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UPSC Mains 2021 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.

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Q1(a) • 10 marks

Purushartha and righteous living today

Anthropology GS 2 • 2021 • Evolution of the Indian Culture and Civilization

Revision summary

Purushartha names dharma, artha, kama, and moksha as life aims.

Dharma is meant to frame wealth and desire.

Today righteous living is constitutional equality plus personal duty.

Market artha without ethics shows as corruption and resource grab.

Moksha is no longer the only public test of a good life.

Introduction

- **Purushartha is the classical fourfold aim of human life:** dharma, artha, kama, and moksha. Righteous living today is the attempt to keep that balance under a constitutional and market society.

Body

The four aims

- **Dharma** is right conduct and duty by role, not a Sunday creed. **P. V. Kane** treated it as law and ethics together.
- **Artha** is livelihood and power. **Kama** is desire and aesthetic life. **Moksha** is release from the cycle of attachment.
- Classical texts rank dharma as the frame that should discipline artha and kama. Moksha sits as the last, not the daily, aim.

Today

- A rights republic uses **Articles 14, 15, and 21** more than varna-ashrama. Righteous living is lawful equality plus personal duty, not birth rank.
- Market artha without dharma appears as corruption and ecological grab. That is why **Gandhian** trusteeship and **Ambedkar's** constitutional morality both recast the old word.
- Village and urban households still mix festival dharma, job artha, and consumer kama. Moksha is optional, often a late-life or sectarian project.

Flow diagram

Purushartha -> Dharma duty
Purushartha -> Artha livelihood
Purushartha -> Kama desire
Purushartha -> Moksha release
Dharma duty -> Constitutional ethics

Conclusion

Purushartha remains a map of duty, wealth, desire, and release. Righteous living today keeps dharma as public ethics under the Constitution, not as a closed birth order.

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Q1(b) · 10 marks

Relevance of tribe-caste continuum

Anthropology GS 2 · 2021 · Caste system in India

Revision summary

Tribe-caste continuum places tribe and caste on one gradient.

Bailey and Sinha described highland groups moving toward caste society.

Bose's absorption thesis is the civilisational version of that slope.

The idea explains ritual and economic change.

It must not erase ST law, PESA, or forest rights.

Introduction

The tribe-caste continuum treats tribe and caste as poles of one Indian social field, not as two sealed races. It remains useful for change, and it remains dangerous if it erases Scheduled Tribe rights.

Body

The idea

- **F. G. Bailey** showed highland Odisha groups moving along a political and economic gradient toward caste society.
- **Surajit Sinha** spoke of a tribe-caste continuum and of tribes as a **Hindu peasant** type in the making, especially in central India.
- **N. K. Bose's** Hindu method of tribal absorption is the civilisational story behind the same slope: festival, occupation, and rank pull a community toward the caste order.

Relevance and limit

- **Census** and reservation still need a legal tribe. Continuum thinking explains Sanskritisation and market mixing, but it cannot decide a **ST** list by itself.
- **G. S. Ghurye** called tribes backward Hindus. That over-absorption reading is why **Verrier Elwin** and later **Fifth Schedule** politics defended a tribal pole.
- The concept is relevant for marriage, land, and ritual change. It is not a licence to deny distinct language, forest rights, or **PESA**.

Flow diagram

Tribe pole -> Caste pole
Bailey Sinha -> Tribe pole
Bailey Sinha -> Caste pole
Bose absorption -> Caste pole

Conclusion

The continuum is a good field model of Indian social movement. Rights policy must still name a tribal pole, or absorption becomes dispossession.

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Q1(c) · 10 marks

Harappan seals

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Harappan seals are mostly square steatite with script and an animal.

Harappa, Mohenjo-daro, and Dholavira are key findspots.

They likely marked goods and office in a trade system.

The Indus script on them is still unread.

Seals are not a full social census of the civilisation.

Introduction

Harappan seals are small inscribed stones and faience pieces from Indus cities. They are the main public sign of Indus writing, trade, and animal imagery.

Body

Form and findspots

- Typical seals are square steatite, carved in intaglio, with a boss at the back and a short inscription above an animal.
- **Harappa** and **Mohenjo-daro** yielded the densest hoards. **Dholavira** added a large signboard and seals in a gated city of Gujarat.
- Unicorn, bull, elephant, and composite beasts are common. The so-called unicorn is the modal motif, not a zoo census.

Function and script

- Seals likely marked goods, offices, and identity in a trade web that reached Mesopotamia, where Indus-style seals appear.
- The script is still unread. Direction is generally right to left. Sign lists are finite, so it is writing, not mere decoration.
- **Asko Parpola** and others argue a Dravidian hypothesis. That remains a hypothesis until a bilingual appears.

Limit

- Seals are elite or mercantile objects. They do not narrate the whole Indus farm hinterland.

Flow diagram

Harappan seals -> Harappa Mohenjo-daro

Harappan seals -> Dholavira

Harappan seals -> Trade identity script

Conclusion

Harappan seals are the portable archive of Indus script and animal emblem. They prove administration and long-distance trade; they do not yet yield a readable history.

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Q1(d) · 10 marks

Caste and social capital

Anthropology GS 2 · 2021 · Indian Village

Revision summary

Social capital is usable trust and network.

Indian networks are still largely jati-based bonding capital.

Dominant castes convert kinship into land and office.

Graded inequality is the cost for those excluded.

Reservation and civic institutions try to build bridging ties.

Introduction

Social capital is trust, network, and reciprocal help that people can use. In India those networks are still largely caste-shaped, so caste is both a resource and a wall.

Body

Caste as a network

- **M. N. Srinivas** showed that jati organises marriage, faction, and village office. That is bonding capital inside the group.
- **André Beteille** and later political sociologists showed caste associations as urban clubs for jobs, hostels, and votes.
- **Robert Putnam's** language of bonding versus bridging fits: jati bonds strongly, and it bridges poorly across Dalit-Savarna lines.

Gain and cost

- A dominant caste converts kinship into land, panchayat chairs, and contractor work. That is social capital as power.
- **B. R. Ambedkar** already treated caste as graded inequality, which is negative social capital for those below the line.
- Reservation, **Article 15** and **Article 16**, and new professional networks try to build bridging capital the jati does not give.

Limit

- Not every success is caste. Class, party, and city also make ties. Caste remains the default rural and marriage grid.

Flow diagram

Jati network -> Bonding capital
Jati network -> Wall across ranks
Reservation parties -> Bridging capital

Conclusion

Caste is India's thickest social capital inside the jati and a barrier across jatis. Public policy has to manufacture bridges that kinship will not.

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WRAP Exams

Q1(e) · 10 marks

Factionalism and politics in rural India.

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Factions are rival village teams built on kin, caste, and a broker.

