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UPSC Mains 2015 Anthropology Paper 2

Year-wise PYQ pack · WRAP model answers with canonical links

Official UPSC stems in exam order. Each live answer sits on one WRAP URL; this PDF is the year pack, not a second copy of the article. Open the link under a question for the full page.

<https://wrapexams.com/upsc/mains/anthropology/gs-2/2015/>

Q1(a) · 10 marks

Relevance of tribal Panchsheel today

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Panchsheel is **Nehru**'s five-point tribal ethic, shaped with Elwin.

It protects genius, land-forest rights, local cadres, and human results.

Ghurye's assimilation was the rival line.

PESA and FRA try to statute the same ethic.

Mining and dams still test it in **Fifth Schedule** belts.

Introduction

Tribal Panchsheel is **Jawaharlal Nehru**'s five-point ethic for Adivasi policy. It still tests whether the state develops with tribes or over them.

Body

The five points

- **Nehru** asked that people develop along their own genius, that tribal rights in land and forest be respected, that teams of their own people be trained, that over-administration be avoided, and that results be judged by human quality, not money spent.
- **Verrier Elwin** helped draft this line against both isolation as a zoo and sudden assimilation.
- **G. S. Ghurye** wanted faster Hindu-national absorption. Panchsheel was the official middle path after Independence.

Why it still matters

- Mining, dams, and roads in **Fifth Schedule** belts still break land and forest rights that Panchsheel named first.
- **PESA** and the **Forest Rights Act, 2006** try to turn those ethics into statute, but gram sabha consent is often paper.
- **Relevance today is a checklist:** genius, land, own cadres, light administration, human results.

Flow diagram

Nehru Panchsheel -> Land forest genius

Nehru Panchsheel -> PESA FRA

Ghurye assimilation -> Contrast

Conclusion

Panchsheel remains the moral measure of tribal policy. Laws exist; the gap is still land, forest, and over-administration.

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<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/relevance-of-tribal-panchsheel-today/>

WRAP Exams

Q1(b) · 10 marks

Sacred complex as a dimension of Indian civilization

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Vidyarthi's sacred complex is geography, specialists, and performances at a tirtha.

Gaya is the type study of sraddha and pilgrimage.

It operationalises little and great tradition at a Hindu centre.

Bose's civilisational unity is visible in shared shrine maps.

The model is a dimension of **Indian civilisation**, not only temple architecture.

Introduction

The sacred complex is L. P. Vidyarthi's model of a Hindu pilgrimage centre as a living unit of **Indian civilisation**. It joins place, specialist, and performance.

Body

The three strands

- **Sacred geography** is the temple, river, tank, and route, as at **Gaya**, Vidyarthi's type site.
- **Sacred specialists** are pandas, priests, and service jatis who live by the shrine.
- **Sacred performances** are pilgrimage, sraddha, and festival that move villagers into a civilisational centre.

Civilisation, not only a temple

- **McKim Marriott** and **Robert Redfield** supplied little and great tradition. Vidyarthi showed how a tirtha knits them.
- **N. K. Bose** saw Indian unity as a civilisational web. The sacred complex is one knot in that web.
- Local jati and tribal clients use the same Gaya or Kashi map, so the complex is a dimension of the whole, not a city hobby.

Flow diagram

Vidyarthi -> Sacred geography

Vidyarthi -> Specialists

Vidyarthi -> Performances

Conclusion

- **Sacred complex names how **Indian civilisation** is practised at a tirtha:** geography, specialists, and rites that pull little traditions upward.

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Q1(c) · 10 marks

South Indian Paleoliths

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

South Indian palaeoliths centre on the Madras Acheulian of quartzite handaxes.

Footo found Pallavaram in 1863 and mapped Tamil laterite industries.

Attirampakkam gives a deep dated Acheulian sequence.

Sankalia set the peninsula beside Narmada and Deccan sequences.

The stack is local and long, not a Siwalik Soanian copy.

Introduction

South Indian palaeoliths are Lower and Middle Pleistocene stone industries of the peninsula, classically the Madras handaxe tradition. They show a long Acheulian occupation south of the Narmada.

Body

Type sites and tools

- **Attirampakkam** on the Kortallayar, near Chennai, has a deep Acheulian sequence of handaxes, cleavers, and later flakes, dated far older than once taught.
- **Robert Bruce Footo** found the first Indian palaeolith at Pallavaram in 1863 and mapped the laterite and river-gravel industries of Tamil country.
- **H. D. Sankalia** placed these Madras industries in an all-India palaeolithic frame beside the Deccan and Narmada.

What they show

- Large bifaces on quartzite mark a South Indian Acheulian, not a copy of Siwalik Soanian pebble tools.
- Middle Palaeolithic flakes and later microliths overlie some of the same river systems, so the peninsula has a full stone-age stack.
- Coastal and inland gravels record hominin presence long before Harappa.

Flow diagram

Footo Pallavaram -> Attirampakkam Acheulian
Attirampakkam Acheulian -> Sankalia all-India frame
Attirampakkam Acheulian -> Middle Palaeolithic flakes

Conclusion

South Indian palaeoliths, from Footo's Pallavaram to Attirampakkam, establish a deep Acheulian south. They are a peninsula sequence, not a northern leftover.

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Q1(d) · 10 marks

Panchayati Raj Institutions and Social Change

Anthropology GS 2 · 2015 · Indigenous and exogenous processes of socio-cultural change in Indian society

Revision summary

Panchayati raj is elected local government after the 73rd Amendment.

Reserved seats opened office to women and SC/ST.

Srinivas and Dube showed caste and faction still organise the village.

PESA tried to strengthen tribal gram sabhas.

Change is real in access to schemes, weaker in land and honour.

Introduction

Panchayati raj institutions are elected village, block, and district councils after the 73rd Amendment. They change who sits in local power, not always who owns land.

Body

New offices, old structures

- Reservations for women, Scheduled Castes, and Scheduled Tribes opened chairs that **M. N. Srinivas's** Rampura notables once held by caste and faction.
- **S. C. Dube** already saw Shamirpet change meeting caste. The gram panchayat became a new prize for the same teams.
- **PESA** in **Fifth Schedule** areas was meant to give the gram sabha a tribal veto on land and liquor. Practice often stays with the sarpanch and the party broker.

Directions of change

- Schemes, MNREGA lists, and certificates now run through the panchayat, so the poor must use it even if they do not control it.
- Proxy sarpanches and elite capture show that social change is partial.
- Where literacy and movements are strong, reserved seats do shift honour and access.

Flow diagram

73rd Amendment -> Reserved seats

73rd Amendment -> Faction capture

PESA -> Fifth Schedule sabha

Conclusion

Panchayati raj is a constitutional channel of rural change. It redistributes office faster than it redistributes caste and land.

