. Employment optimisation
4. Participation of the tribal population in the planning and implement process, and
5. Cross-cultural co-existence to facilitate national integration

Dr B.D. Sharma (former Commissioner of SC/STs) has further added that any approach should first and foremost require an empathetic and willing bureaucracy. If we are to achieve true tribal development, we must redefine our model of development. Otherwise, the wheels of development will break sooner rather than later.

Q2 Trace the history of tribal development in post-independence India.

(20M)

In pursuance with the constitutional provisions and the spirit of Tribal Panchsheel, tribal development in post-independence India was initiated with the twin objectives of protection and development of tribes.

### The First Four Five-Year Plans

The first systematic effort was made at the end of the First Five-Year Plan (1955), with the introduction of special Multipurpose Tribal Development Projects (MTDPs). These were intensive developmental programmes targeting a limited population for a more focused approach. The Third Five-Year Plan saw the introduction of Tribal Development Blocks (TDBs). Each TDB was a community development block with more than two-thirds of its population as tribal.



Example 1

Initial value  
of  $y$

Initial value  
of  $y$

Initial value  
of  $y$

Initial value  
of  $y$



## Chapter - 9.1 : Tribal Development

However, it was realised that the earmarked funds were being diverted for non-tribal benefits in TDBs. Further, developmental prescriptions for non-tribal population were being applied directly for tribal people, with a false assumption that benefits would trickle down to them.

### Tribal Sub-Plan (TSP) Strategy

The Fifth Five-Year Plan marked a new approach for tribal development. The TSP strategy strives to achieve rapid socio-economic development of tribal people by ensuring the share of resources spent for them is at least in proportion to their population. The tribal dominated blocks are identified and constituted into Integrated Tribal Development Projects (ITDPs). Schemes and programmes are formulated, and availability of the funds ensured. A suitable techno-administrative structure is then set-up for the execution of the schemes.

### Present Scenario National Commission for STs - 89th CAA, 2003.

The TSP strategy is in force till date, now called as Scheduled Tribe Component (STC).

A dedicated Ministry of Tribal Affairs, created in 1999, is responsible for the overall policy, planning and coordination. Besides the Ministry, a number of bodies have been created since 1970s to work for tribal development.

The National Scheduled Tribes Finance and Development Corporation (NSTFDC) and the State STFDCs provide financial assistance under various schemes, especially pertaining to self-help groups and skill development. The Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) is involved in marketing of tribal products.

The Integrated Tribal Development Agencies (ITDAs) administer the developmental projects and have jurisdiction over the ITDPs. Modified Area Development Approach (MADAs) and clusters.

Tribal Research Institutes (TRIs) have been set up to provide research, training and support services to tribal people and government officials. The Anthropological Survey of India (AnSI) also works significantly in conducting anthropological studies on tribes.

Thus, it can be seen that a well-placed structure is in place to facilitate tribal development. What is now needed is bureaucratic empathy and an anthropological approach to ensure sustainable and inclusive tribal development.



• 500-2, AA, 1000 •



9.1  
Q.5 Discuss the historical background and objectives of the Tribal Sub-Plan. Highlight the process of its implementation, along with the issues in its execution. (20M)

The Tribal Sub-Plan (TSP) is a strategy for the rapid socio-economic development of tribal people. It forms a part of the annual overall plan of a State/UT, and is thus called a sub-plan. The TSP strategy has recently been renamed as Scheduled Tribe Component (STC).

### Background

At the end of the Fourth Five-Year Plan, the government realised that the funds being earmarked for the tribals were being diverted for non-tribals in Tribal Development Blocks. Subsequently the 'Task Force on Development on Tribal Areas (1972),' and the 'Expert Committee on Tribal Development (1972),' headed by L.P. Vidyarthi and S.C. Dube respectively, proposed the Tribal Sub-Plan strategy. The TSP strategy was introduced in 1975 with the Fifth Five-year plan (FYP).

### Objectives

- Ensuring the share of resources spent for the benefit of Scheduled Tribes (STs) is at least in proportion to their population. 8.5% as per Census 2011.  
Substantial reduction in poverty and unemployment of STs.
- Creation of productive assets for STs and providing them with sustainable livelihood. (XAXA)  
Eg - Micro water shed development for increase agricultural productivity.
- Human resource development of STs by providing adequate educational and health services.
- Provision of social, physical and financial security to STs.
- Eliminating all kinds of exploitation of tribals.

### Implementation Process

The tribal dominated blocks are identified and constituted into Integrated Tribal Development Projects (ITDPs). Then, a project report is prepared for each ITDP, detailing the needs of the people. Schemes and programmes are formulated, and availability of the funds ensured. A suitable techno-administrative structure is then set-up for the execution of the schemes. from resources earmarked specifically for TSP under separate budget head for each ministry or state departments

### Issues

- The Ramesh Bais Committee (2019) has noted that the outlay of the central Ministries has been reducing, and that of certain state governments has been less than the share of STs in their respective populations.
- TSP funds are to be non-lapsable and non-divertible. But they have been diverted for other purposes, and some have also lapsed due to under-utilisation by States.
- The Public Accounts Committee Report on TSP (2017) noted that TSP schemes are being formulated without the involvement of local community, despite such requirement under TSP provisions.
- As per Xaxa Committee Report (2014), except for Andhra Pradesh, no other state government has made an attempt to ensure that the tribals receive their due share of benefits from general development programmes, in addition to TSP ones.
- Deficient monitoring and grievance redressal systems.

It is essential that these issues are solved at the earliest. Further, in line with the Tribal Panchsheel, the implementation of the TSP should be carried out through the tribal people themselves, in sync with their culture. ministries sanction fund under TSP for general purposes that cannot be perceived as meant largely for benefit of

Make TSP more responsive to the specific needs and concerns of tribal people



2

(AXAX)

(1234)

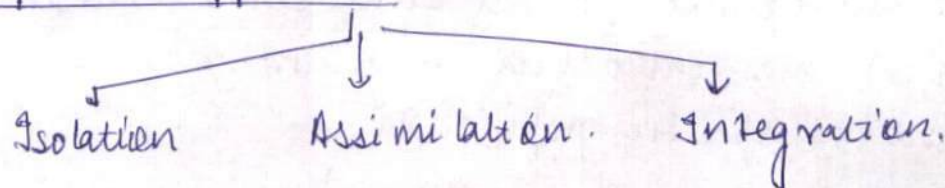
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(1234)



Q.3 Describe the various policies & approaches for tribal development?

