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UPSC Mains 2022 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-2/2022/>

Q1(a) · 10 marks

Pit-dwellers of Kashmir

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Pit-dwellers of Kashmir lived in sunken Neolithic floors at Burzahom, Gufkral, and Kanisapur.

Houses later rose on filled pits as mud-and-rubble rectangles.

Bone tools, cereals, and dog burials mark mixed subsistence.

Sankalia set the valley Neolithic beside other Indian food-producing cultures.

The tradition is highland and local, not an Indus copy.

Introduction

Pit-dwellers of Kashmir are the Neolithic households who lived in sunken floors at Burzahom and related valley sites. They show a highland farming and hunting life that is not a copy of the Indus city.

Body

Sites and house form

- **Burzahom**, excavated under **T. N. Khazanchi** and later teams of the Archaeological Survey, is the type site of Kashmir Neolithic pit-dwellings.
- **Gufkral** and **Kanisapur** repeat the same sunken floors, storage pits, and later mud-and-rubble houses on the old pits.
- Early floors are circular or oval, cut into loess, with steps, post-holes, and hearths. Later levels fill the pits and raise rectangular houses.

Economy and burial

- Bone tools, harpoons, and dog burials sit with wheat, barley, and lentil, so the pit-dwellers mixed hunt, fish, and early farm.
- **H. D. Sankalia** placed this Kashmir Neolithic beside other Indian food-producing cultures, but the pit house and the dog grave remain a valley signature.
- Human burials in house pits, sometimes with dogs, mark a domestic rite, not a Harappan cemetery pattern.

Flow diagram

Kashmir Neolithic -> Burzahom pits

Kashmir Neolithic -> Gufkral Kanispor

Burzahom pits -> Hunt farm dog burial

Conclusion

Kashmir pit-dwellers are a dated Neolithic house tradition centred on Burzahom. They record highland mixed subsistence, not an Indus suburb.

Open WRAP page —

<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2022/pit-dwellers-of-kashmir/>

Q1(b) · 10 marks

Varna and Buddhism

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Varna is the four-fold Brahmanical rank by birth.

Buddhism treated it as a social label, not a bar to nirvana.

The sangha was open by conduct, as Ashokan dhamma also implied.

Patronage still carried rank into Buddhist society.

Ambedkar used that critique in the 1956 conversion.

Introduction

Varna is the four-fold ranking of Brahmana, Kshatriya, Vaishya, and Shudra in Brahmanical texts. Buddhism did not delete those names, but it denied that birth-varna decides release.

Body

The Buddhist claim

- Early suttas treat varna as a social label, not as a ritual essence. A person of any birth may join the sangha if conduct is sound.
- **The Buddha** used the language of Arya for the noble path, not for a closed birth estate.
- **Ashoka's** edicts praise dhamma and gifts to all sects. They do not rest the empire on varna purity.

Limit and afterlife

- Monasteries still drew patronage from kings and merchants, so rank did not vanish from Buddhist society.
- **B. R. Ambedkar** later read Buddhism as a public exit from caste, which is why Navayana conversion in 1956 used the older critique of birth-varna.
- **Irawati Karve** and Indological kinship work still show varna as a textual map that villages mix with jati. Buddhism attacked the map's soteriology more than it erased jati on the ground.

Flow diagram

Varna birth rank -> Buddhism denies soterial bar

Buddhism denies soterial bar -> Sangha open by conduct

Buddhism denies soterial bar -> Ambedkar Navayana

Conclusion

Buddhism kept the word varna but broke its monopoly over salvation. The sangha was open in principle; caste practice around the monastery was never fully abolished.

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Q1(c) · 10 marks

Dharma versus Religion

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Dharma means duty and order tied to role and group.

Religion names a congregational faith with creed and conversion.

Kane and Dumont keep dharma as law and hierarchy, not a church.

Article 25 forces Indian practice into the legal word religion.

Colonial translation flattened duty, sect, and civil law into one noun.

Introduction

Dharma in Indian usage is duty, order, and right conduct tied to person, stage, and group. Religion, in the Latin-Christian sense, is a named faith with creed, church, and conversion.

Body

Two vocabularies

- **P. V. Kane** treated dharma as a legal-ethical field covering kingship, caste duty, and rite, not as a single church.
- **Louis Dumont** contrasted homo hierarchicus, ordered by dharma, with the Western individual of a congregational religion.
- **M. N. Srinivas** showed that village practice mixes purity, festival, and jati duty. That mix is dharma on the ground, not a Sunday congregation.

Why the contrast matters

- **Article 25** of the Constitution uses the word religion for freedom of conscience. Courts then have to decide whether a practice is essential religion or social dharma.
- Colonial census and mission schools translated dharma as religion, which flattened jati duty, sect, and civil law into one English noun.
- The anthropological task is to keep both words. Dharma is relational duty. Religion is a modern legal box for faith.

Flow diagram

Dharma duty order -> Kane shastra
Religion creed church -> Census Article 25
Dharma duty order -> Village jati rite

Conclusion

Dharma is an Indian order of duties. Religion is a later administrative name for faith. Using one word for both hides caste, kingship, and law.

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<https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2022/dharma-versus-religion/>

Q1(d) · 10 marks

Safeguards for linguistic minorities in India

Anthropology GS 2 · 2022 · Demographic profile of India

Revision summary

Linguistic minorities lack the state's official language as their own.

Articles 29 and 30 protect culture and minority schools.

Articles 350A and 350B add mother-tongue primary teaching and a Special Officer.

The Eighth Schedule is a prestige list, not a complete shield.

Reorganisation created new minorities inside linguistic states.

Introduction

Linguistic minorities are groups whose language is not the official language of the state where they live. The Constitution gives them cultural, educational, and administrative shields.

Body

Constitutional shields

- **Article 29** protects the right to conserve a distinct language, script, and culture.
- **Article 30** lets minorities establish and administer educational institutions.
- **Articles 347, 350, 350A, and 350B** allow a language to be recognised in a state, guarantee representation in a language the person understands, require primary instruction in the mother tongue, and create a **Special Officer for linguistic minorities**.

Practice and limit

- The **Eighth Schedule** lists official languages. It is prestige, not the whole safeguard. Many tribal tongues, including some **Austroasiatic** Munda speeches, sit outside it.
- The **Official Languages Act** and state rules still push Hindi or the regional majority in courts and offices, so the Special Officer's reports often record non-compliance.
- **States Reorganisation, 1956**, reduced some minority loads by drawing linguistic states, but it created new minorities inside each new state.

Flow diagram

Articles 29 30 -> Schools culture
350A 350B -> Mother tongue officer
Eighth Schedule -> Prestige not full cover

Conclusion

India safeguards linguistic minorities through culture, schools, mother-tongue primary education, and a Special Officer. The gap is implementation, especially for unscheduled tribal languages.

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Q1(e) · 10 marks

Westernisation and Modernisation.

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Westernisation, in Srinivas, is change modelled on British and Western forms.