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Q1(e) · 10 marks

Rights over resources and tribal unrest.

Anthropology GS 2 · 2015 · The concept of ethnicity

Revision summary

Tribal unrest is mainly a resource-rights conflict.

Forest law, dams, and mining shrink Adivasi control of land and jungle.

FRA and PESA try to restore rights; implementation lags.

Elwin and Vidyarthi tied forest to culture, not only wages.

Fifth Schedule and Samata are the constitutional brake on alienation.

Introduction

Tribal unrest in India is repeatedly a fight over land, forest, and mineral. When rights over those resources shrink, movements follow.

Body

The resource wound

- Colonial forest law and post-Independence dams treated Adivasi territory as state property. **Fifth Schedule** and **Samata** doctrine were meant to brake land transfer.
- **FRA 2006** promised individual and community forest rights. Delay and rejection keep the wound open.
- Mining in Jharkhand, Odisha, and Chhattisgarh, and projects in the Narmada valley, convert unrest into roadblocks, petitions, and sometimes armed Maoist shelter.

How anthropology reads it

- **Verrier Elwin** warned that forest loss is cultural death, not only income loss.
- **L. P. Vidyarthi** mapped the nature-man-spirit complex; when the forest goes, the complex cracks.
- Unrest is therefore a rights claim, not a residual tribal temperament.

Flow diagram

Land forest mineral -> Tribal unrest
FRA PESA Fifth Schedule -> Land forest mineral
Mining dams -> Tribal unrest

Conclusion

Tribal unrest tracks the theft or delay of resource rights. FRA, PESA, and the **Fifth Schedule** are the legal answers still poorly delivered.

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Q2(a) · 20 marks

Examine the social implications of media and communication technology

Anthropology GS 2 · 2015 · Indigenous and exogenous processes of socio-cultural change in Indian society

Revision summary

Media and phones create national and caste publics beyond the village square.

Srinivas linked earlier mass media to Westernisation and politics.

Little and great traditions both travel on screens.

Dalit and Adivasi voices gain channels; hate and honour policing also gain speed.

Technology reorganises Indian society; it does not delete caste or tribe.

Introduction

Media and communication technology reorganise who speaks, who is seen, and which tradition travels. In India the village, caste, and tribe now sit inside a national and global circuit of screens.

Body

New publics

- Print, radio, and television first made a Hindi and regional public sphere that **M. N. Srinivas** already linked to Westernisation and political mobilisation.
- Mobile phones and internet carry the same village into WhatsApp kin groups, caste pages, and job news. Distance shrinks; rumour also speeds.
- **Yogendra Singh** treated modernisation as structural. Cheap media is one such structure: it differentiates youth taste from elder control.

Caste, gender, and little tradition

- Televised myth and temple live-streams intensify **Marriott's** great tradition, while local jati YouTube keeps little tradition alive.
- Dalit and Adivasi channels claim dignity that the old village square denied. The same platforms host honour videos and hate speech.
- Women's phones can mean safety and surveillance at once. The household still tries to police the screen.

Tribe and market

- Tribal belts receive state schemes and mining ads on the same handset that carries FRA news and gospel or Hindu reform songs.
- **N. K. Bose's** civilisational web now has a digital layer. Integration is thicker; so is extraction of attention and data.
- Communication technology does not abolish caste. It relocates rank, rumour, and resistance onto a faster medium.

Flow diagram

Media tech -> New publics

Media tech -> Caste gender online

Media tech -> Tribe market rumour

Conclusion

Media technology expands publics and weakens some village monopolies of news. It also scales caste, gender control, and market reach. The implication is reorganisation, not the end of Indian social structure.

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Q2(b) · 15 marks

Briefly describe the classical models of ethnic and linguistic classification of Indian population. Discuss its relevance today

Anthropology GS 2 · 2015 · Demographic profile of India

Revision summary

Risley and Guha classified Indians as racial types tied to region and caste.

Grierson mapped Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman families.

Ghurye already doubted a clean race-caste ladder.

Language families still structure states and schedules.

Racial stocks have little scientific use today.

Introduction

Classical models sorted Indians by race, language, and culture as if these were stable stocks. They still appear in textbooks, but genetics and field ethnography have broken their hard borders.

Body

Ethnic-racial models

- **H. H. Risley** used nasal index and other measures to invent Indo-Aryan, Dravidian, Mongoloid, and related types. Caste was forced into a race ladder.
- **B. S. Guha** for the 1931 **Census** offered a more careful racial map, still treating tribes and regions as physical types.
- **G. S. Ghurye** criticised simple race-caste equations even while writing of tribes as backward Hindus.

Linguistic models

- **Grierson's Linguistic Survey** grouped Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman families. That four-family map remains the teaching skeleton.
- **S. K. Chatterji** and later linguists refined branches, but the census still asks mother tongue, not gene.

Relevance today

- Language families still organise **Eighth Schedule** politics and linguistic states. That part of the classical map works as administration.
- Racial types do not. **Siwalik** fossils and living variation show deep mix; nasal races cannot explain jati.
- **Relevance is split:** keep Grierson for language; drop Risley as science.

Flow diagram

Risley Guha types -> Weak science

Grierson families -> Eighth Schedule states

Field genetics -> Mixture not stocks

Conclusion

Classical ethnic types were colonial measuring sticks. Linguistic families remain useful. Racial stocks are not a living classification of Indians.

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WRAP Exams

Q2(c) · 15 marks

Discuss the problems faced by religious minorities in India

Anthropology GS 2 · 2015 · Linguistic and religious minorities and their social, political and economic status.

Revision summary

Religious minorities face violence, stigma, and bloc labelling.

Articles 25-30 protect worship and minority institutions.

Development gaps, as in Muslim education and jobs, are documented.

Mission and conversion disputes hit Christians in some tribal areas.

Srinivas's jati world is recoded as communal blocs in politics.

Introduction

Religious minorities in India are communities that are not the demographic Hindu majority in the Union, though they may be local majorities. Their problems mix security, law, livelihood, and stereotype.

Body

Security and stigma

- Periodic riots and lynching make bodily safety a first problem, especially for Muslims in mixed towns and for Christians in some tribal belts.
- **Census** and media labels freeze a person as a bloc, which **Louis Dumont** and later critics already saw as a modern communal box rather than everyday jati life.

Law, education, and economy

- **Article 25-30** protect worship and minority schools, yet disputes over personal law, conversion, and institution control keep courts busy.
- **Sachar**-type evidence showed Muslims lag in education, credit, and public jobs in many states. That is a class and discrimination problem, not only a theological one.
- Christians and smaller groups face both privilege talk around English schools and attack talk around mission in **Fifth Schedule** areas.