Lewis, Dube, and Bailey made this the rural-politics model.

Panchayati raj multiplied offices and funds as faction prizes.

Party labels often coat the same local teams.

Class and Dalit assertion can cut across vertical factions.

Introduction

Rural factionalism is organised rivalry inside a village or block, usually around kin, caste, and a leader who can deliver the state. It is the everyday form of rural politics.

Body

How factions work

- **Oscar Lewis** at Rampur and **S. C. Dube** at Shamirpet showed factions as vertical teams, not as class parties.
- A faction gathers a dominant-caste core, attached clients, and a broker who links to police, credit, and the panchayat.
- **F. G. Bailey** treated this as a political structure of prizes: office, irrigation, and court cases.

After panchayati raj

- The **73rd Amendment** multiplied seats and reservations. Factions now contest gram sabha and chair, including women's reserved chairs by proxy.
- Party symbols enter the village, but the local unit is still often a caste-kin faction wearing a party colour.
- Development funds, **MGNREGA** lists, and beneficiary schemes are the new prizes, so factionalism follows the grant.

Limit

- Not every conflict is a faction. Land class and Dalit assertion can cut across the old vertical team.

Flow diagram

Village faction -> Kin caste core
Village faction -> Broker to state
73rd Amendment funds -> Village faction

Conclusion

Rural politics runs through factions that convert caste and brokerage into state goods. Panchayati raj changed the prizes more than it abolished the teams.

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WRAP Exams

Q2(a) · 20 marks

Critically discuss the origin of Indus Valley Civilization. Mention the evidences of its endogenous origin from the pre-Harappan sites

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Mature Harappan cities grew from a long village prelude in the greater Indus world.

Mehrgarh supplies an early farming and craft base.

Kalibangan, Kot Diji, Rakhigarhi, and Bhirrana show Early Harappan intensification.

Seals, weights, and drains intensify local organisation rather than import a Sumerian city.

Trade with Mesopotamia is contact, not a founding transplant.

Introduction

The **Indus Valley Civilization** is the urban Mature Harappan order of the third millennium BCE. Endogenous origin means that order grew from older farming villages in the same greater Indus world, not from a sudden Sumerian transplant.

Body

Against a simple foreign transplant

- Early writers compared Indus cities with Mesopotamia and guessed a western import. Chronology now puts a long local prelude before street grids and seals.
- Trade with Dilmun and Mesopotamia is real in the Mature phase. Trade is not the same as a founding migration of city builders.

Pre-Harappan and Early Harappan sequence

- **Mehrgarh** in Balochistan shows aceramic and ceramic farming, cattle, wheat, and craft from the seventh millennium onward, a deep village base.
- Hakra and Kot Diji levels, **Kalibangan** Early Harappan, and Ghaggar-Hakra farm sites show fortified villages, pottery, and plough agriculture before full urbanism.
- **Rakhigarhi**, **Bhirrana**, and **Kunal** in the Ghaggar belt extend that prelude into Haryana. They argue a eastern as well as a western village root.

What becomes urban

- Craft specialisation, stamp seals, weights, and planned drains at **Harappa** and **Mohenjo-daro** intensify local habits rather than replace them overnight.
- **Dholavira** shows a regional urban grammar in Gujarat, another argument against one imported blueprint.
- Collapse and transformation after 1900 BCE into Late Harappan village worlds also look like an internal trajectory, not an emptied foreign colony.

Caution

- Endogenous does not mean isolated. Ideas and goods moved. The claim is that the urban package was assembled on an Indian-Balochistan farming stem.

Flow diagram

Mehrgarh farming -> Early Harappan villages
Early Harappan villages -> Kalibangan Rakhigarhi
Early Harappan villages -> Mature Harappa Mohenjo-daro Dholavira

Conclusion

IVC cities rest on Mehrgarh-to-Early-Harappan village growth at Kalibangan, Rakhigarhi, and related sites. Mesopotamia was a trading neighbour, not a sufficient origin.

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Q2(b) · 15 marks

Give the distribution and characteristic features of Upper Paleolithic culture in India

Anthropology GS 2 · 2021 · Demographic profile of India

Revision summary

Upper Palaeolithic India is a late Pleistocene blade-burin horizon.

Bhimbetka, Patne, and Kurnool are the teaching distribution.

Features include blades, burins, bone points, and ostrich eggshell beads.

It is a technological grade, not one migrating race.

Coverage is patchy and some labels remain under revision.

Introduction

The Upper Palaeolithic in India is a late Pleistocene blade-and-burin industry with bone and ornament, not a carbon copy of the European Aurignacian. It is patchy, dated, and regional.

Body

Distribution

- **Central Indian sandstone: Bhimbetka** and nearby Vindhyan shelters with late blade tools under later Mesolithic and painting sequences.
- **Deccan and western uplands: Patne** in Maharashtra, with ostrich eggshell beads and a dated late Pleistocene industry.
- **Southern limestone: Kurnool** caves in Andhra, with blades and bone points in a cave fauna setting.
- Son and Belan valleys and sites such as Baghor add a north-central scatter. Coastal and far North-East coverage remains thinner in the published teaching set.

Features

- Punch-struck blades, burins, scrapers, and occasionally bone tools replace the heavier Middle Palaeolithic prepared-core look.
- Ostrich eggshell beads at Patne show ornament and long-distance shell, a behavioural marker of later Pleistocene people.
- Habitation is shelter, dune, and river terrace more than built village. Art at Bhimbetka is a long sequence; only some layers are claimed as Upper Palaeolithic.
- **M. L. K. Murty** and others stressed that India's Upper Palaeolithic is a technological grade, not a single migrating race.

Limit

- Dates and labels still shift. Some assemblages once called Upper Palaeolithic are now late Middle or early microlithic. Distribution is a working map, not a closed atlas.

Flow diagram

Upper Palaeolithic India -> Bhimbetka shelters

Upper Palaeolithic India -> Patne beads

Upper Palaeolithic India -> Kurnool caves

Upper Palaeolithic India -> Blades burins ornament

Conclusion

Indian Upper Palaeolithic is a blade-burin and ornament horizon at Bhimbetka, Patne, Kurnool, and related valleys. It is regional and incomplete, not a European stage imported whole.

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Q2(c) · 15 marks

Discuss the morphological features and phylogenetic Position of Ramapithecus

Anthropology GS 2 · 2021 · Palaeo-Anthropological evidences from India with special reference to Siwaliks and Narmada basin (Ramapithecus, Sivapithecus and Narmada Man).

Revision summary

Ramapithecus was based on Siwalik jaws with thick enamel and reduced canines.

Lewis and later writers treated it as an early hominin.

Better Sivapithecus faces are orang-like, and the jaws join that genus.

Thick enamel is dietary, not a human patent.