↳ 3 policies & approaches



----- Akshat Jain

Pg-490-491

Q.4 Describe Tribal Panchsheel.

----- Akshat Jain -----

Pg. 490.

Q.5. Tribal sub-plan? How is it implemented & issues in its execution?

----- Akshat Jain -----

Pg. 493.

Q.6. Discuss the various plans, policies & programmes for tribal development & welfare in India.

• Intro :- since independence, various policies & programmes have been implemented with twin objective of protection & socio-economic development of STs.

↳ The constitutional provisions as enshrined in Articles 46, 244, 335, 338A etc. and 5<sup>th</sup> & 6<sup>th</sup> schedule as well as Tribal Panchsheel serves as guiding light in this regard.



## Background

## Various tribal development programmes

## Background

I. 1950-1970 (First four 5-year plans)

↳ A special Multi-purpose Tribal Development Projects (MTDPs) was introduced targeting intensive development of specific population.

↳ Tribal Development Blocks were also set up at end of 3rd 5-year plan

II. Tribal sub-Plan strategy (1975)

↳ It was introduced after govt. realised that funds are diverted for non-tribals in TDBs.

↳ It provided for rapid socio-economic development of STs by ensuring that funds allocated for their benefit are at least in proportion to their population.

↳ TSP has been now renamed as Scheduled Tribe Component

## Various Schemes & Programmes

I. Poverty Alleviation

& economic dev.

ITDP, MGNREGA,

↳ FRA, 2006.

↳ Vocational training & skill development

Eg - GOAL.

↳ setting up institutes like TRIFED,

LAMPs for self-employment promoting

Nat. ST Finance & Dev. corp.

1st tribal food park

II. Education

→ Ashram schools, Eklanga model

Residential schools, Kasturba Gandhi

Balika vidyalaya.

↳ NEP 2020, promoting multilingualism

↳ Project Samhati in Odisha.

Eg -

Health

↳ Mobile dispensaries, m-health app etc.



### III Eliminate exploitation / social empowerment

↳ Land Acquisition Act, 2013.

↳ Bonded Labour Act, 1976.

↳ SC/ST (Prevention of Atrocities) Act, 1989

↳ ~~PESA 1996~~

↳ Adinasi Mahila Sashaktikaran Yojana

:- provide concessional loans to tribal women in West Bengal; capacity building & gives them sense of self-identity

### IV Political empowerment

↳ PESA, 1996

↳ 5th & 6th schedule.

5) setting up of Tribal Research Institutes to provide research, training & support services to tribal people & govt. officials.

6) Separate ministry for tribal dev. at Centre set up in 1999. Article 164: DEPT. of tribal welfare in 4 states - Odisha, MP, Chhattisgarh & Jharkhand.

### IMPACT

- - - same as unit 7.2 Q. 4 - - -

### Various Programmes.

1) Economic dev. & Poverty alleviation.

↳ Integrated Tribal development Projects under TSP.

↳ MGNREGA - employment + creation of productive assets

↳ FRA, 2006 :- Minor forest products in MSP list

↳ Vocational training & skill dev. Eg:- GOAL :- digital skilling tribal youth in partnership with Facebook.

↳ TRIFED, NST FDC, LAMPs :- promote



self-employment by marketing tribal products & providing credit.

↳ 1st tribal food park at Jagdalpur, Bastar :- process locally available MFP.

II. Education :- Ashram schools, Eklaya,

Kasturba Gandhi

↳ NEP 2020 - Multilingualism. eg:- Project Samhati in Odisha.

↳ scholarship schemes.

III. Health :- m-health app, mobile dispensaries

↳ 'Sneasthya' portal - Tribal Health & Nutrition Portal.

• SEED scheme

- 1) education
- 2) health insurance
- 3) Housing
- 4) livelihood support

IV. social development

↳ housing

↳ Prevention of forced land alienation, suitable compensation (4x market price in rural areas) :- Land acquisition Act, 2013

↳ (Prevention of Abrogities) Act, 1989

SC/ST

↳ Art. 23, Bonded Labour Abolition Act (1978)

↳ women :- Adinasi Mahila Sashaktikaran

✓ Ujjana :- provide concessional loans to tribal women.

V. Political empowerment :- PESA, 1996

↳ schedule 5 & 6.

↳ separate Ministry for Tribal Affairs in 1999

↳ Art. 338A - Nat. Commission for STs.

• Impact

--- same as 7.9 & 4 ---



7. Powers given to the gram sabha cannot be curtailed by a higher level body, & there shall be independence throughout.

## Q.7 Discuss the important provisions of The Panchayats (Extension to Scheduled Areas) Act, 1996. (20M)

### 3.1 Highlight the issues in its implementation.

The Panchayats (Extension to Scheduled Areas) Act, 1996 is a legislation enacted by the Parliament of India that extends Part IX of the Constitution to the Fifth Schedule Areas, with certain modifications and exceptions.

It provides for self-rule to the tribal population consistent with their customs & traditional practices.

#### Important Provisions

1. Any State legislation on Panchayats shall be in consonance with the local customary laws and traditions.
2. The law defines a village and mandates every village to have a Gram Sabha. *in scheduled areas, G.S. at nucleus of tribal self-rule.*
3. The Gram Sabha shall approve all plans/projects for socio-economic development before they can be implemented by the Gram Panchayat. Further, Gram Sabhas shall be responsible for beneficiary identification under poverty alleviation and other welfare programmes.
4. The Gram Sabha or the Panchayat at appropriate level shall be consulted before any land acquisition and resettlement-rehabilitation process.
5. More than 50% of the total seats in the Panchayat, and 100% of the seats of chairman shall be reserved for Scheduled Tribes.
6. The State legislature must ensure that the panchayats and Gram Sabha are endowed with powers related to control over local plans and resources, ownership of Minor Forest Produce (MFP), prevention of land alienation, regulation of sale and consumption of liquor, among other powers.

*Recommendation of gram sabha mandatory to grant of mining lease.*

#### Implementation Issues

*power to control moneylending to STs  
resolution of local disputes.*

1. Various studies have ascertained that State legislations are not aligned with the provisions of PESA, especially pertaining to ownership of MFP and control over resources.
2. Many-a-times, land acquisition and resettlement process are done ignoring the consultation and consensus of the Gram Sabhas and Panchayats.