Anthropology of the problem

- **M. N. Srinivas** showed that Indian ranking is jati-heavy. Communal politics recodes jati into religion for elections.
- Minorities also hold local majorities, as in parts of Kerala, Punjab, or Kashmir, so the problem is relational, not a single all-India fate.

Flow diagram

Religious minorities -> Security stigma
Religious minorities -> Articles 25-30
Religious minorities -> Education jobs lag

Conclusion

Problems of religious minorities are security, unequal development, and legal contest over schools and personal law. The Constitution names rights; practice still depends on region and riot history.

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WRAP Exams

Q3(a) · 20 marks

Discuss how constitutional provisions in India have built-in mechanisms for dealing with the problem of land alienation in tribal areas

Anthropology GS 2 · 2015 · Problems of the tribal Communities

Revision summary

Article 244 and the **Fifth Schedule** restrict land transfer in Scheduled Areas.

The Governor and Tribes Advisory Council are the administrative brake.

Sixth Schedule councils control land in listed North-Eastern areas.

PESA and FRA add gram sabha and forest-title tools.

Samata showed courts can enforce the Schedule against mining leases.

Introduction

Land alienation is the loss of Adivasi title to non-tribals, the state, or the market. The Constitution does not leave this to ordinary contract. It builds special brakes.

Body

Fifth Schedule machinery

- **Article 244** and the **Fifth Schedule** create Scheduled Areas with a **Tribes Advisory Council** and a Governor who may restrict or repeal ordinary land laws.
- State regulations, following colonial Chota Nagpur and Agency precedents, void tribal-to-non-tribal sales unless permitted.
- The Governor's report and Union oversight are the built-in watch, even when they are weakly used.

Sixth Schedule and autonomy

- In parts of Assam, Meghalaya, Tripura, and Mizoram, **Sixth Schedule** councils control land and settlement inside their territories.
- This is alienation control by autonomous government, not only by a prohibition list.

Later statutory lining

- **PESA** requires gram sabha consultation on land acquisition and mining in Scheduled Areas.
- **FRA 2006** restores forest land as title rather than mercy, attacking a major path of silent alienation.
- **Samata** read the **Fifth Schedule** as a bar on mining leases to non-tribals in Andhra Scheduled Areas. Courts thus became a mechanism too.

Limits

- Acquisition for public purpose, fake tribal buyers, and poor records still leak land. The mechanism exists; the file must be moved.

Flow diagram

Article 244 -> Fifth Schedule Governor TAC

Article 244 -> Sixth Schedule councils

Fifth Schedule Governor TAC -> PESA FRA Samata

Conclusion

India's built-in answer to tribal land alienation is Scheduled Area restriction, Governor and TAC, **Sixth Schedule** councils, then PESA, FRA, and case law. The design is protective. Delivery is the remaining problem.

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Q3(b) · 15 marks

Discuss the impact of Hinduism on the status of tribal women in Central India

Anthropology GS 2 · 2015 · Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies.

Revision summary

Hindu contact in Central India often means Sanskritisation of Gond and Bhil groups.

Srinivas's model predicts purity, dowry, and curbs on widow remarriage.

Elwin warned that tribal women's customary freedoms would shrink.

Ghurye treated the same process as Hindu absorption.

Forest work and FRA still keep women economically central.

Introduction

Hinduism reaches Central Indian tribes as temple, jati rank, and purity rules, not as a single conversion event. For women the impact is mixed: new honour and new seclusion.

Body

What changes

- **Sanskritisation**, in **M. N. Srinivas's** sense, spreads among Gond, Bhil, and neighbouring groups as vegetarian public style, dowry talk, and restrictions on widow remarriage.
- Bride-price, freer divorce, and women's field work, once common in many Central Indian tribes, shrink where Rajput or Brahman models are copied.
- **G. S. Ghurye's** "backward Hindus" thesis named this pull. **Verrier Elwin** feared it would cost tribal women their customary space.

What persists

- Market work, forest collection, and **FRA** claims still need women's labour. Status in the field lags the new purity talk at the feast.
- **L. P. Vidyarthi's** sacred complex draws tribal families to Gaya and regional shrines. Women go as pilgrims, yet pandas and purity ranks are male-heavy.
- Christian and reform sects in the same belt offer rival gender scripts, so Hindu impact is not the only story.

Net status

- Hinduisation often lowers women's jural freedom while raising household prestige in the regional caste map.

Flow diagram

Hindu models -> Sanskritisation
Sanskritisation -> Less divorce bride-price
Elwin -> Warns loss of customary space

Conclusion

Hinduism in Central India frequently Sanskritises tribal households. Women's mobility and divorce custom weaken even as family rank in the Hindu order may rise.

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WRAP Exams

Q3(c) · 15 marks

Describe the paleoanthropological fossil finds from Siwalik hills. Examine the contribution of Siwalik fossils to paleoanthropological knowledge

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Siwalik hills yield Miocene apes, notably *Sivapithecus* and *Gigantopithecus*.

Ramapithecus was once misread as a human ancestor.

The record shows an Asian ape radiation and forced a rethink of phylogeny.

Hominin bone is rare; tools and fauna still mark later human presence.

Siwalik stratigraphy remains a South Asian palaeontological backbone.

Introduction

The Siwalik hills hold a long Miocene-to-Pleistocene fossil record of apes, other mammals, and rare later hominin-related finds. They taught Asia as a primate stage, not only Africa.

Body

Main finds

- **Sivapithecus** (once lumped as *Ramapithecus* in part) from Siwalik beds is an orangutan-clade ape, known from jaws and face fragments.
- **Gigantopithecus** remains in the same province show a giant Asian ape alongside the smaller *sivapithecines*.
- Older collections under **Barnum Brown**, Indian Survey teams, and later **Pilbeam** and Indian palaeontologists built the chronology of the Siwalik Group.
- Stone tools and later Pleistocene fauna sit in the same foothill belt, tying the hills to early human presence even when hominin bone is scarce.

Contribution to knowledge

- Mid-twentieth-century claims that *Ramapithecus* was a direct human ancestor collapsed. Siwalik apes recalibrated the human-ape split toward Africa for later hominins.
- **The contribution is therefore double:** a rich Asian ape radiation, and a caution against reading every thick-enamel jaw as *Homo*.
- Siwalik stratigraphy still dates mammalian evolution in South Asia and frames where Acheulian makers could walk.

Flow diagram

Siwalik beds -> *Sivapithecus*

Siwalik beds -> *Gigantopithecus*

Sivapithecus -> Not a human ancestor

Conclusion

Siwalik fossils contribute a dated Asian ape record, especially Sivapithecus. They corrected an ancestor story and still anchor South Asian palaeontology.