Sanskritisation copies a high-caste Hindu style instead.

Modernisation is structural change in economy, state, and value.

- **The two can diverge:** Western goods with unchanged caste.

Yogendra Singh kept modernisation wider than a Western copy.

Introduction

Westernisation and modernisation are two related but unequal processes of social change. One names a source of models. The other names a structural shift in technology, state, and aspiration.

Body

Srinivas on Westernisation

- **M. N. Srinivas** used Westernisation for changes that follow British rule: English education, dress, law, science, and new jobs.
- He split primary Westernisation of the tiny elite from secondary spread through clerks, army, and town.
- Unlike **Sanskritisation**, which copies a twice-born style, Westernisation copies a colonial-modern style and may weaken some purity rules.

Modernisation as a wider process

- **Yogendra Singh** and later Indian sociologists treated modernisation as differentiation of economy, bureaucracy, and value, which can use Western, Japanese, or indigenous tools.
- A village may Westernise in cricket and mobile phones while remaining caste-bound, as **S. C. Dube's** Shamirpet already hinted for earlier development.
- The pair is not a moral grade. Westernisation is a historical channel. Modernisation is the test of whether institutions actually change.

Flow diagram

Westernisation Srinivas -> English law science

Modernisation -> Institutions technology

Sanskritisation -> Twice-born copy

Conclusion

Westernisation is change on a Western model after colonial contact. Modernisation is broader structural change and need not be a carbon copy of the West.

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Q2(a) · 20 marks

Illustrate the contribution of Irawati Karve to Indian Anthropology. Make a special mention of her literary contribution

Anthropology GS 2 · 2022 · Emergence, growth and development of Anthropology in India

Revision summary

Karve mapped Indian kinship by region in Kinship Organization in India.

She joined Indology, ethnography, and cautious anthropometry.

Caste was a marriage universe, not a nasal race.

Yuganta treated Mahabharata figures as mortal kin.

Marathi writing took the same method to a non-academic public.

Introduction

Irawati Karve built Indian anthropology from kinship, caste, and field measurement, not from a borrowed African tribe model. Her literary work, especially Yuganta, carried the same kinship eye into the Mahabharata.

Body

Kinship and regional structure

- **Kinship Organization in India** mapped north, south, east, and central zones by descent, marriage, and household, using Indology plus ethnography.
- She showed that Dravidian cross-cousin marriage, northern village exogamy, and central hypergamy are regional systems, not one Hindu family.
- Work on Maharashtrian kinship and the joint family tested what census categories hide.

Caste, race, and method

- Trained under **G. S. Ghurye** and later in Germany, she used anthropometry without turning caste into **Risley's** nasal races.
- She treated caste as a kinship and marriage universe with local ranking, which later village studies could use.
- Deccan College fieldwork joined linguistics, folklore, and physical notes, a four-field habit rare in Indian sociology.

Literary contribution

- **Yuganta** read Mahabharata figures as mortal kin in a collapsing order, not as plaster gods. That is anthropology of a text.
- Marathi essays and stories carried kinship and women's place to a public that never opened a monograph.
- The literary file is not decoration. It is Karve's method applied to epic persons, duty, and household ruin.

Limit

- Later feminist and Dalit criticism said her caste map still sat too close to Sanskritic centres. The kinship zones remain the teaching grid.

Flow diagram

Karve -> Kinship zones
Karve -> Yuganta epic as kin
Karve -> Caste without Risley race

Conclusion

Karve's gift is a regional kinship map of India and a literary reading of epic persons as kin. Yuganta is that anthropology in public language.

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Q2(b) · 15 marks

What are the arguments for excluding Narmada Man from Homo erectus category?

Anthropology GS 2 · 2022 · 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 skullcap found by Sonakia in 1982.

It was first compared with Asian Homo erectus.

Higher cranial capacity and a more arched vault argue against that label.

The fossil is incomplete and the Narmada gravels are hard to date.

Many workers now treat it as archaic Homo sapiens or heidelbergensis grade.

Introduction

Narmada Man is the Hathnora calvarium found in the Narmada alluvium in 1982. It was first placed near Homo erectus, and later workers argued that the skull does not fit that box.

Body

The find

- **Arun Sonakia** recovered the fossil at **Hathnora** on the Narmada. It is a partial skullcap, not a face, jaw, or limb set.
- Early comparison with **Java** and **Zhoukoudian** erectus stressed a thick vault and a strong brow.

Arguments for exclusion

- Cranial capacity estimates sit higher than typical Asian Homo erectus and nearer some archaic Homo sapiens or **Homo heidelbergensis** readings.
- The vault is more arched, the parietal is broader, and some metrics sit with later Middle Pleistocene humans, not with classic erectus.
- The specimen is incomplete. Without face, teeth, and postcrania, erectus is a risky default.
- Stratigraphy of the Narmada gravels is reworked. Date and associated fauna do not lock the skull to an erectus time-slice.
- Indian palaeoanthropology after **M. L. K. Murty** and later reviewers therefore prefers archaic Homo sapiens, Homo heidelbergensis, or an open Middle Pleistocene grade.

Caution

- Exclusion is a metric and completeness argument. It is not a new complete skeleton. A single calvarium cannot carry a species war by itself.

Flow diagram

Hathnora calvarium -> Early erectus label

Hathnora calvarium -> Higher capacity arched vault

Higher capacity arched vault -> Archaic sapiens or heidelbergensis

Conclusion

Narmada Man is excluded from Homo erectus mainly because of higher capacity, a more arched vault, a poor date, and missing bones. The safer label is a Middle Pleistocene archaic human until more fossils appear.

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WRAP Exams

Q2(c) · 15 marks

Critically describe Dr. B. R. Ambedkar's argument on the origin of Indian caste system

Anthropology GS 2 · 2022 · Caste system in India

Revision summary

Ambedkar made endogamy the origin mechanism of caste.

Brahmans closed first; others copied marriage closure.

Caste is graded inequality, not four neat varnas.

He rejected Risley's race and Nesfield's occupation as sufficient causes.

Annihilation and the 1956 conversion were the political end of the argument.

Introduction

B. R. **Ambedkar** treated caste as a graded, endogamous order made by rule, not as a natural race or a harmless guild. Origin, for him, was historical closure of marriage and Brahmanical law.

Body

Core argument

- In **Castes in India** and **Annihilation of Caste**, he said endogamy is the engine. Superimposition of endogamy on exogamous clans created caste.
- Brahmins closed their own marriage first, then other groups copied closure. Surplus women and men were managed by sati, enforced widowhood, and child marriage in his early essay.
- Caste is not four varnas plus untouchability as an accident. It is a ladder of contempt, **graded inequality**.

Against rival origins

- He rejected **H. H. Risley's** racial nasal types as the source of caste.
- **He rejected occupation-only theories of** Nesfield: a potter jati is not a caste until marriage is closed and rank is religiously ranked.
- He also refused a soft Hindu reform that kept shastra while asking for temple entry alone.

