VISIONIAS
INSPIRING INNOVATION

AnthroEdge

Anthropology Optional Revision Cum Value Addition Material

UPSC Mains 2023 | Paper - 2

INDEX

Syllabus Topics

CHAPTER 1 **Archaeology: Section 1.8-Paper 1 & Unit 1-Paper 2**	**03**
CHAPTER 2 **Demographic Profile of India**	**35**
CHAPTER 3 **Indian Social System**	**51**
CHAPTER 4 **Contributions Of Indian Anthropologists**	**69**
CHAPTER 5 **Indian villages: Socio-Cultural Dynamics, Agrarian Relations, and the Impact of Globalization and Modern Processes**	**80**
CHAPTER 6 **Tribal Communities in India: Situation and Challenges**	**109**
CHAPTER 7 **Scheduled Castes, Scheduled Tribes and other Backward Classes**	**136**
CHAPTER 8 **Impact of Religions on Tribal Societies**	**164**
CHAPTER 9 **Tribal Development And Anthropological Perspectives**	**171**

CHAPTER 1

Archaeology: Section 1.8-Paper 1 & Unit 1-Paper 2

Syllabus Topics	Past Year Themes/Questions
1.8-Paper 1 **(A) PRINCIPLES OF PREHISTORIC ARCHAEOLOGY. CHRONOLOGY: RELATIVE AND ABSOLUTE DATING METHODS.** **(B) CULTURAL EVOLUTION- BROAD OUTLINESOF PREHISTORIC CULTURES:** **I. PALEOLITHIC** **II. MESOLITHIC** **III. NEOLITHIC** **IV. CHALCOLITHIC** **V. COPPER-BRONZE AGE** **VI. IRON AGE**	**1. Discuss the salient features of different traditions of European Mesolithic. (15 Marks, 2021)** **2. Describe the features of early farming cultures and Neolithic of the Near East. (15 Marks, 2021)** **3. Thermoluminescence (TL) dating. (10 Marks, 2021)** **4. Natufian culture. (10 Marks, 2020)** **5. Differentiate between lower palaeolithic and middle palaeolithic culture with suitable examples. (15 Marks, 2020)** **6. Discuss with examples the megalithic culture of India in the archaeological context. (15 Marks, 2019)** **7. Olduvai gorge. (10 Marks, 2019)** **8. Elucidate Mesolithic culture and associated rock art with examples from India. (15 Marks, 2019)**
1.1 EVOLUTION OF THE INDIAN CULTURE AND CIVILIZATION — **» PREHISTORIC (PALAEOLITHIC, MESOLITHIC, NEOLITHIC AND NEOLITHIC CHALCOLITHIC).** **» PROTOHISTORIC (INDUS CIVILIZATION): PREHARAPPAN, HARAPPAN AND POSTHARAPPANCULTURES. CONTRIBUTIONS OF TRIBAL CULTURES TO INDIAN CIVILIZATION.**	**1. Critically discuss the origin of Indus Valley Civilization. Mention the evidences of its endogenous origin from the pre-Harappan sites. (20 Marks, 2021)** **2. Give the distribution and characteristic features of Upper Paleolithic culture in India. (15 Marks, 2021)** **3. Harappan Seals. (10 Marks, 2021)** **4. Discuss the characteristic features of Neolithic-culture in India. (20 Marks, 2020)** **5. Discuss the Contributions of V.N.Misra to archaeological anthropology in India. (15 Marks, 2020)** **6. Contributions of Robert Bruce Foote to Indian archaeology. (10 Marks, 2020)** **7. Debates on Aryan invasion. (10 Marks, 2020)**

1.2 PALAEO – ANTHROPOLOGICAL EVIDENCES FROM INDIA WITH SPECIAL REFERENCE TO SIWALIKS AND NARMADA BASIN (RAMAPITHECUS, SIVAPITHECUS & NARMADA MAN).	**1. Discuss the morphological features and phylogenetic position of Ramapithecus. (15 Marks, 2021)** **2. Narmada man. (10 Marks, 2020)** **3. Phylogenetic position and morphological features of Ramapithecus. (10 Marks, 2019)** **4. Describe the salient features of Sivapithecus. (15 Marks, 2018)**
1.3 ETHNO-ARCHAEOLOGY IN INDIA: **› THE CONCEPT OF ETHNO-ARCHAEOLOGY;** **› SURVIVALS AND PARALLELS AMONG THE HUNTING, FORAGING, FISHING, PASTORAL & PEASANT COMMUNITIES INCLUDING ARTS AND CRAFTS PRODUCING COMMUNITIES.**	**1. Discuss the importance of ethnoarchaeology in reconstructing the past citing Indian examples. (15 Marks, 2020)** **2. Ethnoarchaeological analysis of hunting activities of contemporary tribal communities. (10 Marks, 2019)** **3. Ethno-archaeology as a research strategy. (10 Marks, 2018)** **4. Write short notes on Ethno-archaeology. (10 Marks, 2017)**

1. Principles of Prehistoric Archaeology. Chronology : Relative and Absolute Dating methods

Principles of Prehistoric Archaeology:

Introduction: Prehistoric archaeology sheds light on societies before written records. Through material culture—tools, art, structures—we reconstruct ancient lives, behaviors, and societies.

A. Research Methods in Prehistoric Archaeology

Excavation Techniques

- **Stratigraphic Excavation:** Sequential removal of archaeological layers, studying time-based changes.
- **Grid Excavation:** Divides sites into squares/rectangles for precise recording and comparison.

Dating Methods

- **Relative Dating:** Stratigraphy-based chronological order, e.g., seriation, typology.
- **Absolute Dating:** Provides specific dates/ranges, e.g., radiocarbon dating, dendrochronology.

Various Approaches of Prehistoric Archaeology

- **Ethno-Archaeology**
  - Study of living people and material culture.
  - **Aim:** Improve understanding of archaeological records.
  - **Example:** Study of butchery practices among Nunamiut Eskimo by **Lewis Binford.**
- **Environmental Archaeology**
  - **Zooarchaeology**: Study of ancient animal remains.
  - **Geoarchaeology:** Study of soil, sediments, rocks, and natural deposits.
  - **Archaeobotany:** Study of ancient plant remains.
- **Marine Archaeology**
  - Study of human interaction with aquatic bodies.
  - **Investigates:** Vessels, shore-side facilities, cargoes, human remains, submerged landscapes.

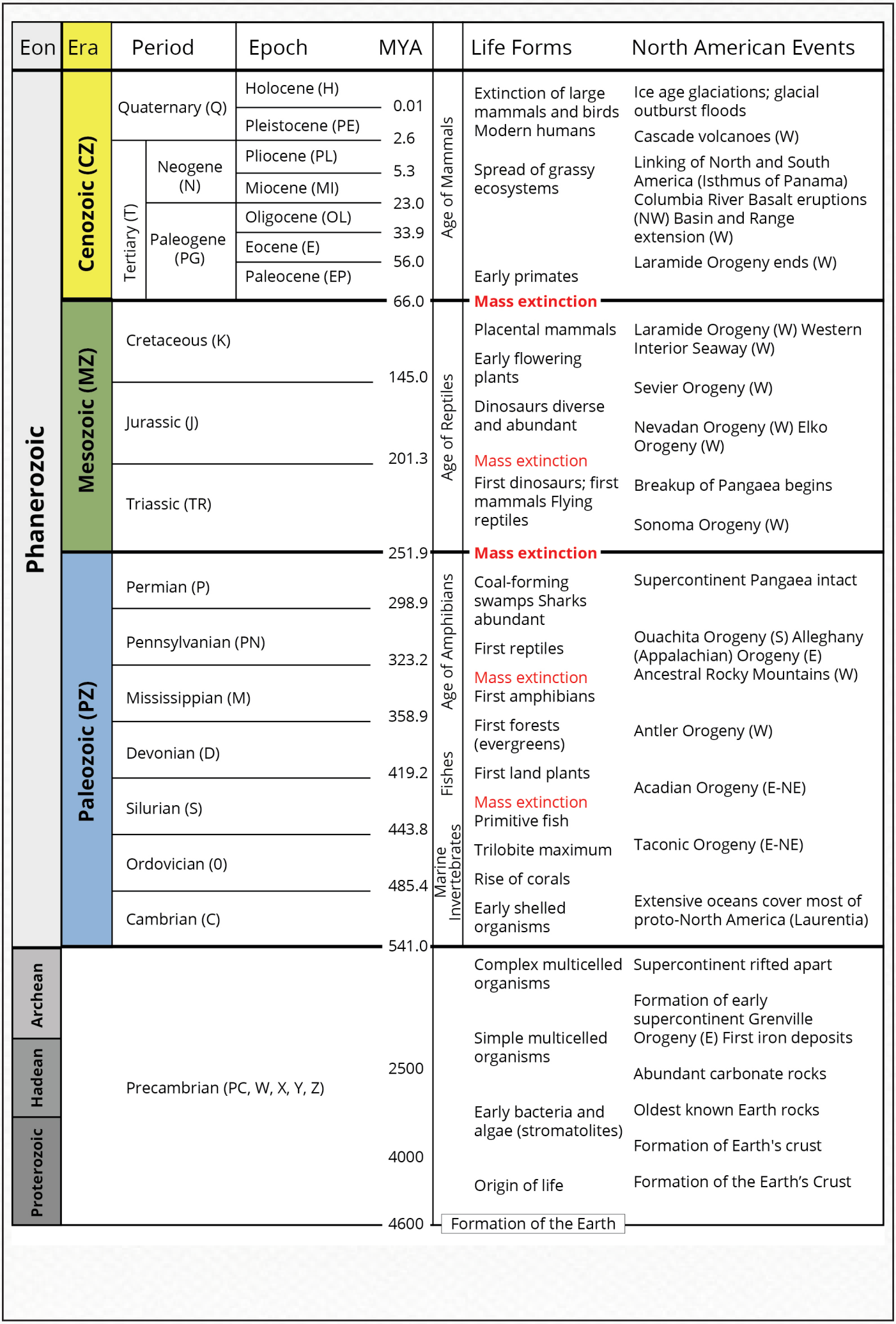
B. Key Concepts in Prehistoric Archaeology

- **Cultural Evolution:** The progressive change in human societies through adaptation. Tracks technological, subsistence, and societal progress.
- **Typology:** Classifying artifacts by characteristics; reveals cultural change and establishes chronologies.
- **Settlement Patterns:** Distribution of human habitation. Informs on socio-economic structures and human-environment interactions.

C. Future Directions in Prehistoric Archaeology

- **Remote Sensing:** Non-invasive methods like satellite imagery and LiDAR for site identification.
- **Ancient DNA Analysis:** Insights into population movements, gene flow, and domestication.
- **Isotopic Analysis:** Reveals ancient diets, migrations, and social structures.
- **Digital Reconstruction:** 3D models and VR for enhanced understanding and wider engagement.

D. Geological Time Scale: The geological time scale (GTS) is a system of chronological dating that classifies geological strata (stratigraphy) in time. It is used by geologists, paleontologists, and other Earth scientists to describe the timing and relationships of events that have occurred during Earth's history.


Eon
Era
Period
Epoch
MYA
Life Forms
North American Events
Phanerozoic
Cenozoic (CZ)
Quaternary (Q)
Holocene (H)
0.01
Pleistocene (PE)
2.6
Tertiary (T)
Neogene (N)
Pliocene (PL)
5.3
Miocene (MI)
23.0
Paleogene (PG)
Oligocene (OL)
33.9
Eocene (E)
56.0
Paleocene (EP)
66.0
Age of Mammals
Extinction of large mammals and birds Modern humans
Spread of grassy ecosystems
Early primates
Ice age glaciations; glacial outburst floods
Cascade volcanoes (W)
Linking of North and South America (Isthmus of Panama) Columbia River Basalt eruptions (NW) Basin and Range extension (W)
Laramide Orogeny ends (W)
Mass extinction
Mesozoic (MZ)
Cretaceous (K)
145.0
Jurassic (J)
201.3
Triassic (TR)
251.9
Age of Reptiles
Placental mammals
Early flowering plants
Dinosaurs diverse and abundant
Mass extinction
First dinosaurs; first mammals Flying reptiles
Laramide Orogeny (W) Western Interior Seaway (W)
Sevier Orogeny (W)
Nevadan Orogeny (W) Elko Orogeny (W)
Breakup of Pangaea begins
Sonoma Orogeny (W)
Mass extinction
Paleozoic (PZ)
Permian (P)
298.9
Pennsylvanian (PN)
323.2
Mississippian (M)
358.9
Devonian (D)
419.2
Silurian (S)
443.8
Ordovician (0)
485.4
Cambrian (C)
541.0
Age of Amphibians
Fishes
Marine Invertebrates
Coal-forming swamps Sharks abundant
First reptiles
Mass extinction
First amphibians
First forests (evergreens)
First land plants
Mass extinction
Primitive fish
Trilobite maximum
Rise of corals
Early shelled organisms
Supercontinent Pangaea intact
Ouachita Orogeny (S) Alleghany (Appalachian) Orogeny (E) Ancestral Rocky Mountains (W)
Antler Orogeny (W)
Acadian Orogeny (E-NE)
Taconic Orogeny (E-NE)
Extensive oceans cover most of proto-North America (Laurentia)
Archean
Hadean
Proterozoic
Precambrian (PC, W, X, Y, Z)
2500
4000
4600
Complex multicelled organisms
Simple multicelled organisms
Early bacteria and algae (stromatolites)
Origin of life
Supercontinent rifted apart
Formation of early supercontinent Grenville Orogeny (E) First iron deposits
Abundant carbonate rocks
Oldest known Earth rocks
Formation of Earth's crust
Formation of the Earth's Crust
Formation of the Earth

E. Relative and Absolute Dating Methods:

a) Relative Dating: Relative dating deals with deciphering the chronological sequence of archaeological events without necessarily determining their absolute age.

Relative Dating Method	Description	Example
Stratigraphy	Studies sequential layering of deposits. Oldest layers are at the bottom, newest at the top.	Discovering Stone Age tools in distinct cultural layers.
Seriation	Orders artifacts chronologically by observing changes in styles or frequencies over time.	Changes in pottery styles during various periods.
Typology	Categorizes objects based on similarity or dissimilarity, associating them to specific periods.	Classifying arrowhead designs from different time periods.
Geo-Archaeological Dating	Uses organic remains like pollen to date sites relative to known climatic history.	Dating a site based on the types of pollen found.
Fluorine Dating	Measures fluorine absorbed by bones from soil to estimate the duration since burial.	Bones in different layers having varied fluorine levels.
Nitrogen Test	Evaluates collagen decay in bones, transforming it into nitrogen, to determine relative age.	Bones buried longer have lesser nitrogen content.
Faunal Succession	Uses known evolutionary sequences of fossils to date rock layers.	Identifying a rock layer's age using specific fossils.

b) Absolute Dating: Is the process of determining an age on a specified chronology in archaeology. Absolute dating provides a numerical age or range in calendar years. This gives a more accurate picture of an artifact or site's actual age.

I. Dendrochronology (Tree Ring Dating)

- **Description:** The most accurate chronometric dating method.
- **How it works:** Every year, trees produce a new ring of wood under their bark. Rings are wider in good conditions than in poor ones, providing a record of local climatic variation.
- **Usage:** Trees in the same area show similar ring patterns, allowing wood from different periods to be matched in overlapping sequences.
- **Historical Sequences:** Californian Bristlecone Pines used for 7,000 years sequences in the USA. Oaks preserved in bogs in Europe for nearly 10,000 years sequences.
- **Limitations:** Not all areas have enough timber or varied seasons. Requires around 50 years of tree rings. Best for dating building timbers.
- **Example:** The Sweet Track, a Neolithic pathway, used trees felled in the winter of 3807–3806 BC.

II. Radiocarbon Dating (C-14 Dating)

- **Description:** A method for dating organic material based on the decay rate of C-14.
- **How it works:** All living things absorb carbon isotopes, including C-14. By comparing the weight of remaining C-14 with other carbon isotopes, the time since decay began can be determined.
- **Calibration:** Radiocarbon dates are calibrated due to varying amounts of carbon in the atmosphere over time.
- **Limitations:** Margin of error even after calibration. Most accurate for materials between 200 to 10,000 years.
- **Sample Size:** Previously required 10 grams of charcoal or 200 grams of bone. New methods allow much smaller samples.

III. Thermoluminescence (TL)

- **Description:** A method for dating ancient pottery based on the release of stored energy.
- **How it works:** Radioactive decay in quartz crystals in clay builds up an electric charge. When heated, the charge is released as light, which is used to calculate the time since the pottery was fired.
- **Limitations:** Can give false readings due to radiation from the soil or initial low temperature firing.

IV. Potassium–argon Dating

- **Description:** A method used to date rock layers and the fossils they contain.
- **How it works:** As potassium decays in rock crystals, it produces argon gas. Measuring the amounts of potassium and argon provides a date for when the rock was formed.
- **Applications:** Used to date early hominid remains. For instance, remains at Koobi Fora in East Africa were dated to 1.89 million years BP.

V. Other Absolute Dating Techniques

- These methods are less commonly used, some still experimental.

Absolute Dating Method	How It Works	What It Can Be Used For	Used for the period	Limitations	Examples
Amino Acid Racemization	The chemical structures of the amino acids in all living things change slowly over time at a known rate.	Bones, teeth, and shell.	1,000 to 1 million years	Must not be cooked.	Ostrich eggs on Palaeolithic sites in Africa.
Archaeomagnetism	The earth's magnetic field changes over time. When iron oxide is heated to around 600°C and cools, it records the magnetic field at that time.	Ceramics, lava, hearths, and kilns that contain iron oxide.	Up to 5,000 years.	Needs calibrating; can be inaccurate where the same polarity occurred more than once.	Clay ovens in south-west USA.
Electron Spin Resonance (ESR)	Electrical charges build up at a known rate in some crystal structures. Time since the process began can be calculated by measuring the charge.	Teeth enamel, shells, and calcite deposits in caves.	50,000 to 1 million years.	Works best in dry environments; wide error margins.	Paleolithic sites in Israel and Africa.
Fission Track Dating	Uranium decays regularly through fission, which damages crystalline structures, leaving a 'track'. Tracks are counted to estimate the time decay has taken.	Glass, burned obsidian, heated stones containing uranium	Mainly 100,000 to several million years although some recent glass has been dated.	Difficulty in differentiating tracks from crystal defects.	Homo Habilis bones at Olduvai Gorge from around 2 million years ago.

Uranium Series	Uranium isotopes U235 and U238 decay to produce deposits of thorium and protactinium at known rates. By measuring the ratios of the elements, the date at which the deposits were laid down can be established.	Sites sandwiched between volcanic layers. Analyzing calcium carbonate deposits where water containing uranium has seeped into caves (e.g., as stalactites).	50,000 to 500,000 years.	Needs a high uranium content; prone to ambiguous results; over 10% error margins.	Dentine on Neanderthal/ early human teeth in Israel.
Varve Analysis	Melt-water from glaciers lays down different sediment at different times of year, creating annual layers. Changing climate will lead to changing deposits which can be cross-referenced over large areas.	Teeth enamel, shells. Analyzing cores taken from ancient lake beds. Where they contain pollen, they can be tied to geoarchaeological sequences.	Up to 20,000 years.	Key dating role is by calibrating other techniques such as radiocarbon and archaeo-magnetism.	Fossils in Siberia

2. Cultural Evolution—Broad Outlines of Prehistoric cultures(section 1.8 paper1+1.1 paper2)

Cultural Period	European Context (approx.)	Indian Context (Source-IGNOU)
Paleolithic		
Early (Lower)	2.6 million - 250,000 BCE	2.5 million - 100,000 BCE
Middle	250,000 - 40,000 BCE	100,000 - 40,000 BCE
Late (Upper	40,000 - 10,000 BCE	40,000 - 8,000 BCE (or more recent)
Mesolithic	10,000 - 5,000 BCE	8,000 - 6,000 BCE
Neolithic	5,000 - 2,000 BCE	7,000 - 2,500 BCE
Bronze Age	3,300 - 1,200 BCE	3,300 - 1,300 BCE
Iron Age	1,200 - 500 BCE	1,300 - 500 BCE

1) Paleolithic:

1. **Stone Age Duration and Significance:** Spanning ~2.5 million years, the Stone Age dominates human history. It's known as "pre-history" due to the absence of written records, with knowledge sourced from archaeology.
2. **Tool Use Variations**: Throughout the Paleolithic, stone was the primary tool material. Its complexity evolved, and bone and wood became supplementary materials.
3. **Homo Genus Evolution:** Different species within the Homo genus emerged across the Paleolithic, notably including Homo habilis, Homo erectus, Homo neanderthalensis, and Homo sapiens sapiens.
4. **Paleolithic Subdivisions:**

» Lower (simple handaxes),
» Middle (advanced tools like Mousterian),
» Upper (blade-based tools, symbolic artifacts).

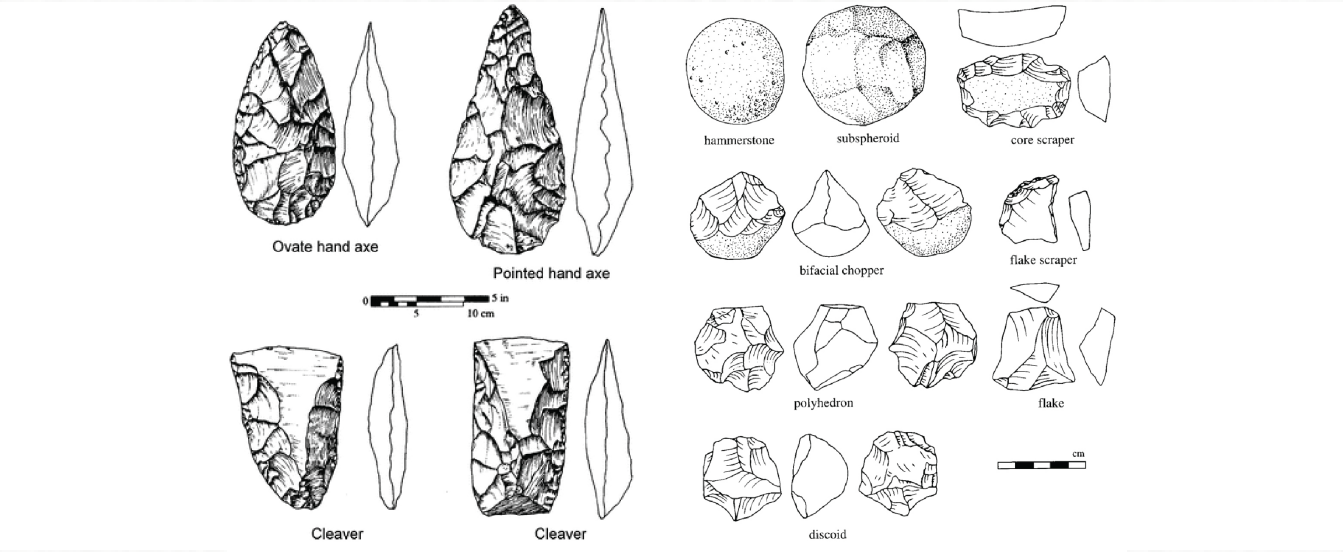
(a) Lower Paleolithic

Time Scale & Early Humans

- **Homo habilis:** Known as the "handy man", lived around 2.6 to 1.5 million years ago and is credited with creating some of the earliest stone tools.
- **Homo erectus:** Recognized for its upright posture, this species displayed significant cultural and cognitive advancements. Some of its populations, like the Java Man or Peking Man, are well-known.
- **Transitional Humans:** Around 400,000 to 100,000 years ago, intermediate species such as Homo heidelbergensis displayed features of both Homo erectus and later species like Neanderthals.

Tools & Technological Innovations:

- **Oldowan Tools:** Dating from 2.6 to 1.7 million years ago, these are among the earliest stone tools, mostly pebble tools used for butchering.



Acheulian Tools **Oldowan Tools**

- **Acheulian Tradition:** Spanning 1.76 million to 100,000 years ago, these bifacial tools, especially hand axes and cleavers, signify a major technological leap.
- **Levallois Technique:** A sophisticated stone knapping technique prevalent between 600000-100000 year ago, this method allowed for more controlled and predictable flake production.

