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UPSC Mains 2016 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-2/2016/>

Q1(a) · 10 marks

Significance of Mesolithic findings from Belan Valley

Anthropology GS 2 · 2016 · Evolution of the Indian Culture and Civilization

Revision summary

Belan Valley Mesolithic sites include Chopani-Mando, Mahadaha, and Sarai Nahar Rai.

Microliths, bone, burial, and wild plant traces mark late foragers.

Nearby Koldihwa ties the valley to early rice and cattle experiments.

Sankalia set the belt in India's prehistoric sequence.

The significance is a North Indian hunt-to-farm bridge.

Introduction

The Belan Valley Mesolithic is a Ganga-margin sequence of microliths, hearths, and early food remains. It shows how late hunters in North India moved toward village life.

Body

Finds

- Sites such as **Chopani-Mando**, **Mahadaha**, and **Sarai Nahar Rai** on the Belan-Ganga belt yield microliths, bone tools, and burial.
- Animal bone, wild rice traces, and later Neolithic pottery in the same valley, including **Koldihwa** nearby, mark a hunt-to-farm slide.
- **H. D. Sankalia** and Allahabad University teams placed this belt in the all-India Mesolithic map.

Significance

- It dates a long foraging occupation after the Upper Palaeolithic and before full farming.
- It is a North Indian story, not a copy of **Bhimbetka** alone, and not yet **Harappa**.
- Burials and ornaments show social life, not only a tool type.

Flow diagram

Belan Valley -> Microlith sites

Microlith sites -> Koldihwa early farm

Belan Valley -> Sankalia sequence

Conclusion

Belan Mesolithic findings matter because they document a dated North Indian transition from microlithic hunt to early food production on the Ganga fringe.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/significance-of-mesolithic-findings-from-belan-valley/>

Q1(b) · 10 marks

Linguistic elements in Indian population

Anthropology GS 2 · 2016 · Demographic profile of India

Revision summary

Indian languages group mainly as Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman.

Grierson mapped that skeleton; the **Eighth Schedule** ranks some tongues.

Families do not equal Risley's races.

Tribes speak all four families.

Unscheduled languages still need **Article 29 and 350A**.

Introduction

Linguistic elements in the Indian population are the language families that people actually speak. They cut across caste and state in a four-family map.

Body

The four families

- **Indo-Aryan** covers most of the north and west, from Hindi belts to Assamese.
- **Dravidian** covers the south and pockets such as Gondi and Kurukh in Central India.
- **Austroasiatic** Munda and Khasi speeches mark older tribal belts.
- **Tibeto-Burman** covers much of the Himalaya and North-East.

Why they matter

- **Grierson's** survey still teaches this skeleton. The **Eighth Schedule** politicises some of it.
- **Risley's** races do not match these families one-to-one.
- Tribe and caste both sit inside each family, so language is an element of population, not a synonym of ST.

Flow diagram

Indo-Aryan -> Indian population
Dravidian -> Indian population
Austroasiatic -> Indian population
Tibeto-Burman -> Indian population

Conclusion

Indian population is linguistically four-fold in teaching, with many tongues outside prestige lists. Language is a living element, not a racial fossil.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/linguistic-clements-in-indian-population/>

Q1(c) · 10 marks

Relevance of caste in contemporary Indian politics

Anthropology GS 2 · 2016 · Emergence, growth and development of Anthropology in India

Revision summary

Caste organises booths, tickets, and reservation blocs.

Srinivas's dominant caste still explains many rural seats.

Bailey treated caste teams as political machines.

Class and communal crises can cut across jati, then caste returns.

Contemporary politics uses caste as arithmetic more than as shastra.

Introduction

Caste remains the local grammar of Indian politics. Parties speak development; booths still count jati.

Body

How it works

- **M. N. Srinivas's** dominant caste still delivers numbers in many rural seats.
- Reservations, OBC blocs, and Dalit parties turned jati into a constitutional vote, not only a ritual rank.
- **F. G. Bailey** already saw caste teams as political machines. Television and phones scaled that machine.

Limits

- Class, religion, and region cut the same jati. Urban youth may hide caste and still marry it.
- **Communalism** can override caste in a riot week, then caste returns at the ticket.
- Relevance is therefore high in mobilisation, not as the only identity.

Flow diagram

Caste -> Dominant caste numbers

Caste -> Reservation blocs

Caste -> Party tickets

Conclusion

Caste is still the most reliable political arithmetic in much of India. Law and media changed its form; they did not retire it.

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Q1(d) · 10 marks

Impact of Jainism on Indian society

Anthropology GS 2 · 2016 · Impact of Buddhism, Jainism, Islam and Christianity on Indian society.

Revision summary

Jainism spread ahimsa and a vegetarian public ethic.

Merchant Jains shaped western Indian towns and credit.

Monasticism offered release outside Vedic sacrifice.

Jati-like ranks continued inside Jain society.

Hindu civilisation absorbed Jain shrines into a shared sacred map.

Introduction

Jainism shaped Indian society through ahimsa, merchant ethics, and a critique of Vedic sacrifice. It did not abolish jati, but it re-ranked food and occupation.

Body

Social effects

- Lay Jains in western India became a trading and credit force. Towns still show Jain temples beside bazaars.
- Ahimsa pushed vegetarian public style that **Sanskritisation** later copied among many Hindu jatis.
- Monastic orders offered a path of release outside Brahmanical fire, parallel to Buddhism's sangha.

Limits

- Caste-like divisions persisted among Jains. Women and service groups did not become equal by doctrine alone.
- **N. K. Bose's** civilisation absorbed Jain shrines into the same sacred geography **Vidyarthi** mapped for Hindu tirthas.
- Impact is ethical and urban-mercantile more than a mass rural conversion.

Flow diagram

Jainism -> Ahimsa vegetarian style

Jainism -> Merchant towns

Jainism -> Monastic alternative

Conclusion

Jainism's impact is ahimsa, trade honour, and a non-Vedic monastic path. Indian society took the ethic without becoming a Jain nation.

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Q1(e) · 10 marks

Ethno-archaeological evidences for the survival of hunting-gathering traditions in India.