Phylogeny now puts the group with Pongo, not with Homo.

Introduction

Ramapithecus was named from Siwalik jaw fragments and once sold as an early hominin. Morphology now places those fossils with Sivapithecus, on the orangutan side of the ape tree, not on the human line.

Body

Morphology as first read

- **G. E. Lewis** (1930s) described small Siwalik jaws with a parabolic-looking dental arcade, thick enamel, and reduced canines relative to great apes then known.
- **Those traits were read as hominin:** thick enamel for hard food, a short face, and a supposed upright trend.
- The hypodigm was jaws and teeth. There was no good pelvis, foot, or complete cranium for Ramapithecus as a separate walker.

Why the phylogeny moved

- Fuller **Sivapithecus** faces from the Siwaliks show orang-like concave profiles and nasal form. Ramapithecus jaws fit that genus as females or small individuals.
- Thick enamel is a dietary trait shared by several Miocene apes. It is not a hominin patent.
- Molecular clocks put the human-chimpanzee split far later than classic Ramapithecus dates, so a mid-Miocene hominin in the Siwaliks became unlikely.

Present position

- **Teaching phylogeny:** Sivapithecus (including former Ramapithecus) is a **Pongo** relative. African hominins are a separate later branch.
- Indian palaeoanthropology still uses the name in older papers. The phylogenetic claim of a direct human ancestor is dropped.

Flow diagram

Ramapithecus jaws -> Once hominin claim

Ramapithecus jaws -> Now Sivapithecus

Now Sivapithecus -> Pongo clade

Hominins -> Later African branch

Conclusion

Ramapithecus morphology was a small thick-enamelled Siwalik jaw. Phylogenetically it is folded into Sivapithecus as an orangutan-clade ape, not a hominin.

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Q3(a) · 20 marks

Explain the impact of the concept of nature-man-spirit complex on sustainable use of natural resources with suitable examples

Anthropology GS 2 · 2021 · Sacred Complex and Nature-Man-Spirit Complex.

Revision summary

Vidyarthi's complex unites forest, people, and spirits in one tribal ecology.

The Maler of Rajmahal are the type case.

Sacred groves and hunt taboos limit extraction.

FRA and PESA can legalise community control of that ethic.

Market and reservation break the spirit pole and open the resource.

Introduction

L. P. Vidyarthi's nature-man-spirit complex is a tribal world in which forest, people, and spirits form one working system. Sustainable use follows from that ritual ecology, not from a modern ministry plan alone.

Body

The Maler model

- **Vidyarthi built the idea from the Maler of the Rajmahal hills:** hills and forest as nature, shifting cultivators as man, and village and hill spirits as the third pole.
- Nature is not raw material. Sacred groves, clan hills, and hunt taboos are spirit-owned places that limit felling and catch.
- Man is the cultivator and hunter whose calendar is also a ritual calendar. Slash-and-burn is bounded by rest years and by priestly permission.
- Spirit is ancestor, hill god, and village deity who punish greed. Ecology is therefore moral.

Sustainable use

- Commons last when spirit sanction backs a closed season, a sacred patch, and sharing rules after a hunt.
- Comparison with other central Indian tribes shows similar grove and forest ethics, even where the Maler term is not used.
- **FRA, 2006** and **PESA** try to translate that community control into title and gram sabha consent. They work when they recognise the complex, not when they only issue individual plots.

Stress and critique

- Mission, market timber, and state forest reservation break the spirit pole, after which nature becomes open-access loot.
- The model can be romanticised. Not every taboo is conservation, and not every tribe fits Maler shifting cultivation.
- Sustainability today needs the old ethic plus legal forest rights, or the complex remains a monograph while the hillside is mined.

Flow diagram

Nature forest hill -> Man cultivator
Man cultivator -> Spirit ancestor grove
Spirit ancestor grove -> Nature forest hill
FRA PESA -> Man cultivator

Conclusion

Nature-man-spirit makes resource use a three-way duty. It sustains the forest when spirits and gram sabha still bind; it fails when only the market remains.

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Q3(b) · 15 marks

Examine the contributions of S. C. Roy in highlighting the role of customary laws in tribal life

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Roy treated tribal custom as real law, not as leftover culture.

Mundas and Oraons used clan and village councils as courts.

Land custom blocked free sale to outsiders.

Colonial title created a dual legal world.

His file feeds later Schedule and PESA claims of self-rule.

Introduction

S. C. Roy treated customary law as the living constitution of tribal society, especially among Mundas and Oraons of Chotanagpur. It was kinship, land, and council, not a footnote to the Indian Penal Code.

Body

Custom as law

- Roy's monographs on the **Mundas** and **Oraons** recorded clan, village, and parha or panchayat as courts of first instance.
- Land was a community and lineage trust. Custom barred free alienation to outsiders, which colonial landlords and later courts often overran.
- Offence was against clan purity, grove, and village peace. Sanction was fine, feast, outcasting, and sometimes ordeal, not only jail.

Political reading

- **He showed that British courts and zamindari titles created a dual system:** custom for insiders, deed law for the dispossessor.
- Munda uli-hatu and Oraon village offices were government, not folklore. Later **Wilkinson's Rules** and Chotanagpur tenancy echoes sit on that file.
- Roy wrote as a lawyer-ethnographer. Customary law was evidence for tribal self-rule, a seed of later **Fifth Schedule** and **PESA** arguments.

Limit

- He worked a century ago. Mission, mining, and statutory panchayats have layered new forums on the old council.
- Custom was not always gentle to women and juniors. Recording it is not the same as freezing it.

Flow diagram

Colonial court zamindari. Village parha council. Roy -> Munda Oraon custom

Munda Oraon custom -> Lineage land

Munda Oraon custom -> Village parha council

Colonial court zamindari -> Dual law

Conclusion

Roy made customary law the core of Munda and Oraon political society. Land, clan, and council were the code. State courts were the disruption, not the original law.

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Q3(c) · 15 marks

Critically assess the impact of Christianity on tribal culture and identity

Anthropology GS 2 · 2021 · Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies.

Revision summary

Missions cut some brew, hunt, and ancestor rites.

Schools and scripture created a literate tribal public.

Naga and Chotanagpur cases show church fused with clan politics.

Converts and non-converts may split the same tribe.

Legal ST status and Christian census religion can sit together.

Introduction

Christianity entered many Indian tribal regions through mission schools, medicine, and a new congregation. It remade culture and identity without simply erasing tribe.

Body

Culture: loss and recasting

- Mission attacked brew, some hunt rites, and clan sacrifice as pagan. Sacred grove and ancestor cult often shrank.
- Roman script, hymn, and church calendar replaced or sat beside the old festival year, as among **Oraons**, **Mundas**, and many **Naga** groups.
- **S. C. Roy** already saw a legal and ritual split in Chotanagpur. Later churches became a parallel public.