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WRAP Exams

Q4(a) · 20 marks

Critically examine the concept of communalism and its relevance for multi-religious and multiethnic polity of India

Anthropology GS 2 · 2015 · Ethno-archaeology in India

Revision summary

Communalism politicises religion as a bloc against others.

It is modern, fed by census and electorates, not a timeless Indian essence.

Srinivas's jati world is flatter in communal talk than in the village.

It threatens a multi-religious polity by capturing the common roll.

It also hides tribe and language inside a two-faith story.

Introduction

Communalism is the political use of religious identity as a bloc that claims the state. In a multi-religious and multiethnic India it is both a colonial inheritance and a living electoral language.

Body

The concept

- Colonial census and separate electorates taught Indians to count as Hindu, Muslim, Sikh, or Christian publics.
- **Bipan Chandra** and many historians treated communalism as modern politics, not ancient faith war.
- **Anthropology adds** M. N. Srinivas's **jati** and Louis Dumont's **hierarchy**: everyday life is ranked and mixed; communalism flattens it into two or three armies.

Relevance for the polity

- A multi-religious republic needs **Articles 25-30** and a common roll. Communalism tries to make the roll a religious census.
- Multiethnic reality includes language, tribe, and region. Communal frames hide **Fifth** and **Sixth Schedule** questions and linguistic minorities inside a Hindu-Muslim plot.
- Riots, personal-law fights, and conversion panics are the operational face. They punish mixed towns and mixed marriages.

Critique

- The concept can itself become too Hindu-Muslim, ignoring caste blocs and tribal faiths.
- Not every festival or shrine dispute is communalism. The test is whether religion is organised to capture the state against others.
- **N. K. Bose's** civilisational unity and **Nehru's** civic nation are the counter-concepts: diversity housed by law, not by a single sacred majority.

Flow diagram

Communalism -> Religious blocs
Jati tribe language -> Plural polity
Communalism -> Riot electoral veto

Conclusion

Communalism remains relevant because it still converts faith into a vote and a veto. A multiethnic polity survives by keeping jati, language, and tribe visible, and by refusing a two-community state.

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Q4(b) · 15 marks

Examine in detail the role of anthropology in planning for tribal development

Anthropology GS 2 · 2015 · Role of anthropology in tribal and rural development.

Revision summary

Anthropology maps tribal land, forest, and custom before schemes are written.

Elwin, Haimendorf, Majumdar, and Vidyarthi supplied that applied archive.

Plans need PESA, FRA, and **Fifth Schedule** as design, not decoration.

ITDPs and mother-tongue education are anthropological correctives to uniform packages.

- **The limit is political:** field notes still lose to mining targets.

Introduction

Anthropology enters tribal planning as field knowledge of custom, land, and language. Its role is to make schemes fit the people **Nehru's** Panchsheel named, not to decorate a budget.

Body

Diagnosis before the scheme

- Village studies and tribal monographs map shifting cultivation, clan land, and the **nature-man-spirit** complex of **L. P. Vidyarthi**.
- **Verrier Elwin** and **Christoph von Fürer-Haimendorf** showed planners why forest and bride-price are not leftovers.
- **D. N. Majumdar** and later applied anthropologists sat on tribal research institutes that feed state plans.

Design of programmes

- Anthropology argues for **ITDP** blocks, mother-tongue teachers, and gram sabha consent under **PESA** and **FRA**, against a one-size irrigation package.
- It flags land alienation, so **Fifth Schedule** regulations enter the plan as a legal input, not an afterthought.
- Gender and health modules fail if they ignore tribal women's forest work.

Limits

- Plans still arrive as targets. The anthropologist is often a note in the annexure.
- Role in detail is research, impact warning, and translation between ministry and hamlet.

Flow diagram

Anthropology -> Diagnose land custom
Anthropology -> PESA FRA ITDP design
Anthropology -> Warn alienation

Conclusion

Anthropology's role in tribal development planning is to supply social structure and consent tools. Without it, Panchsheel stays a preface and the mine stays the plan.

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WRAP Exams

Q4(c) · 15 marks

Critically compare 'Affirmative Action' of USA and 'Protective Discrimination' for Scheduled Tribes in India

Anthropology GS 2 · 2015 · Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and...

Revision summary

Both policies use group preference after historic exclusion.

Indian ST protection is constitutional and includes land and schedules.

US affirmative action is mainly education and employment, plus a separate Native-law track.

Ghurye-Elwin debates still haunt who counts as tribe.

Both risk elite capture; India's extra tools are territorial.

Introduction

Affirmative action in the USA and protective discrimination for Scheduled Tribes in India both use group preference to repair historic exclusion. They differ in constitution, land, and the meaning of tribe.

Body

Shared logic

- Both admit that equal formal law is not enough after conquest, slavery, or caste-colonial ranking.
- Both use quotas or preferences in education and public jobs. Both face backlash as reverse discrimination.

Indian protective discrimination

- **Articles 15(4), 16(4), 46, 330, 332, 335** and the ST list are a constitutional command, not only executive policy.
- **For tribes, protection is also territorial: Fifth and Sixth Schedules**, land-transfer bars, **PESA**, and **FRA**.
- **G. S. Ghurye** and **Elwin** already fought over whether the ST is a caste-like Hindu or a distinct people. Indian law treats ST as a scheduled people with land.

US affirmative action

- It grew from civil-rights litigation and university policy, weaker as a land-and-treaty system except for recognised Native nations.
- Race categories are not the same as ST lists. US Indian law is a separate sovereignty file that the phrase affirmative action often forgets.

Critique

- Indian ST protection is broader in land and councils. US race preference is more court-contested in campuses.
- Both can cream off elites and miss the forest hamlet or inner city.

Flow diagram

US affirmative action -> Jobs campuses
Indian ST protection -> Jobs campuses
Indian ST protection -> Fifth Sixth FRA land

Conclusion

The two are cousins in job and college preference. **India's ST shield** is thicker because it adds Scheduled Area land and councils that US affirmative action, as commonly taught, does not.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/critically-compare-affirmative-action-of-usa-and-protective-discrimination-for-scheduled-tribes-in-india/>

WRAP Exams

Q5(a) · 10 marks

Prehistoric Rock Art of Central India

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Bhimbetka is the type site of Central Indian prehistoric painting.

Wakankar documented superimposed hunt-to-historic layers.

Sankalia set the art beside microlith floors in Indian prehistory.

Early scenes stress animals and hunt; later ones add cattle and horse.

The shelters remain in a living tribal landscape.