Anthropology GS 2 · 2016 · Ethno-archaeology in India

Revision summary

Living foragers such as Chenchu and Birhor supply analogues for Indian Mesolithic camps.

Haimendorf and Elwin recorded hunt, honey, and seasonal mobility.

Bhimbetka and Belan finds are read through those kits.

No group is a frozen palaeolithic race.

FRA and wages are already changing the same traditions.

Introduction

Ethno-archaeology reads living foragers to explain old camps. In India it shows hunting-gathering as a surviving economic strand, not a finished prehistory.

Body

Living analogues

- Groups such as **Chenchu**, **Birhor**, and some **Andaman** communities keep hunt, honey, and forest exchange beside wage work.
- **Fürer-Haimendorf** on the Chenchu and **Elwin** on forest peoples recorded kits that resemble Mesolithic scatter: microlith-like tools, seasonal camps, and sharing.
- **Bhimbetka** hunt scenes and Belan microliths gain sense when compared with these camps.

Caution

- No living group is a frozen Mesolithic. **FRA** and the forest department already reshape the same people.
- Evidence is analogy plus continuity of forest niche, not a racial leftover of **Risley**.
- **Survival is partial**: the tradition lives as a skill set inside a mixed tribal economy.

Flow diagram

Ethno-archaeology -> Chenchu Birhor
Ethno-archaeology -> Mesolithic camps
FRA forest law -> Chenchu Birhor

Conclusion

Ethno-archaeology in India links Mesolithic camps to living forest foragers. The tradition survives in practice, under legal and market pressure.

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Q2(a) · 20 marks

Write about the contribution made by Christoph von Fürer-Haimendorf to tribal anthropology in India

Anthropology GS 2 · 2016 · Emergence, growth and development of Anthropology in India

Revision summary

Haimendorf wrote major ethnographies of Nagas, Chenchus, and Gonds.

He treated tribes as political and legal societies, not racial leftovers.

Forest and land loss were his applied theme, near Elwin and Panchsheel.

Ghurye's assimilation was the foil to that caution.

The archive remains a backbone of Paper II tribal anthropology.

Introduction

Christoph von Fürer-Haimendorf built a field archive of Indian tribes from the Naga hills to Hyderabad Agency. He joined ethnography with a practical worry about land and forest.

Body

Monographs and regions

- Naga work recorded village republics, morung, and feud in the North-East before they were only a security file.
- **Chenchu** hunting life in Andhra became a type study of Indian foragers.
- Gonds of Adilabad and other Deccan groups showed shifting cultivation, clan, and the shock of new administration.

Themes of contribution

- He treated tribes as political societies with law, not as **Risley** types.
- Like **Elwin**, he warned that forest reservation and money-lenders destroy the base of those societies.
- He wrote for administrators as well as universities, a Hyderabad and later SOAS habit that fed applied anthropology.

Relation to Indian debates

- Against **Ghurye's** fast assimilation, his detailed custom argued for time and protection, closer to **Nehru's Panchsheel**.
- He did not invent the **Fifth Schedule**, but his Agency ethnography shows why land law must be special.
- Later critics note a romantic eye. The contribution still stands as unmatched regional coverage.

Flow diagram

Haimendorf -> Naga polities
Haimendorf -> Chenchu foragers
Haimendorf -> Gond Deccan
Haimendorf -> Protection ethic

Conclusion

Haimendorf contributed comparative tribal ethnography and a land-forest ethic. Indian tribal anthropology still walks his Naga, Chenchu, and Gond paths.

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WRAP Exams

Q2(b) · 15 marks

Delineate the salient characteristics of 'Narmada Man' and examine its phylogenetic significance

Anthropology GS 2 · 2016 · Palaeo-Anthropological evidences from India with special reference to Siwaliks and Narmada basin (Ramapithecus, Sivapithecus and Narmada Man).

Revision summary

Narmada Man is the Hathnora skull-cap from Narmada alluvium.

It is thick, robust, and Middle Pleistocene in context.

Sonakia reported it; species assignment remains disputed.

It proves hominin presence in Ice-Age India beside Acheulian tools.

One fossil cannot finish phylogeny; it ends the empty-India myth.

Introduction

Narmada Man is a Middle Pleistocene calvaria from Hathnora on the Narmada. It is India's most famous hominin fossil, and its phylogenetic seat is still argued.

Body

Salient characteristics

- A robust, thick-boned skull-cap found with Middle Pleistocene fauna and Acheulian-related context in the Narmada alluvium.
- Cranial capacity and brow are often read as archaic, larger and later than typical small Homo erectus from some Asian sites.
- **Arun Sonakia** reported the find. Later workers have stressed mix of erectus-like thickness and more sapient vault traits.

Phylogenetic significance

- It places a hominin on the Indian peninsula in the Middle Pleistocene, filling a fossil gap beside abundant tools.
- Some treat it as Homo erectus, others as archaic Homo sapiens or a distinct Narmada grade. Exclusion from erectus is argued from capacity and some vault features.
- **Significance is geographic:** South Asia was occupied by heavy-browed humans, not empty land waiting for **Harappa**.
- One calvaria cannot close the human family tree. It can refuse an India-without-fossils story.

Flow diagram

Hathnora calvaria -> Archaic robust vault

Hathnora calvaria -> Erectus vs archaic sapiens debate

Hathnora calvaria -> Peninsular Pleistocene presence

Conclusion

Narmada Man is a robust Middle Pleistocene Indian calvaria. Phylogenetically it is an archaic human of disputed species label, crucial as presence, not as a final ancestor chart.

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WRAP Exams

Q2(c) · 15 marks

Discuss how cultural diversity of Indian tribes has enriched its plural traditions

Anthropology GS 2 · 2016 · Indigenous and exogenous processes of socio-cultural change in Indian society

Revision summary

Indian tribes differ in language, kinship, and political form.

They feed little traditions into the civilisational web Bose described.

Sanskritisation and pilgrimage are two-way, not only Hindu gift.

Fifth and Sixth Schedules turn diversity into constitutional pluralism.

Elwin and Haimendorf recorded that wealth against Ghurye's flatten.

Introduction

Indian tribes do not form one culture. Their languages, kin, and rites feed the same plural civilisation that **N. K. Bose** called a web, not a single Hindu copy.