Identity: new and old

- Literacy and a printed Bible created a named people who could petition the state. Naga and Mizo public identity is unthinkable without the church.
- **Christianity can fuse with tribe:** clan exogamy continues, and the pastor sits near the village council.
- **It can also split tribe:** convert versus non-convert factions, and a new elite of teachers against grove priests.

Political afterlife

- Churches supplied hostels and a middle class that later staffed movements and parties.
- Hindu reform and reconversion politics treat the same change as cultural theft. Anthropology treats it as conversion plus indigenisation, as in **Naga** Baptist life.
- **Identity is therefore dual:** Scheduled Tribe in law, Christian in census religion, tribal in kinship.

Flow diagram

Mission church -> Literacy new calendar
Mission church -> Shrink grove sacrifice
Mission church -> Tribal Christian public
Tribal Christian public -> Faction elite split

Conclusion

Christianity thinned some spirit rites and built a literate tribal public. Culture was recast, not simply deleted. Identity became tribe plus church, with new splits inside the group.

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Q4(a) · 20 marks

Discuss the contributions of N. K. Bose in understanding tribal communities and their place in Indian civilization

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Bose placed tribes inside **Indian civilisation**, not outside it.

The Hindu method absorbs them as ranked occupational groups.

Festival and local gods mark ritual entry without deleting the group.

Elwin's protection thesis is the usual contrast.

Schedule law exists because absorption did not equalise land and dignity.

Introduction

N. K. Bose placed Indian tribes inside **Indian civilisation**, not outside it as a separate race world. His Hindu method of tribal absorption is the teaching core, and it needs a rights critique.

Body

Civilisation as a sponge

- Bose argued that Hindu society absorbs tribes by giving them a caste-like occupation, a festival share, and a rank on the village ladder.
- **Absorption is economic and ritual:** a hill group becomes a specialised jati supplying bamboo, salt, or labour, then takes Hindu gods in a local form.
- He contrasted this with a Western melting-pot. India keeps groups as groups, ranked, which is why tribe becomes caste rather than disappearing.

Against isolation as destiny

- Where **Verrier Elwin** stressed protection and a national park of culture, Bose stressed long contact, trade, and civilisational pull.
- **G. S. Ghurye's** backward Hindus thesis is a harsher cousin. Bose is closer to a civilisational process than to a racial insult.
- **Surajit Sinha's** continuum and **Bailey's** political gradient operationalise the same intuition in the field.

Critical appraisal

- The model explains Sanskritisation of many central Indian communities and the thin wall between some ST and neighbouring jatis.
- It underplays conquest, forest reservation, and land alienation. Absorption can be a polite word for dispossession.
- **Fifth Schedule**, **PESA**, and **FRA** exist because absorption did not deliver equal civilisation. They defend a tribal pole Bose tended to see as temporary.
- Bose remains essential for Paper II as the civilisation thesis. Policy must add Elwin's caution and **Ambedkar's** equality.

Flow diagram

Tribal community -> Hindu method absorption
Hindu method absorption -> Occupation festival rank
Elwin protection -> Tribal community
Bose -> Hindu method absorption

Conclusion

Bose read tribes as communities being drawn into **Hindu civilisation** by occupation and rite. The process is historically real. It is not a sufficient ethics for land and forest rights.

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Q4(b) · 15 marks

Discuss the role of Panchayati Raj Institutions in transforming traditional power hierarchy in rural India

Anthropology GS 2 · 2021 · Indian Village

Revision summary

Traditional rural power was dominant-caste land and elder panchayat.

The 73rd Amendment created statutory seats and reservations.

New office-holders include women and SC/ST sarpanches.

Proxy rule and factions recapture many chairs.

Land control still underwrites hierarchy beneath the statute.

Introduction

Panchayati Raj Institutions are the constitutional local bodies after the **73rd Amendment**. They have opened rural office to new categories, and they have also been captured by the old hierarchy in new clothes.

Body

Traditional hierarchy

- The old village order sat on dominant-caste land, jajmani, and an informal panchayat of elders.
- Women, Dalits, and land-poor clients spoke through patrons, not as office-holders.

What PRIs changed

- Statutory gram sabha, reserved seats for SC, ST, and women, and a three-tier fund flow created new chairs.
- A Dalit or woman sarpanch is a structural fact that the old caste panchayat did not allow.
- **PESA** in Scheduled Areas can, on paper, restore gram sabha consent over land and intoxicants, a direct hit at outsider contractors.

Limits of transformation

- **Proxy rule:** husbands and caste elders sit behind reserved chairs, a pattern village studies keep reporting.
- Factions, as **Dube** and **Bailey** described, contest the new prizes. Hierarchy moves into the scheme list.
- Fiscal dependence on higher grants keeps the sarpanch a broker, not an autonomous government.
- Where dominant castes still own land, PRI office is an add-on, not a replacement of agrarian power.

Flow diagram

Old caste panchayat -> 73rd PRI
 73rd PRI -> Reserved chairs
 73rd PRI -> Proxy faction capture
 PESA -> Gram sabha consent

Conclusion

PRIs legally flattened the rural office hierarchy and put new bodies in the chair. Agrarian caste power and proxy politics mean the transformation is real, incomplete, and reversible.

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WRAP Exams

Q4(c) · 15 marks

Elucidate the problems and challenges in educational attainment of the Scheduled Tribes

Anthropology GS 2 · 2021 · Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and...

Revision summary

ST attainment lags because of distance, migration, and teacher gaps.

Unscheduled home languages meet a majority-medium school.

Ashram and Eklavya schools raise enrolment more than outcomes.

Reservation helps the few who finish the ladder.

Health and land poverty keep education a risky bet.

Introduction

Scheduled Tribe educational attainment lags national averages at school and college. The challenge is not a single deficit of talent. It is language, distance, livelihood, and a school that still feels like someone else's house.

Body

Access and survival

- Habitations are scattered. Hostels help, and they also uproot children from language and work calendars.
- Seasonal migration and forest-farm labour pull children out before Class 8. Girls leave earlier where safety and water work bite.
- Teacher vacancy and absenteeism in **Fifth Schedule** blocks are a repeated official finding.

Language and curriculum

- Home speech is often unscheduled. **Article 350A** promises mother-tongue primary help that many tribal schools never get.
- Curriculum and history remain plains-Hindu or national-urban. Dropout is cultural as well as economic.

Quality and mobility

- Ashram schools and Eklavya model schools expand enrolment. Learning outcomes and higher-secondary science seats still lag.
- First-generation graduates face a thin social-capital bridge into university and service jobs, even with reservation under **Articles 15 and 16**.
- Christian mission schools raised literacy in parts of the North-East and Chotanagpur. That path is uneven and politically contested.