Critical reading

- The endogamy thesis is strong and still used in anthropology. The early demographic devices (sati as a system-wide origin tool) are historically uneven.
- **Dumont's** later purity hierarchy overlaps the rank point but misses **Ambedkar's** politics of annihilation and conversion.
- **Navayana Buddhism (1956)** was his practical exit when reform of Hindu dharma failed.

Flow diagram

Endogamy -> Caste closure
Caste closure -> Graded inequality
Risley race -> Rejected
Nesfield occupation -> Rejected

Conclusion

Ambedkar located caste in enforced endogamy and graded inequality, not in race or mere occupation. The account is sharp on mechanism and politics; some origin devices in the 1916 essay are too schematic.

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WRAP Exams

Q3(a) · 20 marks

Make a critical appraisal of Megalithic tradition in India with special reference to North-East India

Anthropology GS 2 · 2022 · Palaeo-Anthropological evidences from India with special reference to Siwaliks and Narmada basin (Ramapithecus, Sivapithecus and Narmada Man).

Revision summary

Indian megaliths are stone graves and memorials, not one race.

Peninsular sites such as Junapani and Brahmagiri are Iron Age funerary.

North-East Khasi and Naga stones are living status and kinship monuments.

Form can look similar while date and function differ.

The single megalithic-race story does not survive the evidence.

Introduction

Megalithic tradition in India is a family of stone-using burial and memorial practices, not one race or one century. North-East India matters because living communities still raise stones, while the peninsula mostly left archaeological graves.

Body

Peninsular archaeological megaliths

- **South and central Indian megaliths are largely Iron Age graves:** cairns, cists, dolmens, and urns with iron, Black-and-Red ware, and horse remains.
- **R. E. M. Wheeler** at Brahmagiri set a sequence. **Junapani** near Nagpur is a dense stone-circle cemetery of the Vidarbha Iron Age.
- **H. D. Sankalia** and later Deccan teams showed regional variety. One pottery does not mean one people.

North-East living megaliths

- **Khasi** and **Jaintia** of Meghalaya raise menhirs and table-stones as memorials of status, alliance, and the dead, described by colonial ethnographers and later anthropologists.
- **Naga** groups use stone seats, alignments, and feast-of-merit memorials. These are public kinship monuments, not always closed Iron Age tombs.
- Continuity of form does not prove that a Khasi stone is the same culture as a Junapani circle. Function, date, and society differ.

Critical appraisal

- Older writers tied megaliths to a single megalithic race. Skeletal and ceramic diversity kills that story.
- North-East stones are part of living political ritual. Peninsular megaliths are mostly funerary archaeology.
- Christianity, land law, and roads have changed Khasi and Naga stone-raising, so the living file is historical, not timeless.
- **The useful appraisal is comparative:** iron-using grave cultures in the south and central hills, and memorial stone politics in the North-East.

Flow diagram

Megalithic India -> Peninsula Iron Age graves
Megalithic India -> NE living memorials
Peninsula Iron Age graves -> Junapani Brahmagiri
NE living memorials -> Khasi Naga stones

Conclusion

India's megaliths are plural. Junapani-type graves are Iron Age archaeology. Khasi and Naga stones are living memorial politics. A single megalithic culture is a teaching error.

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Q3(b) · 15 marks

Assess the contributions of S. C. Dube in Indian village studies

Anthropology GS 2 · 2022 · Emergence, growth and development of Anthropology in India

Revision summary

Dube's Indian Village made Shamirpet a full caste-and-faction monograph.

He treated the village as tied to town and state, not as a republic.

India's Changing Villages studied Community Development on the ground.

Brokers and factions divert planned benefits.

His niche is village structure plus the development state.

Introduction

S. C. Dube made the Indian village a study of structure and of planned change, not a timeless little republic. Shamirpet is still the case through which that contribution is taught.

Body

Shamirpet and the village monograph

- **Indian Village** (1955) on **Shamirpet** near Hyderabad mapped caste, kinship, faction, ritual, and economy in one settlement.
- He showed the village as a part-society tied to town, state, and market, against the isolated republic myth.
- Comparison with **M. N. Srinivas** at Rampura and **McKim Marriott** on festivals shows Dube's extra stress on administration and development staff.

Development anthropology

- **India's Changing Villages** followed Community Development and National Extension into the same social field.
- Dube recorded how schemes meet caste brokers, factions, and official ritual. Benefit does not flow as the plan drawing shows.
- That sceptical ethnography of programmes is his lasting method for later ITDP and panchayat work.

Limit and later use

- Shamirpet is a Telangana case, not all India. North Indian jajmani and Kerala agrarian class need other monographs.
- He was less a kinship theorist than **Irawati Karve**, and less a Sanskritisation theorist than Srinivas. His niche is village plus development state.

Flow diagram

Dube -> Shamirpet monograph

Dube -> Community Development

Shamirpet monograph -> Caste faction state

Conclusion

Dube's contribution is the village as a political and administrative field, proven at Shamirpet and in the Community Development studies. He taught that planned change has a social structure.

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WRAP Exams

Q3(c) · 15 marks

Describe the methods adopted by Sir Herbert Hope Risley in classifying Indian populations. What are the criticisms against Risley's classification?

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Risley used census anthropometry, especially the nasal index.

He named seven racial types and linked them to caste rank.

Boas showed bodily traits are plastic.

Guha and later data show huge overlap among the types.

Caste is a marriage-and-rank order, not a race, as **Ambedkar** also argued.

Introduction

H. H. Risley classified Indians as races by anthropometry, above all the nasal index, and tied those races to caste. The method was census science in the service of a stable racial map.

Body

Methods

- **As Census Commissioner he used** anthropometry: stature, head length and breadth, and especially the **nasal index** (breadth/height of nose).
- He ranked groups from leptorrhine (narrow nose) to platyrrhine (broad nose) and wrote seven types, including Turko-Iranian, Indo-Aryan, Scytho-Dravidian, Aryo-Dravidian, Mongolo-Dravidian, Mongoloid, and Dravidian.
- Caste and tribe lists were treated as breeding populations. A high caste with a narrow nose was read as more Aryan.

Criticisms

- **Franz Boas** had already shown that head form shifts with environment. A nose is not a frozen race ticket.
- **B. S. Guha** and later biologists found overlap so large that seven types do not cut nature at the joints.
- Caste is endogamous in rule, not a sealed race. **Ambedkar** rejected racial origin of caste on political and empirical grounds.
- **Irawati Karve** used measurement without Risley's caste-equals-race leap.
- The scheme served colonial ranking and recruitment. It is history of science, not a living taxonomy.

Remainder

- Some regional clines in stature or face exist. They do not rescue Risley's seven named races or his caste ladder.

Flow diagram

Nasal index -> Seven race types

Seven race types -> Caste as race

Caste as race -> Boas Guha Ambedkar critique

Conclusion

Risley measured noses and wrote seven Indian races tied to caste. Overlap, plasticity, and the non-racial nature of caste collapse that classification.

