

**ENTRANCE EXAMINATION, JUNE 2011
M.A. (Anthropology)**

Time : 2 Hours

Max. Marks: 100

HALL TICKET NUMBER	
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INSTRUCTIONS:

- (1) THIS QUESTION PAPER CONTAINS 24 PAGES. PLEASE COUNT THEM. IT HAS TWO PARTS, VIZ., PART "A" FOR 25 MARKS AND PART "B" FOR 75 MARKS.
- (2) THERE IS **NEGATIVE AWARD OF 0.33 MARKS** FOR EVERY WRONG ANSWER FOR MULTIPLE CHOICE QUESTIONS IN **PART-A**. HOWEVER, THERE IS NO NEGATIVE AWARD OF MARKS FOR THE QUESTIONS NOT ATTEMPTED. **NO NEGATIVE MARKS FOR QUESTIONS IN PART-B**
- (3) ANSWERS SHOULD BE **WRITTEN IN ENGLISH** AND IN THE SPACE PROVIDED AFTER EACH QUESTION.
- (4) THE ENTRANCE TEST PAPER SHOULD NOT BE TAKEN OUT OF THE EXAMINATION HALL.
- (5) NO ADDITIONAL SHEETS WILL BE PROVIDED FOR ROUGH WORK. ROUGH WORK CAN BE DONE IN THE SPACE PROVIDED AT THE END OF THE BOOKLET.
- (6) CANDIDATES ARE **PERMITTED TO USE CALCULATORS** WHEREVER NECESSARY.

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**QUESTIONS-ANSWER SHEET
PART –A (For a maximum of 25 marks)**

Write correct answer (a/ b/ c/ d) in the bracket

1. Which of the following is a practice recommended for sustainable agriculture []
 - a) use of farm yard manure b) use of vermicompost
 - c) use of pesticide prepared from neem seeds d) all the above

2. Which of the following apes is our closest relative? []
a) Gibbon b) Orangutan
c) Chimpanzee d) Gorilla
3. Which of the following is a genetically determined character? []
a) blood group b) colour blindness
c) Clift lip d) all the above
4. What is super moon? []
a) full moon b) new moon
c) moon closer to earth d) lunar eclipse
5. Halley is a []
a) star b) planet
c) comet d) computer virus
6. In which of the following countries Indian culture is evident []
a) Russia b) West Indies
c) China d) all the above
7. Recent census of Tiger population in India showed []
a) decrease by 15% b) decrease by 25%
c) marginal increase d) increase by 2 times
8. Which of the following is a classical Indian dance form? []
a) Kathak b) Kuchipudi
c) Odissi d) all the above
9. The number of spokes in Ashoka Chakra are []
a) 18 b) 21
c) 24 d) 27
10. Which of the following is not a mammal? []
a) Bat b) Man
c) Whale d) Tortoise
11. Which of the following is a function of money []
a) medium of exchange b) store of value
c) unit of accounting d) all the above

12. Inflation is []
 a) an increase in the overall price level b) a decrease in the overall price level
 c) an increase in the overall level of economic activity d) a decrease in the overall level of economic activity
13. Disposable societies are []
 a) societies that throw away large quantities of paper, plastic, metal and other minerals b) societies which have been conquered in the war
 c) societies with no values d) societies with high percentage of old people
14. The number of live births per 1000 people in a population in a year is known as []
 a) fertility b) fecundity
 c) crude birth rate d) the basic demographic equation
15. Earthquakes are caused by []
 a) earth's rotation b) earth's revolution
 c) deforestation d) none of the above
16. International day of the World's Indigenous People falls on []
 a) 9th August b) 9th September
 c) 9th October d) 9th November
17. The year 2011 is declared as []
 a) International year of chemistry b) International year of religious tolerance
 c) International year of peace d) International year of sports
18. The 5th and 6th Schedules of the Constitution of India deal with []
 a) Centre-State relations b) administration in tribal areas
 c) Human rights d) President rule in the State
19. The percentage of reservations for OBC under central government rules is []
 a) 28% b) 27%
 c) 25% d) 24%

PART – B
(For maximum 75 marks)

QUESTION No.1 (Marks: 10)

Write an **Essay** on any **ONE** of the following in **300** words.

- (1). India the burgeoning economic global super power
- (2). Ecological problems that India should address
- (3). Debate for and against the constructions of big dams in India

QUESTION No.II (Marks: 10)

Write an **Essay** on any **ONE** of the following in **300** words.

- (1). Problems of women and children in the globalized era.
- (2). International tourism-cultural and natural heritage.
- (3). Impact of science and technology on human societies.