Structural load

- Malnutrition and poor health cut attendance. Land alienation makes education a risky long bet against wage work.

Flow diagram

Distance migration -> Low attainment
Language mismatch -> Low attainment
Poverty health -> Low attainment
Hostel EMRS reservation -> Partial bridge

Conclusion

ST education fails at the junction of distance, language, poverty, and a mismatched school. Hostels and reservation open doors. Mother-tongue primary teaching and local teachers are the harder remaining work.

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Q5(a) · 10 marks

Urbanization and tribal institutions

Anthropology GS 2 · 2021 · Social change and contemporary tribal societies

Revision summary

Urbanization sends tribal workers to mines and towns.

Clan marriage often continues at a distance.

Village council and sacred grove lose everyday force.

Urban hostels, churches, and ST associations replace some functions.

Tribe becomes a city identity as well as a village order.

Introduction

Urbanization pulls tribal households into towns, mines, and city margins. Tribal institutions-clan, council, grove, and bridewealth-do not vanish, but they are stretched and sometimes replaced.

Body

What moves

- Wage work in Ranchi, Bhilai, Surat, and North-East hill towns relocates young adults while elders stay on the land.
- Clan exogamy and tribe endogamy continue through phone and return marriage, so kinship outlives the village street.
- **S. C. Roy's** village council and **Vidyarthi's** nature-man-spirit complex lose daily grip when the grove is far and the landlord is a contractor.

What appears

- Tribal associations, churches, and ST hostels become urban institutions, a parallel to caste sabhas.
- **PESA** and traditional councils weaken where the voter now lives in a municipal ward.
- Slum and peri-urban settlements mix several tribes, which dilutes a single parha but creates a pan-Adivasi politics.

Limit

- Urbanization is uneven. Many ST households remain rural. The note is about institutional strain, not about the end of tribe.

Flow diagram

Urban jobs -> Kinship at a distance

Urban jobs -> Council grove thin

Urban jobs -> Association church hostel

Conclusion

Urbanization relocates tribal people faster than it deletes kinship. Councils and groves thin; associations, churches, and ST politics thicken in town.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2021/urbanization-and-tribal-institutions/>

WRAP Exams

Q5(b) · 10 marks

Ethnic media and social awareness

Anthropology GS 2 · 2021 · Indigenous and exogenous processes of socio-cultural change in Indian society

Revision summary

Ethnic media speak a community's language about its honour and rights.

They carry FRA, reservation, and land news that national media skip.

Church and language print historically built Naga and other publics.

They can also harden exclusionary rumours.

Article 29 is the cultural-legal space they occupy.

Introduction

Ethnic media are newspapers, radio, and digital channels that speak in a community's language and about its honour. They raise social awareness, and they can also harden a closed ethnic public.

Body

What they do

- Tribal and regional papers, community radio, and church newsletters carry land, language, and job news that national Hindi or English media skip.
- Script and song on FM and phones teach literacy and a named history, a path already seen in Naga and Mizo church print.
- **Awareness here means rights knowledge:** FRA, reservation, and atrocity law travel faster when explained in the home tongue.

Politics of the message

- Ethnic media can support constitutional claims, as language papers did after **States Reorganisation**.
- They can also spread sons-of-the-soil exclusion and rumour. Awareness is not automatically civic.
- **Article 29** protects the right to conserve language and culture, which is the legal room in which ethnic media sit.

Limit

- Ownership and literacy still skew to an ethnic middle class. The landless may hear the radio and still miss the form-filling.

Flow diagram

Ethnic media -> Rights language literacy
 Ethnic media -> Closed ethnic public
 Article 29 -> Ethnic media

Conclusion

Ethnic media make a community visible to itself and to the state. They raise rights awareness when they teach law; they raise walls when they teach only blood.

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WRAP Exams

Q5(c) · 10 marks

Cultural diversity and multiculturalism

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Diversity is the fact of many Indian cultures.

Multiculturalism is the policy of housing them as equals.

Articles 25 to 30 and 29 to 30 are the main shields.

Sixth Schedule and linguistic states add territorial group rights.

Civic equality remains the limit on closed group vetoes.

Introduction

Cultural diversity is the fact of many languages, faiths, and customs on Indian soil. Multiculturalism is the political choice to house that fact as equal cultures, not as a queue toward one official culture.

Body

Diversity as fact

- India stacks caste, tribe, sect, and region. **Irawati Karve's** kinship zones already mapped that plurality as structure, not as folklore.
- **Census** religions and unscheduled tongues show diversity that the state must name.

Multiculturalism as policy

- **Articles 25 to 30** protect conscience, manageability of religious affairs, and minority educational institutions.
- **Articles 29 and 30** specifically conserve language and minority schools. That is multiculturalism in constitutional clothes.
- **Sixth Schedule** councils and linguistic states are territorial multiculturalism: group rights with a map.

Tension

- A republic also claims a common civic roll. Multiculturalism fails if group rights cancel **Articles 14 to 16** equality.
- Hindu majoritarian politics reads diversity as hierarchy. A melting-pot reading reads it as delay. Anthropology keeps both the fact and the equal-house rule.

Flow diagram

Cultural diversity -> Languages faiths tribes

Multiculturalism -> Articles 25 to 30

Multiculturalism -> Civic equality 14 to 16

Conclusion

Diversity is India's ethnographic given. Multiculturalism is the constitutional project of equal cultures. The strain is group right versus civic equality.

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WRAP Exams

Q5(d) · 10 marks

Concept of tribe and Indian census

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Anthropology treats tribe as a social type on a continuum with caste.

The Indian census mainly counts Scheduled Tribes on a notified list.

ST can be Hindu or Christian in religion columns.

The same community may be ST in one state and not in another.

Census cannot settle the Ghurye-Elwin argument.

Introduction

Tribe in anthropology is a type of society. Tribe in the Indian census is a legal-administrative label, mainly Scheduled Tribe. The two overlap and they fight.

Body

Anthropological concept

- Classic marks are segmentary kinship, territory, and a political order below the state. **Bailey** and **Sinha** then placed many Indian groups on a tribe-caste continuum.
- **Ghurye** flattened tribe into backward Hindu. **Elwin** kept a cultural isolate. **Census** clerks cannot referee that debate.

Census practice

- Colonial census listed tribes as a religion or a race box. After independence, **ST** is a presidential notified list by state, not a fieldwork diagnosis.
- A person is ST for the count if the community is listed and local certificates follow. Language and faith may be Hindu, Christian, or other.
- Groups on the continuum may be ST in one state and a caste in another. The census records the list, not the ethnography.

Problem

- Political demand to enter the ST list uses census numbers. Anthropology of tribe cannot be reduced to that petition.