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Q4(a) · 20 marks

"Globalisation, on one hand has provided opportunities and on the other hand thrown challenges to Indian villages." Elucidate

Anthropology GS 2 · 2022 · Indian Village

Revision summary

Globalisation links villages to distant labour, media, and crop markets.

Remittances and phones are real openings.

Land, artisan work, and farm risk are the main threats.

Chipko and Niyamgiri show local defence against outside extraction.

PESA and FRA are legal tools, not automatic shields.

Introduction

Globalisation ties Indian villages to distant markets, media, and labour circuits. It opens cash and information, and it also strips local control over land, seed, and youth.

Body

Opportunities

- Remittances from Gulf and city work raise house quality and school fees in many dry villages, a pattern **Jan Breman** also documented in labour migration, though he stressed its cost.
- Mobile phones, satellite television, and rural roads cut isolation that **S. C. Dube** still had to travel by jeep in the Shamirpet years.
- Crop markets, dairy cooperatives, and some contract farming raise cash where irrigation and cold chains exist.
- **MGNREGA** and national schemes ride the same fiscal global state. They are not village autarky, but they are a buffer.

Challenges

- Cheap industrial goods and corporate retail undercut village artisans. Land conversion for highways, SEZs, and mining hits Scheduled Area hamlets despite **PESA, 1996** and **FRA, 2006**.
- Agrarian price swings and patented seed raise risk. Youth exit hollows out farm labour, which then returns as seasonal gangs.
- Media Westernisation, in **Srinivas's** sense, shifts consumption faster than local employment. Caste and gender rules may harden as a defence, or they may crack unevenly.

How to read the balance

- **Chipko** in the Garhwal Himalaya was an earlier defence of forest livelihood against outside extraction. **Niyamgiri** later showed a Gram Sabha using law against a global mining plan.
- The village of **Marriott** and Dube was already a part-society. Globalisation intensifies that dependence. It does not create it from zero.

Limit

- Opportunity and threat are not equal for every jati and every region. A Punjab mandi and a shifting-cultivation hamlet do not meet the same global.

Flow diagram

Globalisation -> Remittance market media

Globalisation -> Land seed labour exit

Land seed labour exit -> PESA FRA Niyamgiri

Conclusion

Globalisation gives villages remittance, media, and some markets. It also exposes land, craft, and youth to distant price and extraction. Law such as PESA and FRA is the village's remaining bargaining chip.

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Q4(b) · 15 marks

Describe briefly the proto-history of Gujarat. Discuss the significance of Gujarat's proto-history in international trade

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Gujarat proto-history is Harappan urban and village settlement on Kachchh and Saurashtra.

Dholavira and Lothal are the chief towns; Rangpur and Rojdi are regional villages.

Lothal's craft and basin point to Gulf trade.

Weights and beads tie Gujarat to the Indus measure system.

The peninsula was an international door, not a provincial copy.

Introduction

Proto-history of Gujarat is the Harappan and immediately related settlement of the peninsula and the Rann edge, after pre-Harappan camps and before the full historic period. Its importance is a sea and desert door between the Indus world and the Gulf.

Body

The Gujarat sequence

- Pre-Harappan and Early Harappan camps appear in north Gujarat and Kachchh. Mature Harappan towns then rise at **Dholavira** in Kachchh and **Lothal** on the Gulf of Khambhat.
- **Rangpur** and **Rojdi** show Sorath Harappan village life in Saurashtra, with local pottery beside Indus weights and beads.
- **Surkotada** adds a fortified Kachchh outpost. Late Harappan and Lustrous Red ware levels mark the regional afterlife of the urban system.

International trade

- **Lothal's** basin, warehouse, and bead factory are read as a dock-and-craft port toward Magan and Dilmun, the Gulf partners named in Mesopotamian texts.
- **Dholavira's** water works, seals, and cubical weights show the same measure system as Sindh and Panjab, which is the hardware of long-distance trust.
- Carnelian, shell, and ivory moved out. Copper and Gulf goods moved in. Gujarat is the western gate, not a backwater of Mohenjo-daro.

Limit

- A dock label at Lothal is debated in detail. The trade fact does not depend on one basin. Beads, weights, and Gulf parallels already prove the door.

Flow diagram

Dholavira -> Weights seals water
Lothal -> Port craft Gulf
Rangpur Rojdi -> Sorath villages
Port craft Gulf -> Dilmun Magan

Conclusion

Gujarat's proto-history is a Harappan coastal and Rann urbanism centred on Dholavira, Lothal, and Rangpur. It mattered because it joined Indian craft to Gulf and Mesopotamian exchange.

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WRAP Exams

Q4(c) · 15 marks

Critically examine Indigenisation of Christianity in India

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Indigenisation means Indian language, rite, and social form inside the church.

Kerala Syrian Christians were indigenous before colonial missions.

De Nobili used Sanskritic dress and left caste in place.

Naga and Santal churches show tribal indigenisation from below.

Caste in congregations is the main failure of the project.

Introduction

Indigenisation of Christianity is the effort to root church life in Indian language, rite, caste reality, and tribal custom. It is both a missionary method and a convert demand.

Body

Historical paths

- Syrian Christian communities on the Kerala coast were Indian in kinship and Malayalam long before colonial missions.
- **Roberto de Nobili** at Madurai adopted Brahman dress and Sanskrit debate to plant a high-caste church, an early inculturation that left Dalit converts aside.
- Nineteenth-century Protestant missions in the North-East and among **Santals** used local speech and schools. **Naga** churches later became a nationalist as well as a faith form.

What indigenisation looks like

- Ashram experiments, Indian music, and festival calendars try to shed a purely European parish look.
- Tribal churches keep clan and village council beside the pastor, which is indigenisation from below, not only from Rome or Canterbury.

Critique

- Caste inside Indian churches shows incomplete indigenisation of equality. Dalit Christians often sit in a second pew.
- Hindu critics treat indigenisation as camouflage for conversion. Anthropologists treat it as syncretism, comparable to other Indian sects.
- State politics after anti-conversion laws squeeze public rite, so indigenisation becomes a legal performance as well as a cultural one.
- **Comparison with Ambedkar's Navayana is limited:** that was an exit from Hindu caste, not a Christian path, but both show religion recast for Indian rank.

Flow diagram

Christianity in India -> Syrian Kerala

Christianity in India -> Nobili inculturation

Christianity in India -> Naga Santal churches

Christianity in India -> Caste in pew

Conclusion

- **Indian Christianity is already plural:** Syrian, tribal, and caste-marked. Indigenisation succeeds in language and festival, and it fails where caste still grades the pew.

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WRAP Exams

Q5(a) · 10 marks

Regionalism as an opportunity and threat to national integration

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Regionalism is loyalty to language, state, or homeland.

Linguistic states and hill councils can integrate by sharing power.

Sons-of-the-soil politics and separatism threaten the civic nation.

Naga talks show region as a bargain inside the Union.

The constitutional test is share versus exit.