**Case Study** - In many tribal villages of Andhra Pradesh, the Gram Sabhas have passed resolutions against the construction of the Polavaram project and the resettlement package offered. Despite this, they have been ignored, suppressed and manipulated.

3. Legislations such as The Indian Forest Act, 1927 and the Wildlife (Protection) Act, 1972 are not PESA compliant, with their provisions often clashing with PESA. *or power captured by affluent section of tribals, giving rise to tribal elites.*
4. In many areas, the traditional system of leadership and authority has been bypassed by the Panchayati institutions.
5. Transfer of fund, functions and functionaries have not taken place after devolving statutory powers to the Gram Sabha and Panchayats.

*6. No similar provision for tribals in urban areas.*

**Case Study** - Hundreds of Baigas, a PVTG, have been evicted from their ancestral homes around Kanha National Park, MP in name of forest & tiger conservation since 2014. Their rights under PESA, 1996 and FRA, 2006 have been disregarded. The due consultation process with gram sabha was not followed before eviction. They are also restricted from entering the forest area for collection of MFP by forest rangers.

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*The compatible governance model by PESA is in line with cultural relativism approach of Boas.*



3. we substitute the value for  $\lambda$  in the equation



## • Conclusion

- - - Nov. 15 - Janjatiya Gramin Divas - - -

### Q.7 PESA Act, 1996 ?

- - - - same as Akshat Jain - - - -  
Pg. 494

### Q.8 PVTGs (Particularly Vulnerable Tribal Groups) - erstwhile PTGs (Primitive Tribal Groups)?

• Intro :- Certain communities are listed as scheduled Tribe as per Article 342. However, within STs, there are communities that are at the lowest level of development. Such communities were first termed as Primitive Tribal Groups by the Dhebar Commission (1960-61) as per Dhebar Commission (1960-61) in 1975.

↳ In 2006, the PTGs was replaced by PVTGs, to remove the derogatory connotation associated with Primitive.

### Criteria for classification as PVTGs

- ↳ 1) forest dependent livelihood & subsistence based economy
- 2) Pre-agriculture level of technology.
- 3) Stagnant or declining population.
- 4) low literacy level.

→ Accordingly, there are 75 tribal communities that are classified as PVTGs.

↳ Eg :- Sentinelese, Jarwa, Onge of Andaman & Nicobar Islands Dongria Kondh of Odisha Asur of Bihar Baiga of Madhya Pradesh etc.



## ◦ Problems faced by PVTGs.

1) land alienation & forced displacement :- Their habitats are often declared as protected areas leading to their subsequent eviction.

S. Sajju

↳ Case study (~~E. Faranti~~, 2017) :- Around 400 families of Baiga, a PVTG, have been evicted from their ancestral homeland around Kanha National Park, MP since 2014. They have received little to no compensation. Their rights as per PESA, 1996 and FRA, 2006 have <sup>also</sup> been disregarded. They are not even allowed to enter forest areas to collect MFP.

2). Low levels of literacy and awareness about legal and constitutional rights.

3). Poor health :- Hepatitis B, cholera, anaemia  
↳ infectious diseases due to contact with outsiders

4) loss of livelihood & rampant unemployment → (eg) :- Juangs PVTGs of Odisha - forced to repay debt through bonded labour  
:- This leads to other social problems like poverty, indebtedness, increase in violence and crime, alcoholism, prostitution etc.  
Inconvenience in identification &

5) ~~Non-resp~~ - Exclusion from the list of STs

6) weak implementation of FRA, 2006 etc.

## ◦ Steps taken

1) Scheme for the Development of PVTGs -

✓ Conservation-cum Development plans prepared by each state for their PVTGs based on need assessment.



↳ Central funding provided to states / UTs to implement these.

2) Priority is assigned to PVTGs under Special Central Assistance to Tribal sub-scheme, grants under Article 275, grant-in-aids to voluntary organisations working for welfare of STs & so on.

3) FRA, 2006 - recognise forest & other habitat rights of PVTGs.

4) PESA, 1996 -

In budget :- PM PVTG Development Mission

o Recommendation.

- Rs 15,000 crore to be spent in 3 years

→ XaXa committee report, 2014 :- for :-

1) Immediate inclusion of all PVTGs under the list of STs, All area with PVTG population must be notified as scheduled area.

1) access to education, healthcare, nutrition

2) safe drinking water

2) Claims of PVTGs under FRA, 2006 should be taken up at priority.

3) Housing

4) Road & telecom connectivity

↳ Awareness campaign should be launched regarding provisions of the Act & other legal rights.

3) Baseline surveys should be done for all PVTGs to ensure adequate data for policy purposes.

4) Micro project should be implemented by micro-agencies for providing basic services.

↳ Eg :- 1000 vaccines to Dongria Kondhs through efforts of Dist. administration. Other services could be provided following similar modes.



5) JFM (Joint Forest Management) should be made compulsory in areas inhabited by PVTGs, Their eviction from protected areas should be avoided.

### • Conclusion

uphold LP Vidyantni's NMS complex.

Q.3 Discuss the condition & issues of denotified tribes.

• Intro :- Denotified tribes refer to those tribes who were originally listed as Criminal tribes under the Criminal Tribes Act of 1871. These tribes were declared to be engaged in criminal activities as their hereditary occupation. They believed that sanctions for criminal ~~tribe~~ activities ~~is~~ was provided in their religious beliefs (DN Majumdar)

↳ Historical bg

Akshat Jain

--- Pg. 446 ---

↳ Problems

- 1) Poverty & low std. of living
- 2) Stigmatisation & social exclusion
- 3) Low literacy
- 4) Poor health - no sanitation & proper drinking water
- 5) Lack of livelihood
- 6) Lack of permanent dwelling due to nomadic nature

↳ Case Study

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9.1 Denotified tribes (DNTs), or Vimukta Jati, are tribes that were originally listed as Criminal Tribes under the Criminal Tribes (CT) Act of 1871, declared to be addicted to the systematic commission of non-bailable offences.

### Historical Background

In 1871, the British Raj declared several forest-dwelling tribal, nomadic and semi-nomadic groups as born criminals with the passing of the CT Act. These groups were labelled as hereditary criminals, and subjected to surveillance, confinement and discrimination. While a few communities did have criminal records, bringing all such under the act was highly unjust. Examples of such tribes included Baori, Kanjar, Naik and Multani. Harni, Karwal etc.