Hand Axe & Flake Traditions:

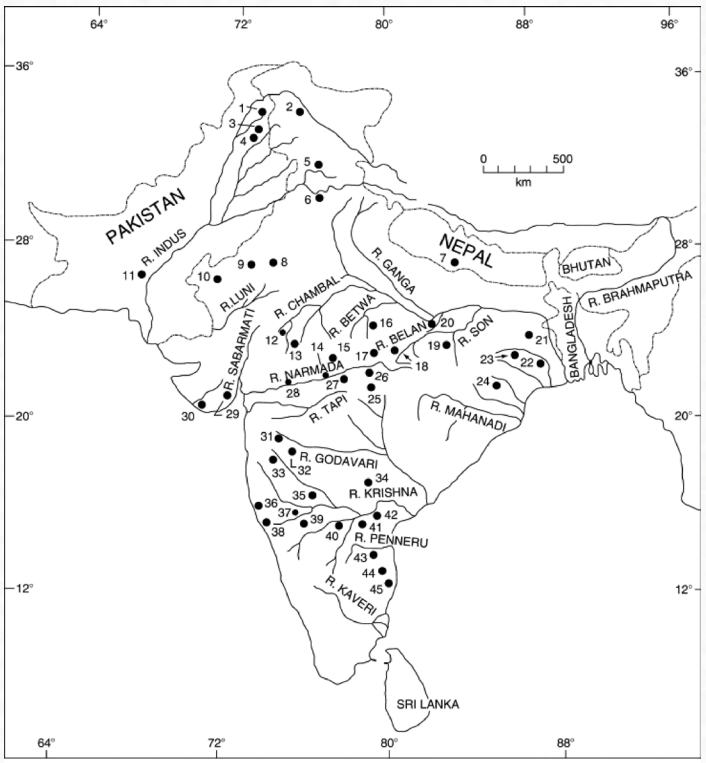
- **Pre-Chellean (c. 1.5 million years ago, England):** Rudimentary tools from basic flaking techniques.
- **Chellean/Abbevillian (c. 1.2 million - 500,000 years ago, Western Europe):** Improved shaping with a refined working edge.
- **Acheulean (c. 1.6 million - 100,000 years ago, widespread):** Advanced bifacial flaking with teardrop-shaped handaxes; introduction of specialized tools like cleavers.

Habitation & Lifestyle:

- **Homo habilis:** Likely subsisted primarily on plants, fruits, and occasionally scavenged meat.
- **Homo erectus:** Introduced landmark practices into early human life—control of fire, building basic shelters, communal living, and coordinated hunting strategies.

Lower Palaeolithic Culture in India: An Overview

- **Time Frame & Characterization:**
  - **Span:** The Lower Palaeolithic culture in India extends from around 2.5 million years to 1,00,000 years ago.
  - **Tool Typology:** This era is typified by its unique pebble and core tools, including choppers, chopping tools, handaxes, cleavers, and scrapers.
  - **Major Cultural Assignment:** The dominant cultural tradition during this period was the Acheulian.
- **Climatic Context:**
  - In the Himalayan region, alternating cycles of glacial and interglacial phases occurred.
  - In the Peninsular region, the climate varied between wet (pluvial) and dry (interpluvial) periods.
- **Geographical Distribution:**
  - The Lower Palaeolithic sites are dispersed across India, with the notable exception of the Indo-Gangetic plain, which wasn't conducive to human settlement at that time.

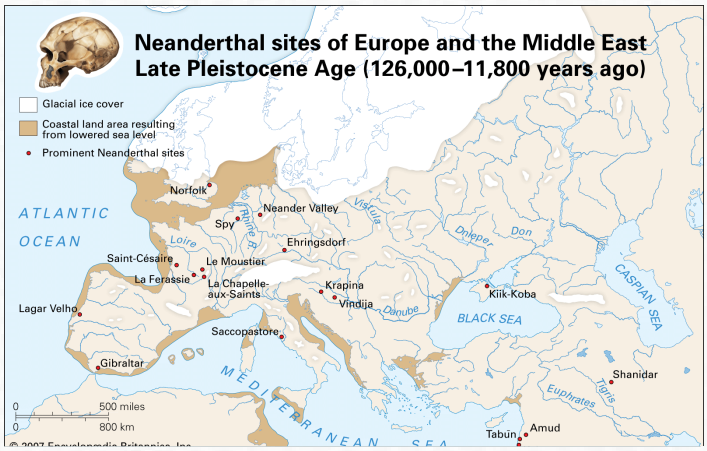


1, Riwat; 2, Pahlgam; 3, Jalalpur; 4, Dina; 5, Beas-Banganga complex; 6, Sirsa-Ghaggar complex;7, Dang-Deokhuri complex; 8, Didwana; 9, Jayal; 10, Jaisalmer-Pokaran Road; 11, Ziarat Pir Shaban; 12, Berach complex; 13, Chambal complex; 14, Bhimbetka; 15, Raisen complex; 16, Lalitpur; 17, Damoh complex; 18, Son complex; 19, Sihawal; 20, Belan complex; 21, Sisunia; 22, Singhbhum complex; 23, Paisra; 24, Brahmani complex; 25, Waingana complex; 26, Mahadeo Piparia; 27, Adamgarh; 28, Durkadi; 29, Samadhiala; 30, Umrethi; 31, Gangapur; 32, Chirki-Nevasa; 33, Bori; 34, Nalgonda complex; 35, Hunsgi and Baichbal basins complex; 36, Mahad; 37, Anagwadi; 38, Malwan; 39, Lakhmapur; 40, Nittur; 41, Kurnool complex; 42 Nagarjunakonda complex; 43, Cuddapah complex; 44, Rallakalava complex; 45, Kortallayar complex.

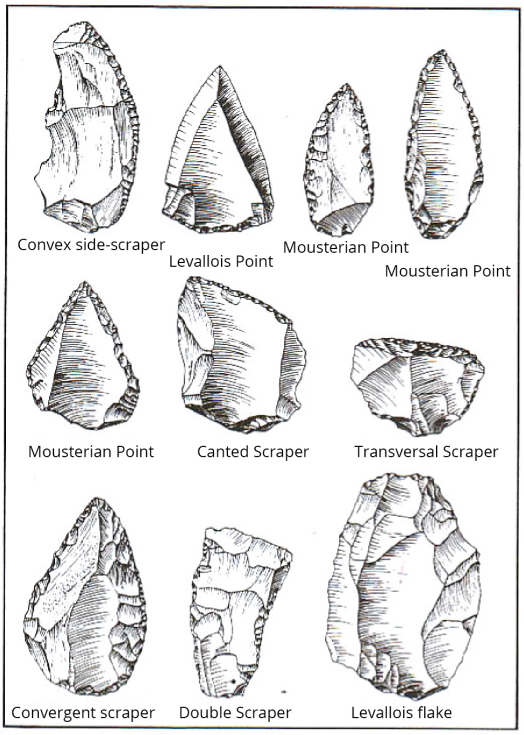
- **Major Archaeological Findings:**
  - **Sohan River Valley:** Researchers De Terra and Patterson unearthed evidence of early human activity along terraces by the Sohan River near Rawalpindi. Here, five terraces formed due to climatic changes were identified. The area is rich in chopper and chopping tools.
  - **Southern India:** Notable Lower Palaeolithic sites such as Pallavaram, Vadamadurai, and Attirampakkam lie near the Kortalaiyar river valley close to Chennai rich in hand axe tradiiton.
  - **Singi Talav:** Professor V. N. Misra led a multidisciplinary investigation at this Acheulian site near Didwana in Rajasthan. The excavation revealed three distinct layers named Jayal, Amarpura, and Didwana formations, suggesting a complex timeline of human occupation.
- **Other Notable Sites:**
  - Bhimbetka in Madhya Pradesh, Alampur in Madhya Pradesh, Chirkhi Nevasa in Maharashtra, Paisra in Bihar, and Hunsgi in Karnataka all stand out as primary Lower Palaeolithic sites in India. However, most of these sites only present the Lower Palaeolithic culture in a single layer.
- **Tool Context:**
  - Many of these sites, particularly Bhimbetka, are characterized by a rich collection of upper Acheulian tools, often found alongside chopper and chopping tools.
  - The scarcity or absence of certain tools, like in Bhimbetka's cave III F-23, may be attributed to the lack of suitable raw materials in the vicinity.
- **Evolutive Aspects:**
  - The archaeological evidence from these sites suggests a transition from non-Acheulian or Mode I assemblages to an early Acheulian phase before evolving into a developed Acheulian culture.

(b) Middle Paleolithic

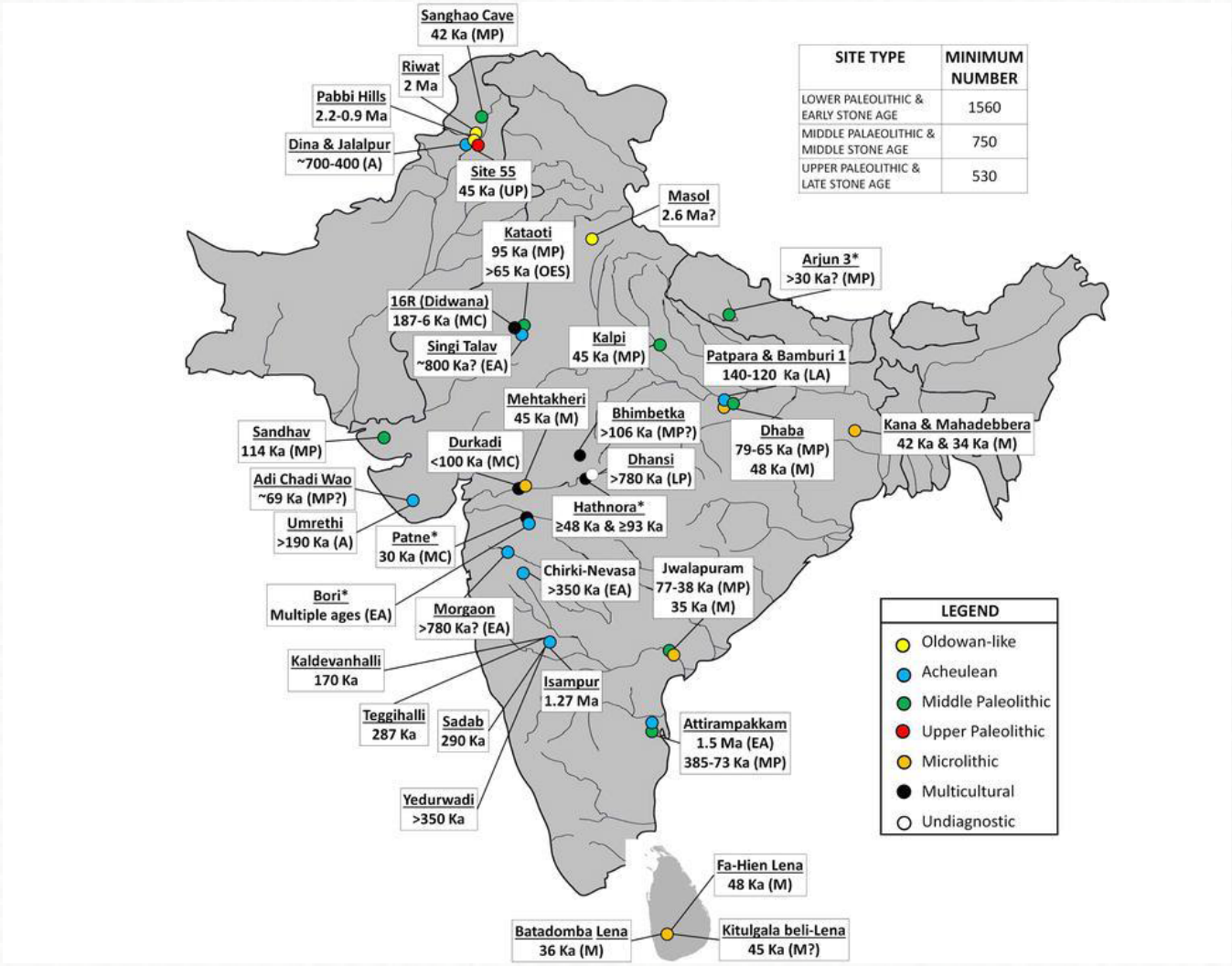
- **Time Frame, Main Inhabitants & Key Sites**
  - **Time Period:** Spanning approximately 300,000 to 40,000 years ago.
  - **Neanderthals:** Dominant species with stout bodies, broad brows, narrow foreheads, and a cranial capacity of around 1450 c.c.
  - **Prominent Sites:** Shanidar Cave in Iraq (revealing evidence of flower burials), and La Ferrassie and La Quina in France, providing insights into Neanderthal daily life.



- **Tool Development & Usage:**
  - **Mousterian Tradition:** Reflects a deeper understanding of tool-making, strongly linked to the Neanderthals.
  - **Tool Finds:** Main discoveries from Europe and Asia include versatile tools such as scrapers (for cleaning hides), borers (to create holes), knives, blades, and burins (used for engraving).
  - **Binford's Tool Kits Analysis:**
    - **Tool Kit I:** For bone and wood processing, incorporating borers and scrapers.
    - **Tool Kit II:** A focus on hunting and butchering, showcasing points and scrapers.
    - **Tool Kit III:** Prioritized fine butchering with flake tools.
    - **Tool Kit IV:** Geared toward plant food and wood processing.
    - **Tool Kit V:** A versatile set for hunting, butchering, and other tasks.
  - **Material Use:** Incorporation of bones, horns, and even wood, hinting at the evolution of tool-making materials and techniques.



- **Habitation & Societal Practices:**
  - **Burial Practices:** Distinct rituals emerge, with Shanidar Cave as a prime example, where the deceased were laid on a bed of branches, surrounded by flowers, suggesting some form of ritual or respect for the dead.
- **Artistic Expressions & Culture:**
  - **Bone Art:** Many bones were engraved with abstract patterns, perhaps a rudimentary form of symbolic expression or storytelling.
  - **Pigments:** Ochre, a natural pigment, was often used to color tools and ornaments, hinting at early forms of personal decoration or even ritualistic use.
  - **Ornaments:** Some sites have unveiled perforated shells and animal teeth, suggesting the early use of jewelry or amulets.
- **Diet and Lifestyle:**
  - **Diet:** Predominantly large mammals. Dental analyses hint at plant consumption, diversifying their diet.
  - **Lifestyle:** Evidence of group living, care for the injured, and a rudimentary societal structure is evident, hinting at complex social interactions.



Middle Palaeolithic Culture in India: An Overview

Introduction and Time Period

The Middle Palaeolithic culture thrived in India between approximately 105,000 to 40,000 years ago, coinciding with the Middle to Upper Pleistocene epochs. During this time, there was a significant transition in the types of tools used, emphasizing the creation of smaller, more specialized tools.

Distribution and Key Sites

Middle Palaeolithic sites are scattered across India. Notable sites include:

- **Rock Shelters:** Bhimbetka rock shelter, a UNESCO World Heritage Site, exhibits a continuous record of human settlement and tool production, from the Lower Palaeolithic to the historic period.
- **Open-Air Workshops:** Areas such as Kovalli and Devapur in Karnataka were bustling with activity and tool-making.
- **River Sites:** Nevasa (Maharashtra) and Taminhal (Karnataka) highlight the importance of river valleys for resources and habitation.
- **Northern Discoveries:** The Kangra district's Ror site, explored by Sahni and Mohapatra, reveals a rich collection of tools.

Tool Types and Material

The Middle Palaeolithic toolkit displays a shift towards more specialized tools, including:

- **Scrapers:** Diverse varieties, often made on Levalloise flakes. These were essential for hide processing and woodworking.
- **Points:** Some were bifacially worked, used possibly for hunting or butchering.
- **Borers:** These sturdy tools often combined scraping functionalities.

- **Raw Materials:** There's a discernible shift from bulky materials like quartzite to finer ones like chert, jasper, and chalcedony. The techniques, including the Levalloise method, became more refined.

Settlement Patterns

- **Caves and Rock Shelters:** Like Sanghao cave in present-day Pakistan, these provided natural protection from the elements and predators.
- **Rivers and Streams:** The alluvial plains offered resources such as water, food, and raw materials.
- **Plateaus:** Regions like Eastern India's plateaus provided vantage points and were suitable for larger settlements.

Lifestyle

- **Diverse Diet:** The tools suggest a diet rich in large mammals and possibly supplemented by plants, fruits, and fish from the rivers.
- **Group Living:** The size and layout of sites indicate communal living, with shared spaces for activities like tool-making.
- **Mobility:** The spread of sites suggests these populations were semi-nomadic, moving seasonally or based on resource availability.
- **Art and Symbolism:** While not as advanced as the Upper Palaeolithic, there's evidence to suggest early forms of symbolic expression, possibly in tool design or simple engravings.

(c) Upper Paleolithic:

Phases of the Upper Paleolithic:

I. **Châtelperronian** (~44,000-36,000 years ago): Found mostly in France and Spain, this culture represents a transition between Middle and Upper Paleolithic. The tools of this era combined elements of the Mousterian and Aurignacian toolkits.

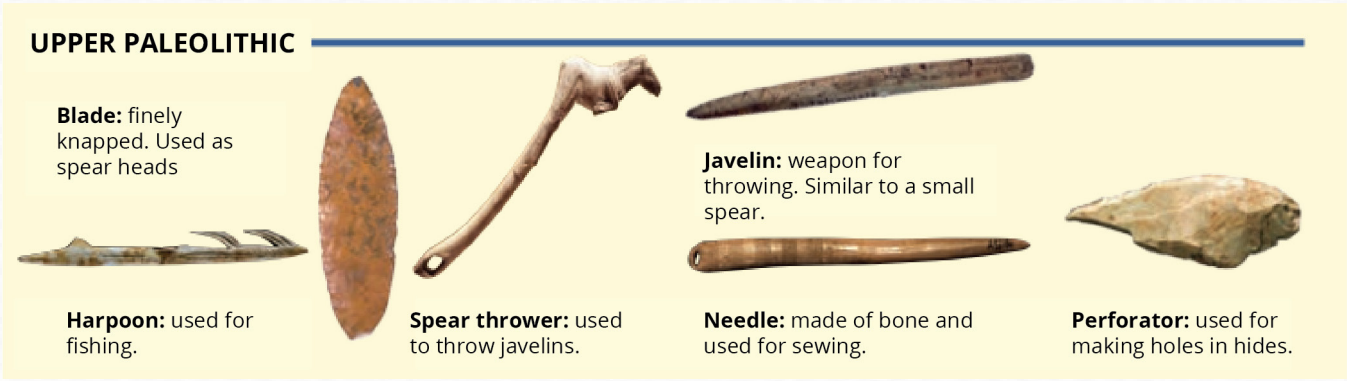
II. **Aurignacian** (~38,000-28,000 years ago): Tools from this era, named after the type-site Aurignac in southern France, exhibit a marked advancement. Blades and burins (for carving) were common. We also see the first evidence of symbolic art, such as cave paintings and carved figurines.

III. **Gravettian** (~33,000-22,000 years ago): This phase is notable for its Venus figurines, small carved depictions of women. Tools were diverse, with microliths starting to appear, and the culture was widespread across Europe.

IV. **Solutrean** (~22,000-17,000 years ago): Originating in present-day France and Spain, this phase is known for its impressive flint work. Leaf-shaped points are its hallmark. Advanced techniques like "pressure flaking" were employed.

V. **Magdalenian** (~17,000-11,000 years ago): This culture, concentrated in Western Europe, brought forth a wealth of bone tools and intricate cave art. Different subphases, from Magdalenian-I to VI, show a progression in tool and art sophistication.

VI. **Perigordian:** Overlaps with the Gravettian and is most often associated with the Dordogne region in France. Known for its distinctive flint knives with a single sharp edge.



Geographical Reach:

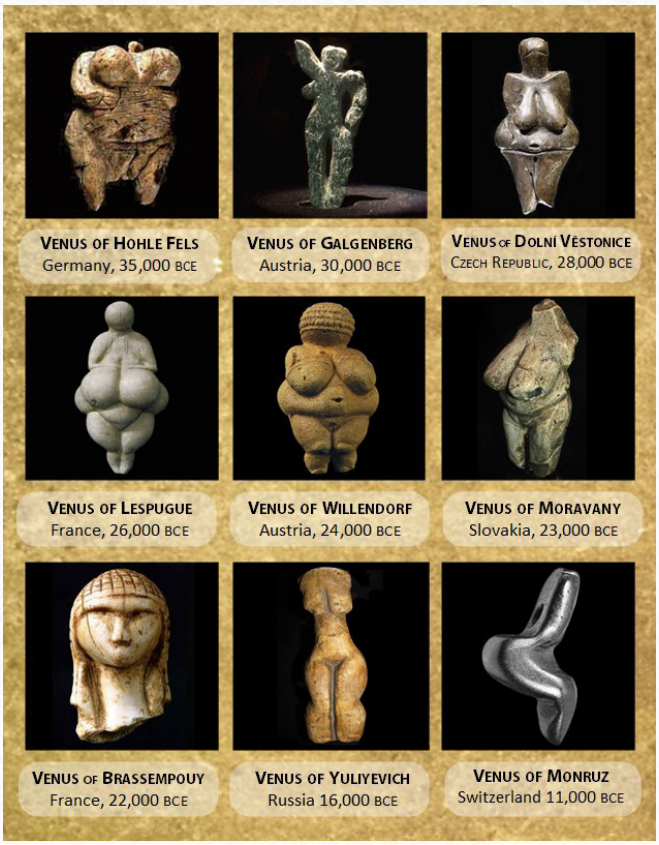
From Europe to Asia and even to the farthest reaches of North and South America, evidence of Upper Paleolithic activity and migration is found everywhere. Their capacity to adapt and innovate allowed for colonization of diverse environments, from icy tundras to dense forests.

Artistic and Symbolic Expression:

This period marks a veritable explosion of artistic creativity, best epitomized by the intricate cave paintings in places like Altamira (Spain) and Lascaux (France). Alongside these, personal ornaments, musical instruments, and other symbolic artifacts emerged, reflecting the cognitive sophistication of these ancient humans.

Habitation and Social Constructs:

Whether in caves or in constructed huts, sites suggest community living with a proximity to water and hunting grounds. These communities exhibited traits of social care, ensuring survival and thriving of even the injured or infirm.



Paleolithic Art Overview:

- Originated between 40,000 to 35,000 years ago.
- Earliest non-figurative art dates back at least 40,000 years, with potential Neanderthal art dating to 64,000 years ago.

Key Discoveries by Region:

1. Europe:

- **Germany:** Swabian Jura
  - Venus of Hohle Fels and Löwenmensch statuette: ~40,000 years.
- **France:** Multiple sites
  - Chauvet, Lascaux, Altamira, Cosquer, Pech Merle showcasing paintings and engravings.
  - Finds include Venus figurines and musical instruments.

2. Asia:

- **Sulawesi**: ~40,000 years old hand stencils and babirusa paintings.
- **South Korea:** ~40,000 years old carved deer bones and depictions.
- **Borneo:** Over 40,000-year-old figurative art painting.
- **Siberia:** Mal'ta Venus figurines dating to ~20,000 years.

3. Australia:

- **Gabarnmung:** Paintings dating before 27,000 years.
- **Western Australia:** Gwion Gwion rock paintings over 17,000 years old.

4. Near East & North Africa:

- **Israel:** Hayonim Cave carving of a running horse ~28,000 years old.
- **Algeria:** Tassili n'Ajjer petroglyphs dating ~12,000 to 10,000 years old.

5. Sub-Saharan Africa:

- **Namibia:** Apollo 11 Cave with animal figures ranging ~27,500 to 22,500 years.
- **Zimbabwe:** Matobo National Park rock paintings ~7,000 to 13,000 years old.

6. Americas:

- **Peru:** Toquepala Caves paintings dating ~11,500 years.
- **Amazon:** 11,800 to 12,600-year-old rock art featuring extinct animals.

Intriguing Insights:

- Presence of possible Neanderthal art implies they might have engaged in symbolic behavior.
- Early art discoveries hint at migration and spread of art and culture along Eurasia's southern coast.
- Functional tools, like spear throwers, were ornately crafted, displaying the blend of utility and artistry.