Introduction

Central Indian prehistoric rock art is the painted sandstone of the Vindhya, with Bhimbetka as the type landscape. It records hunt, dance, and later cattle life on shelter walls.

Body

Sites and sequence

- **Bhimbetka**, documented especially by **V. S. Wakankar**, holds superimposed paintings from late Pleistocene hunters to historic riders.
- Nearby clusters in Raisen, Pachmarhi, and other Vindhyan shelters repeat animals, humans, and geometric signs.
- **H. D. Sankalia** placed this art in the wider Indian prehistoric sequence beside microliths on the same floors.

What the walls show

- Early layers stress large animals and hunt scenes. Later layers add pastoral groups, horse, and script-like marks.
- The art is a Central Indian archive of economy and rite, not a copy of European caves.
- It also sits on a living tribal landscape, so interpretation must not steal the shelters from present Adivasi use.

Flow diagram

Bhimbetka -> Wakankar

Bhimbetka -> Hunt layers

Bhimbetka -> Pastoral later layers

Conclusion

Central Indian rock art, led by Bhimbetka, is a long painted sequence of hunt to herd. It is a primary document of prehistoric life in the Vindhya.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/prehistoric-rock-art-of-central-india/>

Q5(b) · 10 marks

Islam and Matriliney

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Islamic law is agnatic; some Indian Muslim communities remained matrilineal.

Kerala Mappila houses and Lakshadweep are the teaching cases.

Karve's southern kinship zone helps locate the taravad.

Shariat reform and courts push papers toward men.

Conversion did not instantly delete mother's-brother authority.

Introduction

Islam in law prefers patrilineal descent and male-centred inheritance. In India it has also lived inside older matrilineal houses, especially among some Kerala Muslims and Lakshadweep communities.

Body

The tension

- Sharia texts name agnatic heirs. Matriliney names the taravad or house through women.
- **Mappila** and related Kerala groups historically kept matrilineal households even after Islam, a compromise **Irawati Karve's** kinship zones help place in the south.
- Reform, courts, and the Shariat Act pushed many houses toward patrilineal papers without instantly killing mother's-brother authority on the ground.

Elsewhere

- Lakshadweep Muslim matriliney is a clear island case of faith plus female house.
- In most of North India, Islam met already patrilineal jati worlds, so the tension is small.
- The anthropological point is that Islam does not automatically erase matriliney; class, court, and reform do the slow work.

Flow diagram

Islamic agnatic law -> Tension

Kerala Lakshadweep taravad -> Tension

Reform courts -> Patrilineal papers

Conclusion

Islam and matriliney coexisted in parts of the south-west. Law and reform strain the house; custom did not vanish on conversion day.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/islam-and-matriliney/>

Q5(c) · 10 marks

Socioeconomic characteristics of shifting cultivators

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Shifting cultivation rotates ash plots and fallow on clan or village land.

Households mix crops, forest produce, and wages.

Elwin treated jhum as a forest adaptation, not laziness.

FRA and **Fifth Schedule** are the legal files for title.

Markets and bans are turning the type into a squeezed mixed economy.

Introduction

Shifting cultivators in India rotate forest plots, ash, and fallow. Their economy is mixed, communal in land, and now squeezed by the state and the market.

Body

Economy and labour

- Plots are cleared, burnt, cropped, and left to recover. Rice, millets, and vegetables mix with hunt, forest produce, and wage work.
- Land is often clan or village territory, not a saleable title, which **Elwin** defended against forest reservation.
- Labour is household and kin. Surplus is small; ritual feast still organises prestige.

Social and political squeeze

- **FRA 2006** can recognise cultivation and community forest, but many jhum villages lack titles.
- **Fifth Schedule** belts of the North-East and Central India show both jhum and its criminalisation as "waste".
- Cash crops and mines pull youth out, so the socioeconomic type is no longer a closed isolate.

Flow diagram

Jhum fallow -> Kin clan land

Jhum fallow -> Forest produce

Title FRA -> Squeeze by state market

Conclusion

Shifting cultivators combine fallow agriculture with forest and wage. Their characteristic problem today is title and stigma, not a primitive mind.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/socioeconomic-characteristics-of-shifting-cultivators/>

Q5(d) · 10 marks

Elwin-Ghurye Debate on Tribes

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Elwin defended tribal land, forest, and custom against rapid absorption.

Ghurye treated tribes as backward Hindus to be integrated.

Nehru's Panchsheel took Elwin's caution into state policy.

Fifth Schedule and FRA continue the protection limb.

The debate still organises assimilation versus rights talk.

Introduction

The Elwin-Ghurye debate is the classic fight over whether Indian tribes should be protected as distinct peoples or absorbed as backward Hindus. It still frames policy language.

Body

Two positions

- **Verrier Elwin** argued for protection of land, forest, and custom, against missionaries and land-grabbers. Isolation was a shield, not a zoo, in his mature view.
- **G. S. Ghurye** called tribes backward Hindus and wanted national integration through Hindu society, roads, and law.
- **Nehru's Panchsheel** borrowed Elwin's caution while rejecting a museum.

Stakes today

- **Fifth Schedule**, **PESA**, and **FRA** are Elwin's heirs in statute.
- Assimilation talk in schooling and temple politics still speaks Ghurye's line.
- **Anthropology keeps both:** tribes are historically linked to caste civilisation, yet they need territorial rights.

Flow diagram

Elwin protection -> Panchsheel FRA
 Ghurye absorption -> Backward Hindus
 Elwin protection -> Debate
 Ghurye absorption -> Debate

Conclusion

Elwin wanted protection of difference. Ghurye wanted Hindu-national absorption. Indian law mixed them: integration with Scheduled Area shields.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/elwin-ghurye-debate-on-tribes/>

Q5(e) · 10 marks

Role of Governor in Fifth Schedule Areas.

Anthropology GS 2 · 2015 · History of administration of tribal areas, tribal policies, plans, programmes of tribal development and their implementation. The concept of PTGs (Primitive...

Revision summary

The **Fifth Schedule** gives the Governor special law and land powers in Scheduled Areas.

A Tribes Advisory Council and a report to the President are mandatory tools.

The aim is to stop tribal land alienation.

In practice the powers are under-used.

PESA and FRA still need that gubernatorial watch.

Introduction

In **Fifth Schedule** areas the Governor is not a ceremonial copy of the state Governor elsewhere. The Schedule gives special legislative and reporting duties for tribal protection.

Body

Powers on paper

- The Governor may restrict or modify central and state laws in Scheduled Areas, especially on land and money-lending.
- A **Tribes Advisory Council** must be consulted. Annual reports go to the President.
- These tools are the constitutional brake on land alienation that **Article 244** promised.