Body

What diversity looks like

- Naga village republics, Gond clan ritual, Khasi matriliney, and Andaman forager bands are different political and kin worlds.
- **Grierson's** families split tribal speech across four stocks. Dance, textile, and jhum calendars differ with ecology.

Enrichment of the plural

- **Vidyarthi's** sacred complex and Hindu tirthas already include tribal pilgrims. Little traditions thicken the great.
- **Srinivas** saw tribes as neighbours in Sanskritisation. The traffic is two-way: forest gods and possession cults enter regional Hinduism.
- **Sixth Schedule** councils and **Fifth Schedule** custom are constitutional pluralism, not folklore.

Against flattening

- **Ghurye's** backward-Hindu thesis underplays this gift. **Elwin** and **Haimendorf** recorded it as civilisation in its own right.
- Plural India is poorer if diversity is only a tourist list and land is gone.

Flow diagram

Tribal diversity -> Language kin rite

Tribal diversity -> Plural civilisation

Elwin Bose -> Plural civilisation

Conclusion

Tribal cultural diversity enriches Indian pluralism as language, kin, and political form. The republic houses it when schedules and FRA work; it loses it when only assimilation counts.

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WRAP Exams

Q3(a) · 20 marks

Examine the structural and cultural theories of caste system in India

Anthropology GS 2 · 2016 · Caste system in India

Revision summary

Structural theories treat caste as jati groups, land, and dominant caste.

Srinivas, Bailey, and Bêteille lead that side.

Cultural theories treat purity, transaction, and Sanskritisation.

Dumont and Marriott lead that side.

A full account of India needs both handles.

Introduction

Structural theories explain caste as a system of relations and groups. Cultural theories explain it as meanings of purity, karma, and style. Indian anthropology needs both.

Body

Structural theories

- **Émile Durkheim** and British functionalists, via **Radcliffe-Brown** to **M. N. Srinivas**, treated caste as a social structure of interlocking jatis.
- **Srinivas** added dominant caste, faction, and village as the working structure, not varna boxes.
- **F. G. Bailey** and **André Bêteille** stressed land, class, and power as the skeleton that ritual only dresses.
- **G. S. Ghurye** mixed Indology with structure: caste as a Hindu social order with endogamy and hierarchy.

Cultural theories

- **Louis Dumont** made purity and impurity the encompassing ideology of homo hierarchicus.
- **McKim Marriott** used coded transactions and little-great tradition rather than one Dumontian whole.
- **Sanskritisation** is cultural mobility inside the same ranked meanings.

Examination

- Structure without culture cannot explain why food and marriage rules bite.
- Culture without land cannot explain the dominant caste or **panchayati** capture.
- Tribe-caste continuum and **Ambedkar's** politics further show that meaning and power both move.

Flow diagram

Structural jati land -> Caste system

Cultural purity Sanskritisation -> Caste system

Srinivas Dumont Bailey -> Caste system

Conclusion

Caste is a structure of groups and a culture of purity and imitation. Srinivas, Dumont, and the materialists each hold one handle; the system is the grip of both.

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WRAP Exams

Q3(b) · 15 marks

Give a critical assessment of 'Negrito Problem' in India

Anthropology GS 2 · 2016 · Evolution of the Indian Culture and Civilization

Revision summary

The Negrito problem asked if Andamanese and some southern foragers were a first Indian race.

Risley and Guha framed it with hair and stature.

Looks do not prove African Pygmy kinship or an all-India stratum.

Andaman history is isolation and colonial shock.

Drop the race problem; keep forager ethnography.

Introduction

- **The Negrito problem was a racial puzzle:** whether short, dark, curly-haired groups in India, especially Andamanese and some southern hill people, were a leftover first race. The problem was badly posed.

Body

How it was framed

- **Risley, Guha**, and earlier travellers used hair and stature to invent a Negrito stratum under Dravidian and Aryan types.
- Andaman Islanders were the type case. Kadar and other southern foragers were sometimes pulled in.

Critique

- Hair and height are not a people. **Siwalik** apes and later genetics show deep mix, not stacked races.
- Andamanese history is island isolation plus colonial violence, not a museum of all-India origins.
- Linking them to African Pygmies by look is nineteenth-century analogy, not phylogeny.
- **Ghurye** and later anthropologists already doubted that caste and tribe are frozen races.

What remains

- The useful residue is a research question on Andaman and southern forager diversity, not a 'problem' of a missing race.
- Ethno-archaeology of hunt is a better frame than Negrito stock.

Flow diagram

Risley Guha types -> Negrito problem
Negrito problem -> Look-alike not phylogeny
Andaman foragers -> Diversity not stock

Conclusion

The Negrito problem was a colonial racial leftover. Assess it as a failed classification. Keep the Andaman and forager file without the race ladder.

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WRAP Exams

Q3(c) · 15 marks

Describe the traditional patterns of settlement of Indian villages

Anthropology GS 2 · 2016 · Indian Village

Revision summary

Indian villages are often nucleated around tank and temple, with fields outside.

Linear and dispersed patterns appear by region and ecology.

Caste quarters mark the nucleated core, as Srinivas and Dube showed.

Tribal hamlets follow clan and forest more than a single street.

Karve's kinship zones track north-south difference in the plan.

Introduction

Traditional Indian village settlement is a map of houses, lanes, and fields that follows caste, water, and defence. It is a social pattern, not a random scatter.

Body

Common patterns

- Nucleated villages of the north and Deccan pack houses around a tank, temple, or fort, with fields outside.
- Linear and street villages follow a road or river. Dispersed homesteads appear in parts of the east, Kerala, and some tribal hills.
- **Srinivas** and **Dube** showed the nucleated core as a caste geography: high jatis near the temple, service groups and Dalit quarters at the edge.

Tribal and regional variants

- Gond and other Central Indian settlements may be hamlet clusters near jhum or forest, not a single street.
- **Sixth Schedule** hill villages can be ridge-top and clan-based.
- **Irawati Karve's** zones help: southern villages often encode different kin and street rules than the north Indian khap village.

What the pattern does

- Settlement encodes purity, drainage, and watch. **Panchayati raj** offices later sit on the same square.
- Change comes as pucca colonies, highways, and mines, but the old map still explains who lives where.