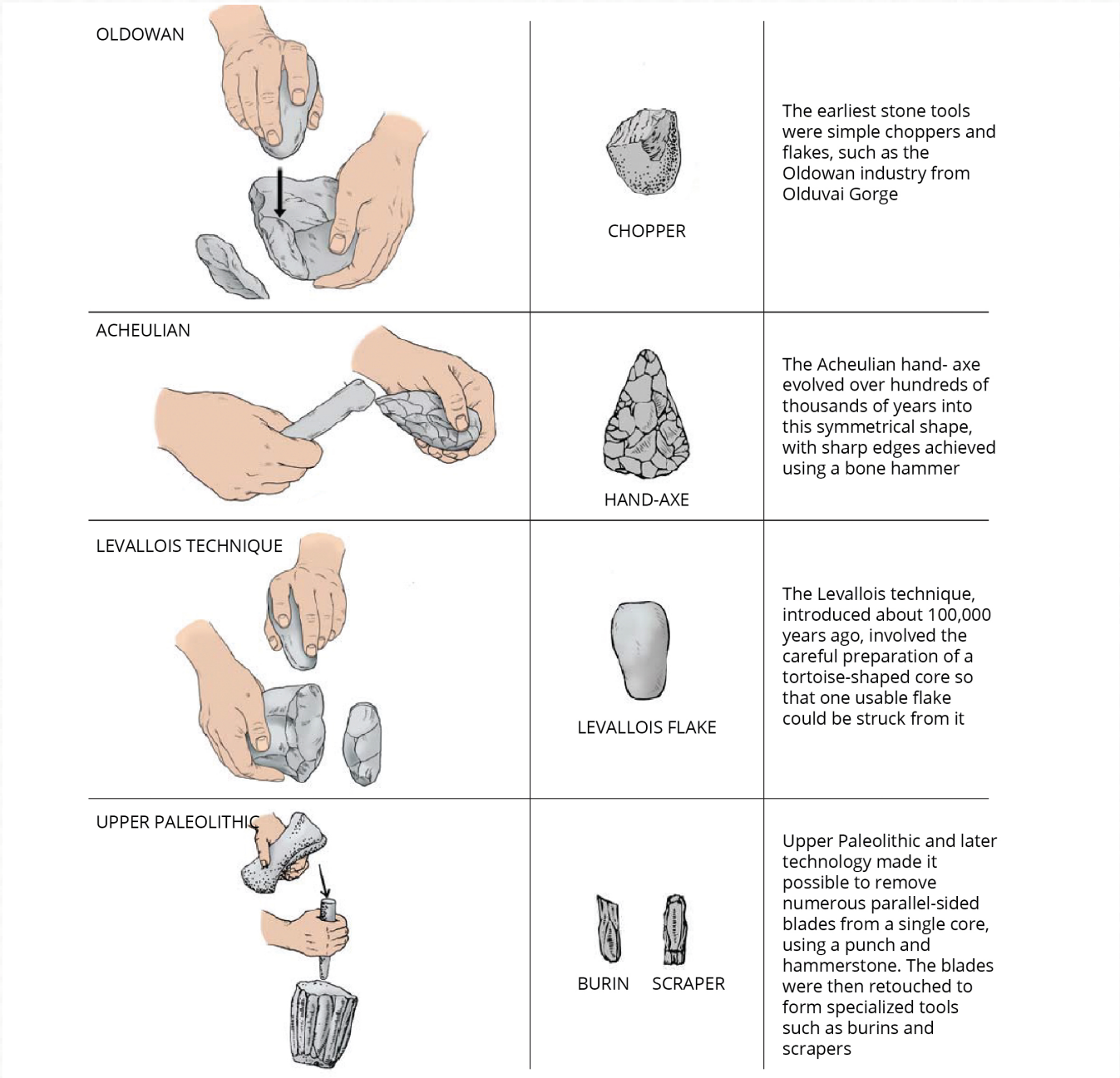
Upper Palaeolithic Culture in India: An Overview

- **Span:** Upper Pleistocene, approximately between 40,000 and 12,000 years ago.

Distribution

- **Primary Locations:** Northern Vindhyas (Belan and Son valleys), Chota Nagpur plateau in Bihar, Upland Maharashtra, Orissa, Eastern Ghats in Andhra Pradesh.
- **Reference:** Distribution map based on Misra 1989.
- **Key Characteristics:** Emphasis on blade and burin tools, with regional technique diversities.

Tool Types and Material



The evolution of stone tools, from the earliest, Oldowan technology to the refined methods of the Upper Paleolithic onwards.

Main Tools:

- Scrapers of various kinds (side, convex, notch, end, etc.).
- Flake-blades, blades, cores.
- Backed blade variants.
- Burins.
- Points (unifacial, bifacial, tanged).
- Choppers.

Material: Tools made of stone and bone. Stone tools primarily used quartzite in various shades. Bone tools crafted from long bone shafts.

Settlement Patterns

- **Locations:** Proximity to river banks is common, with several sites in valleys like the Swarnamukhi, Krishna, Godavari, Narmada, Tungabhadra, Bhima, and Belan.
- **Caves:** Important cave sites in Andhra Pradesh (e.g., Billasurgam, Peddapuvudala) and Madhya Pradesh (e.g., Bhimbetka).

Lifestyle

- **Hunting and Gathering:** Tribes likely used prototype traps, snares, and nets. Blades and backed blades had multiple utilities, from spear points to slicer knives.
- **Diet:** Proximity to water bodies hints at aquatic food sources, with the discovery of grinding stones suggesting the consumption of wild rice.
- **Art and Religion:** Emergence of art is seen, with ostrich egg shell pieces bearing engravings from Patne being an early example.

Important Sites

- **Muchatla Chintamanugavi:** Excavated by Murthy (1970) and team. Revealed a predominant reliance on stone tools, with tools indicating hunting and gathering lifestyles.
- **Borivili and Kandvili:** Discovered by Todd in 1939. Presence of blade and burin industry.
- **Patne:** Excavations by Sankalia (1971-73) unveiled classic Upper Palaeolithic tools, including an ostrich egg shell ornament with an engraved design.
- **Wainganga and Hoshangabad:** De. Terra and Paterson (1936) found Upper Palaeolithic blade and burin industries by the Narmada river.
- **Bhimbetka: Mishra (1973)** found burins and various scrapers in rock shelter III F – 23.
- **Belan Valley: G. R. Sharma (1972)** discovered Upper Palaeolithic tools, including a carved bone female figurine.

Upper Palaeolithic Art in India

1. Portable Art (Art Mobilier):

Characteristics:

- Consists of movable objects.
- Predominantly made from materials such as ostrich eggshell and bone.

Examples & Key Sites:

- **Ostrich Egg Shell Beads:** Found in various locations, these beads serve as evidence of ornamentation and perhaps symbolic communication.
- **Engraved Fragments:** These might have served decorative or communicative purposes.
- Sites:
  - Bhimbetka III A-28, Madhya Pradesh
  - Ramgar (Chambal valley), Madhya Pradesh
  - Khaparkheda (Narmada valley), Madhya Pradesh
  - Chandresal and Kota (Chambal valley), Rajasthan
  - Patne, Maharashtra

2. Mural Art (Art Parietal):

Characteristics:

- Found predominantly on cave walls and ceilings.
- Art mainly in the form of paintings, displaying both fauna and humans.

Examples & Key Sites:

- **Bhimbetka Caves and Rock Shelters:**
  - Period I rock paintings belong to the Upper Palaeolithic phase.
  - **Fauna Depicted:** Large herds of rhinoceroses, bisons, wild buffaloes, mammoths, and boars. These depict the significant fauna of the time, hinting at possible human-animal interactions.
  - **Human Figures:** Stick-like depictions, possibly indicative of hunting-gathering communities or symbolic rituals.
  - **Colors Used:** Predominantly green and dark red.

(d) Mesolithic:

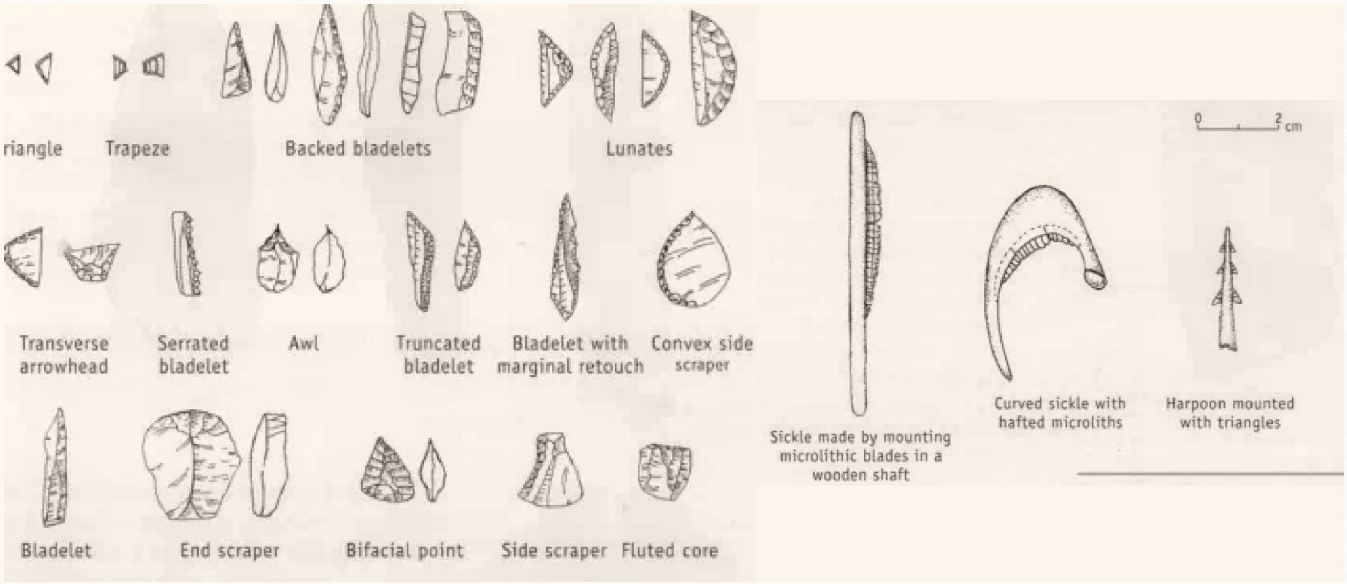
Environmental Changes:

- **End of Pleistocene Glaciers:** Melting caused by global warming led to rising sea levels.
- **Altered Landscapes:** Changes in topography reshaped the fauna and flora. Forests grew, creating new foraging opportunities.

Human Adaptation & Lifestyle:

- **Sedentary to Nomadic:** While some groups settled, others maintained a nomadic lifestyle.
- **Early Agriculture:** Evidence of small-scale farming and animal domestication.
- **Social Structures:** Typically lived in smaller groups, subsisting on hunting, fishing, fowling, and gathering.

Tools & Artifacts:



- **Microliths:** Small, geometrically shaped tools often made of flint.
- **Macroliths:** Larger tools such as scrapers, axes, made mainly from flint.
- **Bone & Antler Tools:** Includes items like barbed harpoons, fish hooks, needles, and tools made from antlers and teeth.

Art & Religion:

- **Murals and Cave Paintings:** Especially noted in India, these may symbolize successful hunts or rituals.
- **Ritual Burials:** Indications of evolving religious beliefs and practices.

Key Cultures & Sites:

- **Maglemosian Culture (Denmark):** Situated near water sources, relied on fishing and used diverse tools made of stone, wood, amber, and animal teeth.
- **Tardenoisian Culture (France):** Known for distinct microlith tools and a hunter-gatherer lifestyle.

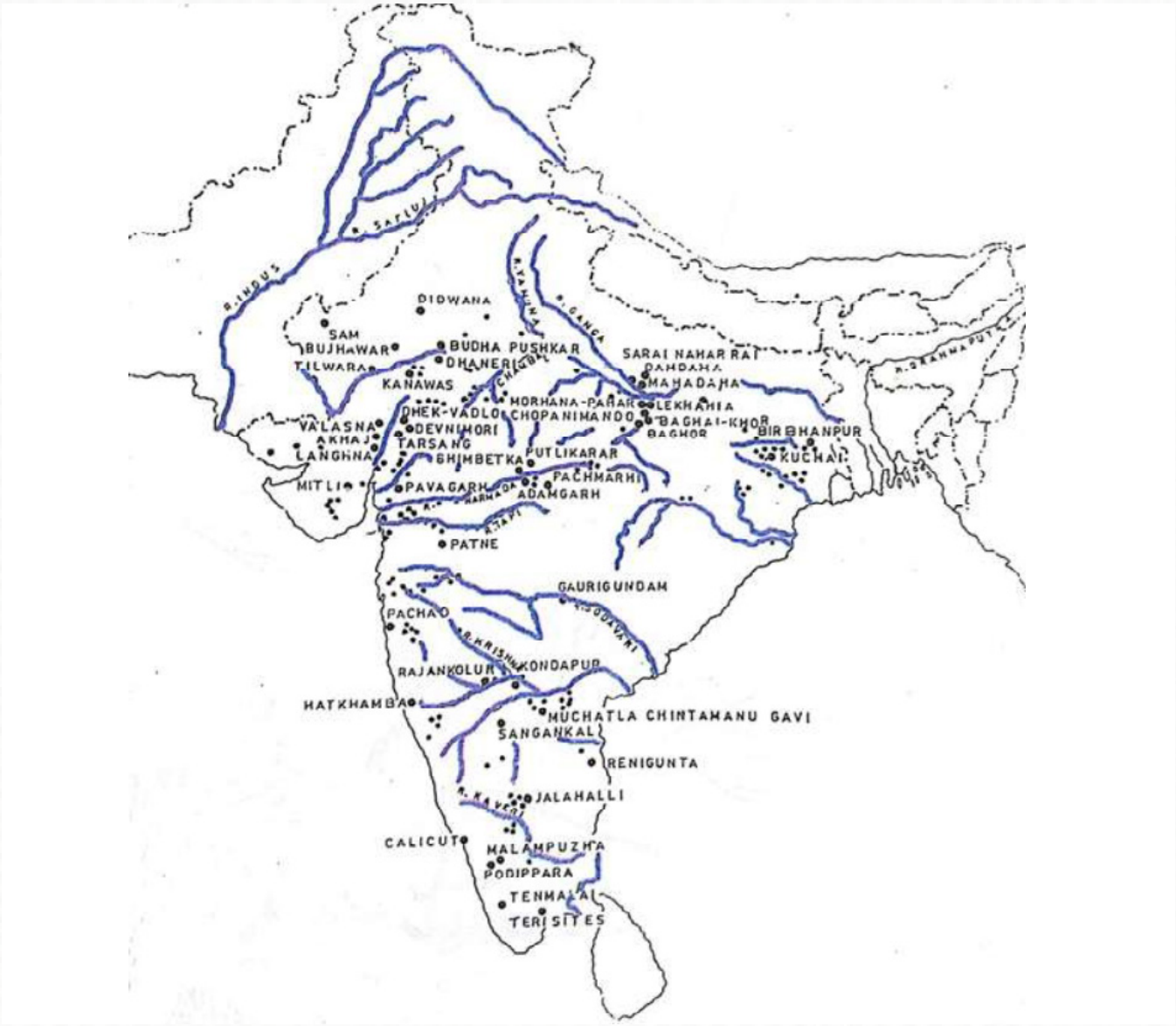
Mesolithic Culture in India: An Overview

Introduction

- **Post-Paleolithic stage:** Late Stone Age, microlithic, or mesolithic.
- Microliths as primary industry.
- **A.C.L. Carlleyle's** discovery of microliths in 1867, followed by more.
- Microlithic industries not associated with pottery, predating farming-based cultures.
- Rich evidence for this stage in India.

Time Period

- Western and central India, from ca. 10,000 to 2,000 B.P.
- Beginning of the Mesolithic culture around c. 8000 B.P.



Distribution

- Microliths widespread across the subcontinent.
- Notable presence in Rajasthan and Gujarat.
- Succession from the upper paleolithic to mesolithic.

Tool Types and Material

- Predominant use of microliths.
- **Techniques used:** microblades production, steep retouch, pressure flaking.
- **Primary materials:** chalcedony, chert, and occasionally quartz.
- Main tool types: backed blades, truncated blades, points, crescents, triangles, trapezes.
- Tools used for various purposes including hunting, cutting, and agriculture.

Settlement Patterns

- Locations include sand dunes, rock shelters, alluvial plains, rocky plains, lake shores, and coastal areas.

Lifestyle

- Predominantly hunter-gatherers.
- Increase in sedentary settlements.
- Rudimentary dwelling structures with evidence from various sites.
- Initial instances of intentional burial.
- Artistic expressions primarily as rock shelter paintings, showcasing daily life and battles.
- Limited material culture, evolving only in later contacts with metal-using cultures.

Site	Location	Discoverer/ Excavator	Key Significance
Bagor	Rajasthan	V.N. Misra (1967)	Largest Mesolithic site in India with evidence of three distinct cultural phases over 5,000 years.
Langhnaj	Gujarat	H.D. Sankalia (1942-1963)	One of the oldest Mesolithic site in India period ranging upto 10,000 BCE - 8000 BCE.
Bhimbetka Rock Shelters	Madhya Pradesh	Dr. Vishnu Shridhar Wakankar (1957)	UNESCO World Heritage site with paintings from Paleolithic to Historical periods.
Adamgarh	Hoshangabad district, Madhya Pradesh	H.D. Sankalia	Early prehistoric rock art, with Mesolithic era paintings.
Sarai Nahar Rai	Prayagraj district, Uttar Pradesh	G.R. Sharma	Abundance of microlithic tools showcasing a robust Mesolithic presence.
Lekhahia	Mirzapur district, Uttar Pradesh	A.K. Ghosh	Prime Mesolithic site with extensive microliths and habitation evidence.
Chopani Mando	Allahabad district, Uttar Pradesh	R.V. Joshi	Provides insights into the transition from nomadic to settled life during the early Mesolithic period.

(e) Neolithic:

Meaning & Timeline:

- **Definition:** Last phase of the Stone Age.
- **Start:** Around 7000 years ago, after the glacial period.

Origin & Geography:

- **Core Regions:** West Asia, especially the Levant, followed by areas like the Yangtze valley in China (rice) and Mexico (maize).

Key Developments:

1. **Tools & Technology:**
   - Introduced polished/ground stone axes and tools.
   - Tools like celts, ring-stones, chisels, and hoes.
   - **Materials:** Hard rocks like basalt, dolerite, and schist.
2. **Food Production:**
   - Transition from hunting-gathering to agriculture and animal domestication.
   - **Early crops:** Barley, wheat, paddy.
   - **Animals:** Goats, sheep, cattle.
3. **Settlement & Society:**
   - Shift from nomadic life to sedentary living.
   - Construction of durable houses; rise in village formations.
   - Increase in population; growth in the number of settlements and cemeteries.
   - Familial units became central to community structure.

4. **Pottery & Craft:**
   - Utilization of clay for pottery, toys, and other artifacts.
   - Development from handmade to wheel-made pottery.
   - Decorative patterns emerged on pottery over time.
5. **Belief Systems:**
   - Emphasis on fertility cults.
   - Appearance of female figurines, precursor to the 'Mother Goddess' cult.
   - Death rituals and ancestor cults, seen in sites like Jericho and Ain Ghazal.
6. **Neolithic in West Asia:**
   - **Key Area:** Levant (current Israel, Palestine, etc.) and 'Fertile Crescent'.

Stage I: Advanced Mesolithic (Natufian):

- **Sites:** Wadiel-Natuf, Jericho, Beidha.
- **Characteristics:** Laid foundation for food production.

Stage II: Proto-Neolithic (8900-8500 BCE):

- **Sites:** Natuf, Jarmo in Iraq.
- **Characteristics:** Sporadic attempts at cereal cultivation and taming of wild animals. Introduction of mortars, pestles, and sickles.

Stage III: Archaic/Aceramic Neolithic (8500-6000 BCE):

- **Sites:** Jericho and Ain Ghazal
- **Characteristics:** Emergence of sedentary life, use of unbaked bricks for housing, fortification of settlements, domestication of sheep, goats, and later cattle. Continued hunting and gathering.

Stage IV: Developed/Ceramic Neolithic (6000-4000 BCE):

- **Sites:** Catal Hüyük in Turkey.
- **Characteristics:** Expansion in size of settlements, use of sun-dried bricks, rectangular houses, and full-fledged domestication of animals and cereals. Society moved towards surplus food production.

Significance:

- The Neolithic period, often termed the Neolithic Revolution by scholars like V. Gordon Childe, marked a pivotal shift in human history, ushering in agricultural practices, sedentary lifestyles, and more complex societies.

Neolithic Culture in India: An Overview

Introduction:

- The Neolithic era, or New Stone Age, followed the Palaeolithic and Mesolithic eras.
- It marked the start of agriculture with the domestication of plants and animals, leading to settled communities.

Time Period:

- The Neolithic period in India lasted between 4000 BC and 1050 BC.
- Different regions in India have varying start and end dates for the Neolithic period, like in Karnataka, it's from 1800 to 1500 B.C, while in Kashmir, radiocarbon dating suggests a start in the middle of the fourth millennium B.C.

Distribution:

- The Neolithic culture in India can be divided into three groups based on geographic distribution: Eastern, Southern, and Northern.
- Each region has numerous archaeological sites providing evidence of Neolithic settlements.

Tool Types and Material:

- Neolithic tools were smooth, ground, and polished. They included celts, chisels, ring-stones, and querns.
- The tools were made from locally available materials like basalt, dolerite, and epidierate.
- The pottery of this era evolved from handmade types to those made using a slow wheel.

Settlement Patterns:

- Neolithic settlements varied by region, from pit-houses in the Kashmir valley to wattle-walled houses in Bihar and mud plastered reed wall huts in Burdwan.

Lifestyle:

- In the Southern region, people practiced agro-pastoral activities, predominantly cattle farming, and cultivated millets, pulses, and legumes.
- In the Eastern region, rice was a staple diet, complemented by fish and meat.
- In the Northern region (Kashmir), the diet was a combination of cultivated plants, domesticated animals, and hunted animals.

Important Sites:

- Daojali Hading in North Cachar Hills of Assam, excavated in 1963, revealed the presence of ground stone tools and pottery.
- Excavations at Sarutaru in Assam showed cultural contents including stone celts and pottery.
- Sites in Kashmir like Burzahom, Gufkral, and Kanishkapura have yielded a variety of Neolithic artifacts, including polished axes, chisels, and bone tools.

Region	Neolithic Site	Location	Special Features
Eastern Neolithic	Daojali Hading	Assam	Cultivation of rice, use of advanced pottery techniques, finely polished ground stone tools.
	Sarutaru	Assam	Presence of microlithic blades, choppers, and ground stone tools; evidence of early horticultural practices.
	Golbai Sasan	Odisha	Houses made of bamboo and mud with circular shape; pottery with intricate painted motifs, possibly indicating societal hierarchies.
	Utnur	Andhra Pradesh	Abundance of microlithic tools; presence of stone circle graves indicating burial rituals.
Northern Neolithic	Burzahom	Jammu & Kashmir	Use of subterranean pit dwellings; evidence of early domestication of animals and agriculture including wheat and barley.
	Koldihwa	Uttar Pradesh	Distinctive red ware pottery; tools crafted from animal bones; evidence of rice cultivation.
	Mehrgarh	Balochistan, Pakistan	Early evidence of wheat and barley cultivation, domestication of cattle; emergence of complex society with crafts specialization.
	Chopani Mando	Uttar Pradesh	Bone tools indicating animal hunting and possibly early rituals; stone artifacts including blades and burins.
Southern Neolithic	Hallur	Karnataka	Evidence of megalithic burial practices; presence of early iron objects pointing to advances in metallurgy.
	Paiyampalli	Tamil Nadu	Predominance of black and red ware pottery; microlithic tools suggesting advanced stone tool technology.
	Brahmagiri	Karnataka	Large ash mounds resulting from seasonal burnings; pottery with painted designs depicting societal and ritualistic practices.
	Maski	Karnataka	Rock engravings hinting at early art and communication forms; pottery with geometric patterns suggesting a developed pottery tradition.

(f) CHALCOLITHIC :

- Serves as a bridge between the Neolithic and the Bronze Age.
- Prominent for the use of copper.
- This era witnessed a tremendous evolution in socio-economic and cultural facets, building on Neolithic advancements.

Southeast European Chalcolithic Age:

- Spanned between 5000 and 3500 B.C.
- Boasted advanced metallurgical practices, architecture, trade, and arts.
- Settlement patterns included "tells," which became the norm around mid-fifth millennium B.C.
- **Metallurgy:** The Balkans led Europe in metallurgy with significant mines at Rudna Glava, Serbia, and Aibunar, Bulgaria.
- **Arts:** Transitioned from abstract to more naturalistic figurines over the era, showcasing intricate designs and costumes.

Chalcolithic Period of Levant:

- Stretched between 4500–3900/3800 BCE.
- Notable for dense settlements, ritual practices, and intricate copper artifacts.
- The cultural attributes had unique attributes, sparking debate on their origins, with theories ranging from migration to idea borrowing.

Other Chalcolithic Cultures:

- **Zagros Mountains, Iraq:** Early copper extraction around 6000 B.C.