Introduction

Regionalism is political and cultural loyalty to a language, state, or homeland inside India. It can federate the republic, and it can also split the civic nation.

Body

Opportunity

- **States Reorganisation, 1956**, used language regions to reduce the old multilingual province as a wound. That was regionalism as a safety valve.
- Federal bargaining, hill councils, and **Sixth Schedule** bodies in the North-East turn region into a constitutional share, not a secession script.
- **Naga** peace talks and other accords treat regional identity as something the Union can house.

Threat

- Sons-of-the-soil drives and linguistic riots exclude internal migrants and shrink national labour circuits.
- Separatist phases in parts of the North-East and earlier Punjab show region as an armed exit.
- When region fuses with a single religion or caste, it stops being cultural federalism and becomes a veto on the common roll.

Balance

- **M. N. Srinivas** already saw regional languages as modern public spheres. The test is whether the region stays inside the Constitution.

Flow diagram

Regionalism -> Linguistic states councils
Regionalism -> Sons of soil secession
Linguistic states councils -> National integration

Conclusion

Regionalism integrates when it is federal language and council. It threatens integration when it becomes exclusion or secession.

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Q5(b) · 10 marks

Issues of tribal agricultural labourers

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Tribal agricultural labourers are Adivasis who live mainly by farm wages.

Forest law and land transfer produced that class.

Low pay, bondage-like advances, and migration are the daily issues.

FRA helps forest cultivators more than the landless farmhand.

MGNREGA is a buffer when it is not captured.

Introduction

Tribal agricultural labourers are Adivasi households who live by wage work on others' fields more than by their own plough. Land loss and seasonal migration are the core issues.

Body

How they were made

- Colonial forest reservation and landlord revenue turned many cultivators into labour on their old soil, a process **Verrier Elwin** recorded as dispossession rather than as lazy custom.
- After independence, moneylender and non-tribal land alienation continued in **Fifth Schedule** tracts despite transfer bans.
- **FRA, 2006** aims at forest plots and commons. It often misses the purely landless labourer on private farms.

Present issues

- Low wages, delayed pay, and women paid less for the same harvest work.
- Bonded and attached labour survive as advance-against-harvest, which the Bonded Labour law names but does not always reach.
- Seasonal migration to brick kilns and cane belts, mapped in western India by **Jan Breman**, breaks schooling and union.
- **MGNREGA** is a partial counter. Capture by contractors still leaks the wage.

Limit

- Not every Scheduled Tribe household is a labourer. The note is about the land-poor, not the whole ST census.

Flow diagram

Land alienation -> Wage labour
Wage labour -> Seasonal migration
FRA PESA MGNREGA -> Incomplete buffer

Conclusion

Tribal agricultural labour is the wage face of land alienation. Law on Schedule, forest rights, and rural work exists. Possession and a living wage still lag.

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WRAP Exams

Q5(c) · 10 marks

Major problems of nomadic and semi-nomadic groups

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Nomadic and semi-nomadic groups live by herd, craft, or circuit, not one village.

Colonial criminal-tribe law still shapes police practice after 1952.

Idate Commission mapped missing lists and documents.

Forests and cities have closed old routes.

Settlement without grazing or trade rights is not a solution.

Introduction

Nomadic and semi-nomadic groups move with herds, crafts, or performance circuits rather than a single plough village. Their problems are legal stigma, lost routes, and missing settlement rights.

Body

Legal and census problems

- The **Criminal Tribes Act, 1871** branded many mobile groups. Denotification in 1952 did not erase police suspicion.
- The **Idate Commission** on denotified, nomadic, and semi-nomadic communities recorded gaps in caste lists, ration cards, and school papers.
- Without a fixed house, they fall between Scheduled Caste, Scheduled Tribe, and OBC lists.

Livelihood problems

- Grazing routes close under the **Indian Forest Act** and private fences. Pastoralists such as some **Gujjar** and Deccan herders lose the old corridor.
- Urban bye-laws criminalise street performance and scrap trade that replaced older circuits.
- Health, vaccination, and girls' schooling break at each camp.

Settlement paradox

- Forced sedentarisation without pasture or shop creates a slum, not a farm. Anthropology asks for portable rights: ration, school, and grazing, not only a brick house.

Flow diagram

Nomadic groups -> Criminal Tribes stigma
Nomadic groups -> Closed grazing routes
Nomadic groups -> No portable papers

Conclusion

The major problems are colonial stigma, closed routes, and papers that assume a village address. Denotification without portable rights leaves the camp illegal.

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Q5(d) · 10 marks

Role of the Governor in the Fifth Schedule areas

Anthropology GS 2 · 2022 · History of administration of tribal areas, tribal policies, plans, programmes of tribal development and their implementation. The concept of PTGs (Primitive...

Revision summary

The Governor is the **Fifth Schedule**'s special law-maker for Scheduled Areas.

Regulations may cover land, allotment, and money-lending after TAC consultation.

PESA adds Gram Sabha but does not delete the Governor's scale.

Samata showed what land rules can do; Xaxa showed weak use.

Paper power exceeds political practice.

Introduction

The Governor is the constitutional hinge of the **Fifth Schedule**. The office can make special law for Scheduled Areas and must work with a Tribes Advisory Council.

Body

What the Schedule gives

- **Article 244(1)** and the **Fifth Schedule** apply to notified tribal tracts outside the four **Sixth Schedule** states.
- The Governor may make **regulations** for peace and good government, including land transfer, allotment, and money-lending, even if they alter an Act of Parliament for that area.
- A **Tribes Advisory Council** must be constituted. The Governor is to consult it on such regulations.

What practice shows

- **PESA, 1996**, after the **Bhuria Committee**, added Gram Sabha powers, but the Governor remains the regulation-maker at state scale.
- **Samata** (1997) used Scheduled Area land rules against some mining leases. Governors did not always convert that judgment into tight regulations.
- The **Xaxa Committee** found weak TAC advice and rare use of the regulation power. Discretion exists on paper more than in weekly government.

Limit

- The Governor is still a Union appointee in a partisan state field. Role and political will are not the same thing.

Flow diagram

Governor -> Fifth Schedule regulations

Governor -> Tribes Advisory Council

Fifth Schedule regulations -> Land money-lending peace

Conclusion

In **Fifth Schedule** areas the Governor can shield land and peace through regulations and TAC advice. The role is large in the text and often small in use.

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WRAP Exams

Q5(e) · 10 marks

Austroasiatic languages.

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Austroasiatic is a language family with Munda, Khasi, and Nicobarese in India.

Santali, Mundari, and Ho are major Munda speeches.

Santali is **Eighth Schedule**; many sister languages are not.

The family marks an eastern substratum and distinct kinship vocabularies.

It is a linguistic class, not a Risley race.

Introduction

Austroasiatic languages are a family that includes Munda speeches of India and Mon-Khmer languages further east. In India they are a tribal linguistic layer older than many Indo-Aryan overlays.