QUESTION No.III (Marks: 15)

Read the following passage carefully and summarize the important ideas contained in it about 300 words.

The lives of Melpa women centre on the household domain. Women assume the responsibilities of adulthood at marriage. Until then girls usually reside with their mothers or other close female kin and assist them, albeit sometimes desultorily. It is after marriage that the full weight of a homestead's horticultural, pig-keeping and everyday household duties fall on her shoulders. One of the intimations of a girl's relatively free-and-easy life is the scope allowed her in choosing her marriage partner, which will establish a relationship that will change her life markedly and circumscribe her freedom of action. While the affinal kin connections established at marriage are important in structuring Melpa social life and subsequent wealth exchange activity, parents rationalise that there is little point in trying to force daughters to marry certain boys because they particularly wish to establish an alliance with their kin, for an unhappily married girl is likely to cause trouble for all. The option of taking refuge from her husband and affines with her natal kin affords a Melpa woman one of her most significant safeguards in ensuring her relative autonomy within an apparently male-dominated society.

The freedom extended to spouses-to-be to choose their partners is not absolute. Their relatives may express preferences and exert some pressure, and in addition there are rules prohibiting certain unions as incestuous, for example, marriage with close clan kin or relatives of persons already married to close kin with whom exchange relations currently exist (such a marriage duplicating an established alliance would waste an opportunity to establish a new all-important exchange connection). Nonetheless, girls are free to court and even flirt within culturally defined limits, and some 'strong headed' ones force on their kin unions upon which they frown. On occasion chaperoned girls may attend courting sessions at which there is singing with couples kneeling facing one another, rubbing their foreheads together, in amorous play called 'turning heads'. Couples attracted to one another may also exchange betrothal gifts of beads, shells, marsupials and so on. These are a prelude to the exchanges of bridewealth which will establish the marriage.

Once married, a woman usually moves out of her parents' household and into that of her husband's relatives, although this is not mandatory. Her daily routine revolves around her new homestead and the gardens in which her husband and perhaps some of his relatives have allocated her areas to cultivate. Although it is men who claim rights to garden land through their kin connections to its custodian descent groups and who are responsible for the initial heavy work of site clearance, it is women who are responsible for the bulk of the day-to-day cultivation, tilling the soil and planting and tending the majority of crops, notably the staple sweet potato. The principal tools associated with either sex -

the axe of men and the digging stick of women - characterise this division of labour. The digging stick is a simple yet versatile implement breaking up the soil, heaping it into mounds and dibbling crops. Women generally visit their gardens every day, sometimes accompanied by their younger children, engaging in horticultural work (tilling, weeding, planting etc.) and harvesting sufficient food for their households' daily needs; little food is stored - fresh produce is gathered daily from their living-pantry-like gardens. When they return home, usually in the afternoon, women are responsible for preparing most of their families' meals, including their husbands' (one way in which disgruntled wives can express their displeasure and make life uncomfortable for their husbands is by refusing to cook for them).

A large proportion of the tubers that women bring home of an afternoon are fed to the pigs in their charge. It is as pig keepers that they achieve positions of esteem and can acquire influence. An able woman who can competently manage the logistics of herding large numbers of pigs earns an appellation which is the female equivalent of 'big man'. Pigs are an important item of wealth in sociopolitical exchanges such as the moka, the arena in which men vie publicly for status and influence. A woman's standing is a direct reflection of her husband's; he translates her labours in rearing pigs into social status through sociopolitical exchanges. A man relies on a woman to manage the pigs with which he will finance the distributions on which his reputation depends. As the Melpa might say, a man 'needs a woman at his back'.

In order to value women as persons in their own right we need to interpret their domestic associations sympathetically and not impose Western preoccupations on them. The Melpa make a symbolic and a social connection between domesticity and femaleness. It is in this domain that they define womanhood, and here women manage activities that determine their social standing and value. It is as important as the public sphere - indeed, from a woman's perspective, more important. The nature of the partnership between women and men is caught in the characterisation of women as Melpa society's producers and men as its *transactors*. Without an able woman or women backing him up at home, the ablest man cannot hope to achieve much on the ceremonial dance ground. Women occupy a pivotal place, as a consequence, and it gives them. Some say. They also fill a crucial structural position in their acephalous polity. Controlling significant aspects of production, they serve as guardians of political power. A disgruntled wife with a sizeable herd under her control has only to threaten to leave her husband to call attention to his dependency on her; only a severe breakdown in their relationship would be likely to induce a woman to embarrass and incommode her husband by abandoning her marital homestead and herd.