Post-independence, in 1952, the government officially abrogated CT Act and replaced it with the Habitual Offenders Act. The new act was meant only for individuals habitually engaging in crime, while not downgrading the entire community. To destigmatise the tribes, they were now referred to as denotified tribes.

### Present Situation and Case Study

Today, the population of DNTs is estimated to be ten crores (Bhasha, 2012). They continue to face several problems, which can be seen from the following case study by Vijay Korra (2017).

14 DNTs across 11 districts of Andhra Pradesh were studied in 2013. Their ex-criminal tag has led to majority being subjected to discrimination and some even to untouchability. A good number are engaged in begging, with their nomadic culture fast fading. Majority are not enrolled in any welfare schemes, and do not even have ST/SC certificate, ration cards and Aadhar number. Another disturbing fact is the continuous harassment by police in the form of random inquiries and investigations due to the historical stigma.

The above problems exist for DNTs across India.

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### Anthropology Demystified

- Steps Taken**
1. Ashram schools - free education and boarding facility for students
  2. Land provided for housing and agriculture, assistance for livelihood like farming, animal husbandry, poultry etc.

The Ministry of Social Justice and Empowerment is the ministry-in-charge for welfare of DNTs. Various schemes such as the Nanaji Deshmukh Scheme of Construction of Hostels, and Dr Ambedkar Scheme for Pre and Post-matric scholarships are being run exclusively for DNT students. The National Backward Classes Finance and Development Corporation (NBCFDC) is providing DNTs benefits like skill development, financing and health camp facilities.

Budget 2019 announced the creation of a Welfare Development Board to implement welfare schemes for DNTs, along with a committee under NITI Aayog to identify DNT communities yet to be given SC/ST/OBC status.

### Recommendations

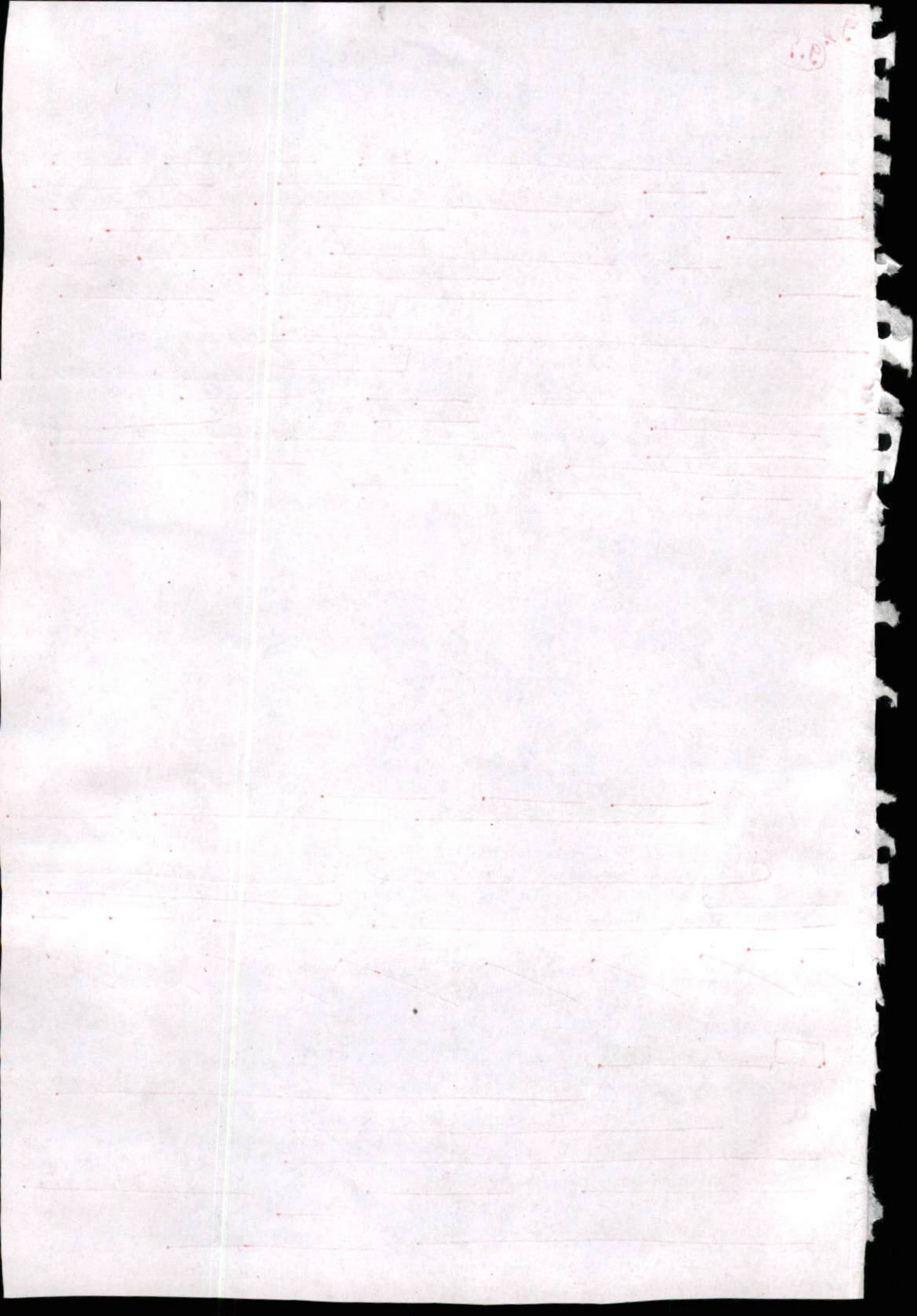
The Idade Commission Report (2018) has called for the following -

1. A Constitutional amendment to include DNTs under a separate third schedule after SCs and STs, or OBC.
2. Giving them protection under the SC/ST (Prevention of Atrocities) Act, 1989.
3. Repeal of the Habitual Offenders Act to purge the historical stigma attached.
4. Promotion of their traditional skills such as juggling and acrobatics as well as training in new skills for sustainable livelihood.
5. Systematic population count of the DNTs in 2021 Census, to enable targeted policies and action.

It is high time that the DNTs are recognised as equal citizens of the country, and get to participate in and share the benefits of the nation's development.



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↳ Impact of covid-19 on education

↳ case study :- Sonali Wankhade

--- Q.3 6.2. ---

→ Steps taken & recommendation

--- Akshat Jain Pg. 442 ---

Q.10 Role of NGOs in tribal development.