- **Nile center:** Had scripts and centralized religion but lacked urban centers.
- **Sumerian center:** Featured scripts, religious practices, and fortified centers with military emphasis.
- **Uruk and Ur:** Theocratic state with Ziggurat temples, showcasing a strict hierarchical structure.

Chalcolithic Culture in India: An Overview

The Chalcolithic Age, also known as the Copper Age, is a significant phase in Indian prehistory where the use of metals, primarily copper, was introduced. During this era, several distinct cultures emerged across various parts of India, each with its unique characteristics, pottery styles, tools, and settlement patterns.

Culture	Region	Sites	Material Culture	Settlement Pattern	Time Period
Ahar-Banas	South-east Rajasthan and Saurashtra	Ahar, Balathal, Gilund in Banas Valley	Dominated by copper objects like axes, knives, chisels. Rich ceramic tradition: BRW, cream slipped ware, redware, grey ware.	Extensive settlements at Ahar and Gilund with multi-roomed rectangular and circular houses.	3600 B.C. to 1500 B.C.
Kayatha	Northern Madhya Pradesh	Kayatha	Use of both copper and stone tools. Distinctive ceramics: chocolate-slipped Kayatha ware.	Small huts with well-rammed floors.	2450 to 1700 B.C.
Malwa	Malwa and Chambal regions in West Madhya Pradesh	Eran, Nagda, Navdatoli	Copper tools like axes and spearheads. Malwa ware ceramics. Ornaments: beads, bangles, rings. Terracotta figurines.	Evidence of fortification walls, wattle-and-daub houses.	2020 B.C to 1600 B.C.
Jorwe	Western Maharashtra	Jorwe, Nevasa, Daimabad, Inamgaon, Chandoli	Copper objects like axes, chisels. Beads of gold and ivory. Characteristic Jorwe Ware ceramics.	Classified settlements: villages, hamlets, farmsteads. Over 130 houses excavated at Inamgaon.	Early Jorwe (1500-1100B. C.), Late Jorwe (1100-800B. B.C.)
OCP (Ochre Colour Pottery Culture)	Ganga-Jamuna Doab region in Uttar Pradesh	Kausambi, Alamgirpur	Dominated by pottery washed with ochre colour. Terracotta animal figurines, beads, stone querns, and pestles.	Most sites located on or near river banks. Sites are small with low mounds.	Approx. 2000 B.C. to 1500 B.C.
Eastern Cultural Zone	Bihar, West Bengal, Orissa	Narhan, Chirand, Panduraj Dibi	Weapons of copper, stone, bone, and antler. Ceramic wares: red, black, red ware, and black-slipped wares.	Primarily agrarian settlements, with a few urban centers. Some sites suggest granaries and storage facilities.	1500 B.C. to 700 B.C.
Southern Cultural Zone	Karnataka and Andhra Pradesh	Brahmagiri, Piklihal, Maski	Use of microlithic tools and occasional copper objects. Predominance of hand-made pottery.	Agrarian settlements with a blend of pastoral lifestyle. Fortified and unfortified sites observed.	Approx. 1800 B.C. to 800 B.C.

(g) Copper-Bronze Age Culture :

- **Time Span:** 3,300 - 1,200 BCE.
- Characterized by copper and bronze use.
- Sumerians might've initiated the Bronze Age.
- **Technological advancements:** wheel, writing systems.
- Copper smelting started circa 6,000 B.C.

Script:

- Earliest period with written accounts.
- Development varied across cultures.
- Viable writing in Egypt (hieroglyphs), Near East (cuneiform), and the Mediterranean.
- Petroglyphs (rock engravings) from the period depict animals, humans, and scenes.

Metallurgy:

- By fourth millennium BCE, copper and tin combined created bronze.
- Bronze tools/weapons were more durable than stone/copper.
- Initial bronze made of copper and arsenic; by 3,500 BCE, tin became a key ingredient.
- Indus Valley Civilisation used the lost-wax technique.

Bronze Age Collapse:

- **Causes:** Natural catastrophes, climate change, rebellions, invasions, trade disruption.
- Post-collapse, the Iron Age (c. 1200-550 BCE) began, favoring iron over bronze.

Bronze Culture in the Fertile Crescent:

- Intensive year-round agriculture.
- Developed writing systems.
- Inventions like the potter's wheel.
- Centralized government, law codes, and empires.
- Social stratification, slavery, warfare.
- Usage of mud brick leading to architectural advancements.
- Color-plated walls; three-dimensional figures in Babylonia.

Bronze Age in China:

- Began by 1700 B.C. with the Shang dynasty.
- Either utilitarian artifacts or "ritual bronzes."
- Decorated with taotie motifs.
- Used piece-mold casting, different from the lost-wax method.
- Society structure resembled Medieval Europe.

Bronze Age in Egypt:

- Commenced around 3,150 BCE during the Protodynastic period.
- Shaped art, architecture, religion.
- Creation of Egyptian imagery, symbolism, and hieroglyphic writing.

Indus Valley Civilization

Introduction

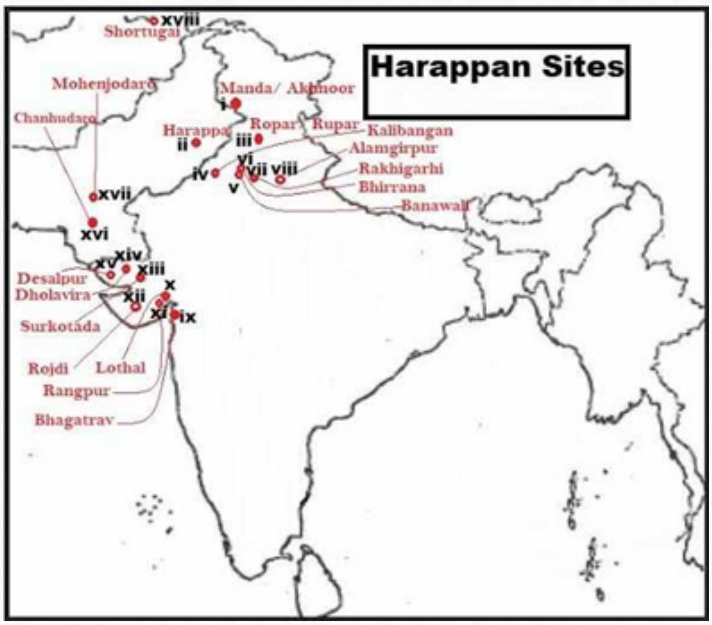
- The Indus or Harappan civilization was rediscovered in the late 19th century..
- Harappa and Mohenjodaro were found to be contemporary with Old Kingdom of Egypt and Mesopotamian empires.
- The civilization collapsed around mid-2nd millennium BCE.

Distribution

- Covered regions in present-day Pakistan and North-Western India.
- Ghaggar-Hakra river system in Rajasthan and Cholistan desert.
- Hunter-gatherer and pastoral communities in central India.

Settlement Pattern

- Cities with two planned mounds, east and west.
- Grid pattern streets, uniform clay brick construction.
- Public architecture, central marketplace, granaries, baths.
- Extensive canal network for irrigation.



Lifestyle

- **Agriculture:** wheat, barley, domesticated animals.
- **Artistic skills:** pottery, carving, gold and silver ornaments.
- Trade routes across Iranian plateau and Arabian Sea.
- **Script:** around 250 symbols, written from right to left.

Time Period

- Neolithic to Mature Harappan phases.
- Emergence of settlements, uniformity in material culture.
- Decline of urbanism, return to village life.

Important Sites

Site	Location	Special Features
Mohenjo-daro	Sindh, Pakistan	Planned layout, granaries, baths, trade routes
Harappa	Punjab, Pakistan	Urban planning, advanced drainage system
Dholavira	Gujarat, India	Sophisticated water management, reservoirs
Lothal	Gujarat, India	Dockyard, evidence of maritime trade
Kalibangan	Rajasthan, India	Unique fire altars, extensive town planning
Rakhigarhi	Haryana, India	One of the largest known IVC sites
Ganweriwala	Punjab, Pakistan	Cemetery with unique burial practices
Surkotada	Gujarat, India	Presence of horses and evidence of fortifications
Sutkagen Dor	Baluchistan, Pakistan	Coastal trading outpost
Kot Diji	Sindh, Pakistan	Fortifications and granaries
Amri	Sindh, Pakistan	Early settlement with pottery and bead making
Rupnagar	Punjab, Pakistan	Urban center with well-structured buildings
Chanhu-daro	Sindh, Pakistan	Circular and orthogonal patterns of streets

Theories of Decline

- **Climatic Change:** Reduced rainfall affecting civilization.
- **Foreign Invasion:** Questioned due to skeletal evidence.
- **Tectonic Phenomena:** Flood theories questioned by geomorphic evidence.
- **Environmental Deterioration:** Overexploitation of resources.
- **Hydrological Changes:** Shift in river courses affecting agricultural land.

h) Iron Age Culture :

- **Metal Evolution**: Introduction of iron, reducing the dominance of stone, copper, and bronze.
- **Expansion:** By 1500 B.C., civilization expanded beyond river basins to major regions in Asia, northern Africa, and Europe.
- **Impact:** Iron availability led to socio-cultural changes and influenced relations among social classes.
- **Timeframe:** Spanned from 1200 B.C. to 600 B.C. with variations based on regions, succeeding the Stone and Bronze Ages.
- **Tools:** Iron and steel became the prime materials for tool and weapon crafting.
- **Metallurgy:** Iron was dominant but other metals persisted. Steel's creation, via iron and carbon heating, is attributed first to the Hittites of Turkey.

Greek Iron Age

- **Mycenaean Era:** This prosperous civilization focused on trade and had opulent palaces and structured societies.
- **Decline:** Circa 1200 B.C., the Mycenaean civilization fell, leading to the Greek Dark Ages – marked by depopulation, societal fragmentation, and a hiatus in literacy.
- **Recovery:** Greece rejuvenated during the late Iron Age, achieving cultural milestones and introducing democracy.

Early State Society of Meso America

- **Phases:** Spanning from Rosario (700–500 BC) to Monte Albán II (100 BC – AD 250).
- **San José Mogote:** A chiefdom capital with evidence of war and human sacrifice practices.
- **Monte Albán:** A pivotal town influencing socio-political structures and amplifying agriculture and trade.
- **Zapotec State:** Flourished with Monte Albán as its center until its decline in the eighth century AD.

Early State Society- Egypt

- **Origins:** Predynastic evidence suggests southern roots.
- **Graves:** Indicators of wealth and social stratification.
- **Major Sites:** Hierakonpolis and Abydos showcase advanced economies, craft production, and trade.
- **Trade:** Vital for the Nile region with leaders ensuring route safety.

Iron Age in Indian Subcontinent

- **Duration:** As per **T.N. Roy,** spans from 600 BC-100 AD, with possible evidence extending from 1000 BC-1000 AD.
- **Pottery:** North India features Painted Grey Ware (PGW) and Northern Black Polished Ware (NBPW). Megaliths define the Iron Age in peninsular India.
- **Metallurgy:** Iron was primarily for weapons; household tools were rare. Copper persisted for various uses. Glass emerged as a material for ornaments.
- **Culture:** Societies combined agriculture, herding, and hunting. Architectural advances included terracotta ring-wells, fortifications, and coinage.
- **States/Kingdoms Emergence:** Late Iron Age saw urbanization and the birth of state societies.

Megalithic Cultures

- 'Megalith' means large stone in Greek.
- Megaliths are big stone monuments related to burials, memorial stones, or religious commemorations.
- Megalithic culture is associated with burial sites and Black and Red pottery.
- This culture's existence is debated among scholars.

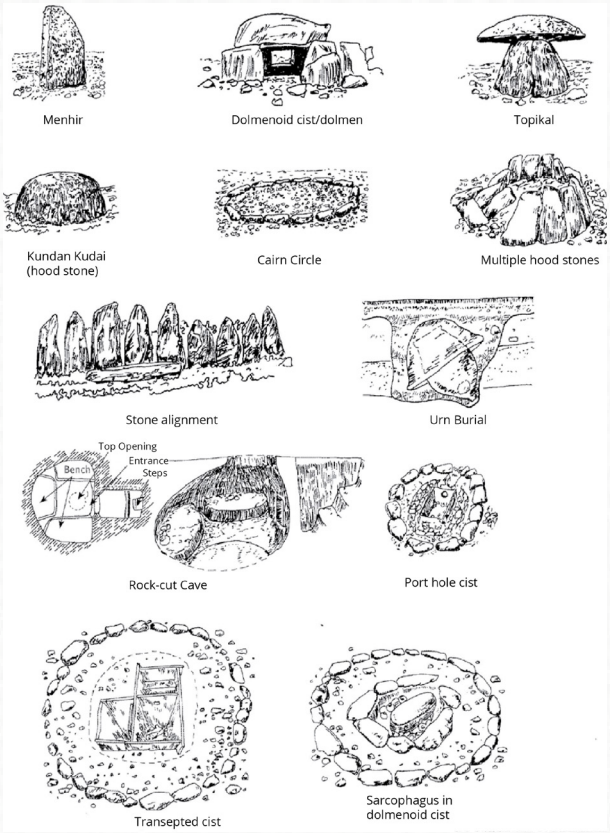
Distribution

- **Found mainly in India:** Maharashtra, Karnataka, Tamil Nadu, Kerala, Andhra Pradesh, and Telangana.
- About 2,200 megalithic sites are in peninsular India, mostly unexcavated.
- A living megalithic culture exists among tribes like the Gonds and Khasis.
- **Megaliths in India are distributed across five regions:** South, North, West, Central, and East.

Typology

V. D. Krishnaswamy classified megalithic structures into types:

- **Alignment:** Arranged lines of monoliths.
- **Avenue:** Cluster of parallel monoliths.
- **Barrow:** Mounds made of earth.
- **Cairns:** Mounds made of stone rubble.
- **Cists:** Stone box graves.
- **Clan ossuary:** Stone chambers for bones and ashes.
- **Dolmen:** Stone table supported by boulders.
- **Cromlech:** Circle of monoliths.
- **Topikal/Hatstone:** Stones specific to Kerala.
- **Hood stone:** Dome-shaped stones, also in Kerala.
- **Menhir:** Single, massive stones.
- **Rock-cut caves:** Tombs made in rock.
- **Sarcophagus:** Cists, sometimes with legs.
- **Stone circle:** Circle made of juxtaposed stones.
- **Stone seats:** Ceremonial stone slabs.



Material Culture

- Tools and weapons were made of metals and stone. Pottery was common, and ornaments were made of various materials.
- Rock paintings were also prominent.

Settlement Pattern

- The megalithic people preferred hilly areas near water sources and followed a lifestyle which likely succeeded Neolithic cultures.

Lifestyle

- Megalithic communities had strong religious beliefs.
- Different burial traditions might signify different social groups.
- The community included diverse professional groups.
- They depended on agriculture and hunting.
- Domesticated animals included cows, goats, dogs, and horses.

Time Period

- The dating of the megalithic culture varies among researchers. Current estimations place them between 1000 B.C and 1000 A.D.

Contributions of Tribal Cultures to Indian Civilization

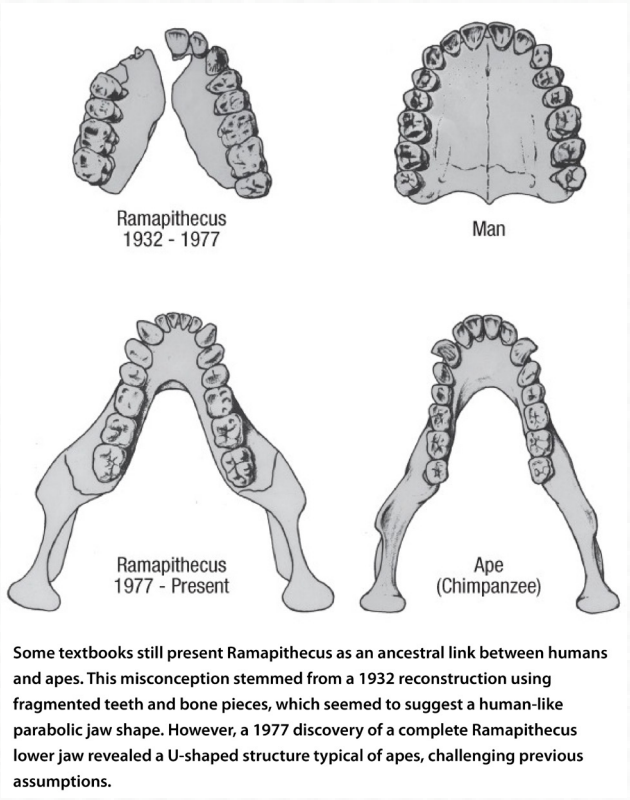
India's cultural diversity and richness owe a considerable debt to tribal influences. These Adivasi groups, scattered across India's diverse landscapes, have bequeathed an indelible mark on the country's heritage. Their contributions span various domains:

1. **Philosophical Influence:**
   - Buddhist Sanghas' Design: Inspired by Adivasi societies, Gautam Buddha's early Sanghas reflected values like gender equality and mutual respect intrinsic to these tribal communities.
2. **Societal Ethics:**
   - Role-based Status: Adivasi societies advocate a unique structure built on equality, with roles defined by functionality, ensuring sustained societal parity.
3. **Trade Integrity:**
   - Tribe-backed Commitments: Tribal cultures have historically upheld impeccable standards in trade practices, ensuring integrity.
4. **Cultural Integration:**
   - Hindu 'Vratas': Many tribal customs, deities, and rituals found their way into mainstream Hinduism, showcasing a blend of beliefs.
5. **Linguistic Influence:**
   - Oriya Language Evolution: Tribal words and linguistic patterns have significantly shaped regional languages, enriching their vocabulary and structure.
6. **Medical Wisdom:**
   - Ayurvedic Plant Remedies: Tribes have been custodians of vast medicinal plant knowledge, laying the groundwork for many Ayurvedic treatments.
7. **Agricultural Innovations:**
   - Rotational Cropping: Pioneering advanced farming techniques and introducing new crops, Adivasis have significantly influenced India's agricultural practices.
8. **Art, Craft, and Cultural Contributions:**
   - Bansuri (Flute): The Adivasi legacy extends to folk tales, instruments, dances, and festivals that have become integral to Indian traditions.
   - Examples like Warli painting and bamboo craft also underscore this point.
9. **Historical Legacy:**
   - Gond Kingdoms: Adivasis weren't just nature dwellers; they established vital kingdoms and cities, with Nagpur being a prime example.
10. **Sustainable Farming and Nature Conservation:**
    - Tribes are eco-champions, introducing techniques that respect and sustain the environment. They've also preserved seeds crucial to India's agri-diversity.
11. **Nature's Stewardship:**
    - Chipko Movement: This tree-saving initiative drew from tribal values and saw significant participation from women.
    - Tribes like the Dongria Kondh have shown unwavering resilience against environmental threats.

1.2. Paleo—Anthropological Evidences From India

I. Ramapithecus:

- **Time Period:** Ramapithecus existed between 14-10 million years ago, during the Miocene period.
- **Discovery:** Initially uncovered by G.E. Lewis in 1932 in the Siwalik Hill region of India. It was named after Rama, a mythical prince from Indian epics, and its Latin species name means 'short snouted'.
- **Distribution:** Fossils have been found in various regions:
  - Siwalik Hills, India (discovered by G.E. Lewis in 1932 & 1934)
  - Fort Ternan, Kenya (unearthed by L.S.B. Leakey in 1961)
  - Athens, Greece (found by Bruno Von Freyburg in 1972)
  - Candir, Turkey (by Ibrahim Tekkaya in 1973 & 1974)
  - Rudabanya, Hungary (by Miklos Kretzoil in 1977 & 1979)
  - Pakistan (by D. Pilbeam and colleagues)



Some textbooks still present Ramapithecus as an ancestral link between humans and apes. This misconception stemmed from a 1932 reconstruction using fragmented teeth and bone pieces, which seemed to suggest a human-like parabolic jaw shape. However, a 1977 discovery of a complete Ramapithecus lower jaw revealed a U-shaped structure typical of apes, challenging previous assumptions.

- **Environment:** Originally lived in forest woodland settings. As the species evolved, it inhabited drier, savanna-like terrains.
- **Dietary Adaptation:** Transitioned from relying on soft forest fruits and vegetables like other apes to consuming harder foods like seeds, nuts, and grasses.

Key Anatomical Features:

- **Facial Structure:** Ramapithecus had an orthognathous profile, meaning a nearly vertical face with a straight jaw.
- **Teeth:**
  - Vertically placed incisors and canines.
  - Reduced or absent diastema (gap between teeth).
  - Thick enamel on premolars and molars for heavy chewing.
  - Y-5 cusp pattern on molars, with the size of the third molar being smaller than the first two.
  - Parabolic or V-shaped tooth rows.
- **Jaw:**
  - Maxilla (upper jaw) reduced in size.
  - Presence of shelf-like ridges inside the lower jaw.
  - Presence of a large inferior torus on the mandible.
- **Palate:** Arched, similar to humans.

Significance:

- Ramapithecus is viewed as one of the first true hominids, suggesting an essential branch in human evolution.
- Its transition from forested to open environments, and consequent dietary shifts, might hint at the evolutionary pressures that steered the progression towards more advanced hominids.

II. Sivapithecus:

Time Period: Sivapithecus lived around 12.2 to 8.6 million years ago during the Miocene epoch.

Discovery: Fossils of Sivapithecus were first discovered in the Siwalik Hills of India, much like its contemporary, Ramapithecus.

Distribution: Fossils have been unearthed in several locations:

- Siwalik Hills, India
- Pakistan

Environment: Sivapithecus predominantly occupied forest environments, suggesting a more arboreal lifestyle compared to some of its contemporaries.

Dietary Adaptation: Given its forested environment, it likely relied heavily on fruits as well as other plant material.

The skull of Sivapithecus

Key Anatomical Features:

Facial Structure:

- The face of Sivapithecus was prognathous (having a projecting lower jaw or chin).
- Large, thick-boned brow ridges.

Teeth:

- Similar dental formula to modern orangutans, with large canines.
- Dental microwear suggests a diet rich in hard and tough foods.
- Robust premolars and molars.

Jaw:

- The jaw showed heavy muscle attachments, hinting at a strong bite force.
- The mandible (lower jaw) was broad and sturdy.

Cranial Features:

- Skull structure was more similar to that of modern orangutans.
- A short and broad cranial base.

Phylogenetic and Taxonomic Status: While Ramapithecus was once considered an early hominid, Sivapithecus is now thought to be more closely related to the orangutan lineage than to the human lineage. Its morphological features, especially the dental and cranial resemblances, indicate a close relation to Pongo (modern orangutans).

Significance:

Its existence, along with other ape fossils from the Miocene, challenges our understanding of hominid evolution and provides a clearer picture of the complex web of evolutionary relationships.

Revaluation of Ramapithecus and Sivapithecus:

Ramapithecus was initially thought to be a direct human ancestor based on jaw and teeth structures. Meanwhile, Sivapithecus appeared closer to orangutans due to cranial features.

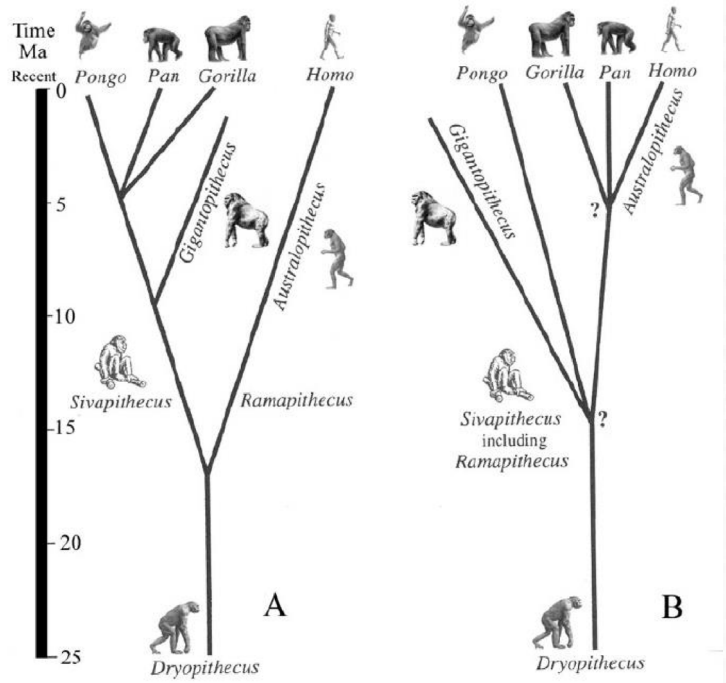
New Fossil Discoveries:

Later findings in the 20th century suggested Ramapithecus might better fit as a species within the Sivapithecus genus.