Flow diagram

Anthropological tribe -> Continuum kinship territory
 Census ST -> Presidential list
 Census ST -> Headcount benefits

Conclusion

Census tribe is a notified category for counting and benefits. Anthropological tribe is a social type. Teaching must keep both, or the list swallows the concept.

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<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2021/concept-of-tribe-and-indian-census/>

Q5(e) · 10 marks

Politics of recognition and deprivation.

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

Recognition is the demand to be named with dignity and rights.

Deprivation is the claim of material exclusion.

ST lists, minority articles, and new states are recognition tools.

Land and school gaps are the deprivation file.

A name without a share is an incomplete politics.

Introduction

Politics of recognition is the demand to be named as a people with dignity and rights. Politics of deprivation is the claim that the same people are materially shut out. In India the two usually travel together.

Body

Recognition

- ST, SC, linguistic minority, and religious minority are names that unlock **Articles 15, 16, 29, and 30**.
- Movements for a new state, a **Sixth Schedule** council, or a language in the **Eighth Schedule** are recognition fights.
- **Charles Taylor's** language of recognition fits, but Indian cases are also census and list politics, not only cultural honour.

Deprivation

- Land alienation, poor schools, and job queues are the material file. Recognition without land is a flag without a field.
- **Ambedkar** treated caste as graded inequality, which is deprivation built into recognition of a ranked name.

The twist

- Groups already recognised still claim deprivation. Groups demanding recognition may already hold local dominance.
- **Policy has to test both:** is the name missing, or is the share missing?

Flow diagram

Recognition name -> ST minority list

Deprivation share -> Land school job

Recognition name -> Politics

Deprivation share -> Politics

Conclusion

Recognition names the group. Deprivation measures the share. Indian ethnic politics works when the two are joined, and it sours when a name is won without a livelihood.

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<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2021/politics-of-recognition-and-deprivation/>

WRAP Exams

Q6(a) · 20 marks

Discuss the impact of the Forest Rights Act (2006) on the livelihood and culture of tribal people in India

Anthropology GS 2 · 2021 · Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of...

Revision summary

FRA 2006 recognises individual and community forest rights.

Livelihood gains when nistar and minor forest produce are legal.

Culture gains when groves sit under community title.

Weak gram sabha and rejected community claims blunt the Act.

Mining after a thin FRA process repeats dispossession.

Introduction

The **Forest Rights Act, 2006**, titles individual and community forest rights that colonial reservation had turned into trespass. Impact on livelihood and culture is real where claims are settled, and thin where the file stalls.

Body

Livelihood

- Individual titles can secure a plot for cultivation and house, reducing eviction as encroachment.
- Community forest resource rights can restore graze, nistar, and minor forest produce as a legal livelihood, not a concession.
- **PESA** gram sabha is meant to verify claims. Where it works, the contractor and the forest guard lose a silent veto.
- Delay, incomplete maps, and rejection of community claims leave many households still as alleged encroachers. Livelihood then stays wage and distress migration.

Culture

- The Act can house **Vidyarthi's** nature-man-spirit ethic by protecting sacred groves and seasonal use as community right.
- Title in one name can also privatise a clan grove, which is a cultural cost if the gram sabha is weak.
- Ritual hunt and brew rules still meet wildlife and excise law. FRA is land-and-forest tenure, not a full custom code.

Wider field

- Mining and linear projects still acquire forest after FRA process. Poor consultation repeats the old dispossession in a new form.
- **Comparison with** N. K. Bose's **absorption**: FRA is a statutory refusal to treat forest tribes as only a caste-in-waiting without land.

Balance

- Culture survives when community rights are actually granted. Livelihood improves when produce markets and credit follow title, which often they do not.

Flow diagram

FRA 2006 -> Individual title
FRA 2006 -> Community forest right
Community forest right -> Livelihood nistar MFP
Community forest right -> Grove culture
Delay mining -> FRA 2006

Conclusion

FRA 2006 can legalise tribal forest livelihood and protect grove culture. Impact tracks implementation: individual patches without community rights yield a thin, privatised forest citizen.

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Q6(b) · 15 marks

Examine the factors responsible for malnutrition in tribal India and suggest interventions required to overcome the problem

Anthropology GS 2 · 2021 · Demographic profile of India

Revision summary

ST child stunting and women's anaemia are highest in many forest-mining belts.

Causes include seasonal hunger, infection, and lost forest foods.

ICDS, mid-day meals, and PDS are the core calorie interventions.

FRA and MGNREGA treat the livelihood root.

Delivery gaps and a rice-only ration limit impact.

Introduction

Malnutrition in tribal India is high rates of underweight, stunting, and anaemia among ST children and women. It is a livelihood and health-system failure, not a tribal taste for hunger.

Body

Pattern

- Central Indian mining and forest belts show the worst child undernutrition in national family health rounds.
- Seasonal hunger follows monsoon gaps, distress migration, and loss of forest foods after reservation and displacement.
- Women's anaemia and early marriage compound low birth weight. The body is the record of land loss.

Causes beyond food

- Infection, poor water, and distant health centres cut the gain from calories.
- Cash wages buy cheap grain and miss protein and forest greens that **Vidyarthis** ecology once supplied.

Interventions

- **ICDS** anganwadi, mid-day meals, and POSHAN-type supplementation are the national stack.
- Public Distribution System rice or wheat helps calories and can crowd out diverse forest diets if that is all that arrives.
- **MGNREGA** wages and **FRA** titles are livelihood interventions that feed nutrition indirectly.
- Local millets, kitchen gardens, and returning minor forest produce work when schemes allow them, not when the menu is only fortified packets.

Gap

- Staff vacancy in ST blocks and take-home rations captured by brokers repeat the rural faction problem.

Flow diagram

Land forest loss -> Malnutrition

Infection distance -> Malnutrition

ICDS PDS MDM PDS MDM -> Calorie buffer

FRA MGNREGA MGNREGA -> Food from livelihood

Conclusion

Tribal malnutrition is land, infection, and a thin kitchen. Anganwadi and PDS are necessary calories. Forest rights, wages, and diverse food are the interventions that match the cause.

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Q6(c) · 15 marks

Delineate the factors influencing fertility in Indian population

Anthropology GS 2 · 2021 · Demographic profile of India

Revision summary

Fertility is shaped by marriage age, contraception, and breastfeeding.

Women's schooling and child survival are the big social brakes.

Son preference and agrarian early marriage slow the decline.

Regional belts differ more than a single national story.

Tribal and poorly served districts may still sit above the mean.

Introduction

Fertility in India is the number of live births a population actually has. It has fallen nationally, but factors still differ by region, class, caste, and tribe.

Body

Proximate factors

- Age at marriage, contraceptive use, breastfeeding, and pregnancy loss shape the birth interval. **NFHS** rounds track these.
- Son preference raises extra births where the wanted boy has not arrived.