• Intro :- NGOs are non-state and non-profit oriented organisations, pursuing purposes of public interest. They have played a vital role in development of marginalised communities, especially during covid-19.

NGOs & tribal development

→ The first case of association of NGOs with tribal development was seen with establishment of Bhil Seva Mandal by A V Thakkar in 1922

→ Post-independence, in 1948, Bhantiya Adimjati Seva Sangh was set-up for development of tribal community.

→ Today, several NGOs are working for tribal welfare like Ramakrishnan Mission, Pratham, Nilgiri's Wynad Tribal Welfare Society, Meiga Education and Welfare Society etc.

• Role of NGOs

↳ They carry out the following activities :-  
in tribal areas :-



1) Providing education and health services.

2) Economic development of tribals by organising them into STBs, cooperative societies etc; promoting sustainable farming practices, skill development etc.

↳ (eg) :- Muga Educa-  
-tion &  
welfare soc;  
Ramakrishna  
Mission-  
health camps.

3) Promoting awareness among tribals about their rights and development schemes.

~~merge~~ 4) Political empowerment of tribes. by helping them with panchayat work, providing legal assistance, and taking cognisance of exploitation cases.

↳ Eg:- Samatha Judgement of 1997 that prohibited leasing of land to non-tribals in scheduled areas without the consent of Gram Sabha was the result of efforts of NGO by the same name.

Case study 5) women empowerment

↳ case study &

An NGO named 'Vaagdhara' has organised tribal women in Balwara dist (Raj.)

into a group called 'Saksham Samookh'

The group preserves indigenous seeds and supply them to local farmers. Thus, ensuring income security for themselves and ~~crop~~ diversify agro-climatic farming.

→ link to point ①

6) Role of NGOs during covid-19.

↳ case study (A. Mohapatra, 2020) :-



An NGO ~~still~~ Sikshandhan has been providing education to tribal children belonging to Lodha and Dongria Kondh communities (PVTGs).

in remote areas of Mayurbhanj and Rayagada districts. The students don't have necessary hardware and internet for online schooling, therefore the NGO ~~provides them with volunteers~~ who are themselves from these tribal groups teach children at community halls. ~~etc. and~~ The students are also taught to maintain basic hygiene and cleanliness like using masks etc.

The NGO is bridging the digital gap by providing in-person classes to students.

#### • Advantage of NGOs.

- 1) wide reach and last mile connectivity
- 2) complementing govt. efforts by ensuring proper implementation of govt. schemes and adding to it their own contributions.
- 3) Have good rapport with masses at grassroots level, thus can better advise the government about the needs and concerns of tribals.
- 4) More flexibility in operations as they are not bound by rigid procedures.
- 5) Acts as watchdog against violation of rights

#### • Issues.

- 1) Many NGOs exist only on paper and they still eat up valuable Tribal Development Fund.
- 2) Major irregularities in projects run by many NGOs. for eg- NGOs claiming grants for running health



centres were still changing poor tribals instead of providing free treatment.

3) Duplication of efforts by many NGOs in same area, while other regions have no presence of civil society

4) Many, especially the foreign funded NGOs have allegedly been involved in anti-developmental activities.

↳ Eg:- IB report highlighted role of international NGO Greenpeace in fuelling protests against coal mining projects to protect foreign interests.

5) NGOs involved in forceful religious conversions.

6) Lack of funds due to corruption <sup>within NGOs</sup> or overregulation by government.

### • Suggestions

- Govt. provides grant-in-aids to NGOs. They should be used properly. Proper monitoring.
- establishing National Accreditation Council for NGOs that keeps a check on them free from govt. influence.
- Training & capacity building.

### • Conclusion

Better coordination b/w NGOs & govt. for tribal development. Monitoring to separate honest NGOs from fraudulent ones.

