- **David Pilbeam:** Early on, he considered Ramapithecus a hominid. Later discoveries shifted his stance, aligning Ramapithecus closer to Sivapithecus and orangutans.
- **Elwyn Simons:** His research in the 1970s and 1980s supported the view that Ramapithecus was more akin to orangutans and should be within the Sivapithecus genus.

Current Consensus &Phylogenetic status:

By the late 20th century, most experts agreed on classifying Ramapithecus as a species of Sivapithecus, emphasizing its orangutan affinity.



Evolutionary Positioning of Ramapithecus: (A) Perspective from the 1970s vs. (B) Contemporary Understanding (Based on Kennedy 2003)

III. Narmada Man:

- **Location:** Narmada Valley, Madhya Pradesh.
- **Discoverer:** Dr. Arun Sonakia, December 5, 1982.
- **Classification:** Initially as Homo erectus.
- **Era:** Middle Pleistocene, approximately 500,000 years ago.
- Significance: Connects archaic humans to modern Homo sapiens in South Asia.

Fossil Discoveries

- **Main Find:** Calvaria (partial skull), missing facial structure and teeth.
- **Location:** Quaternary sediment near Narmada River.
- **Additional Find (1997):** Hominid right clavicle, possibly female, linked to the calvaria by Dr. A. A. Sankhyan.

Evolutionary Positioning

- Initial Classification: Homo erectus narmadensis by Sonakia (1984).
- Age Indicator: Presence of Acheulian tools, characteristic of Middle Pleistocene.
- Debates: Some academics argue its classification, suggesting proximity to early Homo sapiens or a different subspecies.

Phylogenetic Significance in the Indian Context

- **Soil Challenge:** India's acidic soil complicates ancient remains preservation.
- **Debate Reignited:** Presence and role of Homo erectus in India.
- **Migration & Settlement:** Offers understanding of ancient human patterns.
- **Connecting Dots:** Links India with fossil records in Africa and Southeast Asia.

Broader Insights

- **Lifestyle Peek:** Suggests adaptations and survival strategies of early humans in India.
- **Technological Insight:** Associated stone tools indicate cognitive and technological advancements.

Conclusion

- **Role:** Narmada Man is crucial in understanding Homo erectus' migratory and evolutionary patterns.
- **Bigger Picture:** Helps paint a comprehensive human evolutionary narrative, connecting various Middle Pleistocene hominid fossils.
- **Future Exploration:** Continued research will refine the Narmada Man's placement in our evolutionary history.

1.3Ethno-Archaeology In India:

A. The concept of ethno-archaeology

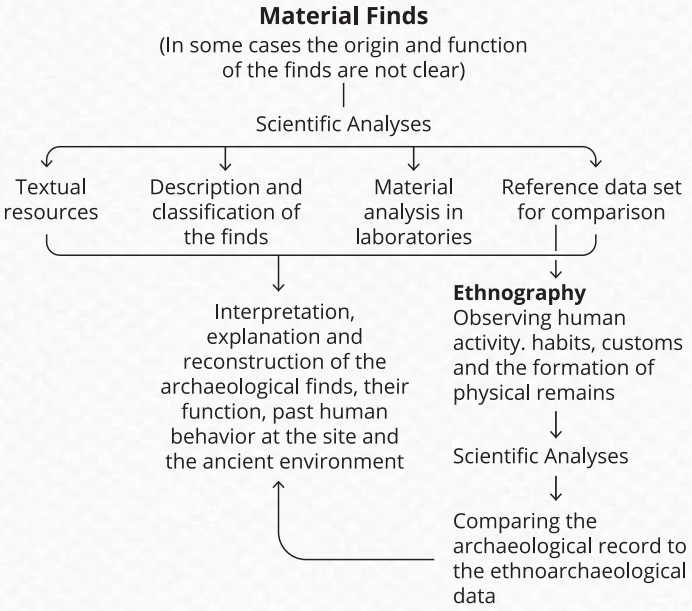
Ethnoarchaeology, stemming from Jesse Fewkes's early 20th-century description of an archaeologist with an "intensive knowledge of the present life," serves as a potent research strategy, rather than merely a theory or method.

This sub-discipline acknowledges that by observing and understanding modern traditional lifestyles, archaeologists can derive meaningful analogies about past societies.

The Ethnoarchaeological Framework

- **Ethnographic Analogy and Parallelism:** Analogies drawn from present-day human adaptations offer insights into bygone behaviors. Several types of analogies exist, such as:
- **General Comparative and Direct Historical:** Highlighting cross-cultural correlations and continuity from prehistoric to present, respectively.
- **Discontinuous, Continuous, Formal, and Relational Analogies:** Addressing variations in cultural adaptations, similarities in properties, and natural or cultural links.

A. Archaeological Sites:



B. Archaeological Sites:

- **New Analogy:** Concentrates on cultures interacting similarly with analogous environments.
- **Research Design in Ethnoarchaeology:** Beyond just ethnography, ethnoarchaeology requires meticulous research designs like Agorsah's seven-stage methodology, which includes hypothesis formulation, testing, and cross-cultural comparisons.
- **Ethnoarchaeology and Archaeological Theory:** It's essential to understand its historical evolution in theoretical perspectives:
  - **Processualism:** A 1960s' movement promoting scientific testing.
  - **Post-processualism:** From the 1980s, spotlighting the symbolic aspects of material culture, and advocating for context-specific interpretations.

Ethno-archaeology in the Indian Context

Notable mentions include John Marshall, Mackay, and Cunnighum's attempts to utilize existing ethnographic evidence for interpreting Mohenjo Daro and other sites' excavated materials. Recent studies in the sub-discipline shed light on various aspects:

- Dr. Malti Nagar's study on the Bhils of Rajasthan and interpretations of excavations at Ahar.
- K. Padayya's work on the Hunsgi Valley's palaeolithic hunter-gatherers.
- Observations by M. L. K. Murthy revealing congruencies between ancient and present-day tribal habitats in Andhra Pradesh.

Limitations and Challenges

- The observed behaviors in modern primitive societies may not always reflect past ones, especially when separated by vast temporal gaps.
- Ethnographers primarily focusing on social facets may unintentionally overlook pertinent archaeological details.
- Over-reliance or over-interpretation of oral history, without anchoring them to physical attributes or material forms, might lead to skewed conclusions.

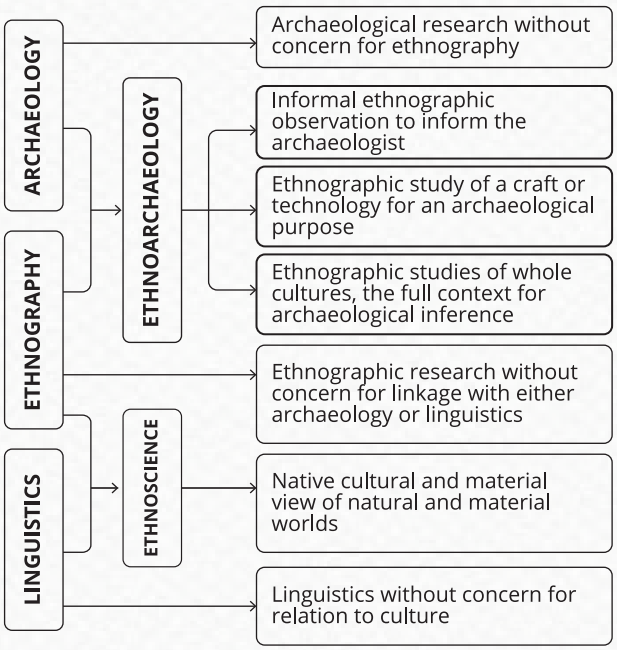


Figure 1 - Ethnoarcheology in anthropology

Conclusion

Ethnoarchaeology, embedded deeply within anthropology, provides an invaluable lens to interpret the past using present-day observations. By meticulously understanding the present's material culture and drawing parallels, archaeologists can demystify ancient lifestyles, especially when conventional historical sources are scant or ambiguous. The challenge remains in discerning which aspects of the present can authentically mirror the past.

B. The archaeology Survivals and Parallels among Traditional Communities:

Traditional societies worldwide, including India, offer a rich understanding of adaptive strategies spanning hunting, foraging, fishing, pastoral, peasant, and arts and crafts producing communities. Drawing parallels and understanding survivals among these groups gives insights into the deep-rooted cultural practices and their ongoing significance.

Hunting and Foraging Societies: The indigenous tribes of India, such as the Baigas and Birhors, have maintained ancient foraging and hunting techniques. Their deep-rooted beliefs, communal sharing, and connection to the environment mirror the practices of other global counterparts, like the San of Southern Africa.

Fishing Communities: The fishing communities along India's vast coastline, such as the Koli of Maharashtra and the Mukkuvars of Tamil Nadu, exhibit parallels in their fishing methods, rituals, and boat designs. Their traditions resonate with those of the Moken "sea gypsies" in Southeast Asia, underscoring a shared maritime legacy.

Pastoral Societies: The Rabari of Gujarat and the Raikas of Rajasthan are nomadic pastoralists who migrate seasonally, showcasing survival strategies reminiscent of Africa's Maasai. Their livestock-centered rituals and practices highlight the cultural significance of pastoralism in their respective societies.

Peasant Communities: In the terraced fields of Uttarakhand or the rice paddies of West Bengal, India's peasant communities practice traditional farming techniques passed down through generations. Their reliance on monsoon patterns, communal labor-sharing, and local market systems offer parallels with other subsistence agricultural societies worldwide.

Arts and Crafts Producing Communities: The potters of Khurja, the Dhokra metalworkers of Chhattisgarh, or the Kanjeevaram silk weavers of Tamil Nadu exhibit techniques and motifs that have survived centuries. These communities, much like the potters of Rajasthan or the weavers of the Andes, emphasize a shared human penchant for aesthetics and craftsmanship.

To conclude, India, with its vast cultural diversity, offers a myriad of examples of survivals and parallels among traditional communities. These examples not only highlight the resilience of indigenous practices but also underscore the shared threads of humanity woven across different geographies and cultures.

CHAPTER 2
Demographic Profile of India

Syllabus Topics	Past Year Themes/Questions
A. Ethnic and Linguistic elements in the Indian Population and their distribution.	1. Austroasiatic language. (10 Marks, 2022) 2. Describe methods of Sir Herbert Hope Risley in classifying Indian populations. What are the criticism against Risley's classification. (15 Marks, 2022) 3. Delineate the factors influencing fertility in Indian population. (15 marks, 2021) 4. Dravidian languages. (10 Marks, 2020) 5. Distribution of Tibeto-Burman group of languages in India. (10 Marks, 2019) 6. What are the various factors influencing population growth in India. Discuss. (15 Marks, 2018) 7. Critically examine the factors responsible for the high population growth in India and suggest suitable measures for population Control. (15 Marks, 2010) 8. Discuss the relevance of Guha's racial classification in the context of India's ethnic groups. (15 Marks, 2010)

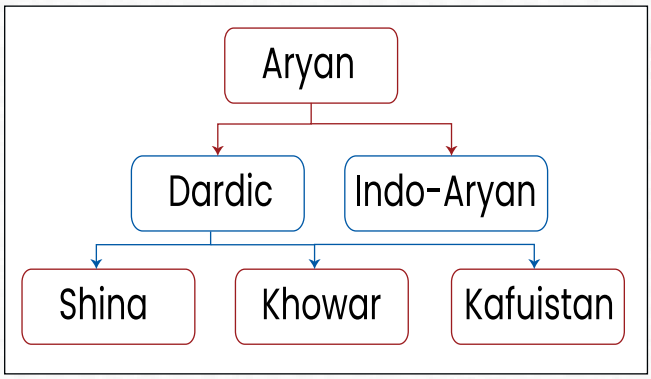
LINGUISTIC CLASSIFICATION OF THE INDIAN POPULATION:

According to People's Linguistic Survey of India (PLSI), 780 different languages are spoken in India.

Linguistic Families and their Classification

1. Aryan

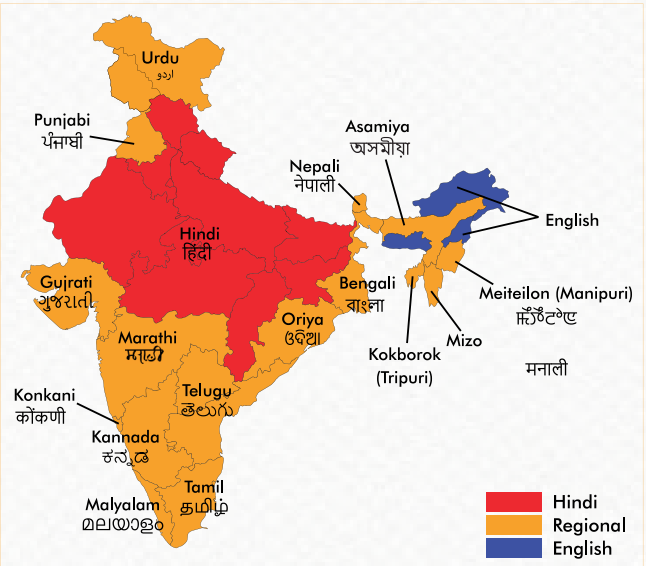
Around 73% Indians speak different languages of the Aryan family.



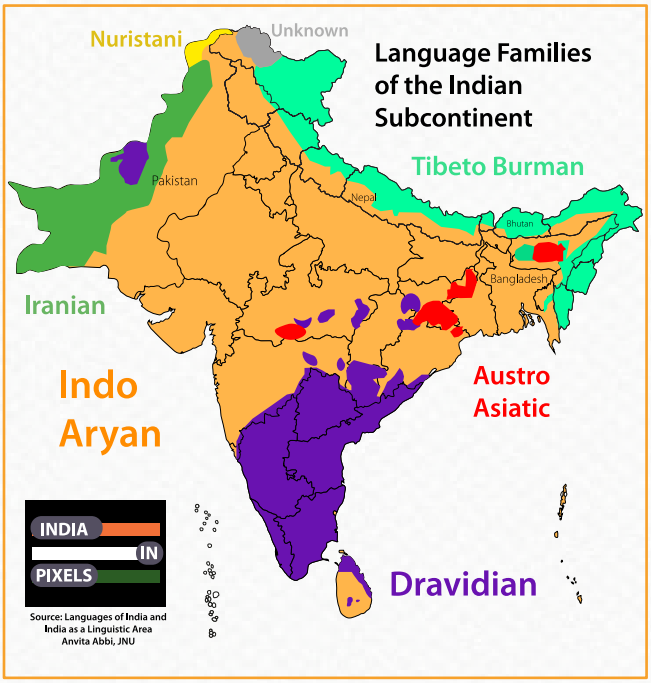
Classification of Dardic branch:

The Dardic branch is spoken in modern Pakistan and parts of Kashmir. The Indo-Aryan branch is the largest linguistic branch in India. Sanskrit is the oldest Indo-Aryan language known. This branch can be regionally classified into 4 groups.

Hindi is the mother tongue of 44% of Indians, making it the most spoken language in India.



Linguistic Families of India:

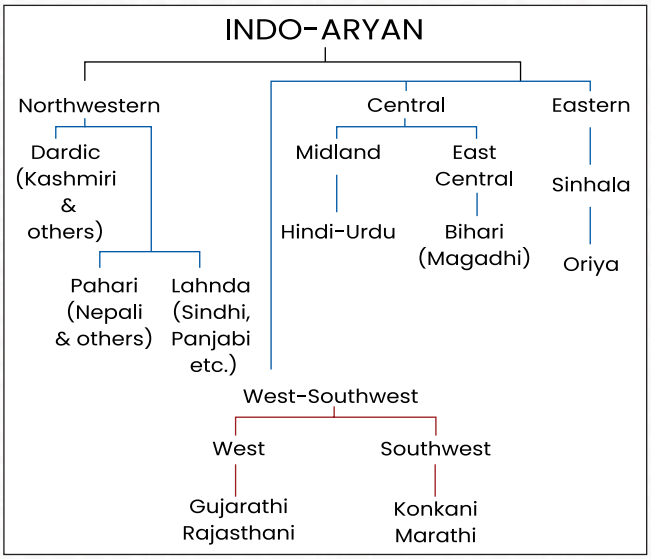


Language Family and Speakers in India-2011

Census 2011: Language Family of Scheduled and Non-Scheduled Languages

Sl no	Language Family	Sub family	Number of Languages	Number of speakers	Percentage of Speakers
1	Indo-European	Indo-Aryan	21	945,052,555	78.05%
		Iranian	1	21,677	0%
		Germa-nic	1	259,678	0.02%
2	Dravidian		17	237,840,116	19.64%
3	Austro-Asiatic		14	13,493,080	1.11%
4	Tibeto-Burmese		66	12,257,382	1.01%
5	Semito-Hamitic		1	54,947	0%

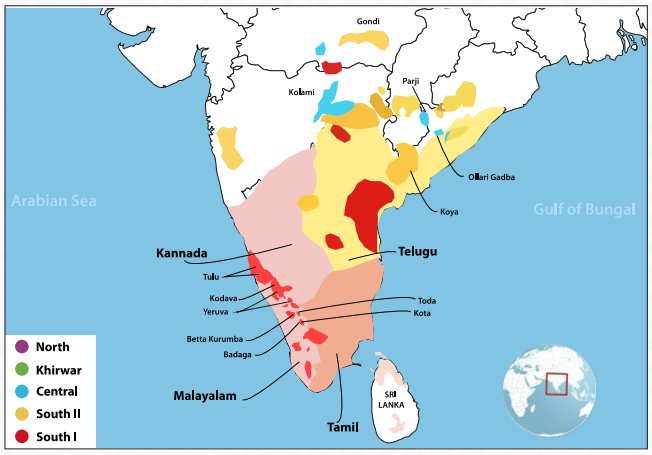
Classification of Dardic Branch



2. Dravidian

The Dravidian languages are older than Aryan languages and spoken by around 20% of Indians.

Telugu is the most spoken Dravidian language. Telugu, Tamil, Malayalam and Kannada are considered as classical languages, having a rich ancient literary heritage.



Additional information

Important scholars of Dravidian languages

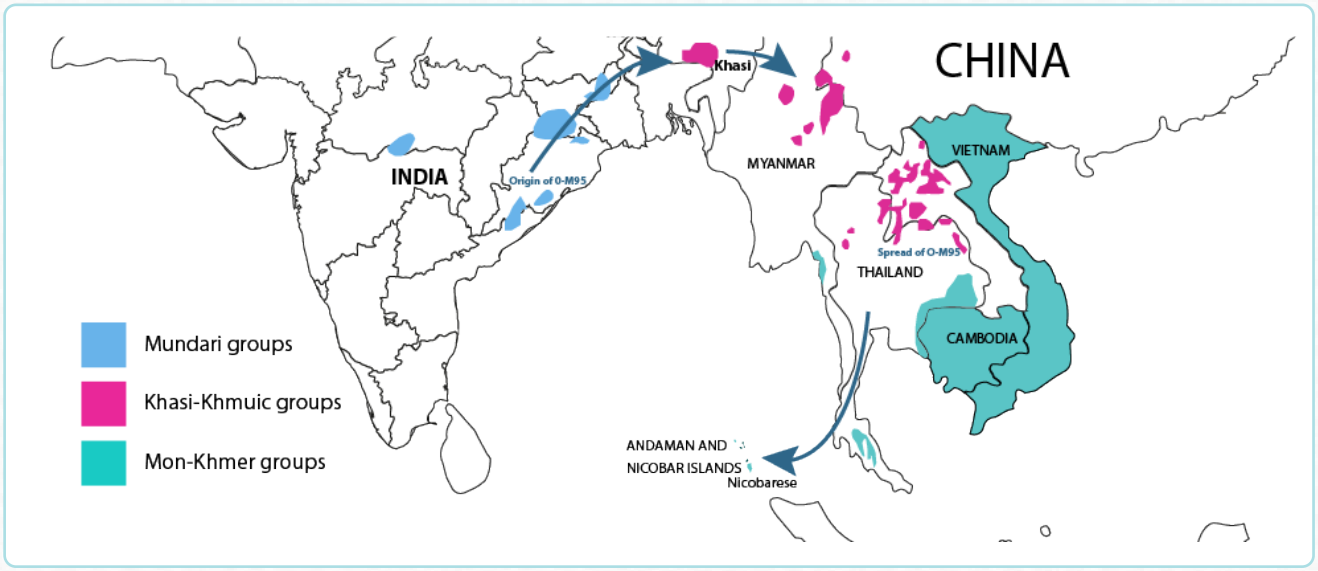
1. Robert Caldwell: He is considered "father of Dravidian studies". He published his work" A Comparative Grammar of the Dravidian languages."
2. Urmila Devi Prasad: Indian linguist, first women to be awarded a doctorate in Dravidian studies.
3. T.N. Ramachandra: authors of books like The Dravidian Language(1965) and A History of Tamil Language(1999)
4. M. B .Emeneau: Provides etmologies for 25000 Dravidian words in "A Dravidian Etymological Dictionary" and comprehensive survey of Dravidian languages in "The Dravidian languages"

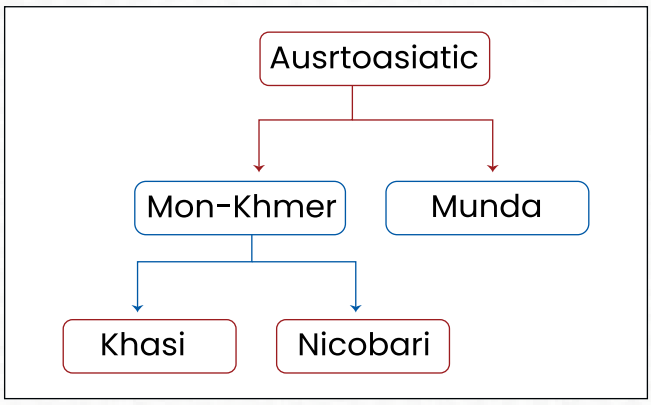
Dravidian language

- **South-Central Dravidian** (or South Dravidian II)
  - Telugu
  - Chenchu
  - **Gondi-Kui**
    - Gondi languages, including Gondi
      - Konda
      - Mukha-Dora
        - Manda
        - Pengo
        - Kuvi
        - Kui
- **Central Dravidian**
  - Kolami
  - Naiki
  - Gadaba
    - Ollari
    - Kondekor
  - Duruwa
- **North Dravidian**
  - Kurukh–Malto
    - Kurukh (Oraon, Kisan)
    - Malto (Kumarbhag Paharia, Sauria Paharia)
  - Brahui

Figure: Letters of Prominent Dravidian Languages

3. Austroasiatic (Nishada):





The Munda branch consists of fourteen tribal languages such as Santhali, Mundari and Ho. Santhali is the most spoken, with around 7.3 million speakers (Census 2011).

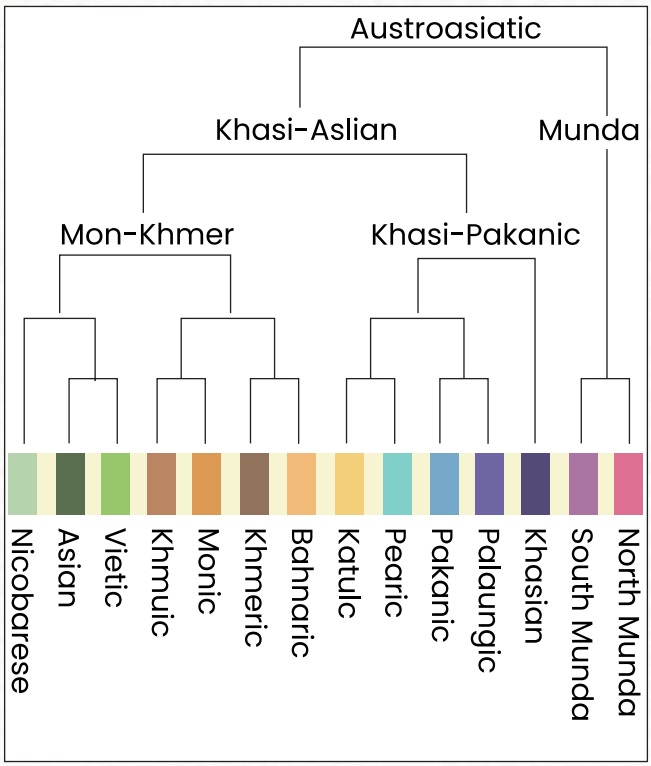
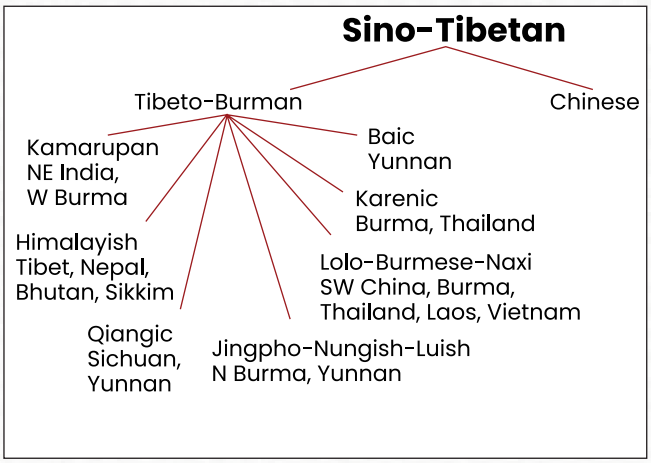


Figure: Nicobarese tribe.