Social and economic factors

- Female schooling is the strongest regular brake. ST and some rural North Indian groups lag here, so fertility stays higher.
- Child survival reduces the need for extra births. Where infant mortality is still high, fertility stays as insurance.
- Urban jobs, delayed marriage, and nuclear living lower fertility. Agrarian labour and early marriage raise it.
- Caste and religion averages differ, but class and education often explain more than a communal label once they are held constant.

Policy and culture

- Family welfare programmes supply method, not motive. Motive follows women's work and school.
- Kinship systems that need a son for land and rite, as **Karve's** northern zone hinted, slow the fall.
- South and West fell earlier than parts of the Hindi belt. Tribal pockets may sit above the state mean where services are thin.

Caution

- National replacement-level talk hides districts that have not got there, including some ST tracts.

Flow diagram

Female schooling -> Lower fertility
Child survival -> Lower fertility
Early marriage son preference -> Higher fertility
Urban jobs contraception -> Lower fertility

Conclusion

Indian fertility falls with women's education, child survival, and later marriage. Son preference and weak services keep it higher in named belts. Policy works when it changes those factors, not when it only names a target.

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Q7(a) · 20 marks

Explain the impact of successive Land Acquisition Acts on tribal social organization

Anthropology GS 2 · 2021 · Social change and contemporary tribal societies

Revision summary

The 1894 Act made state taking of tribal land routine.

Customary title rarely matched the deed the collector recognised.

PESA inserted gram sabha consultation in Scheduled Areas.

LARR 2013 added consent, social impact, and rehabilitation duties.

Organisation still breaks when territory goes, whatever the statute name.

Introduction

Land acquisition law is the state's power to take land for a public purpose. For tribal social organisation, each successive Act has been a shock to territory, clan, and council, because land is kinship, not only a plot.

Body

Colonial and early republican law

- The **Land Acquisition Act, 1894** made a collector's award the normal path. Forest and village commons were easy to name as waste.
- Mines, dams, and towns after independence used the same 1894 spine. **S. C. Roy's** Munda-Oraon land custom had no standing equal to a deed.

Reform attempts

- **Fifth Schedule** transfer bans tried to stop private alienation. Acquisition by the state still punched through.
- **PESA** required gram sabha consultation in Scheduled Areas, a direct attempt to put the council back in the path of the file.

LARR 2013

- The **Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013** added consent thresholds, social impact, and R&R.
- On paper this recognises that acquisition breaks habitation, shrine, and livelihood together.
- Amendments and state rules have often weakened consent. Mining corridors still treat tribal organisation as a resettlement camp problem.

Effect on organisation

- When fields and groves go, lineage authority tied to land thins. Youth become labour. The parha cannot fine a company.
- Resettlement mixes clans and religions, which is why church or party may replace the old council.
- **N. K. Bose's** absorption then happens as proletarian caste-in-the-slum, not as a ranked village occupation.

Continuity

- Successive Acts changed procedure more than they restored a territorial tribe. Social organisation follows the remaining land.

Flow diagram

LAA 1894 -> Take land as waste
PESA -> Gram sabha
LARR 2013 -> Consent SIA R and R
Take land as waste -> Clan council thin

Conclusion

From 1894 to LARR 2013 the state learned to pay and sometimes to consult. Tribal organisation still unravels when territory is taken, because clan and council were land-based.

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Q7(b) · 15 marks

Discuss the problems involved in rehabilitation and resettlement of tribals displaced due to development projects in India

Anthropology GS 2 · 2021 · Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of...

Revision summary

Development displacement breaks tribal land, kin, and commons together.

Sardar Sarovar on the Narmada is the teaching case.

LARR 2013 lists land, house, and jobs; older 1894 awards were mostly cash.

Colonies rarely restore nistar, council, or grove.

Consent under PESA and FRA is the missing procedural core.

Introduction

Rehabilitation and resettlement are the state's promise that people moved for dams, mines, and industry will live again as a society. For tribals, the record is that cash and a plot rarely rebuild the grove.

Body

The typical break

- **Sardar Sarovar** on the **Narmada** became the national classroom: submergence of Adivasi hamlets, incomplete relocation, and a long legal-political fight.
- Displacement scatters kin across colonies. Hunt, fish, and shifting plots cannot move with a concrete house.

What R&R offers

- **LARR 2013** lists housing, land-for-land where possible, jobs, and amenities. Forest rights under **FRA** should be settled before diversion.
- **In practice, many older projects used 1894 awards:** money without a viable farm, and common property left uncouncted.

Social outcome

- Resettlement colonies mix tribes and castes. Councils weaken. Women's work and girls' safety often worsen.
- A job for one adult does not replace nistar for the household. Culture becomes a weekend return to a drowned shrine.

Standard of judgement

- Successful R&R would restore livelihood, community, and consent. Most tribal cases meet compensation, not restoration.
- **PESA** gram sabha consent is the procedural test that many files still fail.

Flow diagram

Dam mine town -> Displacement

Displacement -> R and R colony cash and R and R colony cash colony cash

R and R colony cash -> Gap grove kin livelihood

Narmada Sardar Sarovar -> Displacement

Conclusion

Tribal R&R is judged by whether a people still have land, council, and forest use. Colonies and cheques have usually delivered survival, not a rebuilt society. Narmada remains the warning case.

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Q7(c) · 15 marks

Discuss the interventions made by the Non-Governmental Organizations for empowering tribal women

Anthropology GS 2 · 2021 · Evolution of the Indian Culture and Civilization

Revision summary

NGOs use SHGs, literacy, health, and legal aid among tribal women.

Political empowerment means gram sabha and panchayat voice, not only crafts.

Witch-hunt and trafficking work names gendered violence.

Projects can end, indebt, or be captured by men.

State school, clinic, and forest title remain the durable base.

Introduction

NGO interventions among tribal women are organised efforts outside the line department to raise voice, income, and bodily security. They can empower, and they can also become a parallel patronage.

Body

Typical work

- Self-help groups, micro-credit, and forest-produce cooperatives put cash in women's hands, which weakens a purely male broker.
- Literacy, legal aid, and health camps address the same gaps that keep ST girls out of school.
- Campaigns on witch accusation, trafficking, and domestic violence name harms that custom and police both missed.

Empowerment test

- Empowerment is decision over land, vote, and body, not only a sewing machine.
- NGOs that train women for **PESA** gram sabhas and reserved panchayat chairs hit the political structure **Bailey** called a prize game.
- Church and missionary women's groups in the North-East historically combined literacy with a new public, a mixed empowerment.