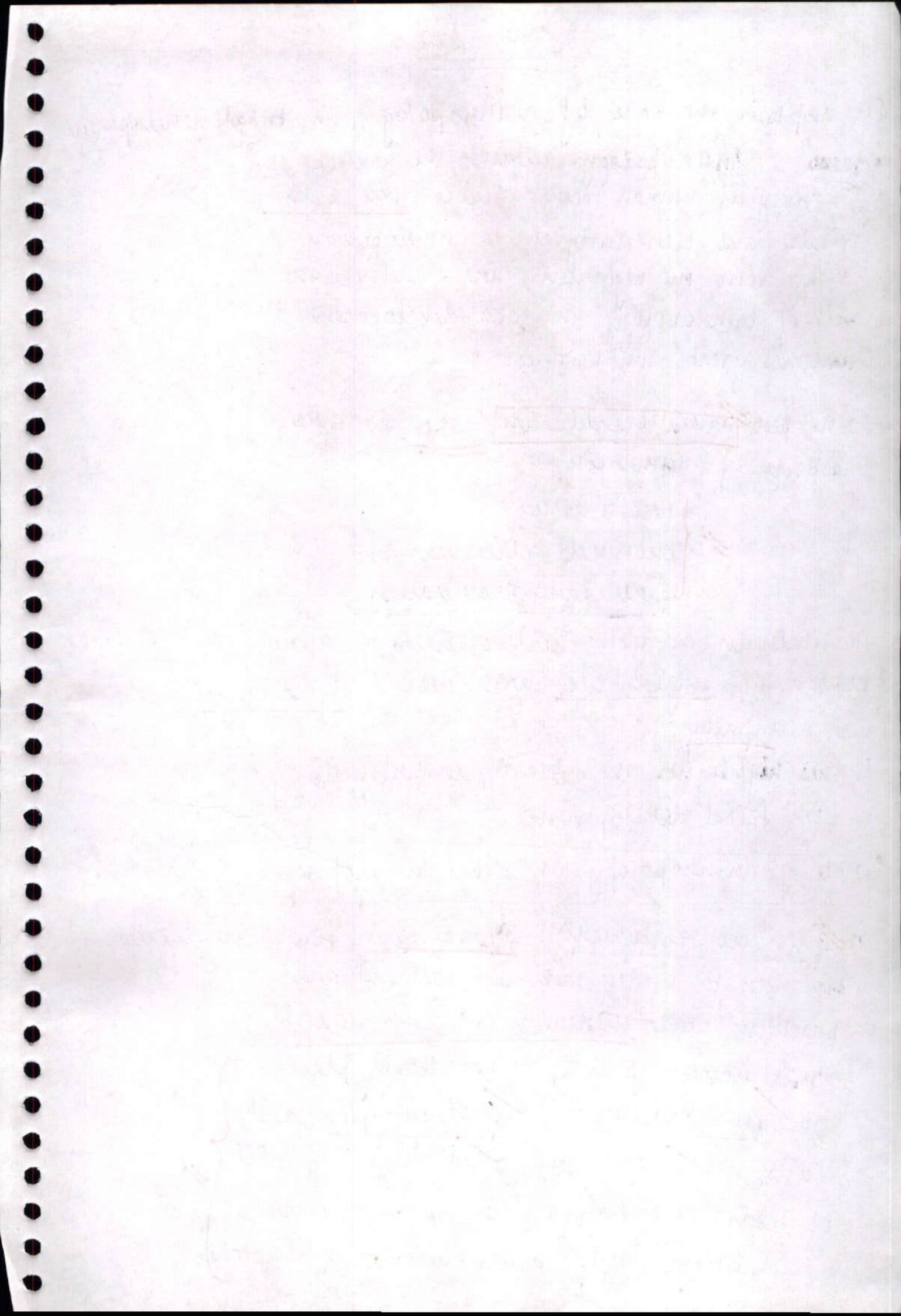














## Unit - 9.2

Q.1 Explain the role of anthropology in tribal development.

• Intro :- Anthropology refers to the holistic study of human beings across time & space.

Tribals have been integral to anthropology right from the beginning, and therefore the role of anthropology in tribal development assumes great importance.

→ As per Daniel Mandelbaum (1980), the three aspects of anthropology :-

- ↳ holistic view
- ↳ cultural relativism, and
- ↳ participant observation.

facilitate an in-depth understanding of every aspect of subject's life, with desired objectivity and empathy.

↳ This highlights the role of anthropology in tribal development.

### Role of anthropology in tribal development

1) Cultural relativism - Franz Boas first highlighted the need to understand the customs and practices of a <sup>tribal</sup> culture in its own context.

↳ This ~~notion~~ principle has found place in Tribal Panchsheel, Tribal sub-plan and acts like PESA, 1996, FRA, 2006 etc. All of them call for a development model compatible with local customs & practices of tribals.



2) Fieldwork and Participant observation, highlighted by Malinowski's work on Trobriand Islanders - ('Argonauts of the Western Pacific' (1922)). has provided with rich treasure of factual information on different tribes.

↳ In India, fieldwork of DN Majumdar on Ho Tribes are of great importance in policy formulation.

SC Dubé on Kaman, SC Roy on Munda, etc. Verrier Elwin on Baiga.

3) Protecting interests of tribals. - In India, the colonial period saw many anthropologically. The first generation Indian anthropologists like SC Roy, DN Majumdar have represented tribal interests even in law courts. acted as pleaders for tribal rights in court of law.

LP Vidyarthi's NMS complex

↳ For eg - SC Roy due to his anthropological understanding solved the issue of bridge construction in Oran area. <sup>through study of Males (1963)</sup> demonstrated that any policy which is not compatible with tribal way of life, (NMS) will be rejected.

4) Applied and action anthropology. - The post-independence India saw greater association of anthropologists in policy formulation for tribals.

↳ Eg:- Verrier Elwin's 'A philosophy for NEFA (1959)' gave Tribal Panchsheel.

↳ FB Bailey's 'Tribe, caste and nation' (1960) highlighted the tribe caste continuum.

↳ LP Vidyarthi's 'The Males', (1963) showcased importance of nature - Man - spirit



complex in policy formation for tribals.

5) Tribal sub Plan <sup>(1975)</sup> which provides for rapid socio-economic development of tribals was also a result of advice of :-

↳ 'Task force on development of Tribal Areas (1972)' headed by LP Vidyarthi

↳ 'Expert committee on Tribal development' (1972) headed by SC Dube

→ Thus, the role of anthropologists in tribal development has been significant, ranging from  
↳ Anthropologists also played a significant role in creation of a dedicated Ministry of Tribal Affairs in 1999.

→ Thus, anthropologists owing to their specialised knowledge, deep perception, sympathetic attitude and rigorous field-oriented approach have acquired a central stage in aiding government officials to understand the tribal way of life, and accordingly frame policies for their development.

↳ The recent work of Virginius Xaxa committee (2014) are a case in point in this regard.

Thus, for tribal-centric policy formulation and development, the anthropologists and administrators need to work in close harmony.



Q.2 Explain the role of anthrop in rural development.

Intro :- ~~same as Q.1 (defn of anthrop).~~

→ Anthrop refers to the holistic  
2 space. It acquires  
central stage in rural development,  
given 65% of Indian population lives in  
villages.

→ David Mandelbaums (1980) - - - - -  
- - - - - same as Q.1 - - -

Role in rural development

→ villages studies - - - - R. Redfield - - -  
- - - - - same as (background) in  
Q.1 unit 5.1 (this registers)

→ Key- (significance) Point ③ Q.1 unit 5.1  
① Help in understanding Indian social order

② → ④ } from (significance) Q.1 unit 5.1  
③ → ⑤ }  
④ → ⑥ } ③ Rapid and Participatory rural appraisal - It  
helped in involving local people to