Flow diagram

Nucleated core -> Caste quarters
Linear river road -> Regional type
Tribal hamlets -> Forest jhum

Conclusion

Traditional settlement patterns are nucleated, linear, or dispersed according to region, with caste and clan written into space. The village plan is a social document.

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WRAP Exams

Q4(a) · 20 marks

Give a detailed appraisal of skeletal remains from Chalcolithic culture of undivided Punjab

Anthropology GS 2 · 2016 · Evolution of the Indian Culture and Civilization

Revision summary

Undivided Punjab's Chalcolithic bone record centres on Harappa and related Ghaggar sites.

Kalibangan and Indian Late Harappan villages add smaller series.

The bodies look like labouring village-urban people.

Racial types were over-read from small cranial sets.

Siwalik apes are a different, much older file.

Introduction

Chalcolithic Punjab, in the undivided sense, includes late and post-Harappan village worlds of the Ghaggar-Hakra and adjacent plains. Skeletal remains from these levels are few, precious, and easy to over-read as race.

Body

What the bones are

- Cemetery and stray bone from **Harappan** and Late Harappan sites in the greater Punjab-Haryana belt, and from related Chalcolithic village cultures, give crania, teeth, and some post-crania.
- **Harappa** itself, though now in Pakistan, was the teaching cemetery of undivided Punjab. Indian sites such as **Kalibangan** and later Ghaggar settlements add thinner series.
- Health markers show labour, caries, and sometimes trauma, a village-urban body, not a royal tomb set.

Appraisal of older readings

- **Risley-style** nasal races were once forced onto these skulls as Aryan or Indus types. Sample size and mix make that a bad appraisal.
- Continuity with later South Asian variation is a safer reading than a replacement myth.
- **Siwalik** fossils are far older apes; they must not be collapsed into Chalcolithic Punjab humans.

Significance

- Bones people the copper-stone villages that follow or neighbour Mature **Harappa**.
- They support a biological population already diverse, farming and crafting, before Iron Age texts.
- Appraisal today is palaeopathology and cautious morphometrics, not a caste origin story.

Flow diagram

Harappa cemetery -> Undivided Punjab
 Kalibangan Ghaggar -> Undivided Punjab
 Undivided Punjab -> Village-urban bodies
 Race types -> Weak appraisal

Conclusion

Chalcolithic Punjab skeletons, led by the Harappa cemetery and thinner Indian series, show working village-urban bodies. They do not certify Risley's races. They do show people on the Ghaggar-Indus stage after and beside the cities.

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WRAP Exams

Q4(b) · 15 marks

How is process of tribe-caste continuum different from Sanskritization? Comment

Anthropology GS 2 · 2016 · Caste system in India

Revision summary

The continuum maps groups between tribe and caste poles.

Sanskritisation is Srinivas's copy of high-caste Hindu style.

Movement along the continuum can also be wage, church, or law.

ST lists and FRA may hold the tribal pole despite Hindu rites.

The terms are related, not interchangeable.

Introduction

The tribe-caste continuum is a model of where a group sits between clan community and ranked jati. Sanskritisation is one cultural process that can move a group along that line.

Body

Two different tools

- **Continuum, in Ghurye, Bose, and Bailey, is a map of social types:** tribe at one pole, caste at the other.
- **Sanskritisation, in M. N. Srinivas,** is imitation of a locally high Hindu style to claim rank.
- A group can sit mid-continuum without Sanskritising, for example by taking a mine wage or a church.

How they relate

- **Sanskritisation is a common engine of movement toward the caste pole:** temple, vegetarian public, and marriage rules.
- Continuum also includes land loss, **Fifth Schedule** listing, and political ST identity, which may freeze the tribal pole even when rites look Hindu.

Comment

- Treating them as synonyms hides law. FRA claimants may Sanskritise and still need a tribal pole.
- **Elwin** feared Sanskritisation as women's loss. He still used a distinct-tribe pole, not only a continuum walk.
- **Difference:** one is a path of style; the other is a range of structures.

Flow diagram

Tribe-caste continuum -> Structural range

Sanskritisation -> Style copy

Sanskritisation -> Tribe-caste continuum

Conclusion

Sanskritisation is a cultural mobility process. The tribe-caste continuum is a structural range. The first may feed the second; it does not equal it.

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WRAP Exams

Q4(c) · 15 marks

Compare the contribution of L. P. Vidyarthi and D. N. Majumdar to the study of Indian tribes

Anthropology GS 2 · 2016 · Indian Village

Revision summary

Majumdar built Lucknow tribal ethnography and teaching.

Vidyarthi built Ranchi's nature-man-spirit and sacred-complex models.

Majumdar's accent is contact, measurement, and the textbook.

Vidyarthi's accent is civilisation and eastern tribal cosmos.

Both fed applied tribal study without being Elwin's isolation pole.

Introduction

D. N. Majumdar and L. P. Vidyarthi both made Indian tribes a university subject. One built Lucknow's tribal sociology; the other built Ranchi's sacred and nature models.

Body

D. N. Majumdar

- Fieldwork among Khasa, Ho, and others joined anthropometry, village, and change.
- He trained a generation at Lucknow and wrote textbooks that put tribe beside caste in Indian anthropology.
- The accent is culture contact, race questions of his day, and applied notes for administration.

L. P. Vidyarthi

- **Ranchi school: nature-man-spirit complex** for Maler and other eastern tribes, and **sacred complex** for Gaya as civilisation.
- He tied tribe to **Indian civilisation**, not only to a hill isolate, closer to **Bose** than to a zoo.
- Applied tribal development and Bihar fieldwork made Ranchi a policy address.

Comparison

- Majumdar is the earlier all-India teacher-ethnographer. Vidyarthi is the conceptual modeller of tribe and tirtha.
- Both accepted contact. Vidyarthi's complexes are more portable exam tools.
- Neither is **Elwin** the protectionist pole, but both fed planning files.

Flow diagram

Majumdar Lucknow -> Tribe contact textbooks

Vidyarthi Ranchi -> Nature-man-spirit

Vidyarthi Ranchi -> Sacred complex

Conclusion

Majumdar institutionalised tribal study in north Indian anthropology. Vidyarthi gave it the nature-man-spirit and sacred-complex frames still used to read eastern tribes and Hindu centres together.