Figure: Santhali tribe

4. Sino-Tibetan (Kirata)



Ladakhi (Himalayan), Kannauri (Bhutia), Miri (North- Assam) and Naga (Assam-Burmese) are the most widely spoken languages of their respective branch/group.

Speakers of Sino-Tibetan language:

Figure: Sherpa speakers.

Figure: Kannauri speakers

Additional information

Kashmiri:

1. Shina group of Dardic languages includes Kashmiri, Shina proper and Kohistani. Kashmiri is by far the most spoke Dardic language of all.
2. Due to the profound influence of Sanskrit and Prakrit on Kashmiri, many scholars consider Kashmiri to be Indo-Aryan rather than Dardic.

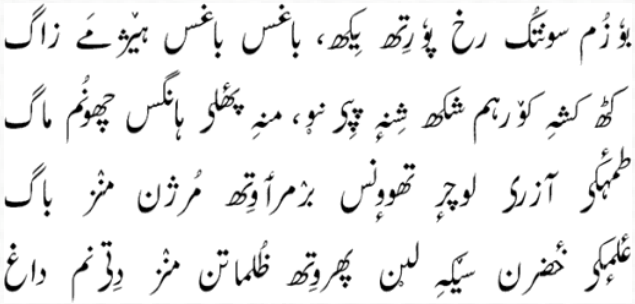


Figure: Kashmiri language letters

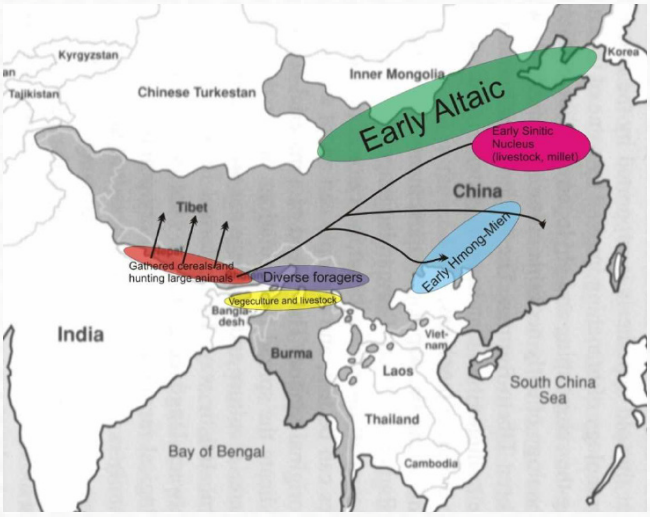
South Dravidian language group:

1. South Dravidian language group also includes a number of speeches like Tulu, Kota, Kurgi and Toda.
2. Several Dravidian languages, including Malayalam and Tamil have shown influence of Sanskrit. Likewise, more than a dozen Dravidian loanwords can be detected in the Sanskrit text of the Rigveda. This probably implies that by the time Rig Veda was being composed, both Aryan and Dravidian speakers had come in substantial contact near the Indo-Gangetic Plain.
3. At the same time, the independent communities of Dravidian speakers had probably moved further southwards.

Munda languages

They are the largest group of the Austroasiatic family. Out of the 14 tribal languages the Munda branch consists of, the Kherwari is the major group. The Kherwari includes Santhali, Mundari. Ho Birhor, Bhumij, Korwa and Korku. Santhali, Mundari, and Ho languages have a rich oral literature, consists of songs and mythological romantic stories.

Origin of Sino-Tibetan language



As per PLSI, around 400 Indian languages are facing fear of extinction.

CLIFF NOTE

ENDANGERED CATEGORY

11 from Andaman and Nicobar Islands	Andhra Pradesh-Gadaba and Naiki
7-from-Manipur	Tamil Nadu-Kota and Toda
4 from Himachal Pradesh	Arunachal Pradesh.-Mra, Na
Odisha -Manda, Parji and Pengo	Assam-Tai Nora, Tai Rong
Karnataka - Koraga and Kuruba	Uttarakhand - Bangani
	Jharkhand Birhor
	Pengo Maharashtra-Nihali
	Meghalaya Ruga
	West Bengal-Toto

Thus, it has become essential to conserve these languages, in order to preserve our rich linguistic heritage and diversity.

Additional information

Khasi Language:

Among the Mon-Khmer branch, Khasi is spoken by the Khasi tribe of Meghalaya. It used to be earlier written in Bengali-Assamese script. But the influence of Christian missionaries led to the adoption of the Roman alphabet.

Figure: Khasi of Meghalaya

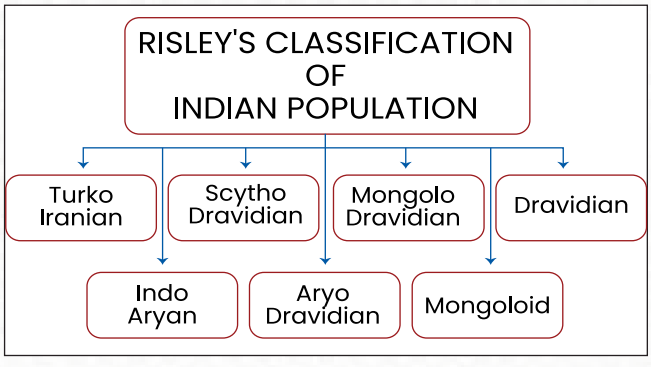
Nicobari Language:

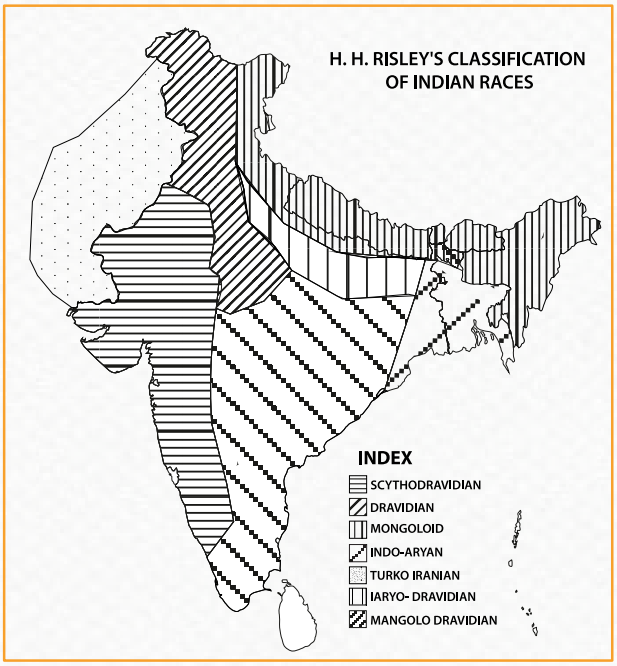
The Nicobari languages meanwhile, are spoken by the tribe of Nicobar Island and they have been largely untouched till date.

Figure: Nicobari Island People

Risley's s Racial Classification of India's Ethnic Group.

H.H. Risley was a British ethnographer and a colonial administrator. In his work, The People of India (1915),' Risley gave a seven-fold racial classification of India population. It was based on nine anthropometric measurements obtained from 5748 individuals, with a major measurement criteria being the nasal index.





Risley's classification

Sir Herbert Hope Risley KCIE CSI (4 January 1851-30 September 1911) was a British ethnographer and colonial administrator, a member of the Indian Civil Service who conducted extensive studies on the tribes and castes of the Bengal Presidency.

He is notable for the formal application of the caste system to the entire Hindu population of British India in the 1901 census, of which he was in charge.

The detailed regulations that he formulated for that exercise were also used for the 1911 census, and the work involved in co-ordinating the various Provincial administrations was considerable and detailed. He succeeded Jervoise Athelstane Baines.

Racial Types	Physical Characteristic	Communities
1. Turko-Iranian	Fairly tall stature, fair complexion, broad head, dark eyes. medium nose Fairly tall stature, fair complexion, broad head, dark eyes, medium nose.	**Afghanis, Baluchis**
2. Indo-Aryan	Tall stature, fair complexion, long head, dark eyes, narrow and long nose.	**Kashmiri Brahmins, Khattris, Jats, Rajputs**
3. Scytho-Dravidian	Medium stature, fair complexion, medium to broad head, medium nose.	**Maratha Brahmin, Kunbis, Coorges**

4. Aryo-Dravidian	Light brown to black complexion, medium to long head, medium and broad nose.	**People of Uttar Pradesh, Bihar and Eastern Rajasthan**
5. Mongolo-Dravidian	Medium stature, dark complexion, broad and round head, medium nose.	**Bengali Brahmins, Bengali Kayasthas**
6. Mongoloid	Short stature, dark complexion with yellowish tinge, broad head, flat face, eyes with epicanthic fold.	**Lepchas, Limbus, Bodo, Gurungs**
7. Dravidian	Short stature, very dark complexion, dark curly hair, dark eyes, broad nose.	**Paniyans of Malabar, Santhals Chotanagpur.**

CLIFF NOTE

Criticisms:

1. Excessive focus on the nasal index to obtain the racial classification.
2. Limited sample size.
3. Errors in describing physical features and location of racial types.

Example: Indo-Aryan are not just restricted to North-western India.

4. Undue importance of the Scythian (Iranian) elements despite their short stay in India.
5. Ignored the Negrito element in India.

Figure: Negroid element in India

Moreover, in 2001, the first report of the Human Genome Project concluded that all humans are genetically similar by 99.99%. Genetic variation of 0.01% is not enough for creating racial classifications.

Additional information

Contribution of Risley to Aryan Debate:

Risley studied the **ancient Rig Veda** and deduced that it mentions of Aryan invaders who came to India and intermingled with the existing inhabitants. He found a **direct relation between the proportion of Aryan blood and the nasal index.**

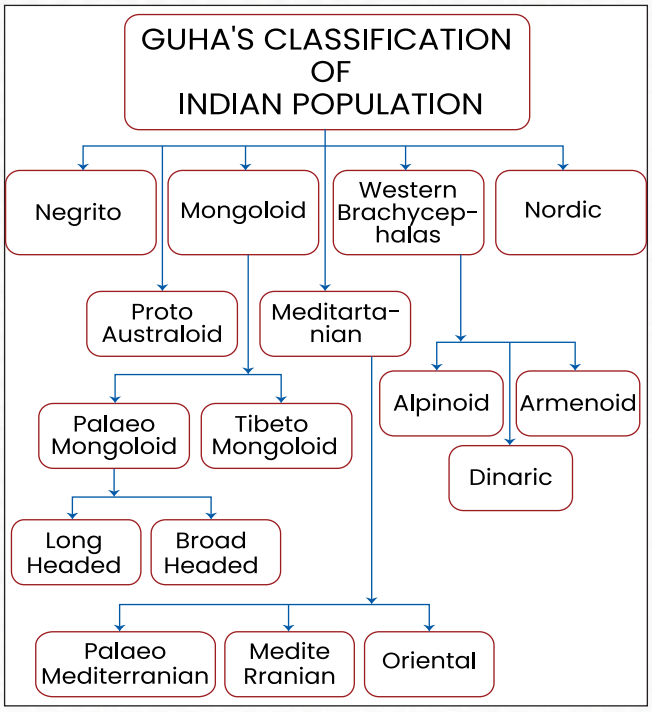
Purer the Aryan blood, lower the nasal index. Thus, he classified the people with lowest nasal index as Indo-Aryans, while with the highest as Dravidians. **Risley further integrated caste with race.** He believed that anthropometric measurements. Chiefly nasal index, enabled the Indian castes to be described as belonging to one of his seven racial types. **The highest castes were seen as part of the Indo-Aryan race.** The tribes were seen as part of the Dravidian race. He thus concluded that **the caste system has its basis in race, and not occupation.**

CLIFF NOTE

Guha's racial classification of India's ethnic groups:

B.S. Guha's was an Indian physical anthropologist. Based on the anthropometric data of the 1931 Census, he gave a six-fold racial classification of India population.

CLIFF NOTE



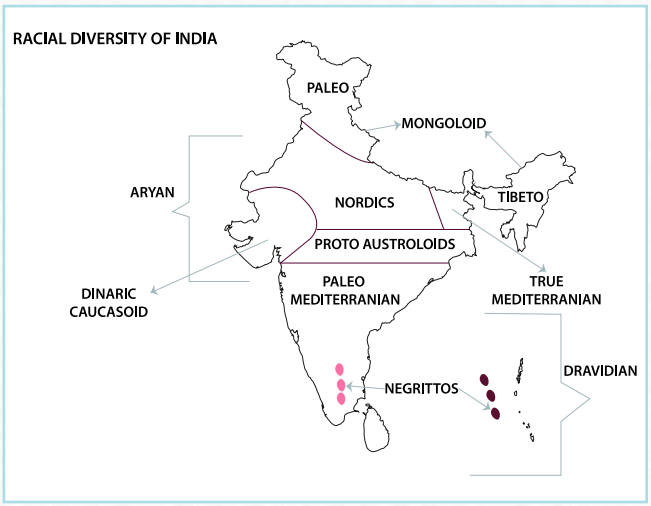


Figure: B.S. Guha

Guha's Racial Classification:

Racial Types	Physical Characteristic	Communities
1. Negrito	Short stature, dark complexion, frizzly hair with spirals, flat and broad nose, everted thick lips.	**South Indian tribes like Kadar, Irulas, Puniyans** Figure: Irulas of Kerala
2. Proto-Australoid	Short stature, dark complexion, long head, wavy hair, flat and broad nose.	**Central and South Indian tribes like Santhal, Oraon, Chenchu, Badaga** Figure: Chenchu Tribe

3. Mongoloid	Short to medium stature, flat face, eyes with epicanthic fold, prominent cheekbones. Are of two sub-types: Palaeo and Tibeto-Mongoloid.	**Sema Nagas, Limbus, Chakmas, Tibetans of Bhutan and Sikkim** **Figure: Chakmas tribe**
4. Mediterranean	Medium to tall stature, long head and well-developed chin. Are of three sub-types: Palaeo, True and Oriental.	**Nairs, Telugu Brahmins, Numbudiri Brahmins of Cochin, Punjabi Chattris.** **Figure: Telugu Brahmin**
5. Western Brachycephals	Medium to tall stature, dark skin, broad headed and prominent nose. Are of three sub-types: Alpenoid, Dinaric and Armenoid.	**Gujarati Bania, Bengali Kayasthas, Mysore Brahmins, Parsis of Bombay.** **Figure: Parsis of Bombay**
6. Nordic	Tall and well-built stature, fair skin, long head, straight nose.	**In North India, especially Punjab and Rajputana.** **Figure: Punjabi**

Relevance:

Guha's work is considered as the most scientific and acceptable racial classification. He not only worked on physical characteristics, but also attempted to trace the origins and immigration of the racial groups. He considered Negrito to be the earliest immigrants to India and Nordic to be the last.

Criticisms:

1. Sources of all racial groups have been traced outside of India
2. His findings vis-à-vis Negrito element are opposed by several leading anthropologists.

CLIFF NOTE

Additional information

Specific details of certain racial types:

1. **Mongoloid:** In general, they possess a flat face, eyes with epicanthic fold, and prominent cheekbones.

There are two sub-types:

   A. **Palaeo-Mongoloid:** Are further divided as long-headed (e.g. Sema Nagas of Assam and the Limbus of Nepal) and broad-headed Example: Chakmas, Maghs.

   B. **Tibeto-Mongoloid:** Broad and massive head, long face and more marked epicanthic fold. Example: Tibetans of Bhutan and Sikkim

2. **Mediterranean:** There are three sub-types

   A. **Palaeo-Mediterrancan:** Medium stature, dark complexion, long head, small and broad nose. Example: Tamil Brahmins, Nairs, Telugu Brahmins.

   B. **True Mediterranean:** Guha considered them to be the builders of the Indus Valley Civilisation. The possess medium to tall stature, light skin colour, long head and narrow nose. Example: Numbudiri Brahmins Cochin, Brahmins of Allahabad and Bengali Brahmins.

   C. **Oriental:** Resemble the True Mediterranean type except that these have a long nose. Example: Punjabi Chattaris, Benia of Rajputana.

3. **Western Brachycephals:** There are three sub-types:

   A. **Alpenoid:** Medium stature, light skin, broad head, prominent nose and rounded face. Example: Bania of Gujarat, Kayasthas of Bengal.

   B. **Dinaric:** Tall stature, dark skin, broad head, long face and prominent nose. Example:Brahmins of Bengal and Mysore

   C. **Armenoid:** Resembles Dinaric type except that these have a more prominent nose. Example: Parsis of Bombay.

Negrito problem in India

Negrito problem refers to the controversy vis-à-vis the presence of the Negrito elements in India. The Negrito elements include short stature, dark skin colour, frizzly and woolly hair with either long or short spirals. The head is either long, medium or broad, and lips are everted and thick.

In 1877, de Quartrefages was the first to propose that the Negrito constitute the earliest racial element of India. Subsequent studies opposed this view by highlighting the relative absence of woolly hair in Negritos of India.

B.S. Guha, while studying the Kadaras, found sixteen persons with woolly and frizzly hair, through which he established a Negrito substratum in India. This has been opposed by Sarkar, who said that an isolated characteristic like hair is not sufficient. Recent scientific research also shows that the presence of woolly or frizzly hair in Indians is a sporadic case which occurs genetically.

From serological studies, it has been found that Indian tribes exhibit a high incidence of blood group A and a small one of blood group B which otherwise is high in Negritos.

Thus, Indian tribes resemble proto-Australoid in terms of blood group, rather than Negroes. Tribes like the Bhils and Mundas do show blood group B, but lack physical Negroid features. Also, the skeletal remains at Mohenjo-Daro exhibit proto-Australoid features.

Thus, it is difficult to establish conclusion regarding the Negrito element in India.

CLIFF NOTE

Additional information

Figure: The Kadaras

J.H Hutton has referred the presence of woolly and frizzly hair among the Angami Nagas of Manipur. He has given evidences of Melanesian physical and cultural traits in Indian population.

Figure: Angami Nagas

He was criticised by D.N. Majumdar, who said that the distribution of these traits is rather limited.

Based on the serological studies mentioned above, it can be said that the earliest inhabitants of India were the proto-Australoid, not the Negrito as claimed by Guha.

However, this conclusion may not be final yet.

Factors influencing population growth in India

As per the World Population Prospects 2017, India's population stands at 1.34 billion, making it the second most populous country globally.

Factors influencing population growth

1. Fertility Rate

It indicates the number of child births per one woman of child-bearing age. In India, the Total Fertility Rate (TFR) has shown a positive decline, and is now 2.2. However, states like Bihar, Uttar Pradesh and Meghalaya continue to have TFR above or near 3.

High TFR is a result of:

- Poverty, which forces people to produce more children to earn, as well as to compensate for the death of members (earners).
- Inadequate access to contraceptive and family planning services
- Traditions and beliefs like child marriage and preference for sons
- Lack of basic healthcare and education

2. Mortality Rate

It indicates the number of deaths in a population. Improvements in medical facilities has increased the average life expectancy of Indians from 49.7 in 1970-75 to 67.9 in 2010-14. Thus, the mortality rate has declined, contributing to an increase in population growth.

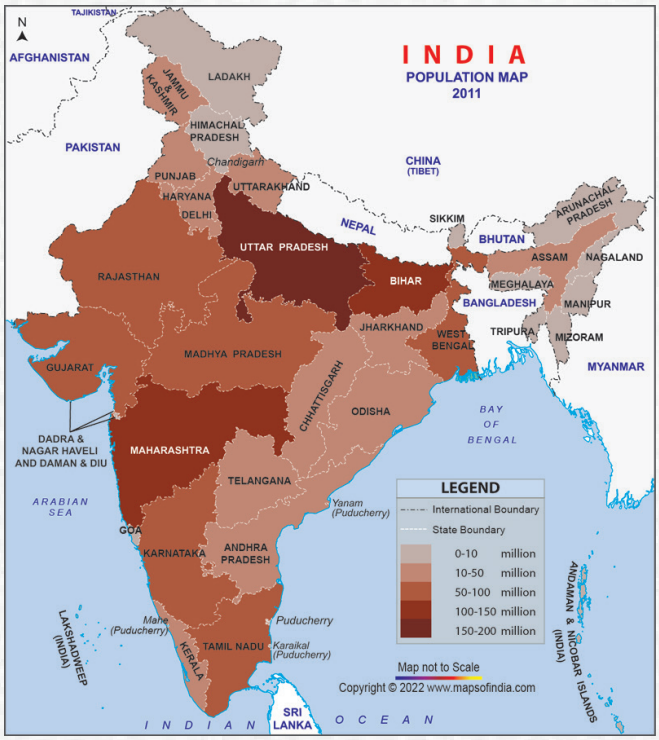
3. Migration

At the country-level, migration plays a small role in population change in India. This is because the immigration from neighbouring countries like Bangladesh, Pakistan and Nepal is balanced by the emigration to the Western and Gulf countries.

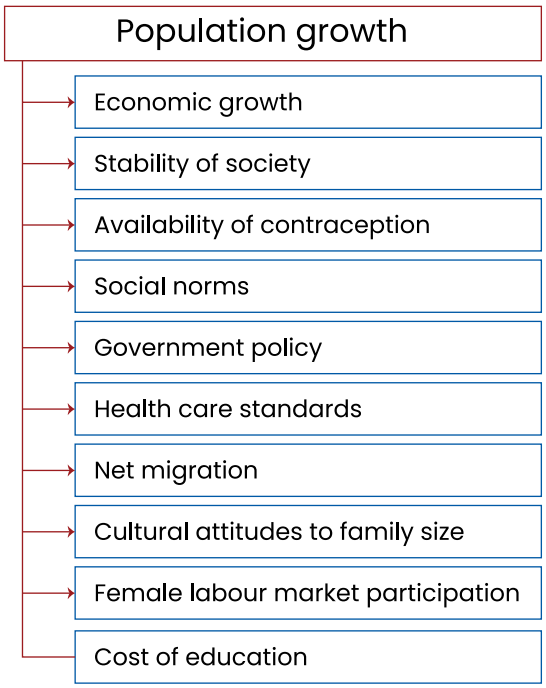
4. Governmental Interventions:

The National Population Policy 2000 forms the basis of government's family planning schemes. The State's focus on the two-child norm, healthcare and family planning services has led to a slowdown of the population explosion witnessed between1951-81.

Additional information



Factors influencing Population growth



It is essential for India to achieve its target of stable population levels to reduce the strain on diminishing resources Simultaneously, the rich demographic dividend must be reaped in order to benefit from the large working-age population.

Refer Paper I - Chapter 11 to know more on demographic transition and theories.

The National Population Policy 2000.

The National Population Policy 2000 provides a policy framework for advancing goals and prioritizing strategies related to population stabilisation during the next decade

Objectives:

1. **Immediate Objective:** To address the unmet needs for contraception, health care infrastructure, and health personnel and to provide integrated service delivery for basic reproductive and child health care.
2. **Medium-term objective:** To bring the Total Fertility Rate (TFR) to replacement levels by 2010.
3. **Long-term objective:** To achieve a stable population by 2045, at a level consistent with the needs of sustainable economic growth, social development, and environmental protection.