Practice

- Most Governors rarely use the law-making power. State cabinets still drive mines and acquisition.
- **PESA** and **FRA** need the Governor's watch if gram sabhas are ignored.
- **The role is therefore a dormant shield:** strong in the text, weak unless politically invoked.

Flow diagram

Governor -> Modify laws land credit

Governor -> Tribes Advisory Council

Governor -> Report to President

Conclusion

The **Fifth Schedule** Governor is the Union's tribal trustee in Scheduled Areas. The office matters when it actually restricts harmful law and land transfer.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/role-of-governor-in-fifth-schedule-areas/>

Q6(a) · 20 marks

Examine the contribution of village studies towards the understanding of Indian social system

Anthropology GS 2 · 2015 · Indian Village

Revision summary

Village monographs replaced varna texts with jati, land, and faction.

Srinivas, Dube, and Marriott set the classic Indian village model.

The village is open to market, shrine, and state.

Karve's kinship zones explain regional marriage difference.

Panchayati raj and development still use this grammar.

Introduction

Village studies turned Indian society from a textual varna map into a field of jati, land, and faction. They are the empirical backbone of how anthropology understands the Indian social system.

Body

From text to field

- **M. N. Srinivas** at Rampura showed dominant caste, Sanskritisation, and the vote bank in one village.
- **S. C. Dube** at Shamirpet joined caste, faction, and planned change.
- **McKim Marriott** at Kishan Garhi tested little and great tradition as actual ritual traffic, not a book.

What the system looks like

- The village is not a republic isolate. **M. N. Srinivas** and others showed ties to market, shrine, and state.
- **Irawati Karve** supplied regional kinship that village studies then saw as north-south difference in marriage.
- **Oscar Lewis** and **F. G. Bailey** added faction and caste politics as the local state.

Limits and later use

- **One village is not India. Yet compared monographs built a system:** hierarchy, reciprocity, and mobility.
- **L. P. Vidyarthi** linked village clients to the sacred complex at Gaya, so the system includes the tirtha.
- Development, **panchayati raj**, and media studies still start from this village grammar.

Flow diagram

Village studies -> Srinivas Dube Marriott

Village studies -> Jati faction land

Village studies -> Shrine market state

Conclusion

- **Village studies contributed the working model of Indian society:** jati, dominant caste, faction, and extra-village ties. Without them, the social system would remain a shastric cartoon.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/examine-the-contribution-of-village-studies-towards-the-understanding-of-indian-social-system/>

WRAP Exams

Q6(b) · 15 marks

Discuss the impact of globalization on village economy in India

Anthropology GS 2 · 2015 · Indian Village

Revision summary

Globalisation links villages to world prices, brands, and migrant wages.

Cash crops and remittances reorganise households.

Mining and corporate land hit tribal commons; FRA is a counter-file.

Factory goods undercut artisans.

Caste still filters who captures contracts and who only sells labour.

Introduction

Globalisation plugs the Indian village into distant prices, brands, and labour markets. The impact is cash, risk, and a thinner local grain economy.

Body

Markets and labour

- Cash crops, contract farming, and retail brands reach the mandi. Village grain self-sufficiency falls.
- Remittances from Gulf and city work, already hinted in older circular migration, now organise many households.
- **Yogendra Singh's** modernisation frame fits: economy differentiates, caste still mediates who gets the contract.

Land and commons

- Corporate land and mining, especially in **Fifth Schedule** belts, globalise dispossession. **FRA** claims fight that impact.
- Cheap Chinese and factory goods undercut village artisans, a blow **N. K. Bose** would have read as a civilisational craft loss.

Social economy

- Phones and television sell aspiration that **Srinivas** would class with Westernisation.
- Self-help groups and MNRGA are state answers inside the same global fiscal world.
- The village economy is not erased. It is re-priced and partly de-agrarianised.

Flow diagram

Globalisation -> Cash crops remittance

Globalisation -> Land mining FRA

Globalisation -> Artisan loss aspiration

Conclusion

Globalisation commercialises the village, raises remittances, and weakens local crafts and commons. Caste and land still decide who wins the new prices.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/discuss-the-impact-of-globalization-on-village-economy-in-india/>

WRAP Exams

Q6(c) · 15 marks

Discuss the significance of Harappan Civilization sites from India

Anthropology GS 2 · 2015 · Evolution of the Indian Culture and Civilization

Revision summary

Rakhigarhi, Kalibangan, Dholavira, and Lothal are major Harappan sites in India.

They show planning, craft, docks, and reservoirs as regional urban forms.

They support local growth from Early Harappan villages.

Gujarat marks sea trade; the Ghaggar belt marks river farming.

Late levels argue transformation rather than a clean end.

Introduction

Harappan sites in present-day India show that the civilisation was not only a Pakistan-Indus story. They prove a wide urban and village web from Gujarat to Haryana.

Body

Urban and regional centres

- **Rakhigarhi** and **Banawali** in Haryana, **Kalibangan** in Rajasthan, and **Dholavira** and **Lothal** in Gujarat are Indian type sites of Mature Harappan planning, craft, and water.
- **Harappa** the name-site lies west of the present border, but the Indian cluster shows docks, reservoirs, fire altars, and street drains as regional variants.

Significance

- They argue endogenous growth from Early Harappan villages, against a single foreign transplant.
- Gujarat sites show sea trade. Ghaggar-Hakra sites show a dried river farm belt.
- After 1900 BCE, Late Harappan and village successor sites in India explain continuity into later cultures, not a total vanishing.

For Indian anthropology

- **H. D. Sankalia** and the Archaeological Survey made these sites the backbone of Indian proto-history.
- They give Paper II a dated urban past that tribal and village India later inherit as landscape, not as a racial myth.

Flow diagram

Harappan India -> Rakhigarhi Kalibangan

Harappan India -> Dholavira Lothal

Harappan India -> Craft trade continuity

Conclusion

Indian Harappan sites establish a subcontinental urban civilisation with regional faces. Their significance is origin, trade, and continuity on this side of the border.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/discuss-the-significance-of-harappan-civilization-sites-from-india/>

WRAP Exams

Q7(a) · 20 marks

Recently non-government organizations have been critiqued for interfering with developmental process in tribal heartland ! Critically comment

Anthropology GS 2 · 2015 · Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of...

Revision summary

NGOs in tribal areas are accused of blocking mines and missions of conversion.

Some deserve critique as brokers or parallel patrons.

Elwin and Panchsheel already valued non-official protection of land.

FRA and PESA claims often need NGO paralegals.

The test is whether the gram sabha is strengthened or replaced.

Introduction

NGOs in the tribal heartland run schools, health, FRA help, and sometimes opposition to mines. The charge of interference mixes real failures with a wish to silence consent.