Conclusion

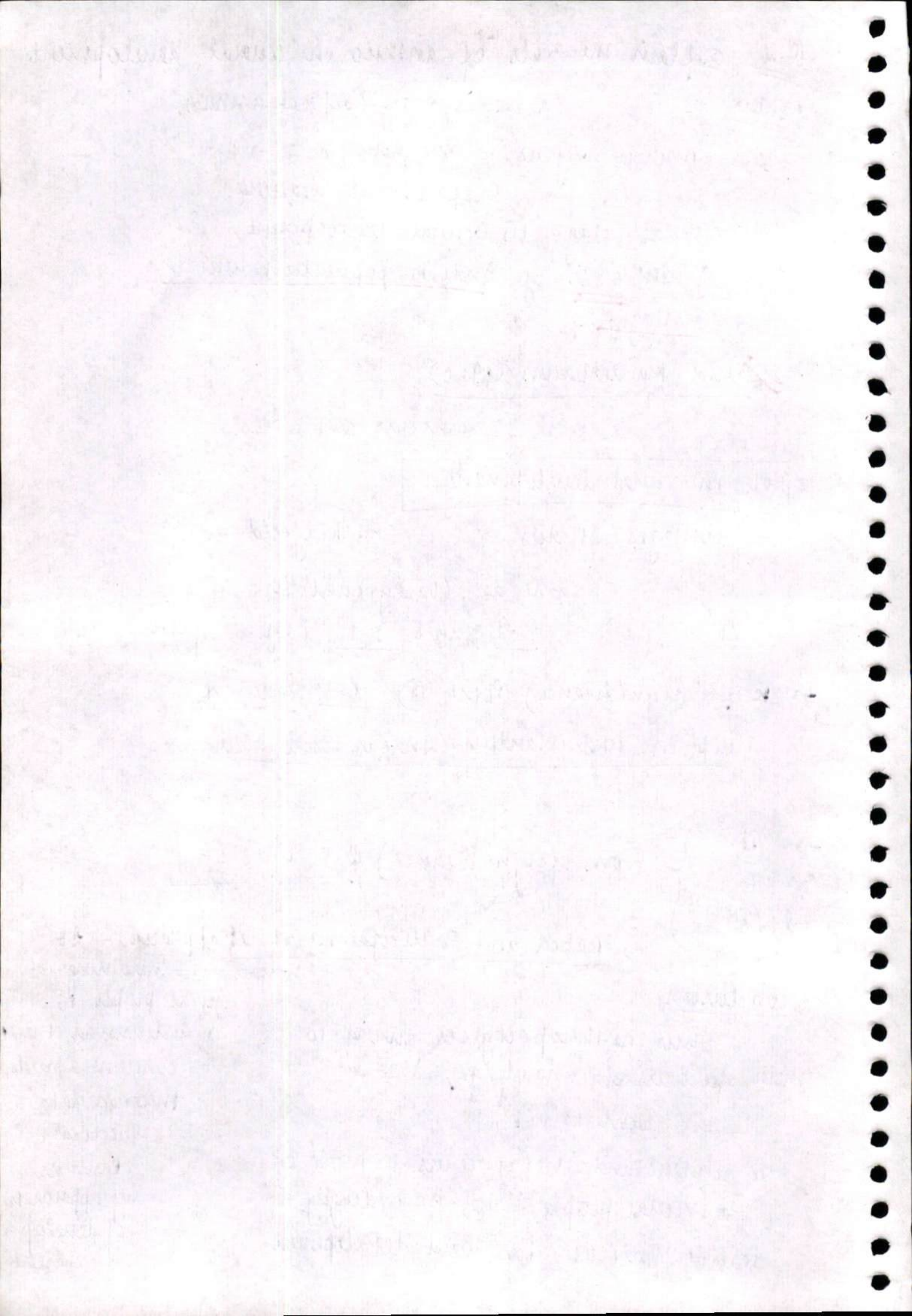
Thus, anthropologists owing to  
their specialised knowledge, - - - - -  
- - - - - same as Q.1 - - - - -

to understand the concerns & needs of  
rural people, and accordingly  
frame policies for their development.

understand their  
concerns & needs  
through data  
collection.

Bottom-  
up approach  
of develop-  
-ment.















9.3  
**Q.1 Discuss the concept of communalism. Highlight the factors responsible for communalism in the Indian context. (15M)**

Following the anthropological theory of functionalism, religion is undoubtedly a potent force of social solidarity. But when this solidarity turns into hostilities in a plural society, what is born is the witch of communalism.  
*given by RC Brown, Durkheim*

Communalism is an ideology which consists of three elements -

1. A belief that people who follow the same religion have common secular interests, that is, political, economic and social interests.
2. A notion that in a multi-religious society like India, these common secular interests of one religion are dissimilar and divergent from the interests of another religious group.
3. These divergent interests are completely incompatible, antagonist and hostile.

### Factors Responsible

#### 1. Ideological differences

Fundamental differences in the ideologies and views of religions results in communal tendencies and clashes. For instance, the polytheism and idolatry of Hinduism have occasionally clashed with the monotheism and beef-consumption of Islam.

#### 2. Historical factors

Historians like Ramachandra Guha and Romila Thapar have traced the origin of communalism in India to the colonial period. The Divide and Rule Policy of the British, along with the experiences of the Partition created a cleavage between different communities.

#### 3. Socio-economic deprivation

C. Geertz (1960) noted that when there is religious plurality, conflicts are bound to occur due to the differences in socio-economic achievements of the communities. If there is a feeling of relative deprivation, communalism arises.  
*Ex: - 1/3rd of muslim live BPL - Sachin comm.*

#### 4. Political climate

In India, vote-bank politics and the religious orientation of political parties have generated a tense atmosphere between religious communities.

#### 5. Psychological mindset

This factor revolves around the inherent fear of minorities of losing their identity, combined with the feeling among the majority that minorities are unwilling to participate in national processes.

Only an anthropological approach that focuses on impartial administration, holistic development of minorities, and involvement of religious leaders in facilitating a spirit of tolerance can help combat the evil of communalism.

- Effects of communalism on the multi-religious and multi-ethnic polity of India -
  - Communal politics, resulting in politics of threat and hate speeches Eg - haridwar hate speech
  - Communal violence, whereby the rationality of the rioters disappears in the irrationality of violence
  - Segregation of communities, hindering the mobility of people over time, resulting in their socio-economic deprivation. For instance, after the 2013 Muzaffarnagar riots, hundreds of Muslim families were



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100

100



forced to leave. Till today, they have not returned, living in absolute segregation, resulting in their ghettoisation.

- Forced conversions and dragging of smaller sections into the fold of bigger religious groups. For instance, Christian missionaries alleged that the Vishwa Hindu Parishad has been involved in forcefully converting tribals to Hinduism in the name of *ghar wapsi* (homecoming). The Vishwa Hindu Parishad denies such claims, rather pointing out that Christian missionaries were the ones to proselytise tribals in the first place.

Overall, it can be said that communalism leaves communities wounded with psychological scars, economic development thwarted, political stability perennially in peril, and irrationality touching its peak.

## Q.2 Discuss the contribution of anthropology in understanding regionalism, communalism, ethnic and political movements. (20M)

Anthropology is the holistic study of human beings, in totality. Being so, it has developed a specialisation in studying man society and patterns of social interaction.