Steps Taken

In pursuance of this policy, the government has taken a number of measures that include:

1. Mission Parivar Vikas: To increase the access to contraceptives and family planning services in the high fertility districts
2. Jansankhya Sthirata Kosh (JSK): A fund to promote private participation in family planning services, and i push up the age of marriage for girls
3. Utilization of services of ASHA workers to ensure spacing in births.
4. Increasing male participation and promotion of Non-Scalpel Vasectomy
5. Enhanced Compensation Scheme for Sterilization
6. Promoting education as a tool for population control

Estimated targets

Year	Total Fertility Rate
1955	5.97
1960	5.92
1970	5.69
1980	4.83
1990	4.15
2000	3.45
2005	2.76
2015	2.76
2050	1.85

Year	Annual Growth Rate (Percent)
1955	2
1960	2.26
1970	2.28
1980	2.08
1990	2.07
2000	1.75
2005	1.55
2015	1.26
2050	0.32

Results:

Population Growth Rate in India has reduced substantially which is evident from the following-

1. Total Fertility Rate (TFR) has declined from 3.2 in 2000 to 2.2 in 2017
2. The decadal growth rate has declined significantly from 21.5% for the period 1991-200l to 17.7% during 2001-2011.
3. 24 states/UTs have already achieved the replacement level TFR of 2.1

Although India is yet to achieve replacement level of 2.1, the progress has been significant, and needs to be stained through effective policy measures, combined with citizen's active participation.

Strategies for NPP-2000,India

1. Decentralise the Plan and Program Implementation.
2. Convergence in services at delivery points.
3. Women Empowerment to mitigate nutrition/ health problems of females.
4. Strengthening child survival.
5. Meeting the unmet need for FW.
6. Special services for slums.
7. Attending Adolescents.
8. Increasing Male Participation.

CLIFF NOTE

CHAPTER 3
Indian Social System

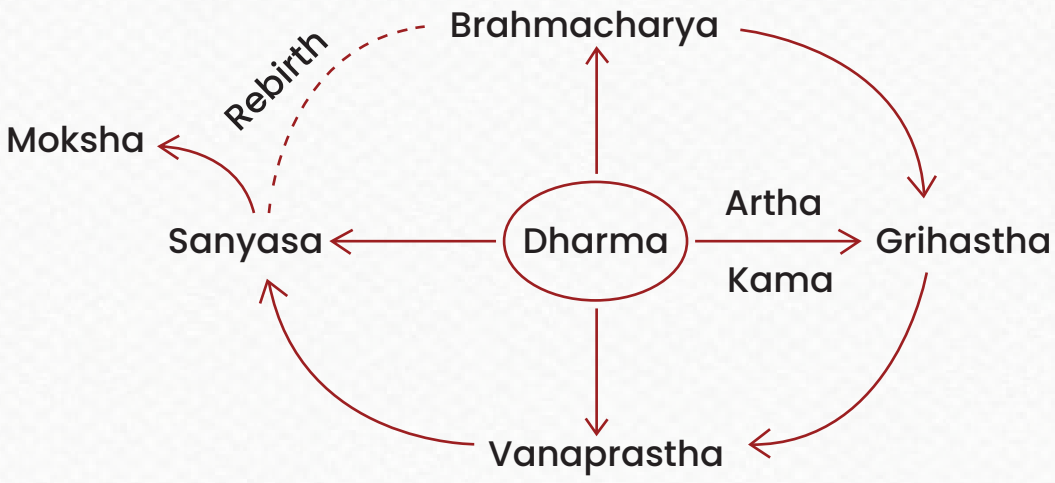
Syllabus Topics	Past Year Themes/Questions
3.1 The structure and nature of traditional Indian social system—Varnashram, Purushartha, Karma, Rina and Rebirth. 3.2 Caste system in India— Structure and characteristics Varna and caste, Theories of origin of caste system, Dominant caste, Caste mobility, Future of caste system, Jajmani system. Tribe-case continuum. 3.3 Sacred Complex and Nature-Man-Spirit Complex. 3.4. Impact of Buddhism, Jainism, Islam and Christianity of Indian society.	**2022** 1. Varna and Buddhism. (10Marks) 2. Dharma Vs Religion. (10Marks) 3. Critically examine Dr. B.R. Ambedkar's argument on the origin of Indian caste system. (15Marks) 4. Critically examine the 'Indigenization of Christianity' in India. (15Marks) **2021** 1. Purushartha and righteous living today. (10Marks) 2. Relevance of tribe-caste continuum. (10Marks) 3. Caste and social capital. (10Marks) 4. Factionalism and politics in rural India. (10Marks) 5. Explain the impact of the concept of Nature-Man-Spirit complex on sustainable use of natural resources with suitable examples. (20Marks) 6. Explain how structural transformation in economy is affecting traditional social relationships in agrarian society.(20Marks) **2020** 1. Concept of dominant caste. (10Marks) 2. Explain the reasons of caste violence in India with suitable examples.(20Marks) 3. Discuss the characteristics of caste system in India. (20Marks) 4. Discuss the impact of Islam on Indian society. (20Marks) **2019** 1. Use of karma and rebirth in justifying the varna system. (10Marks) 2. The jajmani system and contemporary market economy. (10Marks)

VARNASHRAM

To enable the person to practice the **4 'purusharthas',** the life of a person is divided into **4 'ashramas'** or stages ***(Varnashrama system)***. Under each ashramas, detailed rules of conduct is laid down.

1. **BRAHMACHARYA (Student stage)=** 1st ashrama. A person enters this not after birth but after 'Upanayan sanskara' or sacred thread ceremony. During this ashrama, he receives education under a guru and trained to discipline his wills and emotions. He practices the ideals of simple living and high thinking. This stage prepares the individual to take up the responsibility of a householder. It ends at marriage and celibacy is prescribed for this stage.
2. **GRIHASTHA ASHRAMA (Householder stage)=** During this a man rears a family, earns a living and performs his daily personal and social duties. In this stage, person practices 'artha' and 'kama' in accordance with dharma. Getting married, having children, earning livelihood, discharging societal obligations. This stage is also important for repayment of one's social debts (Rina).
3. **VANAPRASTHA ASHRAMA (Hermit stage)=** During this stage, person renounces the family life and practices detachment from the worldly pursuits, practices meditation and austerity. In older times, persons retired to forests. This stage is assumed when a householder's children are grown up and have established life of their own.
4. **SANYASA ASHRAMA (Wandering ascetic stage)=** In this stage, the person practices complete renunciation. He lives like an ascetic constantly striving for 'moksha'.

Varnashrama system is an ideal scheme however **Hinduism permits even an unmarried person to be sanyasi,** for it is the **endeavour that is important** and not the age at which this begins. **(Prabhu 1979)**



Influence of Purusharthas on Ashramas

CRITICISM: Various samskaras were prescribed for only males of upper 3 varnas and didn't apply to women, shudras and untouchables.

RELEVANCE:

1. Understanding the ideological basis of the way the people act is important to describe the socio-economic organization of people. Hindu social institutions and collective activities are based on such concepts. According to Gandhi Varna dharma is an aspect that satisfies the religious, social and economic needs of a community and that which leads to the spiritual perfection.
2. Silverberg has talked of social mobility in India through 'renunciation'. In the scheme of Ashramas, renunciation was prescribed for the twice born castes. However, in practice, members of lower castes could also become Sanyashis to escape the deprivations from social hierarchy.

PURUSHARTHA

- Hinduism is an ideology based on empirical realities of man's existence. Apart from being ideal, it tends to be philosophical too. (Ideological-philosophical)
- Purushartha means 'aims' of life (Purusha= Human being, Artha= Meaning, Object) and is divided into 4 ashramas (Stages of life). For each of the 'ashramas', there are prescribed 'samskaras' or rites that need to be performed.
- Chatusthaya (A group of 4 is Dharma, Artha, Kama, Moksha) is the balance of materialism and spiritualism. All these 4 objectives of life have collective importance and are inter-related achievements.
- Considering individual's organic and social evolution in society (enculturation and socialization), the 4 ends of Purushartha are placed in a sequential order (DAKM):

1. **DHARMA=** 'Right conduct'. Dharma is the psycho-moral basis of Indian society. It has varied linguistic and contextual usage.
   - » According to PV Kane's History of the Dharmashastra 1930, while in Vedic usage, Dharm refers to customs, moral laws, duty and what is right; in another, Dharm stands for obligations of man towards himself and others, including animals and universe (duties).
   - » **Dharma has two aspects:** one normative and the other naturalistic. The normative aspect refers to duty or path to be followed. The naturalistic meaning implies the essential attributes or nature, for example, the dharma or nature of water is to flow.
   - » The main aim of following one's dharma is to eventually achieve moksha or liberation. Dharma relates not only to the caste but also to the different stages in one's life. Dharma is the centripetal force for all Karma. According to **Dumont,** fulfillment of Dharma leads to moral universalism.
2. **ARTHA=** Pursuits through which livelihood is earned. It stands for 'tangible objects' a man needs to raise a family and for fulfillment of his life.
   - » In Hinduism, poverty is not a virtue as it can drive a man to commit any sin. Wealth is also required to follow Dharm. Also, Dharm alone can't be a source of happiness and so, Kautilya opposed widespread renunciation as it interferes with production.
   - » Artha should be in consonance of Dharma and thus artha is not an end but a means. Artha does lay emphasis on side by side but a parallel stream of non-acquisition and renunciation runs side by side.
3. **KAMA=** According to Prabhu 1963, Kama encompasses all the desires in man for the enjoyment and satisfaction of the life of senses. Mental and bodily happiness is the immediate object of Kam. Kam is the basis of socially regulated mating for propagation of species (marriage). It is also the door to Grahasthshram **(the Householder stage).** Indulgence but with detachment is advocated as the middle path in the attainment of Arth and Kam. (Called 'Nivrityatmak pravriti')
   - » According to Raghavan, Kama provides source from which all activities spring. It provides energy to create something and 'rasas' for creation of music, dance and poetry.

» According to Gokhle 1961, Arth helps in fulfilling the desires of Kam. Without the fulfillment of Dharm-regulated Arth and Kam, attainment of Moksha, (highest end of life), remains an unachievable possibility.

» To Vatsyayana, Kama was a matter of duty rather than enjoyment.

4. **MOKSHA=** Salvation (absorption of the self into eternal bliss). It is the **highest end of life (the highest Purushartha).** Can be:
   a. **Savikalpa Samadhi=** Superconscious ecstacy of Dualism
   b. **Nirvikalpa Samadhi=** Complete liberation from Samsara

» It is based on the premise that the world is an illusion and the real is the Parmatma. Man's soul being an ansh (part) of parmatma yearns to merge and mingle in parmatma eternally. So, the soul is born again and again till it attains Moksh. Moksha gets us 'freedom from the world' (samsara) i.e. end of the cycle of birth and rebirth.

» Man's Karm in present life and preceding life determines rebirth in the hierarchy of 84 lakh yonis (species), with birth in Manushya yoni (human) is the highest evolution of soul and an opportunity to attain Moksh. Man's success or failure to attain Moksh depends on his Karm.

CHANGES IN MODERN TIMES:

1. Breakage of Joint family system affecting them.
2. People are no longer concerned with Moksha.
3. While Dharma is eroding, it is still central.

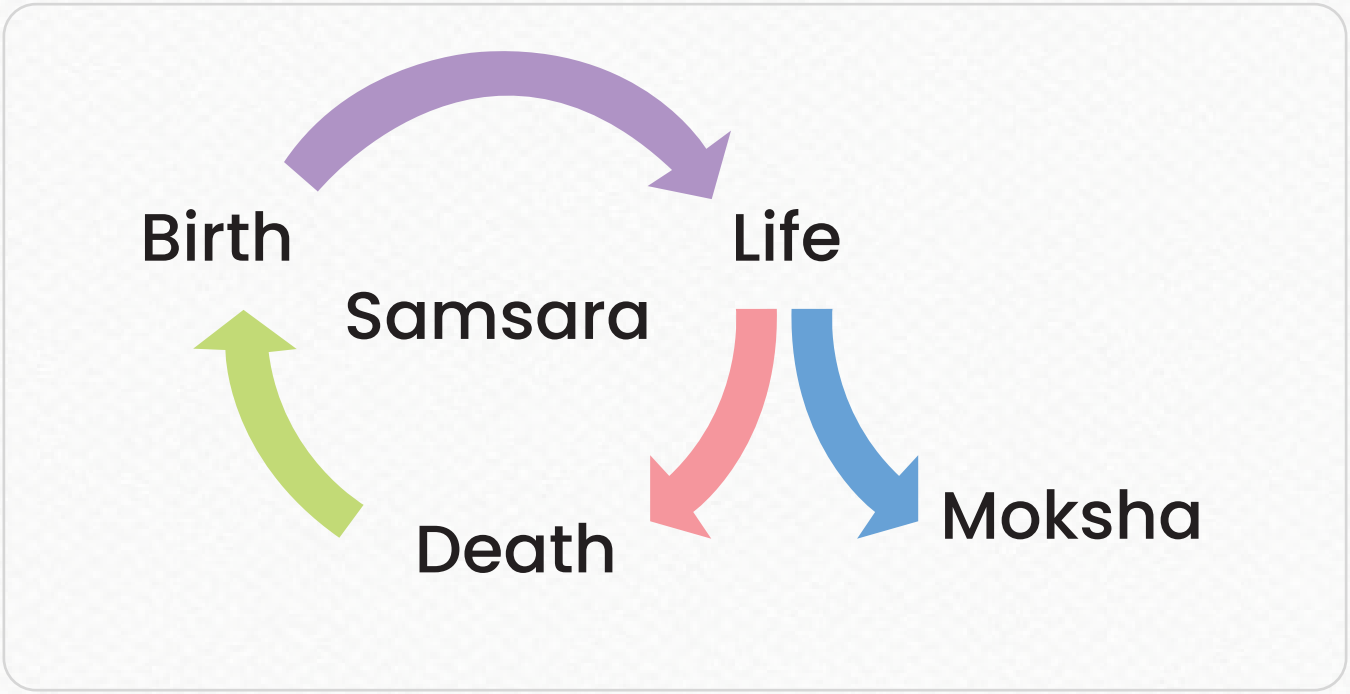
KARMA

The doctrine of Karma is defined as the result of an individual's intentional action through body, speech, or mind. It is based on the premise that one is in complete control of his/her fate or destiny. Whatever happens to an individual is a predictable outcome of his/her own choices over time.

REBIRTH

The doctrine of Rebirth based on belief that soul is immortal and assumes that life does not end at the death of the physical body and the result of one's action can be felt in the next lives to come due to rebirth. Sansara is the natural cycle of birth, death, and rebirth. The freedom from this cycle is moksha, one of the four purusharthas, object of human pursuit.

CLIFF NOTE



RINA = Social debts.

DEVA RINA	RISHI RINA	PITRA RINA	ATITHI RINA
Debt owned to **deities** for **existence**.	Debt owned to **sages/gurus** for **knowledge.**	Debt owned to **parents/ancestors** for **propagation of lineage.**	Debt owned to **humanity** at large.
Paid through **recitation of vedas, rituals, devotion.**	Paid through sharing of **knowledge and Guru Dakshina.**	Paid through **continuation of lineage and Pind daan.**	Paid through **being good citizen and serving guests.**

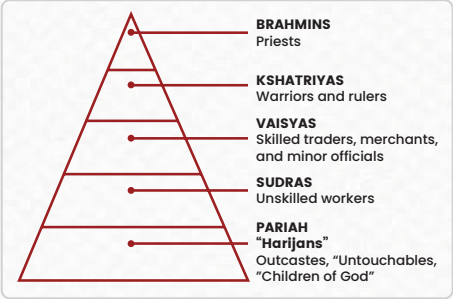
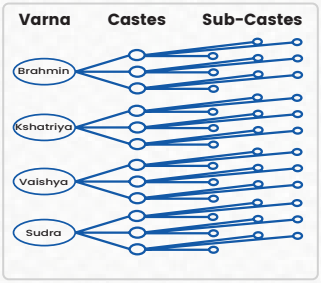
RELEVANCE:

Paying our Rinas important for attaining Moksha.	Makes us aware about our responsibilities towards others.
Lack of Pitra Rina in modern times ➡ Needed enactment of **" Maintainance and welfare of Senior Citizens Act 2007".**	

CLIFF NOTE

CASTE SYSTEM IN INDIA

STRUCTURE AND CHARACTERISTICS OF VARNA AND CASTE

VARNA	JATI (CASTE)
❯ Varna refers to system as a whole. ❯ While writers such as **Ghurye 1950, Srinivas** 1962 mentioned the color of subjects to be the primary meaning of varna and sought its origin in the distinction between the light-skinned Aryas and the dark-skinned indigenous population, **Mrs Karve 1968** *(Hindu society An interpretation)* pointed out that term varna had other connotations in the early sacred literature and suggested to use varna in the sense of hierarchial order and to refer to 4 varnas as the 4 orders of society.	❯ The term 'jati' refers more to the units that constituted the system—the castes and communities. It didn't provide the kind of basis for a universal social classification that varna did. 
Dharmasastras named the 4 varnas.  	There is no fixed number of jatis and new jatis have been adeed across time. Jati today accommodates all kinds of units that can't be accommodated by varna. Eg- Though Muslims are outside varna, their subdivisions are described as jatis.
❯ Varna refers primarily to order and classification. To NK Bose, Varna was an active form of social classification and whenever in ancient India, men came in contact with different communities, they tried to find a place for them in one or another varna according to their qualities and actions.	❯ The primary reference of jati is to birth and social identity ascribed by birth. Jati is thought of as a natural kind whose members share a common substance.
Varna is less elastic than jati.	The term 'Jati' is more elastic than 'varna'. It may refer to a very small group such as a sub-sub-caste; it may also refer to the whole of humanity. Eg- Kayastha jati, manavjati, purushjati. **Note-** Brahmans are both a Jati and a varna rolled into one, so no other jati could become a Brahmin
Varnas are hierarchically ranked.	**Beteille—**Jatis are not always and necessarily ranked. Also hierarchy varies locally. Eg- Bengalis speaking about Oriyajati or telugujati.
Varna is a Vedic concept. (**Louis Dumont** in *Homo Hierarichus* 1966)	Post vedic concept.
MN Srinivas called it Book view. (Essay *"Varna and Caste"* in 1962)	Field view

CHARACTERISTICS OF THE CASTE SYSTEM

(Source—Caste and Race in India, GS Ghurye, 1969)

Segmental division of society	Hierarchy of groups
Restriction of feeding and social intercourse	Allied and religious disabilities and privileges of different sections
Lack of unrestricted choice of occupation	Restriction on marriage

THEORIES OF ORIGIN OF CASTE SYSTEM

Census of India 1931 made references of the following **5 theories** for the origin of caste:

THE DIVINE ORIGIN:

- As per the 'Purusha Sukta' in Rig Veda, the people belong to 4 main castes (varnas) constituting the 4 body parts of the purush (the creator). The Brahmin from (pursha's) mouth, the Rajanya (kshatriya) was his arms, the Vaisya was thigh; and the Shudra sprang from his feet.

THE KARMA THEORY:

- One's status in life is determined by ones action (karma) in past incarnations.
- In consequence of many sinful acts committed by one's body, voice or mind, that individual in the next birth would become a bird, or a beast, or be born as a low caste person respectively.

THE RACIAL THEORY:

- According to the Racial theory by **Herbert Risley (1915)** in *'The People of India'* racial differences and endogamous marriages lead to the origin of the caste system. Caste system developed after emigration of Indo-Aryans from Persia where the society was divided into four classes—priests, warriors, cultivators and artisans.
- **Majumdar (1957)** believed that clash of culture and contact of races led to social groupings. He also believes that three superior classes assigned particular occupation for their members and to maintain their superior status, debarred other people from practicing such occupations.

THE OCCUPATIONAL THEORY:

- According to **Nesfield (1885),** occupation as the lone factor for the development of this system. According to him, before this system priesthood was not the exclusive monopoly of Brahmins.

THE TRIBES & RELIGIOUS THEORY:

- Most of the lower castes of today were formerly tribes. **Risley** has mentioned 4 processes by which the transformation of tribes into castes is effected:

THE FAMILY & MARRIAGE THEORY:

- **Senart (1930)** holds that the principle of exogamy is the main basis of Indian caste system.

OTHER THEORIES:

THE EVOLUTIONARY THEORY:

- According to **Denzil Ibbeston,** gradual social evolution has led to caste system. Desire for purity of blood, particular profession, geographical location etc have led to this.

DOMINANT CASTE

MN Srinivas developed the concept of 'Dominant caste' in his paper titled "Dominant caste in Rampura", American Anthropologist 1959.

In the light of caste ethnography of Rampura, Srinivas suggested 4 factors related to dominant caste:

1. Numerical strength
2. Control over resources i.e. land
3. Possession of political power
4. Socio-religious status (high ritual position)

Such attributes of dominance (numerical, economic, poitical) let the caste enjoy a decisive dominance.

Examples of 'Dominant caste'—The Lingayats and Okkaligas of Mysore, Reddi and Kamma of Andhra, Maratha of MH, Patidar of GJ, Rajpur, Jat, Gujar, Ahir of North India.

Dominance can be confined to a single village or can extend beyond. When dominance extends beyond a group of villages into a region, it influences the politics of the state.

CHANGES IN THE CONCEPT:

1. Now, new factors of dominance have emerged:
   - **a) Western education**
   - **b) Administrative jobs**
   - **c) Urban sources of income**
2. Also constitutional provisions such as universal adult franchise, Right to equality and non-discrimination, panchayati raj, reservation policy etc have given a sense of self respect and voice to low castes, particularly Harijans. In villages where numerical strength of Harijans is significant, they now sway the local balance of power.
3. There is 'endemic factionalism' in the dominant caste.
4. No longer is dominance a purely local matter in rural India. A caste group which has only a couple of families in particular village, but which enjoys decisive dominance in wider region, will still count locally, because of the network of ties binding it to dominant relatives. The spread of information technology has futher reinforced this.

RELEVANCE OF CONCEPT:

The identification of the dominant caste gives a better understanding of the feature of rural social organization, as the council of dominant tries to create a structure of authority within each group it has to deal with.

- **a.** Dominant castes serve as reference group for Sanskritisation for other castes. Eg- Lower castes in Odisha emulate the rituals and practices of Telis.
- **b.** Dominant caste have decisive role in regard to economic interventions in the region. Eg- Green Revolution in Punjab and Haryana led to emergence of **Jats and Jaats** as dominant castes.
- **c.** Casteisation of politics has boosted the importance of dominant castes. Eg- **Marathas** of Maharashtra and **Patidars** of Gujarat.
- **d.** The dominant caste plays an important role in settlement of disputes in traditional village and caste councils (Eg- **Jats** in Haryana organise Khap Panchayats). They are also approached by non-dominant castes for settlement of intra-caste or inter-caste disputes.

CRITICISM:

1. **SC Dube** in his paper *"Dominant caste and village leadership"* 1958 held that instead of any caste group, an individual dominates in the society. Power remains concentrated in a few individuals rather than diffused in a caste. So, the concept of dominant caste is applicable only when there is intra-caste unity. MN Srinivas countered this view with the statement that both dominant individuals or factions owe their dominance to the fact that they belong to the dominant caste.
2. **BK Roy Burman 1978** used the concept of 'Dominant communities'. His 'dominant communities' have several dimensions such as control over resources, social status, maintenance of law etc. . Eg- The Bot tribe is the largest tribe in the Leh district.
3. **DN Majumdar** in 'Chor ka ek Gaon' 1960 is of opinion that dominant caste is not a static concept and changes with perception of other castes/tribes in the region.
4. While studying the Jats of UP, MG Pradhan found that whole caste was not dominant and only particular clans/gotras of dominant community were dominant in their respective areas. AC Mayer provided similar views—few families of a particular lineage of a caste practically enjoy dominance.

CASTE MOBILITY

Caste mobility is a collective phenomena of moving up or down the ladder of caste hierarchy.

CASTE MOBILITY CAN HAPPEN THROUGH:

1. Warfare. Eg- The Pala dynasty of Bengal was 'Shudra' in origin **(Pannikar 1955).**

CASE STUDY

According to **Surjit Sinha,** historically, the Kshatriya varna was recruited from a wide variety of castes all of which had one attribute in common i.e. the possession of political power. Even the dominant tribes such as the Bhumij, Munda, Gond established their claims to be Kshatriyas. (Sinha 1962).

2. **Rulers**

CASE STUDY

Kayasthas, a caste of scribes, served Mughals as well as British rulers, were considered low in 12th C. By 19th C, they rose to 'twice born category' in North India.

3. **Census commissioners**

CASE STUDY

Kurmi cultivators of Bengal wanted to be Kurmi Kshatriyas and the Telis wanted to be called Vaishyas. Evidences from myths and histories were presented to support their claims during Census.

Srinivas—"The Census thus became equivalent to the traditional Copper-plate grants of Indian kings declaring the rank and privileges of a caste"

4. **Sanskritisation.**

CASE STUDY

Surjit Sinha 1957 –Many tribals in India ascended even to the position of royalty by establishing claim to Kshatriyahoood.