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WRAP Exams

Q5(a) · 10 marks

The role that regionalism plays in demand for autonomy among Indian tribes

Anthropology GS 2 · 2016 · The concept of ethnicity

Revision summary

Tribal regionalism is homeland loyalty used as a political claim.

North-Eastern movements sought councils and states; Jharkhand fused tribe and region.

Sixth and Fifth Schedules can house that demand.

Armed exit is the failed form of the same energy.

Haimendorf and Elwin already treated tribes as regional polities.

Introduction

Regionalism among Indian tribes is loyalty to a hill, plateau, or language homeland. It turns cultural difference into a demand for autonomy inside, or sometimes against, the Union.

Body

How it works

- Naga, Mizo, and other North-Eastern movements used region as a people and a map, later housed in states and **Sixth Schedule** councils.
- Jharkhand and similar Central Indian demands fused tribe, language, and mining grief into a state claim.
- **Elwin** and **Haimendorf** had already described these as political societies, not stray castes.

Autonomy, not only secession

- Hill councils, inner lines, and **Fifth Schedule** reports are regionalism as a constitutional share.
- When region fuses with armed exit, the same energy becomes a security file.
- Regionalism is therefore the political language of tribal autonomy, for better or worse.

Flow diagram

Tribal regionalism -> Autonomy councils states

Tribal regionalism -> Secession risk

Sixth Schedule -> Autonomy councils states

Conclusion

Tribal regionalism drives autonomy demands by naming a homeland. The republic answers with states and schedules when it listens, and with force when it does not.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/the-role-that-regionalism-plays-in-demand-for-autonomy-among-indian-tribes/>

Q5(b) · 10 marks

Bio-genetic variability of Indian tribes

Anthropology GS 2 · 2016 · Tribal situation in India

Revision summary

Indian tribes vary genetically by region and language family.

They are not Risley's or Guha's single tribal type.

Local castes may be closer than distant tribes.

Siwalik apes are not tribal ancestors.

Health policy must follow local variation.

Introduction

Indian tribes are genetically diverse. They are not one blood, and they do not match **Risley's** tribal race.

Body

What variability shows

- Andaman, Himalayan, Central Indian, and southern forager groups differ in markers, language, and morphology.
- Austroasiatic, Dravidian, Tibeto-Burman, and Indo-Aryan speaking tribes do not share one gene package.
- **Guha's** types over-grouped that spread. Field serology and later genetics split it again.

What it does not show

- Variability is not a ranking of civilised and primitive stocks.
- Caste neighbours often share more with local tribes than distant tribes share with each other.
- **Siwalik** fossils are deep prehistory, not a tribal pedigree.

Policy use

- Health and sickle-cell programmes need local data. A single tribal biology is a bad plan.

Flow diagram

Tribal genetic spread -> Regional clusters

Risley one race -> Fails

Tribal genetic spread -> Local health data

Conclusion

Bio-genetic variability of Indian tribes is high and regional. It refutes one tribal race and warns against one-size medical or origin myths.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/bio-genetic-variability-of-indian-tribes/>

Q5(c) · 10 marks

Impact of industrialization on scheduled tribe population of Jharkhand

Anthropology GS 2 · 2016 · Evolution of the Indian Culture and Civilization

Revision summary

Jharkhand industry is mining and heavy plant on tribal land.

A few ST jobs sit beside mass displacement.

Vidyarthi's forest cosmos is the cultural casualty.

FRA and PESA are late legal brakes.

Elwin's warning fits better than a simple integration story.

Introduction

Industrialisation in Jharkhand is mines, steel, and dams on a **Fifth Schedule** landscape. For Scheduled Tribes the impact is jobs for a few and land loss for many.

Body

Resource shock

- Coal, iron, and uranium cut forest and village. **Vidyarthi's** nature-man-spirit complex cracks when the grove becomes a pit.
- Displacement from Jamshedpur's hinterland to later projects repeats the same unpaid social bill.
- **FRA** and PESA arrived late against a century of leases.

Social change

- A small ST workforce and contractor class appears. Most become casual labour or migrants.
- **Ghurye** might call this integration. **Elwin** would call it dispossession with a wage.
- Unrest, including support milieus for armed groups, tracks the same industrial map.

Flow diagram

Mines steel -> Land forest loss
Mines steel -> Casual ST labour
FRA PESA -> Late counter

Conclusion

Jharkhand's industry incorporated some tribals as labour and excluded many from land. The impact is stratification plus resource loss, not even development.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/impact-of-industrialization-on-scheduled-tribe-population-of-jharkhand/>

Q5(d) · 10 marks

Tribe as a colonial construct

Anthropology GS 2 · 2016 · Evolution of the Indian Culture and Civilization

Revision summary

Colonial census and forest law boxed diverse groups as tribes.

Risley racialised the box; Agency law needed it for land and timber.

Ghurye and Elwin fought over what to do with the same box.

The Constitution scheduled it for protection.

Tribe today is a legal-political identity with a colonial origin.

Introduction

Tribe as a colonial construct means the British census, forest, and criminal tribes files invented a boxed people. The box still exists as ST, but it was not a timeless Indian noun.

Body

How the construct was built

- **Census** and **Risley** turned fluid frontier groups into tribes versus castes.
- Forest acts and Agency administration needed a legal savage to take timber and to exempt some custom.
- **Ghurye** later said the same people were backward Hindus. **Elwin** used the box to protect land.

Afterlife

- The Constitution kept the construct as **Scheduled Tribe** with **Fifth** and **Sixth Schedules**.
- Anthropology now treats 'tribe' as a political-legal identity with a colonial birth, not as a stone-age essence.
- Unrest over lists and FRA shows the construct still distributes rights.

Flow diagram

Colonial census forest -> Tribe box

Tribe box -> Scheduled Tribe

Tribe box -> Protection and stigma

Conclusion

Tribe was standardised by colonial government. Independent India reused it as protection. Critique the essence; keep the rights the box now carries.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/tribe-as-a-colonial-construct/>

Q5(e) · 10 marks

Anthropological interpretation of ethnic and political movements.