When exchanges such as the moka occur, women are particularly concerned to see fair treatment of their own relatives, often lobbying their husbands to present certain pigs that are in their care to their kin. Their

behaviour reflects another key structural position that women occupy in Melpa society. A marriage among the Melpa connects two sets of previously unrelated kin by establishing an affinal link between them which, with the subsequent birth of children, will become a consanguineal one (the woman's kinsfolk then standing as matrilineal kin to the man's relatives). These kin links are significant in structuring subsequent exchanges of wealth; they are connections along which valuables move to-and-fro. The Melpa capture this when they speak of marriages creating 'roads' along which wealth travels. They perceive married women as embodying these connections in that they are related to and move between the two groups of kin. They speak of women as standing 'in between' two groups of in-laws, and from the point of view of men, the married women between them link them together for transactions. The notion of in-betweenness is not merely a metaphor for social relations between groups, but in fact has substance, for women act as go-betweens, helping to arrange and negotiate transactions in which they take pride and sometimes bearing valuables from one side to the other. They derive prestige from this role. Although they are not ultimately responsible for determining whom to bestow any gifts upon, as the vehicles for the movement of things between groups they nonetheless play some behind-the-scenes part in determining their destination. They have influence with which men must reckon.

ANSWER FROM HERE

QUESTION No.IV (Marks: 20)

Q. Read the following passage carefully and answer the questions given below the passage. All the questions carry equal marks. (2x10=20)

Next to Africa, India has the largest concentration of tribal population. Nearly 40 million tribals of India are spread in various states, and 80% of them are farmers. In terms of subsistence typology, they can be further subdivided into hunters, food gatherers, simple craftsmen, industrial workers etc. Hence, the tribal population also presents differences in technological, economic, educational and cultural level of development. Often sections of the same tribe present different problems. Their potentiality and susceptibility to change varies not only from region to region and tribe to tribe but also from sub tribe to sub tribe. This makes it most difficult to make uniform assessment of results of planning for tribal development. It is also believed that the advantages of planning processes might have gone in large measure to certain politically active and affluent tribal groups. Therefore, equitable development in various fields of life remains to be achieved in comparison to other advanced communities.

The British administrators of Pre Independence India were probably the first people who tried to grapple seriously with the problem of administering the tribal areas. They did everything to ensure that the so called aborigines, the scheduled tribes, remain isolated from the rest of the Indian masses, because, the British imperialists had realized the potentiality of Indian tribes as explosive force in any national movement. The tribal were isolated and their places of habitation were declared as prohibited area. Thus, the alien rulers and Christian missionaries were the only people who had access to the tribal areas in the initial stage. In the present context it is essential to know how those tribal people have been approached so far by the administration. During Pre -British period tribal communities in India remained fully or partially isolated from others in the Country, and consequently they remained backward and suffered from poverty, malnutrition, disease, exploitation and ignorance in varying degrees. The Colonial government did not pay any attention to the development of tribal communities. Because, it is mainly aimed at regulatory functions, such as maintenance of law and order and collection of revenues. However, the British Policy of Isolation increased the misery of the tribal communities, and they are exposed to unhindered exploitation. Their plight was heightened by the introduction of National Forest Policy in 1894. This curbed their traditional rights on forests. The forests policy led to the introduction of contractors, traders and non tribal labour to forest areas in substantial numbers. Other consequences of the commercialization of the forests were: continued depletion of forest area, soil erosion and decline of fertility in the soil. This further widened the socio-economic gulf between the tribal communities and non tribal communities.

On the other hand, Policy of assimilation takes the other extreme stand. It rests on the premises that tribal life is not worth bothering about too much, and that

nothing would be lost if the forces of modernization obliterated that. The tribal food, tribal dress, the tribal dance and the tribal crafts are not worthy of any serious attention. Hinduism or Christianity, on other hand, is considered superior to the tribal ways of worship. For supporters of this policy, some of the tribal life give way to and is assimilated into the large society; the better it would be for everybody. Ghurey, strongly advocates assimilation of tribal groups into the larger Hindu society. In his view, the tribal people are not different from the rest of the people except in their economic backwardness and there is no case for keeping them segregated. The point he emphasized is that it is only by assimilation into the Hindu society that the tribal people would get their due place in the national life. There is no denying the fact that assimilation did sometimes lead to betterment of the lot of some individuals who endeavored to profit from mission schools and their contacts with the world beyond the tribal hamlet. But this was not accepted as any sound policy towards the tribesman.