Body

Indian branches

- **Munda** languages include **Santali**, Mundari, Ho, and Korku, spoken across Jharkhand, Odisha, West Bengal, and pockets of the western peninsula.
- **Khasi** in Meghalaya is Austroasiatic but not Munda. **Nicobarese** is another Indian branch.
- **Santali** is in the **Eighth Schedule**. Most sister tongues are not, which is a language-rights gap.

Why anthropology cares

- **S. K. Chatterji** and later linguists used Austroasiatic as evidence of an eastern Indian substratum under Indo-Aryan.
- Kinship and village terms in Munda areas often do not match Sanskritic varna maps that **Karve** drew for other zones.
- Script movements, such as Ol Chiki for Santali, are identity politics as well as literacy.

Limit

- Family is a linguistic classification. It is not a single race, and it must not be read through **Risley's** types.

Flow diagram

Austroasiatic -> Munda Santali Ho

Austroasiatic -> Khasi

Austroasiatic -> Nicobarese

Conclusion

Austroasiatic in India is mainly Munda plus Khasi and Nicobarese. It is a living tribal language family, not a footnote to Hindi.

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WRAP Exams

Q6(a) · 20 marks

Discuss the objectives of Integrated Tribal Development Projects (ITDPs). How far have these objectives been achieved?

Anthropology GS 2 · 2022 · Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of...

Revision summary

ITDPs are Tribal Sub-Plan area projects, often called ITDAs.

Objectives were integrated poverty reduction, services, and resource protection.

Schools, roads, and clinics expanded in many blocks.

Xaxa recorded leakage and weak control over land and mining.

FRA and PESA had to carry the resource objective that projects missed.

Introduction

Integrated Tribal Development Projects are area programmes under the Tribal Sub-Plan that bundle welfare, infrastructure, and livelihoods in tribal blocks. The objective was to replace scattered schemes with one local command.

Body

Stated objectives

- After the **Dhebar** and later **Shilu Ao** reviews, the Tribal Sub-Plan (1970s) created **ITDPs** (often run as **ITDAs**) for blocks with high Scheduled Tribe shares.
- Objectives include reducing poverty, raising literacy and health, protecting land and forest access, and funding agriculture, irrigation, and roads in one pocket.
- Integration meant one project officer instead of leaking line departments. **Fifth Schedule** land rules and later **PESA** were supposed to sit beside the project, not against it.

What has been achieved

- Roads, schools, and primary health centres did expand in many ITDP blocks. Literacy and some farm schemes are visible.
- A local office gave Adivasi areas a bureaucratic address that the 1950s Community Development block often lacked, a gap **S. C. Dube** had already shown in village programmes.

Shortfalls

- The **Xaxa Committee** found leakage, contractor capture, and weak ST employment inside the project itself.
- Land alienation and mining continued in the same blocks. **FRA, 2006** and **Samata** had to do land work that ITDP budgets did not.
- Integration on paper remained departmental in practice. Particularly Vulnerable Tribal Groups often stayed at the edge of the same project.
- Displacement from dams and mines reversed years of ITDP investment in the same catchment.

Reading

- ITDPs achieved infrastructure better than they achieved control over resources. That is half the original aim.

Flow diagram

Tribal Sub-Plan -> ITDP ITDA
ITDP ITDA -> Schools roads health
ITDP ITDA -> Leakage land loss
FRA PESA PESA -> Resource rights

Conclusion

ITDPs aimed at one-window tribal area development under the Sub-Plan. They built some services and failed to secure land, forest, and leakage-free livelihoods.

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Q6(b) · 15 marks

Compare the functioning of traditional Tribal Council with that of Gram Sabha under PESA

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Traditional councils are customary lineage bodies for land, marriage, and offence.

PESA Gram Sabha is a statutory assembly in **Fifth Schedule** areas.

PESA lists powers over MFP, intoxicants, and consultation on land.

Niyamgiri showed a sabha using statute against a mine.

Both can be captured; they often run in parallel.

Introduction

A traditional tribal council is a customary body of elders or clan heads that settles land, marriage, and offence. The PESA Gram Sabha is a statutory village assembly with listed resource powers in **Fifth Schedule** areas.

Body

Traditional council

- Bodies such as the Santal **manjhi-parganait**, Munda **panch**, Gond **panch**, and Naga village council rest on lineage and custom, not on a 1996 Act.
- They hear witch accusations, marriage, and forest share in local idiom. **Verrier Elwin** valued that living law against a clerk's court.
- **G. S. Ghurye** was cooler, seeing custom as often stacked toward local strong men.

PESA Gram Sabha

- **PESA, 1996**, after the **Bhuria Committee**, names the Gram Sabha as competent over land acquisition consultation, minor forest produce, intoxicants, and village plans in Scheduled Areas.
- Membership is the electoral village, including women and non-lineage residents who custom might have kept out.
- Minutes, quorum, and state PESA rules make it a fileable body for **FRA** claims and mining hearings, as at **Niyamgiri**.

Comparison

- Custom is fast and thick in kinship. PESA is slower and thicker in statute.
- **Parallel power is the usual field fact:** council sits at night, sabha sits for the scheme. Elite capture can infect both.
- **Where the Act** was not notified in full, the traditional council still does the work and the sabha is a signature meeting.

Flow diagram

Traditional council -> Custom lineage
PESA Gram Sabha -> Statute MFP land
Traditional council -> Village order
PESA Gram Sabha -> Village order

Conclusion

Traditional councils run living customary law. PESA Gram Sabhas run listed statutory powers for the same villages. Function overlaps; legitimacy and paperwork do not.

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Q6(c) · 15 marks

Explain how British policies impacted the major resources of the tribals

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

British revenue law replaced lineage land with paper title and landlords.

Forest Acts reserved timber and criminalised shifting cultivation and nistar.

Mines and tea took labour after the resource base shrank.

Santhal hul and Birsa's ulgulan were resource revolts.

Fifth Schedule, PESA, and FRA answer that colonial resource history.

Introduction

British policy turned tribal land, forest, and shifting plots into revenue, reserved woods, and mines. The major resources were not left as commons under custom.

Body

Land and plough

- Permanent settlement and ryotwari brought landlords and moneylenders into Adivasi tracts. Title on paper replaced lineage title.
- The **Santhal** hul of 1855 and **Birsa Munda's** ulgulan answered diku landlords and mission-revenue pressure on Khuntkatti land.

Forest

- **Indian Forest Acts** of 1865, 1878, and 1927 reserved timber for sleepers and ships. Shifting cultivation and hunt became offence.
- **Verrier Elwin** described Baiga bewar as criminalised livelihood. Grazing and nistar shrank.

Mine, labour, and excise

- Coal, teak, and later minerals opened Chota Nagpur and central India. Tribal labour went to mines and tea without the old resource base.
- Excise on liquor attacked ritual brew and created contractor liquor, another resource loss.

After-image

- Independent India's **Fifth Schedule**, **PESA**, and **FRA, 2006** are replies to this resource history, not inventions from nowhere.
- **Chipko** later showed that forest as livelihood versus forest as outside timber remained the same fight in a new state.