Body

The critique

- States and companies say NGOs delay roads, dams, and minerals and import a foreign agenda.
- Some outfits do run parallel patronage, poor accounts, or mission conversion that **Ghurye** would have called a rival assimilation.
- A few become gatekeepers of funds, reproducing the broker **Bailey** saw in village politics.

The other file

- **Nehru's Panchsheel** and **Elwin** already wanted non-official friends of tribes against land grab. That is not interference; it is the ethic of consent.
- **PESA** and **FRA** need paralegal help because departments reject claims. NGOs often are that help.
- **Fifth Schedule** belts of Jharkhand, Odisha, and Chhattisgarh show mines arriving faster than titles. Critique of NGOs can be a critique of witnesses.

A balanced anthropology

- **L. P. Vidyarthi** would ask whether the NGO respects the nature-man-spirit complex or only a project log-frame.
- Useful NGOs translate; extractive NGOs replace the gram sabha.
- The developmental process itself is contested. Calling every objection interference assumes that the mine is development.

Flow diagram

NGOs -> FRA PESA help
NGOs -> Broker conversion
Gram sabha -> Test of interference

Conclusion

Some NGOs interfere as brokers or sects. Many others operationalise FRA and PESA. The fair test is gram sabha consent, not the comfort of the project authority.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/recently-non-government-organizations-have-been-critiqued-for-interfering-with-developmental-process-in-tribal-heartland-critically-comment/>

WRAP Exams

Q7(b) · 15 marks

Discuss the nature of social change in tribal India under the impact of developmental programmes

Anthropology GS 2 · 2015 · Social change and contemporary tribal societies

Revision summary

ITDPs and reservations create a tribal salaried layer.

Roads and mines displace forest custom even as clinics arrive.

Elwin and Vidyarthi named the cultural cost of that bargain.

Change is incorporation plus internal class.

FRA tries to tie programmes to remaining resource rights.

Introduction

Developmental programmes pull tribal India toward schools, clinics, roads, and markets. Social change is real, uneven, and often bought with land.

Body

Intended change

- **ITDPs**, hostels, and reservations raise a small salaried layer. That is **Srinivas-like** mobility, sometimes with Sanskritisation or church education.
- Health and PDS cut some mortality. Panchayati raj and **PESA** create new offices.

Unintended change

- Dams, mines, and plantations under the same "development" displace the **nature-man-spirit** world **Vidyarthi** described.
- Cash and liquor, already feared by **Elwin**, follow the road. Clan land becomes a plot.
- Youth out-migrate; elders lose ritual authority. Change is not only uplift.

Nature of the shift

- **The nature is dual:** incorporation into the Indian state and market, plus internal stratification.
- **Ghurye** would call it Hindu-national joining. Fieldwork shows ST lists, churches, and mines as rival joiners.
- **FRA** tries to make development rest on recognised forest rights rather than on erasure.

Flow diagram

Development programmes -> Salaried minority

Development programmes -> Land forest loss

Development programmes -> Internal class split

Conclusion

Programmes change tribal society by adding a small middle class and by breaking forest custom. The nature of change is incorporation with stratification, not simple progress.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/discuss-the-nature-of-social-change-in-tribal-india-under-the-impact-of-developmental-programmes/>

WRAP Exams

Q7(c) · 15 marks

Discuss the contribution of M. N. Srinivas to the study of Indian society. Examine the influence of British social anthropologists on his ideas

Anthropology GS 2 · 2015 · Indian Village

Revision summary

Srinivas gave Sanskritisation, dominant caste, and Westernisation.

Rampura made the Indian village a modern ethnographic object.

Radcliffe-Brown's structural-functionalism trained his method.

He replaced Risley's race types with field relations.

Ghurye and Indian texts still shaped what Oxford did not supply.

Introduction

M. N. Srinivas made Indian society a field science of caste, village, and change. British social anthropology gave him method; India gave him Sanskritisation and the dominant caste.

Body

Contributions

- **Sanskritisation** explained jati mobility as copy of a locally high style, not as varna theory alone.
- **Dominant caste** named who actually rules the village by land and numbers.
- **Westernisation** named the British-modern channel of change.
- Rampura fieldwork showed faction, vote, and ritual in one monograph, the model for later village studies.

British influence

- Training under **A. R. Radcliffe-Brown** at Oxford taught structure, field, and the social system as relations, not race types like **Risley**.
- The structural-functional village was a British-African transplant that Srinivas Indianised with Indology and jati.
- **He kept the field ethic of Malinowski's heirs:** stay, learn the language of practice, write the system.

Limit of the influence

- British functionalism underplayed history and colonial power. Srinivas still wrote change, but slowly.
- **Ghurye**, his Indian teacher, and later critics added text, tribe, and inequality that Oxford did not exhaust.

Flow diagram

Radcliffe-Brown field -> Srinivas
 Srinivas -> Sanskritisation dominant caste
 Srinivas -> Westernisation Rampura

Conclusion

Srinivas contributed the working concepts of Indian sociology. British structural-functionalism trained his eye; Sanskritisation and dominant caste were his Indian inventions.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/discuss-the-contribution-of-m-n-srinivas-to-the-study-of-indian-society-examine-the-influence-of-british-social-anthropologists-on-his-ideas/>

WRAP Exams

Q8(a) · 20 marks

What do you understand by dynamics of caste mobility? How did the concept of Sanskritization contribute to its functionality?

Anthropology GS 2 · 2015 · Caste system in India

Revision summary

Caste mobility is group rise in rank, land, and honour.

Srinivas made Sanskritisation the cultural method of that rise.

Copying diet, rite, and marriage makes the claim visible.

It can vent protest without instantly breaking hierarchy.

Politics, Westernisation, and conversion are other dynamics it cannot cover.

Introduction

Caste mobility is the rise or fall of a jati's rank, wealth, and honour inside a local hierarchy. It is collective more than a single person's job jump. Sanskritisation is the cultural engine Srinivas gave that dynamic.

Body

Dynamics of mobility

- A jati may gain land, numbers, or a new occupation, then claim a higher varna-like style.
- **Politics, reservations, and sects add other ladders: Ambedkarite** exit, kshatriya sabhas, and party blocs.
- **M. N. Srinivas** insisted mobility is group imitation plus local acceptance, not a census miracle.

Sanskritisation as function

- Sanskritisation makes mobility socially readable. Diet, priesthood, and marriage rules signal the claim.
- **It functions as a safety valve:** protest becomes reform of custom rather than an immediate smash of hierarchy.
- **Marriott's** little-great tradition traffic is the ritual highway this copy uses, including **Vidyarthi's** sacred centres.