On the eve of independence, it was decided to put all the communities, hitherto recognized as aborigines, in separate schedules of the constitution of India. Thus the excluded and partially excluded areas were enlisted in the fifth and sixth schedules. The founders of the Indian Constitution were deeply conscious of the miserable conditions of the tribals who were segregated from the national mainstream. This policy believed that, tribals should be integrated into the Indian society but not necessarily assimilated. It was implied with the aims to preserve their identity. Integration of tribes into the national mainstream was considered to be the solution which should be done in a phased manner. In this regard, the government appointed a sub-committee in 1947 with Sri Thakhar Bapa as its Chairman to study the position of excluded and partially excluded areas of the erstwhile British Government. The committee made several recommendations. One of the important recommendations was that the State should bear the responsibility of the tribal people. It also suggested certain statutory safeguards for the protection of tribals.

Subsequently, successive five year plans have been implemented and the task of overall development of these tribal people has been given due importance. Plan provisions for the welfare of the tribals were made, either directly by the central government who sanctioned the funds or by the state government who also spent money for their amelioration. The schemes were divided into four broad categories i.e., Education, Economic Upliftment, Health and Housing and Removal of Social Disabilities.

Despite of all these initiatives, tribals continue to suffer from various problems like land alienation, involuntary displacement, indebtedness and other health problems etc. It is understood that the tribals have been treated as mere receivers of the benefits and they have not been involved either in the decision making process or in formulation or implementation of the plans and programmes. As the problems of the tribals are unique, it is essential that they are actively involved in planning as well as in the implementation of the

programmes. Over decades, new strategies, initiatives and approaches have come into, being based on past experiences and changing needs. Variety of approaches and strategies like top-down approach, regional planning, target group approach, integrated development, participatory development, joint forest management, poverty alleviation and family oriented programmes have formed part of the development efforts. Of late, however, the prime emphasis and concentration has been paid to the tribal people's participation in the development process at grass-roots level. Besides, various groups and NGOs are striving hard to increase the awareness and participation levels of scheduled tribes.

It is clear that there have been many efforts and massive investment in tribal development however, desired results have not been achieved. There are of course several other constraints which together hamper the tribal development. It is suggested that Effective participation of the tribals in decision making would not only bring about successful implementation of the programmes but also create confidence among them in the policies of the government. Such an approach would make the planned efforts of the government more meaningful.

1. Why uniform planning for tribal development is difficult in India?

2. Why the tribals remain isolated from the rest of the Indian masses during British regime?

3. Briefly discuss the problems faced by tribals during colonial government?

4. Why the tribal problems were heightened after the introduction of National Forest Policy Act in 1894?

5. Why the policy of assimilation was not accepted as sound policy for the tribal development?

6. What do you understand by the policy of Integration?

7. What are the important schemes implemented during various plan periods?

8. Why the tribal development programmes failed to achieve desired result?

9. What makes the author to assume that tribals should be involved in formulation/ implementation of the plans and programmes?

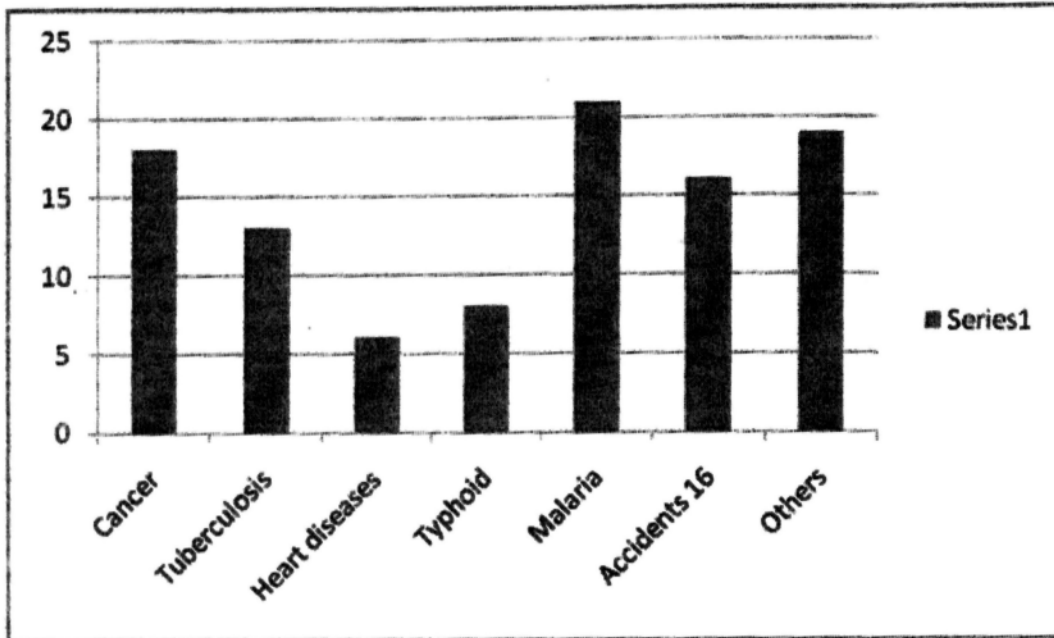
10. What kind of suggestions you would like to make for improving the socio-economic conditions of the tribals in India?