Limits

- Donor projects end. SHGs can become debt. Men may capture the group account.
- Some NGOs speak a national gender script that ignores clan land rules. Others romanticise custom and leave girls unschooled.
- The state still owns school, clinic, and **FRA** title. NGOs fill gaps; they cannot replace **Articles 15 and 16** public duty.

Flow diagram

NGO -> SHG credit health
 NGO -> Panchayat legal literacy
 Panchayat legal literacy -> Voice land body
 Donor capture -> NGO

Conclusion

NGOs empower tribal women when they add income, law, and a seat in the gram sabha. They fail when the group is a short project or a new broker. Public systems remain the lasting floor.

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WRAP Exams

Q8(a) · 20 marks

Examine how structural transformation in economy is affecting traditional social relationships in agrarian society

Anthropology GS 2 · 2021 · Indian Village

Revision summary

Structural transformation moves work toward industry and services.

In India it is partial; many still live by the farm.

Jajmani becomes cash contract, not a vanished caste.

Migration and machines remake attached labour as gangs.

Dominant-caste land and panchayat brokerage persist.

Introduction

Structural transformation is the shift of labour and output from agriculture toward industry and services. In India it has been incomplete, so agrarian social relationships change without fully disappearing.

Body

What transformed

- Green Revolution belts produced surplus, machines, and hired labour. Jajmani grain shares thinned where cash wages paid the harvest.
- Urban services and construction pull circular migrants, as **Jan Breman** showed, so the attached farm servant becomes a seasonal gang worker.
- Land ceiling and tenancy laws weakened some landlords. Dominant-caste land often remained, now farmed with machines and migrants.

Impact on relationships

- **Jajmani** hereditary service gives way to contract. The carpenter may still be a caste neighbour, but the tie is a bill.
- Caste hierarchy does not vanish. It reappears in who owns the harvester, who migrates, and who sits in the **73rd Amendment** chair.
- Women take more field work as men leave, without equal land title.
- Tribal agrarian ties break faster where mines and forests replace the plough, a harsher transformation than Punjab's wage harvest.

Incomplete shift

- A large workforce still depends on agriculture. That is why faction, kin, and village remain political facts, as **Dube** already saw under Community Development.
- **N. K. Bose's** civilisation of ranked occupations meets a labour market that ranks by education and network, still caste-shaped social capital.

Reading

- Structural change commodifies labour. It does not automatically produce class without caste. Traditional relationships are monetised more than they are abolished.

Flow diagram

Agrarian order -> Green Revolution cash wage

Agrarian order -> Migration services

Jajmani -> Contract

Caste land -> Caste land

Conclusion

India's structural transformation monetised agrarian ties and sent labour to town. Jajmani thinned. Caste land and brokerage remain the rural social structure under a new wage skin.

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Q8(b) · 15 marks

Delineate the constitutional safeguard for religious minorities in India

Anthropology GS 2 · 2021 · Linguistic and religious minorities and their social, political and economic status.

Revision summary

Equality articles bar religious discrimination in civic life and jobs.

Articles 25 to 28 protect conscience and denomination, with public-order limits.

Article 29 conserves culture and language.

Article 30 is the minority school right.

Commissions help oversee; they do not replace the constitutional text.

Introduction

Religious minorities in India are communities that are not the numerical majority in the relevant unit. The Constitution safeguards them as equal citizens with extra cultural and educational shields.

Body

Equality and non-discrimination

- **Article 14** promises equality before law. **Article 15** bars discrimination on religion, among other grounds, and allows special provision.
- **Article 16** extends that equality to public employment.

Freedom of religion

- **Articles 25 to 28** cover conscience, profession, practice, and propagation, subject to public order, morality, and health.
- They also cover religious denominations' affairs, limits on tax for a particular religion, and freedom in educational institutions about religious instruction.

Culture and schools

- **Article 29** protects the right to conserve a distinct language, script, and culture, used by religious as well as linguistic minorities.
- **Article 30** is the operational school right: minorities may establish and administer educational institutions.
- These clauses are the multicultural core, distinct from ST land law.

Institutional and political frame

- A statutory **National Commission** for Minorities and related bodies add oversight. They are not a substitute for the articles.
- Personal law and conversion politics test **Article 25** in court. Anthropology notes the gap between text and riot-year practice.

Limit

- Safeguards are rights against the state and a school power. They do not by themselves equalise property or stop majoritarian street power.

Flow diagram

Articles 14 15 16 -> Equality

Articles 25 to 28 -> Faith practice

Articles 29 30 -> Culture schools

Conclusion

Religious minorities are guarded by equality articles, **Articles 25** to 28 on faith, and **Articles 29** to 30 on culture and schools. The text is strong. Delivery depends on courts, police, and politics.

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Q8(c) · 15 marks

Identify the causes of tribal unrest with special reference to North-East India

Anthropology GS 2 · 2021 · Palaeo-Anthropological evidences from India with special reference to Siwaliks and Narmada basin (Ramapithecus, Sivapithecus and Narmada Man).

Revision summary

Unrest follows land loss, migration, and recognition gaps.

North-East cases add treaty memory and hill autonomy claims.

Sixth Schedule and ILP are institutional bargains over settlement and rule.

AFSPA has been a legal fact in notified areas and a source of alienation there.

Accords treat the conflict as a federal place, not a single crime wave.

Introduction

Tribal unrest is organised protest or armed conflict when land, identity, and rule are felt as stolen. In North-East India the causes are historical sovereignty claims plus the same development shocks seen elsewhere, inside a sensitive border region.

Body

Shared tribal causes

- Land alienation, forest reservation, and mines break **Vidyarthi's** nature-man-spirit base and **Roy's** customary title.
- In-migration and job competition produce sons-of-the-soil politics.
- Recognition gaps—who is ST, whose language counts—feed the politics of deprivation.

North-East specifics

- Many hill societies entered the Union with treaties, inner lines, and a memory of not being a caste village of the plains.
- **Sixth Schedule** councils house some autonomy. Groups left out demand the same or a state.
- **Inner Line Permit** regimes try to control settlement. Leakage and exception keep the grievance alive.
- National security law, including **AFSPA** where it has been in force, is a documented fact of militarised everyday life. It is a cause of alienation in affected districts, not a slogan about the whole region.
- Naga political talks, and other accords, show unrest as a bargain over federal place, not only as crime.

Caution

- The North-East is many states and many tribes. One unrest story is a teaching error.
- Christianity, student unions, and ethnic media shape mobilisation without being the root land cause.

Flow diagram

Land identity -> Unrest

Sixth Schedule ILP -> Autonomy bargain

Migration mines -> Unrest

AFSPA in notified areas -> Alienation fact

Conclusion

Tribal unrest joins land loss to a demand for recognised rule. In the North-East that demand is territorial and federal, through **Sixth Schedule**, ILP, and political talks, under a border-security state that has used extraordinary law in named areas.

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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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