Limits of the function

- Dominant castes may refuse the claim. Mobility then stalls or turns to politics.
- **Westernisation** and conversion offer rival dynamics that Sanskritisation cannot name.
- For tribes, the same copy may mean women's seclusion, the cost **Elwin** feared.
- **Function is therefore partial:** it explains Hindu jati rise better than Dalit or tribal exit.

Flow diagram

Caste mobility -> Sanskritisation style copy

Caste mobility -> Westernisation politics

Sanskritisation style copy -> Local acceptance or refusal

Conclusion

Caste mobility is a local, collective bargain over rank. Sanskritisation gave it a working cultural mechanism, while leaving political and conversion paths to other concepts.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/what-do-you-understand-by-dynamics-of-caste-mobility-how-did-the-concept-of-sanskritization-contribute-to-its-functionality/>

WRAP Exams

Q8(b) · 15 marks

Critically examine the concept of tribe-caste continuum and its relevance in contemporary India

Anthropology GS 2 · 2015 · Caste system in India

Revision summary

Tribe-caste continuum names a range from clan community to ranked jati.

Ghurye and Bose stressed Hindu absorption; Bailey named the continuum.

Sanskritisation is the walk along it.

ST law still needs a tribal pole for land.

The idea is relevant in contact zones, risky if it excuses dispossession.

Introduction

The tribe-caste continuum treats tribe and caste as poles of one Indian social range, not as two species. People move along it by Hinduisation, land, and the state's lists.

Body

The concept

- **G. S. Ghurye** placed tribes as backward Hindus. **N. K. Bose** and others saw absorption into the caste web.
- **F. G. Bailey** and later Indian anthropologists spoke of a continuum: isolated clan to ranked jati.
- **Srinivas's** Sanskritisation is the cultural walk along that line.

Relevance now

- **ST and SC lists freeze poles that the field still mixes:** a Gond household may be temple-going and forest-right claiming at once.
- **Fifth Schedule** and **FRA** need a tribal pole for law, even when the continuum is culturally true.
- Contemporary politics of conversion, vanvasi talk, and reservation raids all fight over where a group sits on the line.

Critique

- The continuum can hide conquest and mining as mere "Hinduisation".
- **Elwin** insisted some groups are not just unfinished castes.
- **Relevance is heuristic:** good for Central India contact zones, weaker for many North-Eastern polities.

Flow diagram

Tribe pole -> Caste pole

Sanskritisation -> Caste pole

ST list FRA -> Tribe pole

Conclusion

The continuum still explains contact and Sanskritisation. It must not erase ST territorial rights or treat every tribe as a caste in waiting.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/critically-examine-the-concept-of-tribe-caste-continuum-and-its-relevance-in-contemporary-india/>

WRAP Exams

Q8(c) · 20 marks

Discuss the sociocultural, economic and psychological constraints responsible for low literacy in tribal areas

Anthropology GS 2 · 2015 · Tribal situation in India

Revision summary

Low tribal literacy comes from language mismatch and school calendars that ignore jhum.

Poverty, migration, and teacher vacancies are economic brakes.

Distrust of the state and shame of custom are psychological brakes.

Elwin and Vidyarthi warned against schools that erase forest culture.

FRA security and mother-tongue teaching are the practical counters.

Introduction

Low literacy in tribal areas is not a racial defect. It is a pile of school-language mismatch, poverty, and distrust built by a state that often arrived as the forest officer.

Body

Sociocultural constraints

- Mother tongue is rarely the medium. Indo-Aryan or English primers meet Austroasiatic, Dravidian, or Tibeto-Burman homes.
- Seasonal jhum, festival, and girl-child labour clash with a rigid school calendar.
- **Elwin** already saw boarding schools as cultural shock. Sanskritising or mission schools may shame custom.

Economic constraints

- Hunger, migration, and forest work pull children out. A literate job is distant; the mine or the field is near.
- Teacher vacancies in **Fifth Schedule** interiors make the school a building without a class.
- Opportunity cost is higher where **FRA** titles and wages are still insecure.

Psychological constraints

- Repeated failure in a foreign tongue produces withdrawal, not stupidity.
- Parents who met the state as eviction may treat the school as another office.
- **Vidyarthi's** cosmos is oral and ritual. Print feels like someone else's sacred complex.

What follows

- Constraints are structural. Ashram schools and multilingual primers help only if land and teachers exist.

Flow diagram

Low literacy -> Language calendar

Low literacy -> Poverty migration

Low literacy -> Distrust shame

Conclusion

Tribal illiteracy is produced by language, livelihood, empty posts, and historic distrust. Panchsheel would judge literacy by whether the school respects genius, not by enrolment tables alone.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2015/discuss-the-sociocultural-economic-and-psychological-constraints-responsible-for-low-literacy-in-tribal-areas/>

WRAP Exams

Compiled answer key

Last pages of this pack. Each question links to the WRAP model answer on wrapexams.com.

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Q1(a) 10 marks	Q1(b) 10 marks	Q1(c) 10 marks	Q1(d) 10 marks
Q1(e) 10 marks	Q2(a) 20 marks	Q2(b) 15 marks	Q2(c) 15 marks
Q3(a) 20 marks	Q3(b) 15 marks	Q3(c) 15 marks	Q4(a) 20 marks
Q4(b) 15 marks	Q4(c) 15 marks	Q5(a) 10 marks	Q5(b) 10 marks
Q5(c) 10 marks	Q5(d) 10 marks	Q5(e) 10 marks	Q6(a) 20 marks
Q6(b) 15 marks	Q6(c) 15 marks	Q7(a) 20 marks	Q7(b) 15 marks
Q7(c) 15 marks	Q8(a) 20 marks	Q8(b) 15 marks	Q8(c) 20 marks

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q1(c) · 10 marks Solution

Q1(d) · 10 marks Solution

Q1(e) · 10 marks Solution

Q2(a) · 20 marks Solution

Q2(b) · 15 marks Solution

Q2(c) · 15 marks Solution

Q3(a) · 20 marks Solution

Q3(b) · 15 marks Solution

Q3(c) · 15 marks Solution

Q4(a) · 20 marks Solution

Q4(b) · 15 marks Solution

Q4(c) · 15 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q5(c) · 10 marks Solution

Q5(d) · 10 marks Solution

Q5(e) · 10 marks Solution

Q6(a) · 20 marks Solution

Q6(b) · 15 marks Solution

Q6(c) · 15 marks Solution

Q7(a) · 20 marks Solution

Q7(b) · 15 marks Solution

Q7(c) · 15 marks Solution

Q8(a) · 20 marks Solution

Q8(b) · 15 marks Solution

Q8(c) · 20 marks Solution

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