Flow diagram

British policy -> Land revenue diku
 British policy -> Forest reservation
 British policy -> Mines labour
 Land revenue diku -> Santhal Birsa

Conclusion

British land, forest, and mine law stripped tribal major resources of custom and made them revenue. Rebellions and later protective statutes are the long echo of that strip.

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WRAP Exams

Q7(a) · 20 marks

Discuss the views of G. S. Ghurye and Verrier Elwin on the approach towards tribal populations. What are the policies of the Government of India towards Indian tribal populations?

Anthropology GS 2 · 2022 · Emergence, growth and development of Anthropology in India

Revision summary

Ghurye treated tribes as backward Hindus and favoured assimilation.

Elwin favoured protection of land, language, and custom, with limited isolation.

Nehru's Panchsheel and the Schedules adopted integration, not either pole alone.

ITDP, PESA, and FRA are the programme face of that middle path.

Mining and leakage still undercut the protective half.

Introduction

- **G. S. Ghurye and Verrier Elwin named the two poles of tribal policy:** assimilation into Hindu society and protection of a distinct tribal world. The Union later wrote a middle path of integration.

Body

Ghurye

- In **The Aborigines - So-Called - and Their Future**, **G. S. Ghurye** treated tribes as backward Hindus. Isolation, he said, was a missionary and anthropologist romance.
- **The approach is assimilation:** roads, Hindu social reform, and an end to a separate museum people.
- He feared **Elwin's** protection as a freeze that served the outsider expert more than the Adivasi.

Elwin

- **Verrier Elwin** argued for a measure of isolation and for protecting land, language, and shifting cultivation from diku and contractor.
- National Parks of the tribal kind, and later a gentler integration, were his policy words. Baiga and NEFA notes are the cases.
- He influenced **Nehru's** thinking more than Ghurye did, even after Elwin entered state service.

Government of India policies

- **Constitutional: Articles 342, 244, Fifth and Sixth Schedules**, reservation, and the **National Commission for Scheduled Tribes**.
- **Nehruvian** Tribal Panchsheel: no imposition, respect for land and culture, develop through their own institutions, simple administration, and judgement by quality of human life.
- **Programmes:** Tribal Sub-Plan, **ITDPs/ITDAs**, **PESA, 1996**, **FRA, 2006**, and special schemes for Particularly Vulnerable Tribal Groups.
- Practice mixes Ghurye's schools and markets with Elwin's protective law. Mining and dams often betray both.

Limit

- Policy on paper is integration. Policy on the ground is still extraction plus welfare offices.

Flow diagram

Ghurye assimilation -> Backward Hindus

Elwin protection -> Land culture isolate

GOI integration integration -> Schedule PESA FRA ITDP

Conclusion

Ghurye wanted assimilation as Hindus. Elwin wanted protection of a tribal world. Official India chose integration through Schedule, PESA, FRA, and Sub-Plan, and still leaks that choice in the mine belt.

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Q7(b) · 15 marks

Discuss the issues and solutions related to the Scheduled Caste and the Scheduled Tribe populations in India

Anthropology GS 2 · 2022 · Caste system in India

Revision summary

SCs face untouchability, atrocity, and landless labour.

STs face alienation, forest loss, and mining.

Article 17 and the Atrocities Act are SC-centred legal tools.

PESA and FRA are ST-centred resource tools.

Reservation is shared; it does not replace either legal file.

Introduction

Scheduled Castes and Scheduled Tribes share constitutional lists and reservation, but their issues are not the same. Caste humiliation and tribal resource loss are the two cores.

Body

Scheduled Caste issues

- Untouchability, atrocity, and labour bondage persist despite **Article 17** and the **Prevention of Atrocities Act**.
- Landlessness and farm wage work, not forest title, dominate many SC livelihoods.
- **Ambedkar's** graded inequality still describes intra-Hindu rank that reservation alone does not erase.

Scheduled Tribe issues

- Land alienation, forest eviction, and mining in **Fifth Schedule** areas.
- Language and boarding schools that strip **Austroasiatic** and other mother tongues.
- Displacement and weak **ITDP** capture, as **Xaxa** recorded.

Shared and distinct solutions

- **Shared:** reservation in legislature, services, and schools; legal aid; targeted hostels.
- **SC-specific:** atrocity prosecution, land to the landless, enforcement against manual scavenging.
- **ST-specific:** **PESA, 1996, FRA, 2006**, Governor's regulations, and Gram Sabha consent, as at **Niyamgiri**.
- **Political:** SC movements use Ambedkarite law and conversion. ST movements use council, hill, and forest rights.

Caution

- Clubbing SC and ST in one welfare sentence hides the forest-versus-jati difference. Solutions must split.

Flow diagram

Scheduled Caste -> Atrocity landless labour

Scheduled Tribe -> Land forest PESA FRA

Reservation -> Scheduled Caste

Reservation -> Scheduled Tribe

Conclusion

SC issues centre on caste violence and landless labour. ST issues centre on land, forest, and autonomy. Lists and reservation are shared tools; PESA and FRA are not.

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Q7(c) · 15 marks

Explain the social and religious consequences of contact between tribal and non-tribal populations

Anthropology GS 2 · 2022 · Linguistic and religious minorities and their social, political and economic status.

Revision summary

Contact produces Sanskritisation and class splits inside tribes.

Ghurye called the social path Hinduisation; Elwin called it loss.

Religion may Hinduise, Christianise, or throw up a prophet such as Birsa.

Sacred groves and brew are early casualties of plough and mission.

Consequences are mixed, not a single conversion story.

Introduction

Contact with non-tribal populations changes tribal kinship, rank, and worship as well as the market. Social and religious consequences travel together.

Body

Social consequences

- **M. N. Srinivas's** Sanskritisation appears when a tribe copies neighbouring caste style, diet, and marriage closure.
- **G. S. Ghurye** read this as Hinduisation, the tribe entering the caste ladder. **Elwin** read the same contact as loss of land and of a distinct social world.
- Labour migration, boarding school, and diku marriage produce class splits inside the tribe. A salaried clan line is not the old council.

Religious consequences

- Village deities get Hindu names, or a new goddess arrives with the trader. Sacred groves shrink when the **Forest Act** and the plough arrive together.
- Christian missions in the North-East and among **Santals** created indigenous churches, a religious consequence that is not Sanskritisation.
- Reform sects, prohibition of brew, and anti-witch campaigns follow Hindu and Christian contact alike.
- **Birsa Munda's** faith was a religious answer to contact, not a simple copy of either neighbour.

Limit

- Contact is old. The British state and the post-Independence mine intensified it. Not every festival change is a fall.

Flow diagram

Contact -> Sanskritisation class split
Contact -> Hinduisation
Contact -> Church
Contact -> Birsa prophetic revolt

Conclusion

Socially, contact yields caste-like rank, class split, and sometimes council decline. Religiously, it yields Hinduisation, church, and prophetic revolt. The direction is not one-way.