Anthropology GS 2 · 2016 · Contributions of anthropology to the understanding of regionalism, communalism and ethnic and political movements.

Revision summary

Anthropology treats movements as organised identity plus grievance.

Village faction, tribe, and language are Indian building blocks.

Elwin and Haimendorf tied tribal politics to land.

Communalism is a religious ethnicisation of the same process.

The task is to analyse leadership and resource, not to bless the slogan.

Introduction

Anthropology reads ethnic and political movements as organised identity, not as sudden madness. In India they draw on tribe, language, caste, and region.

Body

How anthropologists read them

- **Bailey** and **Srinivas** showed village factions becoming party and ethnic blocs.
- Tribal movements are often land and forest claims dressed as peoplehood, as **Elwin** and **Haimendorf** documented.
- Language movements that made states in 1956 are ethnic politics with a Grierson map.

Interpretation, not apology

- Movements can be democratic autonomy or exclusionary sons-of-the-soil.
- **Communalism** is the religious form of the same ethnicisation of the roll.
- The method is to track leadership, myth, and resource, not to take the slogan as history.

Flow diagram

Movements -> Identity myth

Movements -> Land language jobs

Anthropology -> Movements

Conclusion

Anthropological interpretation treats ethnic and political movements as social organisation of identity and grievance. In India the usual fuels are land, language, and rank.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/anthropological-interpretation-of-ethnic-and-political-movements/>

Q6(a) · 20 marks

Explain Indian village as a social system with suitable examples

Anthropology GS 2 · 2016 · Indian Village

Revision summary

The village is a system of jati, land, shrine, and state ties.

Srinivas's Rampura, Dube's Shamirpet, and Marriott's Kishan Garhi are type cases.

It is open to market and tirtha, not an isolate.

Panchayati raj sits on the same structure.

Tribal hamlets are a clan-forest variant of the system.

Introduction

The Indian village as a social system is a set of lasting relations among jati, land, shrine, and state. It is not a self-sufficient republic, but it is a working whole.

Body

Parts of the system

- **M. N. Srinivas's** Rampura: dominant caste, service jatis, faction, and the vote as one system.
- **S. C. Dube's** Shamirpet: caste, kinship, and administration in a Telangana village.
- **Marriott's** Kishan Garhi: little and great tradition as ritual traffic with the outside.

How the system hangs

- Land and jajmani-like services bind households. Rank is purity plus power.
- The shrine and **Vidyarthi's** sacred centres pull the village into civilisation.
- Panchayat, police, and school are now internal offices of the same system.

Open, not isolate

- **N. K. Bose** already denied the island myth. Markets, marriage circles, and **Karve's** regional kinship open the village.
- Examples today include reserved **panchayati raj** chairs captured by the old dominant caste, and migrant remittances that still fund the local feast.
- **Tribal hamlets in Fifth Schedule belts are a variant system:** clan and forest in place of jajmani, yet still a whole.

Flow diagram

Village system -> Jati land faction
 Village system -> Shrine state market
 Rampura Shamirpet -> Village system

Conclusion

The Indian village is a social system of caste or clan, land, ritual, and external ties. Rampura, Shamirpet, and Kishan Garhi remain the teaching examples of that whole.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/explain-indian-village-as-a-social-system-with-suitable-examples/>

WRAP Exams

Q6(b) · 15 marks

Examine the nature of interplay of little and great traditions in the context of globalization

Anthropology GS 2 · 2016 · Indigenous and exogenous processes of socio-cultural change in Indian society

Revision summary

Little and great traditions already mixed at village and tirtha.

Globalisation adds media, brands, and world prices.

Sanskritisation still moves local custom toward the Sanskritic great.

Westernisation and missions are rival greats.

The village translates all three; it is not only a receiver.

Introduction

Little and great traditions, in **Redfield** and **Marriott**, are local custom and civilisational text in traffic. Globalisation adds a third stream: brands, media, and NGOs.

Body

Classic interplay

- Village rite and **Vidyarthi's** Gaya pandas already mixed little and great.
- **Sanskritisation** is little tradition reaching for the great.

What globalisation does

- Television epics and temple live-streams nationalise the great tradition faster than the old pilgrimage.
- English, Islam, and evangelical media offer rival great traditions. Caste WhatsApp keeps little tradition alive.
- Global markets price jhum, craft, and feast. **FRA** struggles are little-tradition land claims in a world commodity chain.

Nature of the new interplay

- It is not replacement of the pair by the West. It is a three-way mix: local, Sanskritic-civilisational, and global.
- **Srinivas's** Westernisation names part of the third stream. Yoga brands show the great tradition going global the other way.
- The village still translates. It does not only receive.

Flow diagram

Little tradition -> Marriott traffic
Great tradition -> Marriott traffic
Global media market -> Marriott traffic

Conclusion

Globalisation thickens the little-great traffic and adds a world circuit. Indian traditions now interplay as local, civilisational, and global at once.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/examinc-the-nature-of-interplay-of-little-and-great-traditions-in-the-context-of-globalization/>

WRAP Exams

Q6(c) · 15 marks

Explain the difficulties experienced by scheduled tribes with regard to implementation of the 'Recognition of Forest Rights Act, 2006'

Anthropology GS 2 · 2016 · Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and...

Revision summary

FRA titles need proof that oral jhum lives rarely keep on paper.

Forest departments delay or reject many gram sabha claims.

Community rights lag behind tiny individual pattas.

Mines in **Fifth Schedule** belts outrun the Act.

Women and groves are poorly fitted to the form.

Introduction

The **Forest Rights Act, 2006**, promises individual and community titles to forest dwellers. Scheduled Tribes meet a wall of proof, officials, and overlapping claims when they try to use it.

Body

Proof and process

- Occupancy evidence is demanded for lives that were oral, jhum, and unsurveyed.
- Gram sabha claims are delayed, remanded, or rejected by forest departments that still treat the jungle as their estate.
- Community forest rights, the stronger collective tool, are rarer than small individual patches.

Political and economic blocks

- Mining and plantation 'public purpose' in **Fifth Schedule** Jharkhand, Odisha, and Chhattisgarh race ahead of titles.
- **PESA** consent is skipped, so FRA becomes a paper after the lease.
- **Nehru's Panchsheel** named land first; implementation still names the plantation first.