QUESTION No.V (Marks: 20)

Questions 1-5 carry 2 marks each. Questions 6-15 carry 1 mark each.

- I. Study the following chart and table, and answer the questions 1 to 5 given below.

Percentage of death (1990) due to different diseases



(Cancer-18%; Tuberculosis-13%; Heart diseases-6%; Typhoid- 8%; Malaria-21%; Accidents-16%; Others-19%)

Total number of deaths recorded during a reference period of ten years is **1190**. **Ratio** of deaths by sex and place of residence is as follows

Disease	Sex		Place of residence	
	Male	Female	Rural	Urban
Cancer	3	4	1	2
Tuberculosis	8	7	2	1
Heart diseases	3	4	5	2
Typhoid	3	2	7	3
Malaria	13	12	16	9
Accidents	11	8	14	5
Others	6	5	13	9

1. What is the approximate number of females dying out of malaria in [] the reference period?

- a) 120 b) 140
c) 160 d) 170

7. In which of the following districts, there are at least three literates []
out of every 10 among the females:
- a) Srikakulam
 - b) East Godavari
 - c) Both Srikakulam and East Godavari
 - d) None of the districts
8. The difference in the literacy rates of males and females is least in: []
- a) Adilabad
 - b) Srikakulam
 - c) East Godavari
 - d) Khammam
9. In which of the following districts, the total literacy rate is more than []
35% but less than 40%?
- a) Adilabad
 - b) Khammam
 - c) Vizianagaram
 - d) All the three
10. The literacy rate among females is less than 25% in: []
- a) Warangal
 - b) Khammam
 - c) Vizianagaram
 - d) All the three
11. Two statements are given for the following question: Choose one []
of the options given below the statements in order to answer the
question:
- Is study of philosophy necessary for children today?
- I Philosophy acquaints one with purpose of life
 - II Children need to understand the implications of their environment which they can get only from philosophy
- a) statement one alone is sufficient to answer the question
 - b) statement two alone is sufficient to answer the question
 - c) both statements are needed to answer the question
 - d) neither one nor two is sufficient to answer the question

Given below are 5 statements. Answer questions 12 and 13 based on these statements

1. Harsha and Susheela are good at dramatics and computer science
2. Anju and Harsha are good at computer science and physics
3. Anju, Jyothi and Namrata are good at physics and history
4. Namrata and Anju are good at physics and maths
5. Jyothi and Susheela are good at history and dramatics

- a) statement one alone is sufficient to answer the question
- b) statement two alone is sufficient to answer the question
- c) both statements are needed to answer the question
- d) neither one nor two is sufficient to answer the question

12. Who is good at physics, history and maths but not in computer science []

- a) Anju
- b) Harsha
- c) Namrata
- d) Jyothi
- e) Susheela

13. Who is good at history, physics computer science and maths []

- a) Harsha
- b) Namrata
- c) Jyothi
- d) Anju
- e) Susheela

14. Which statement must be true according to the given information []

Vamshi is 12 years old. For three years he has been asking his parents for a dog. His parents have told him that they believe a dog would not be happy in an apartment, but they have given him permission to have a bird. Vamshi has not yet decided what kind of bird he would like to have.

- a) Vamshi's parents like birds than they like dogs
- b) Vamshi does not like birds
- c) Vamshi and his parents live in apartments
- d) Vamshi and his parents like to move soon to an independent house

15. On weekends Mr.Sharma spends many hours working in his vegetable and flower gardens. Mrs.Sharma spends her free time reading and listening to classical music. Both Mr. & Mrs. Sharma like to cook. []

- a) Mr.Sharma enjoys planting and growing vegetables
- b) Mr.Sharma does not like classical music
- c) Mrs.Sharma cooks the vegetables that Mr.Sharma grows
- d) Mrs.Sharma enjoys reading novels