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WRAP Exams

Q8(a) · 20 marks

Compare the nature of tribal movements between North-East and Central India. Briefly mention the current status of existing tribal movements in these areas

Anthropology GS 2 · 2022 · Emergence, growth and development of Anthropology in India

Revision summary

North-East tribal movements centre on peoplehood, hill, and political status.

Central Indian movements centre on land, forest, and extraction.

Naga and **Sixth Schedule** politics differ from Santhal and Birsa agrarian revolt.

Current NE status is talks, councils, and some armed splinters.

Current central status is FRA, PESA, Pothalgadi, and anti-mining sabhas.

Introduction

North-East tribal movements have been largely about sovereignty, hill, and language vis-à-vis the plains state. Central Indian movements have been largely about land, forest, and diku extraction inside the existing republic.

Body

North-East nature

- The **Naga** movement demanded a political nation, later a federal bargain, not only a tenancy Act.
- Mizo, Bodo, and other hill movements mixed ethnicity, Inner Line, and **Sixth Schedule** or statehood.
- Religion and church networks often organised the public, as in Naga areas, which is rare as a core in central India.

Central India nature

- **Santhal** hul and **Birsa** ulgulan were agrarian and millenarian against landlords and the colonial forest.
- Later Jharkhand, Gond, and Kondh struggles target mines, dams, and alienated plots under the **Fifth Schedule**.
- **Chipko** in the Himalayan belt and **Niyamgiri** in Odisha are livelihood-and-sacred-hill movements, not secession.

Comparison

- **NE: border, Inner Line, armed ceasefire, and autonomous council. Central: tenancy, FRA, PESA, and Gram Sabha.**
- Both use identity. The NE identity is more often a people-nation. The central identity is more often Adivasi versus sarkar-and-company.

Current status

- Naga talks remain a framework-and-faction field. Several NE armed groups are in ceasefire or in territorial councils; some splinters still fire.
- **Central India: Pothalgadi** and related self-rule drives, anti-mining sabhas, and FRA claim struggles continue. Maoist presence overlaps some tribal blocks but is not identical with the

tribal movement.

- Jharkhand statehood was a partial political close. Resource conflict did not close with the new capital.

Flow diagram

North-East -> Sovereignty council

Central India -> Land forest mine

North-East -> Naga talks

Central India -> Niyamgiri FRA

Conclusion

North-East movements are political-territorial. Central Indian movements are agrarian-resource. Today the first sits in talks and councils; the second sits in FRA, PESA, and anti-mine sabhas.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2022/compare-the-nature-of-tribal-movements-between-north-east-and-central-india-briefly-mention-the-current-status-of-existing-tribal-movements-in-these-areas/>

Q8(b) · 15 marks

Briefly describe the anthropological perspective on development. How have anthropologists contributed in India's rural development?

Anthropology GS 2 · 2022 · Emergence, growth and development of Anthropology in India

Revision summary

Anthropology treats development as social process, not as a drawing.

Dube showed Community Development hitting faction at Shamirpet.

Elwin tied tribal development to land protection.

Village monographs trained the rural bureaucracy to see caste.

PESA and FRA carry ethnographic ideas of custom and nistar into law.

Introduction

The anthropological perspective on development treats a scheme as a social process among real groups, not as a budget drawing. Indian anthropologists put that view into village studies and into the state.

Body

Perspective

- Development is culture change with winners and brokers. **S. C. Dube** showed this when Community Development met Shamirpet factions.
- **Verrier Elwin** insisted that tribal development must not mean loss of land. Isolation versus integration is a development debate, not only a museum debate.
- **Later applied anthropology added participation:** villagers as analysts, which **PRA** borrowed. The perspective is sceptical of trickle-down and of a single modernisation ladder.

Contributions in rural India

- Monographs by Dube, **Srinivas**, and **Marriott** trained administrators to see caste and faction inside the block office.
- Elwin in NEFA and anthropologists in Tribal Research Institutes wrote handbooks that shaped **ITDP** manners, if not always ITDP outcomes.
- **Land and forest ethnography fed PESA and FRA arguments:** nistar, shifting plots, and Gram Sabha as living law.
- Evaluation of nutrition, boarding schools, and displacement is now a standard anthropological job in rural programmes.

Limit

- Contribution is diagnosis and some statute language. It has not stopped leakage. The field still meets the contractor.

Flow diagram

Anthropological view -> Scheme as social process

Scheme as social process -> Dube Shamirpet

Scheme as social process -> Elwin land

Scheme as social process -> PESA FRA participation

Conclusion

Anthropology sees development as structured social change. In India it contributed village realism, tribal caution, and the intellectual ground of PESA and FRA, not a magic rural plan.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2022/briefly-describe-the-anthropological-perspective-on-development-how-have-anthropologists-contributed-in-indias-rural-development/>

Q8(c) · 15 marks

How can a balance be struck between livelihood concern and environmental degradation in the context of shifting cultivation?

Anthropology GS 2 · 2022 · Evolution of the Indian Culture and Civilization

Revision summary

Shifting cultivation is hill livelihood and, when fallow shortens, a slope risk.

Elwin treated bewar as economy, not laziness.

FRA community title can legalise rotation.

Terrace rice, longer fallow, and local council rules are the balance kit.

Blanket bans and eviction fail both people and the forest.

Introduction

Shifting cultivation, or jhum, is a rotational forest-farm livelihood in many hill tribes. Balance means a live fallow and a live household, not a ban that starves or a short cycle that strips the slope.

Body

The two pressures

- **Livelihood:** grain, vegetables, and ritual plots for **Naga**, Mizo, Baiga, and other hill groups. **Elwin** defended Baiga bewar as economy, not as waste.
- **Degradation:** shortened fallow after population rise, timber reservation, and cash ginger or oilseed on steep plots. The **Forest Act** tradition treated jhum as offence, which pushed it onto worse slopes.

How balance is struck

- Restore fallow length with community forest, not only with a planting target. **FRA, 2006** community titles can legalise the rotation instead of chasing it.
- Mix settled wet rice in terraces, as in some North-East valleys, with a smaller jhum for ritual and vegetables.
- **Pay for ecological service:** longer fallow, fire lines, and seed banks through **ITDP** and hill council funds, not a one-time rubber monocrop.
- Gram Sabha under **PESA** and traditional councils must set the cycle. A distant working plan cannot.
- **Chipko** taught that local women may defend the tree that the contractor calls surplus. Jhum policy needs that local veto.

What fails

- Blanket ban, free seedlings of a single market tree, and eviction in the name of carbon all break livelihood and then fail the slope.

Flow diagram

Jhum -> Livelihood grain ritual

Jhum -> Short fallow erosion

FRA PESA council -> Longer fallow mix

Conclusion

Balance is a long fallow under community title, plus terrace and wage buffers. Criminalising jhum without a living alternative is not conservation.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/anthropology-gs-2/2022/how-can-a-balance-be-struck-between-livelihood-concern-and-environmental-degradation-in-the-context-of-shifting-cultivation/>

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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