### Contribution of Anthropology

The role of anthropology in understanding regionalism, communalism, ethnic and political movements is immense. The twin hallmarks of anthropological research – participant observation and cultural relativism – enable anthropologists to empathise with the local culture and sentiments of the people, without making their own culture as a yardstick. Therefore, an anthropologist is always in a better position than any other to study the problems of society and culture and suggest answers to them.

Anthropologists have developed various approaches to understand ethnicity, such as the primordialist approach, pluralist approach, modernisation and development approach, among others. These approaches have tried to explain how ethnic identities are released on the basis of different circumstances, along with its role in facilitating regionalism, communalism and ethno-nationalism.

Various anthropologists have also worked on classifying and studying social and ethno-political movements, working on case studies, interviews and historical reconstructions.

### Indian Context

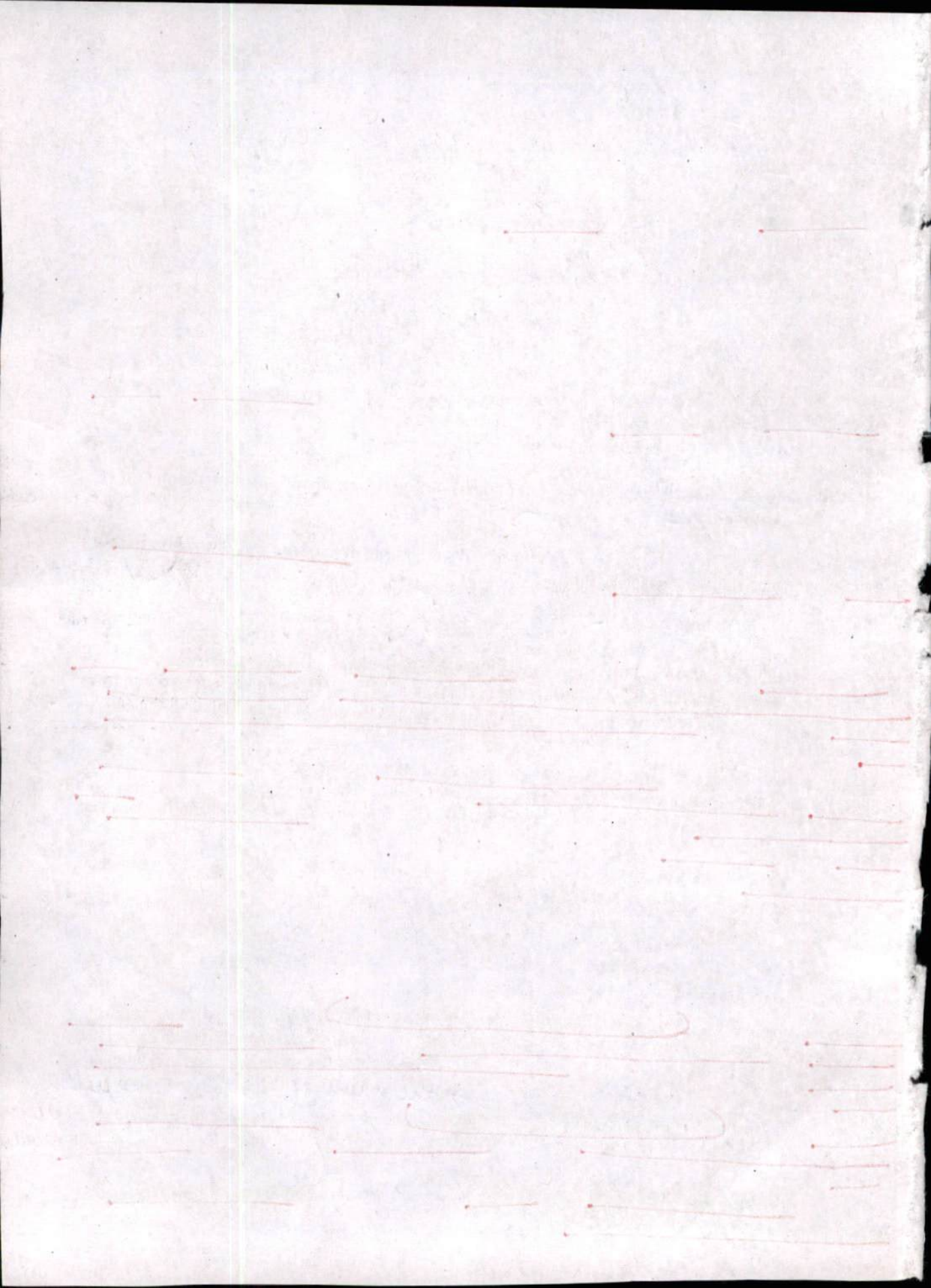
Several Indian anthropologists have written about national integration, covering in depth about the regionalism, communalism and related phenomena in Indian society.

M.N. Srinivas, in his work, Nation-building in Independent India (1976), highlighted that phenomena like regionalism and ethno-nationalism are multi-dimensional issues. Thus, it is futile to treat them as mere law and order problems. Rather, they should be tackled with sympathy, care and appreciation for long suppressed aspirations.

N.K. Bose, in his work, Problems of National Integration (1967), wrote that balanced economic development based on indigenous models of development, with an equitable dispersal of gains, is needed to facilitate national integration.   
→ the gains of dev. not equally distributed

Scholars like M.N. Srinivas, Andre Beteille and Ram Ahuja have discussed the role of caste-based identity and role of politics in understanding social movements.







### Anthropology Demystified

Finally, L.P. Vidyarthi has opined that anthropologists can be good social doctors as well as social engineers. An emphasis on applied and action anthropology can help planners and administrators to ensure that in no cases, demographic imbalances, cultural impoverishment and economic disparity take place in any part of India.

Thus, a team of trained anthropologists with multi-disciplinary approach is required to study the problems of communalism and regionalism and suggest appropriate solutions to them.

- Anthropological approaches to understand ethnicity have been covered in Paper 2 - Chapter 7.3.







Unit - 9.3

Q.1 what is communalism? factors responsible for communalism?

----- Akshat Jain -----  
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Q.2 Discuss contributions of authors in understanding regionalism, communalism?

----- Akshat Jain -----  
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For the purpose of the present year, the following is the list of the names of the persons who have been admitted to the membership of the Society since the last meeting.

Admitted on the 1st of January 1879.

Mr. J. H. Smith

Mr. J. H. Smith, of the City of New York, has been admitted to the membership of the Society on the 1st of January 1879.

Mr. J. H. Smith

Mr. J. H. Smith