Social difficulties

- Women and shifting cultivators are under-recorded on pattas.
- NGO help is labelled interference. Without it many hamlets cannot file.
- **Vidyarthi's** spirit grove is not a category on the form.

Flow diagram

FRA 2006 2006 -> Claim gram sabha

Claim gram sabha -> Rejection delay

Mining leases -> Rejection delay

Conclusion

ST difficulties with FRA are evidential, departmental, and political. The Act is a rights text; the forest file remains a fortress.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/explain-the-difficulties-experienced-by-scheduled-tribes-with-regard-to-implementation-of-the-recognition-of-forcat-rights-act-2006/>

WRAP Exams

Q7(a) · 20 marks

Examine the factors responsible for the exploitation of scheduled castes in India

Anthropology GS 2 · 2016 · Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and...

Revision summary

Untouchability and dominant-caste power organise SC exploitation.

Landlessness and stigmatised labour are the economic core.

Reservations help a layer; most remain informal and dependent.

Local police and panchayat often sit with the exploiters.

Ambedkar's constitution is the legal counter, not yet the social fact.

Introduction

Exploitation of Scheduled Castes is organised extraction of labour, land, and honour. It is not a leftover custom only. It is a living structure of jati power.

Body

Ritual and social factors

- Untouchability and purity rules, which **Dumont** centred, still restrict wells, temples, and marriage.
- **Srinivas's** dominant caste uses those rules as a labour discipline, not only as a philosophy.
- Sanskritisation rarely opens the bottom rungs; it may even tighten distance.

Economic factors

- Landlessness, attached labour, and low-paid sanitation and leather work keep dependence.
- Green Revolution and later markets often enriched the dominant caste first.
- Urban jobs and reservations help a minority; most remain informal.

Political and legal factors

- **Ambedkar's** constitutional safeguards exist. Atrocities continue where police and panchayat sit with the locally strong.
- **Communal** and party uses of Dalit votes can be another harvest without land reform.
- Village studies from **Dube** to **Bailey** already showed faction as a machine that can include or punish Dalit clients.

Gender

- SC women face caste plus sexual control in field and town, a double exploitation.

Flow diagram

Purity untouchability -> SC exploitation

Landless labour -> SC exploitation

Local state capture -> SC exploitation

Conclusion

SC exploitation rests on purity ideology, landless labour, and captured local state. Law named the wound; dominant-caste economy still profits from it.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/examine-the-factors-responsible-for-the-exploitation-of-scheduled-castes-in-india/>

WRAP Exams

Q7(b) · 15 marks

Discuss the impact of Islam on scheduled tribes of India

Anthropology GS 2 · 2016 · Impact of Buddhism, Jainism, Islam and Christianity on Indian society.

Revision summary

Islam met tribes through trade, state, and reform, not one wave.

Lakshadweep and some western Himalayan groups show deep mix.

Central Indian ST conversion is limited; list politics still matters.

Inheritance and mosque may strain clan land and groves.

Elwin's caution applies to any rapid creed that splits territory.

Introduction

Islam reached Indian tribes as trade, conquest, and later tabligh, not as one conversion wave. Impact varies from Kashmir and Lakshadweep to Central Indian pockets.

Body

Where impact is deep

- Some Himalayan and western groups became Muslim while keeping clan and custom, as with parts of the north-west frontier of the old map.
- Lakshadweep and some Kerala margins mixed Islam with matriliney, a compromise already noted in kinship studies.
- North-Eastern plains and Assam show Muslim peasants beside tribal hills more than a mass ST conversion.

Central India and the lists

- A few communities sit near the ST/Muslim edge; listing politics is itself an impact.
- **Ghurye's** Hindu-absorption thesis missed this third path. **Elwin** worried about any sudden creed that split land.

What changes

- Male-centred inheritance can strain clan land. Saints and mosques join, not always replace, grove ritual.
- Education and urban networks may rise. So may a new minority stigma in a **communal** belt.
- Impact is incorporation into a translocal umma plus local syncretism, not a total cultural wipe.

Flow diagram

Islam -> Syncretic custom

Islam -> Law marriage

Scheduled tribes -> Regional variation

Conclusion

Islam's impact on Scheduled Tribes is regional and layered. It can remake law and marriage, while clan and forest custom often persist under a Muslim name.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/discuss-the-impact-of-islam-on-scheduled-tribes-of-india/>

WRAP Exams

Q7(c) · 15 marks

Describe how various tribal development programmes and plans have impacted the process of social transformation among tribes

Anthropology GS 2 · 2016 · Social change and contemporary tribal societies

Revision summary

ITDPs, sub-plans, and schools created a small tribal salariat.

The same development stack displaced many through mines and dams.

Panchsheel set the ethic; delivery favoured targets.

FRA and PESA try a rights-based transformation.

Culture changes via school and Sanskritisation faster than mass income.

Introduction

Tribal plans from Community Development to ITDPs, TSP, and FRA-linked schemes try to transform tribes into schooled, healthy, and market-ready citizens. The social result is a split generation more than a uniform new society.

Body

Programme stack

- Nehruvian **Panchsheel** promised genius-respecting development. Five-Year Plan tribal sub-plans and **ITDPs** delivered hostels, wells, and some cooperatives.
- **PESA**, reservations, and **panchayat raj** added political office.
- **FRA 2006** tried to make transformation rest on recognised forest, not only on the hostel.

Impact on transformation

- A small ST middle class of teachers, jawans, and clerks is the clear success.
- Roads and mines under the same plans transformed many into displaced labour, the **Jharkhand** pattern.
- **Vidyarthi** would call forest loss a transformation of the whole cosmos, not a welfare upgrade.
- **Srinivas-like** Sanskritisation and church education ride the school, so custom changes faster than income.

Balance

- Plans did transform. They stratified. They rarely met Panchsheel's human-quality test for the majority.

Flow diagram

ITDP TSP school -> ST middle class
 ITDP TSP school -> Displacement mines
 FRA PESA PESA -> Rights-based path

Conclusion

Programmes transformed tribes by creating an educated layer and by opening land to the market. Social transformation is therefore class split plus cultural speed-up, not simple uplift.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/describc-how-various-tribal-development-programmes-and-plans-have-impacted-the-process-of-social-transformation-among-tribes/>

WRAP Exams

Q8(a) · 20 marks

Write in detail various provisions provided by the Constitution of India for the scheduled tribes under Fifth and Sixth Schedules

Anthropology GS 2 · 2016 · Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and...

Revision summary

Article 244 applies the Fifth and Sixth Schedules.

- **Fifth Schedule:** Governor, Tribes Advisory Council, land and credit restrictions.
- **Sixth Schedule:** autonomous councils with land, forest, and court powers in listed North-Eastern areas.

PESA tries to add gram sabha muscle to the Fifth.

FRA is a later statutory cousin, not a Schedule clause.

Introduction

The Fifth and Sixth Schedules are the Constitution's territorial law for many Scheduled Tribes. They sit under **Article 244** and are not the same machine.

Body

Fifth Schedule

- Applies to Scheduled Areas in listed states. The **Governor** may restrict or modify laws, especially on land and money-lending.
- A **Tribes Advisory Council** advises. The Governor reports to the President.
- Peace and good government regulations can create a special legal island against alienation.
- This is the **Central Indian shield** that **PESA** later tried to democratise through the gram sabha.

Sixth Schedule

- Applies to specified areas of Assam, Meghalaya, Tripura, and Mizoram.
- Autonomous district and regional councils legislate on land, forest (other than reserved), shifting cultivation, village courts, and local works.
- They assess some taxes and run primary services. The Governor still has a role, but the council is the government.
- This is the North-Eastern house of tribal regionalism.

Shared constitutional neighbourhood

- ST reservations in legislatures and jobs sit outside the Schedules but support them.
- **FRA** is statute, not Schedule text, yet it operationalises the same land ethic as **Panchsheel**.
- **Limits:** unscheduled tribal pockets, under-used Governors, and council-state clashes.

Flow diagram

Article 244 -> Fifth Governor TAC
 Article 244 -> Sixth councils
 Fifth Governor TAC -> Land credit bars
 Sixth councils -> Land forest courts

Conclusion

The **Fifth Schedule** protects through Governor, TAC, and land-law bars. The **Sixth Schedule** governs through autonomous councils. Together they are India's tribal federalism on paper.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/write-in-detail-various-provisions-provided-by-the-constitution-of-india-for-the-scheduled-tribes-under-vth-and-vith-schedules/>

WRAP Exams

Q8(b) · 15 marks

Critically examine the role of NGOs and missionaries in transformation of scheduled tribes in Central India

Anthropology GS 2 · 2016 · Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and...

Revision summary

Missions schooled a Central Indian ST layer and changed rite and marriage.

Elwin and Ghurye criticised cultural loss and national split.

NGOs now file FRA and health; some become new brokers.

Transformation is uneven beside mining displacement.

Panchsheel remains the test of whether genius and land survive.

Introduction

NGOs and missionaries have been schoolmasters, healers, and political brokers in Central Indian tribal belts. Transformation through them is literacy and a new split of faith and faction.

Body

Missionaries

- Mission schools in Chotanagpur and neighbouring Gond-Bhil country produced clerks and a Christian ST middle class.
- **Elwin** feared cultural loss; **Ghurye** feared a nation split. Both named a real transformation of marriage, drink, and festival.
- Missions also documented language and opposed some bonded labour, a reform role.

NGOs

- Post-1980 NGOs run FRA files, health, and sometimes anti-mine legal aid in **Fifth Schedule** Jharkhand, Odisha, and Chhattisgarh.
- They can strengthen the gram sabha or replace it as a new patron, the interference charge of 2015 still alive.

Critical balance

- **Transformation is partial:** a schooled layer, converted hamlets, and a majority still on the mine's edge.
- **Vidyarthi's** cosmos may be translated into church or NGO project, not always destroyed.
- **The fair test remains** Panchsheel: own genius and land, not the donor's log-frame.

Flow diagram

Missions -> School new faith

NGOs -> FRA health

Transformation -> Split layer vs land loss

Conclusion

Missionaries and NGOs transformed Central Indian STs through school, creed, and paralegal help. They also created new dependence. Land law, not the mission compound, must remain the core of change.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/critically-examine-the-role-of-ngos-and-missionaries-in-transformation-of-scheduled-tribes-in-central-india/>

WRAP Exams

Q8(c) · 15 marks

Describe how anthropological knowledge and methods are useful in rural development

Anthropology GS 2 · 2016 · Role of anthropology in tribal and rural development.

Revision summary

Village studies tell rural development who holds land and the panchayat.

Methods are long field, calendars, and networks, not only questionnaires.

FRA and PESA need that method in tribal rural belts.

Karve, Srinivas, Dube, and Vidyarthi are the teaching toolkit.

The use is to stop schemes from feeding only the dominant caste.

Introduction

Rural development fails when it meets a paper village. Anthropology supplies the real village: caste, faction, gender, and forest. That knowledge is a method, not a decoration.

Body

Knowledge that matters

- **Srinivas** and **Dube** show who will capture a well, a panchayat, or a self-help group.
- **Vidyarthi** shows why a grove is not wasteland. **Elwin** shows why jhum is not laziness.
- Kinship from **Karve** tells who actually shares a loan.

Methods

- Participant observation, seasonal calendars, and network maps beat a one-day baseline survey.
- Participatory rural appraisal, used carefully, is anthropology in a project hat.
- Impact assessment for mines and dams in **Fifth Schedule** areas is the same method with legal teeth via **PESA** and **FRA**.

Use

- Targeting, language of extension, and women's groups all improve when jati and clan are seen.
- **Anthropology also warns:** development can be Sanskritisation of the poor or displacement with a clinic.
- **Nehru's Panchsheel** is the tribal special case of the same rural ethic.

Flow diagram

Village ethnography -> Rural development
Field methods -> Rural development
Rural development -> Who captures the well

Conclusion

Anthropological knowledge and methods make rural development fit the social system it claims to lift. Without them the scheme feeds the already dominant.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2016/describe-how-anthropological-knowledge-and-methods-are-useful-in-rural-development/>

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) 15 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) · 15 marks Solution

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