5. **Modernization & Westernization**

CASE STUDY

During the British rule, establishment of law and order, removal of internal custom barriers, extension of communication networks, introduction of plantation crops such as indigo, tea, jute, urbanization and industrialization brought new economic opportunities and employment, which was availed by few low castes in certain areas.

6. **Politics**

CASE STUDY

During Backward movement, in the 1st stage, the low castes concentrated on acquiring the symbols of high status. In the 2nd stage, the emphasis shifted from symbols to real sources of high status i.e. the possession of political power, education, and a share in new economic opportunities. The leaders of the movement had realized that all three were interrelated and one couldn't be achieved in the absence of the others.

DOWNWARD CASTE MOBILITY:

Desanskritisation reported by DN Majumdar among Khasas. Many castes are demanding 'backward' status to avail themselves of benefits of reservation. Eg- Patidars of Gujrat, Marathas of Maharashtra etc.

Srinivas 1966—Representatives of the 'great tradition' may succumb to the 'little tradition' occasionally.

CASE STUDY

Rai 1963 finds that the Gops, a Hindu caste, have adopted tribal ways of life to the extent that a Ho and a Gop is practically indistinguishable.

CLIFF NOTE

FUTURE OF CASTE SYSTEM

CURRENT SITUATION:

1. Contemporary evidence indicates that caste identities can't be straitjacketed within an unrelenting hierarchial grid where the status of the pure and the impure are empirically firm in their interactional nexus. The caste order is characterized by contesting notions of hierarchy and that is why we find competitive assertions of caste identity. **(Dipankar Gupta, 2005)**
2. Due to forces of modernisation, the ideology of caste has become less pervasive in an individual's day to day life. Caste rituals have become increasingly a personal affair, rather than public due to changed circumstances of living, forces of industrialisation, and urbanisation. Place of residence and food habits are influenced more by an individual's workplace and occupation than by his or her caste or religion.
3. White-collar jobs are relatively caste-free today. **(Andre Beteille)**
4. Regarding caste competition in politics, Dipankar Gupta is of opinion that overt conflicts among castes today is because by and large caste system has collapsed today in most part of India. The obverse side of this collapse is the assertion of caste identities.

FUTURE OF CASTE SYSTEM:

1. In urban areas, class is being valued over caste. Caste exogamy and class endogamy.
2. Caste groups aspire to achieve political and economic strength than ritualistic or symbolic changes.
3. Caste associations to promote socio-economico-political welfare of caste members and act as pressure groups.
4. Modern means of communication has increased the 'horizontal stretch of caste'. Far-flung caste groups are able to interact and communicate with each other and find ➡ increased caste solidarity within a region. One effect of universal adult franchise is the strengthening of caste consciousness. Political parties are at pains to select candidates who have a social base, usually drawn from the locally dominant caste groups.

Eradication of caste is a distant reality.

MN Srinivas—In the future too, caste will remain important in Indian life. But it will be conceived more in terms of ethnicity. (Padgaonkar 1993).

Caste is loosing the functions, norms, and structures it once had and acquiring new ones to suit the new demands and condition of the people. It is today serving the ritual and occupational goals of traditional society more as well as it is helping Indian society to transform itself from an ascriptive, hierarchical and closed system to one which is achievement oriented, relatively egalitarian and open. (Rudolph and Rudolph 1967)

CASE STUDY

Harold Gould in his study of the rickshawallahs of Lucknow (1974) observed that the rickshawpullers belonged to different castes. While working they interacted with each other without observing any caste restrictions. However, when these rickshawpullers went back to their homes in the evening they observed all the ritual practices of their caste. Their kins belonged to their own caste and they married within their own caste.

CLIFF NOTE

JAJMANI SYSTEM

The concept of Jajmani system was introduced by William Wiser in his book "The Hindu Jajmani System 1936" based on his study of Karimpur village in UP. **Yogendra Singh** has defined Jajmani system as an arrangement based on reciprocity in inter-caste relationships in Indian villages.

Jajmani used to be **non-contractual, mostly non-monetised and intergenerational** relationships across families in villages. In definition of Jajmani, Wiser stressed reciprocity between the jajman and Kamin and found it as stabilizing and integrating aspect of the system. Mutual gratification was supposed to be the outcome of reciprocal exchange. "Each serves the other. Each in turn is master. Each in turn is servant" **(Wiser 1969)**

Functional Interdependence in the Jajmani System

The Jajmani system has been studied by many scholars such as **Willian Wiser** (1936), **S.C. Dube** (1955), **Opler and Singh** (1986), **K. Ishwaran** (1967), **Lewis and Barnouw** (1956).

FEATURES:

1. The jajmani system is a system of economic, social and ritual ties among different caste groups in a village. Under this system some castes are **patrons (Jajman)** and others are **serving castes (Kamin).**
2. While the jajmani relations essentially operate at family level (Mandelbaum 1972), the jajmani rules are enforced by caste panchayats.
3. The jajmani relationship is supposed to be and often is durable, exclusive and multiple. Jajmani tie is inherited on both sides i.e. relationship is between specific families.
4. It is more than exchange of cash or kind in lieu of service. Gifts in addition to customary payments are given on occasion of marriages, birth, death, festivals etc.

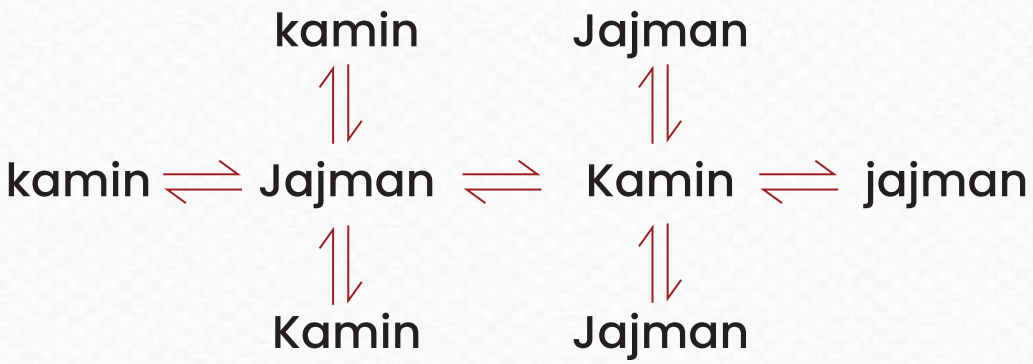


Fig. 2 : Chain of Jajmans and Kamins

Hence the jajmani system involves interdependence, reciprocity and cooperation between jati and families in villages.

CRITICISM & VIEWS OF SCHOLARS

- Wiser presented Jajmani as largly symmetrical system. Except the lowest castes, everyone gets opportunity to assume the roles of Jajman and Kamin.
- However, Beidelman 1959 and Lewis and Barnouw 1956, the jajmani system also possesses the elements of dominance, exploitation and conflict. There is reciprocity as well as dominance in the jajmani system.
- Raymond Firth in 1960 utilised Malinowski's functional views on economic systems and stated that Jajmani had been able to institutionalize relationship of give and take in most elaborate form through the idiom of caste system.

CHANGES IN JAJMANI SYSTEM:

The jajmani system has weakened through time due to market forces, increased urban contact, migration, education and social and political awareness on the part of the service castes.

Jajmani since Wiser's fieldwork in Karimpur in 1920s has changed significantly. In rural India, a new social order is emerging. Economy has largly detached itself from the socio-religious matrix of caste society due to cash economy, globalization, market led changes.

CASE STUDY

M Kumar 2016 fieldwork in a multi-caste village near Kanpur UP observed dilution of relationship between caste and traditional occupation. Eg- All halwai shops (eateries) were run by Thakurs.

TRIBE-CASTE CONTINUUM

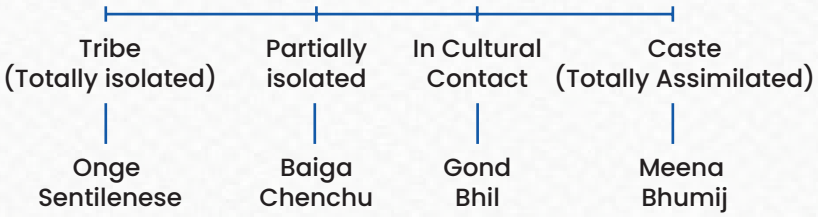
The concept of tribe-caste continuum in India originated with the work of Surjeet Sinha on Bhumij tribe (Tribe-Caste and Tribe-Peasant Continua in Central India' 1965) and Bailey's study of caste (Tribe, Caste and Nation 1960).

Sinha was inspired by Redfield's two concepts of folk-urban continuum and peasant society and culture. Sinha and Bailey believed that the dichotomy of the society viz. caste and tribal could be seen as caste and tribe as the opposite ends of a single line.

As a model, the tribe-caste continuum explains the relationship between tribes and castes in India. The model posits that tribes and castes are not two distinct categories, but rather two ends of a continuum.

CHARACTERISTICS OF TRIBE	CHARACTERISTICS OF CASTE
• Direct access to land (Bailey) • Solidarity or feeling of commonality (T.B. Naik 1956) • Segmentary organization. • Communal ownership of resources. • Egalitarian social structure. • Distinct culture.	• All castes don't have direct access to land. • Functionally inter-dependent hierarchical organization of caste (T.B. Naik 1956) • Private ownership of resources. • Non-egalitarian social structure. • Sanskritization.

In between the two extremes of the continuum are a variety of groups that exhibit a mix of tribal and caste features (referred to as **"tribe-like castes"** or **"caste-like tribes."**)



Different Tribes on the Tribe-caste Continuum

SCHOLAR'S VIEWS

1. **FG Bailey** in his book "Tribe, caste and Nation" 1960 studied economic and political aspects of the Oriya (Caste) and the Kond (tribal) society and considered caste and tribe as two ends of same line and not mutually exclusive groups entities.
2. **Ghurye** had concluded that tribal people are backward Hindus differing only in degrees from the oher segments of Hindu society.
3. Prof LP Vidyarthi's study of a tribal village Ghaghara under Census 1961 records the emergence of Manjhi as a caste, who distinguished themselves from their Munda counterparts by adopting Hindu style of life.
4. **BK Roy Burman** in a paper titled 'Tribal Demography: A preliminary appraisal" classified the Indian tribes in terms of their orientation towards Hindu social order. Eg- Bhumij, Bhil, some Gond are fully incorporated; Santhals, Oraon, Munda, some Gonds are positively oriented (Accepted the symbols, ethos and world view of Hindu neighbours). Hinduization has been a gradual process and usually doesn't involve any conversion.
5. Working on the data from Bhotia in Uttar Pradesh, Srivastava dealt with the ancillary problem of tribe-caste mobility. He proposed the concept of "cultural approximation" as a "form of adaptation" by which an interactive and mutually beneficial cultural co-existence of tribe and caste is rendered possible.

RELEVANCE OF THE CONCEPT

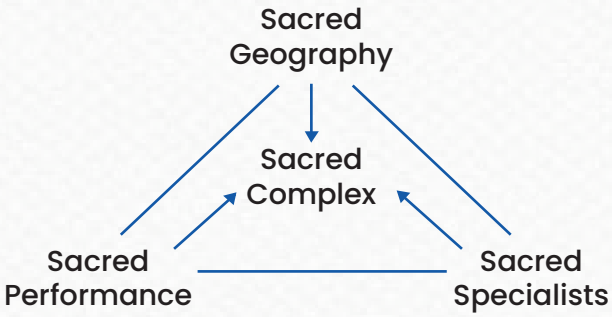
Working on the data from Bhotia in UP, Srivastava dealt with ancillary problem of tribal caste mobility and found the concept of 'cultural approximation' helpful in that context.

Sachchinanda's scale may be applied to other tribes to get inputs while designing specific tribal welfare policies and understanding regional social dynamics.

SACRED COMPLEX

Prof. L.P. Vidyarthi, following Redfield's and Milton Singer's theories and methodological framework, studied the sacred city of Gaya and gave the concept of 'Sacred complex" in book 'Sacred complex in Hindu Gaya' 1961. He described 3 concepts and constructed a complex formed out of intricate interdependence and interactions of components:

1. A sacred geography
2. A set of sacred performances
3. A corps of sacred specialists



Sacred Complex and its Components

SACRED GEOGRAPHY:

Any holy city has 2 parts—Sacred and secular. Sacred geography refers to spatial organization of sacred part (Kshetra).

SACRED SPECIALISTS:

They are priests who conduct sacred performences in sacred geography. Eg- Gayawal Brahmins perform the Gaya Shraddha in Gaya.

SACRED PERFORMANCES:

These are rituals and activities performed by the sacred specialists in sacred geography. Eg- Gaya Shraddha is performed at Gaya to propitiate ancestors.

RELEVANCE OF CONCEPT:

1. The sacred complex provided a meeting place for different kinds of people, traditions, castes, sects, class and status and nourished a sense of Indian unity, even at a time when the spirit of nationalism was lacking.
2. Sacred complexes act as channels of cultural transmission, are locus for interaction of great and little traditions, and promotes integration amidst vast geographical, linguistic and socio-cultural diversities.
3. Sacred complexes also cultivates and promotes various creative arts, literature etc.
4. Among the tribals, the sacred complexes help building mutual trust and tribal unity. Eg-The religious headman of the Munda and the Oraons has duty to propitiate village deities on behalf of entire village to ward off diseases and misfortunes.

NATURE-MAN-SPIRIT COMPLEX.

Prof. LP Vidyathi in his book ***The Maler: Nature-Man-Spirit complex in a Hill tribe of Bihar 1963*** developed a methodological framework to conduct analytical study of complex phenomena of Nature, man, spirit in the life of tribals residing in hilly and forested area. He studied the Sauria Paharia tribe (Maler) of Rajmahal hill.

NATURE

It is Habitat i.e. ecology.

Eg- Malers were dependent on hill and forest for their survival. They practiced shifting cultivation in the forest, collected forest produce and hunted animals.

MAN

Social institutions such as marriage and family. Vidyarthi also explained the process of socialization, course of life and personality formation of the Malers.

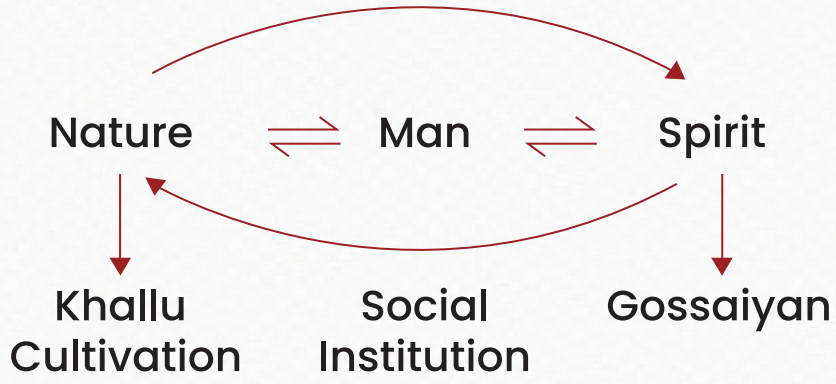
SPIRIT

Concept of spirit and supernatural world.

The common term 'Gossaiyan' was used by Malers for different kinds of spirits, that were believed to guide a Maler's destiny. Eg- Beru Gossaiyans (Sun God), Belpu Gossaiyan (Moon God), Bindke Gossaiyan (Star God) etc.

RELEVANCE OF CONCEPT

The 3 ingredients of the complex are interdependent and mutually complementary. It is based on the fact that arising out of man's close interaction with and dependence on nature is his belief in the supernatural and spirit world.



Nature-Man-Spirit Complex seen in Maler

IMPACT OF BUDDHISM, JAINISM, ISLAM AND CHRISTIANITY ON INDIAN SOCIETY

BUDDHISM

ON INDIAN SOCIETY

On Social life:-

1. Buddhism didn't include the idea of worshipping a creator god and rituals to appease or pacify. It was a religion of masses, preached in vernacular language. This provided an alternative to ritualism, sacrifices and reduced the dominance of priestly class.
2. Buddhism promoted egalitarian values, democratic spirit, social equality and high sense of ethics in public and private life. A code of conduct based on 8 noble paths was aimed at tackling practical ills of the society. It opposed caste system and provided the oppressed castes an avenue to better social life.

On Economy:

1. Truth in dealings
2. Emphasis on self-reliance ➡ Entrepreneurship
3. Social redistribution
4. Compassion

On Political life:

1. Non violence and welfare state was made central to statecraft.

On Art & architecture:

1. A distinct style was introduced consisting of Stupas, caves, pillers etc. Gandhara, Mathura and Amravati art.
2. Buddhism helped in growth of literature in vernacular languages.

ON TRIBAL SOCIETY IN PARTICULAR: Refer Unit 8.1

JAINISM

ON INDIAN SOCIETY:

On Social life:-

1. Jainism provided an alternative to ritualism and sacrifices. Devotion, contemplation and asceticism was given importance.
2. "Syadvada" of Jainism promoted the welfare of both individual as well as community.
3. Jainism promoted egalitarian values and high sense of ethics in public and private life. A code of conduct based on truth, non-stealing, non-adultery, non-possession was established.
4. The doctrine of non-absolutism (Anekantvada) argued for a broad view and recognizing good qualities of many different points of views and thus promoted respect and tolerance.

On Economy:

1. Non-stealing, non-possession.
2. Redistribution to needy.

On Political life:

1. Non violence and welfare state was made central to statecraft.

On Art & architecture:

1. A distinct style was introduced evident from Jain temple at Mount Abu and Gomateshwara status at Shravanabelagola. Caves at Ellora, Udaigiri.
2. Common man's language Prakrit was promoted. Many other regional languages developed from Prakrit.

ON TRIBAL SOCIETY IN PARTICULAR: Refer Unit 8.1

ISLAM

ON INDIAN SOCIETY:

On Social life:-

1. Islam rejected caste system, untouchability, promoted brotherhood. Sufism promoted universal brotherhood, tolerance, devotion and service.
2. However, veiling of women was spread to other religions and women were secluded from men. Practice of Sati and child marriage became more prevalent. Divorce became more common.

On Economy:

Support to poor and needy ➡ Redistribution policies.

On Political life:

Mughal administrative elements such as Zamindari and Patwari were introduced India. Muslim rulers also introduced art of historiography in India.

On Art & architecture:

1. New styles were introduced in India which fused with existing styles and is termed Indo-Islamic art and architecture. Eg- Domes, Arches, calligraphy etc
2. The synthesis of Hindi and Persian created Urdu.
3. Indian Veena was combined with Iranian Tambura and Sitar was produced.

ON TRIBAL SOCIETY IN PARTICULAR: Refer Unit 8.1

CHRISTIANITY

ON INDIAN SOCIETY:

On Social life:-

1. Equality and social service.
2. Social life of women improved.

On Economy:

1. Promoting modern science & technology
2. Entrepreneurship & Innovation.
3. Redistribution.

On Political life:

Introduced modern civil and criminal laws, police reforms, judiciary etc in India.

On Art & architecture:

1. New styles of architecture were introduced in India. Gothic art, churches, administrative buildings, paintings etc.
2. Dress pattern (western attire), Food habits (wine, toast and butter), music (jazz) of all sections of society.

ON TRIBAL SOCIETY IN PARTICULAR: Refer Unit 8.1

CLIFF NOTE

CHAPTER 4
Contributions Of Indian Anthropologists

Syllabus Topics	Past Year Themes/Questions
Emergence, growth and development in India—Contributions of the 18th, 19th and early 20th Century scholar-administrators. Contributions of Indian anthropologists to tribal and caste studies.	2022 1. Illustrate the contribution of Irawati Karwe to Indian anthropology. Make a special mention of her literary contribution. (20 marks) 2. Assess the contributions of S.C. Dube in Indian village studies. (15 marks) 3. 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? (20 marks)
	2021 1. Discuss the contributions of N. K. Bose in understanding tribal communities and their place in Indian civilization. (20 marks) 2. Examine the contributions of S. C. Roy in highlighting the role of customary laws in tribal life. (15 marks)
	2020 1. Contributions of K.S. Singh to Indian anthropology. (10 marks)
	2019 1. Write about the role of colonial administration in the development of anthropology in India. (15 marks) 2. Give an account of the contributions of Iravati Karve and B.S.Guha to the analysis of caste and race in India. (10+10 marks)
	2018 1. Critically examine the contributions of Makhan Jha and B. N. Saraswati to the study of sacred complexes in India. (20 marks) 2. Discuss the contribution of S. C Roy in the study of tribal cultures in India. (15 marks)
	2017 1. Discuss the contribution of Nirmal Kumar Bose to the understanding of Indian society. (20 marks)

EMERGENCE, GROWTH AND DEVELOPMENT OF ANTHROPOLOGY IN INDIA

Dr. LP Vidyarthi in his paper "Researches in Social Sciences in India" 1966 has divided the growth of Indian anthropology in 3 phases:

1. **Formative (1774-1919)**
2. **Constructive (1920-1949)**
3. **Analytical (1950--)**

FORMATIVE PHASE:

- Establishment of Asiatic society of Bengal in 1776 by Sir William Jones with a defined scope to study "man and nature" in India led to beginning of anthropological investigation in India.
- Historical, geographical, ethnographic data were collected by administrators, missionaries, travelers and anthropologically oriented individuals and published in gazettes, handbooks, monographs and journals such as Journal of Asiatic Society of Bengal (1784), Journal of Bihar and Orissa Research Society (1915) and Man in India (1921).

CONSTRUCTIVE PHASE:

- Indian anthropology matured under British influence.
- Anthropology was incorporated in the curriculum of 2 universities—Bombay (Sociology in 1919) and Calcutta (Anthropology in 1921).
- Kinship studies, social organization etc were undertaken by trained scholars such as Ghurye, Chattopadhyaya, Srinivas, Majumdar, Karve.
- In 1938, Joint Congress of Indian Science Congress Association and the British Association was held.
- Problem-oriented publications on tribes by Verier Elvin. Eg- The Baiga 1939, The Agaria (1943), The Muria's Ghotul (1947).

ANALYTICAL PHASE:

- Post independence, India came under contact with American social anthropology. American anthropoogists visited India with their research teams
  - **Morris Opler of Cornell University**
  - **Oscar Lewis of University of Illinois**
  - **David Mandelbaum of University of California**
- The focus was on study of Indian villages to test some hypotheses, refining methodological frameworks developed elsewhere, assist Community Development Programmes in the Indian villages.
- **Key developments in Analytical phase:**
  - Village and Caste studies—Analytical, non tribal.
  - Action research to evaluate the process of change. Majumdar, Elwin, Dube, Vidyarthi
  - Socio-psychological research. Geetal P. Steed (GJ), GM Carstairs (RJ)
  - Folklore research. By Elwin.
  - Study of power structure and leadership in rural society. By Oscar Lewis, Vidyarthi
  - Anthropology of religion. By Elwin, Cohn, Gough, Vidyarthi
  - Urban studies by Chicago school of anthropologists: Singer, Marriott, Bose, Majumdar, Vidyarthi.

CONCLUSION:

The focus of Indian anthropology today is to develop indigenous models that combine theoretical and applied aspects of anthropology. As Krober said "India has listened to England, America and to herself i.e. social anthropology in India continue to maintain 'Indianess' of its science."

G.S GHURYE

ACADEMIC BACKGROUND

- PhD from Cambridge University.

CONTRIBUTIONS

1. In "Caste and Race in India 1932", he gave detailed account of castes, their origin, features and development (6 features of Caste system)
2. In his "The Aborigines "So called" and their future" 1939, Ghuye called tribals 'backward Hindus' and advocated for their assimilation rather isolation.
3. He published "Social tensions in India' in 1968.

S.C. DUBE

ACADEMIC BACKGROUND

- MA Political science, PhD Anthropology.

CONTRIBUTIONS

1. His doctoral dissertation was on "Kamar" ("The Kamar 1951")
2. In his book "Indian village" 1955, he studied village Shamirpet in Telangana holistically.
3. In his paper "Dominant caste and village leadership 1961" Dube critically evauated the concept of Dominant caste of MN Srinivas.
4. In his book "India's changing villages: Human factors in community development 1958", he dealth with changes brought about by Community Development Programs in Indian villages.

CHRISTOPH VON-FUHRER HAIMENDORF

ACADEMIC BACKGROUND

- Studied anthropology and archaeology in Vienna.

CONTRIBUTIONS

1. Studied tribals in Naga hills along with J.P. Mill. (The Naked Nagas (1939)).
2. Later he studied the Chenchus of AP (The Chenchus (1943), Gonds of Adilabad (The Raj Gonds of Adilibad (1948). During tribal studies, he identified their special problems and suggested separate developmental programmes for them.
3. He extensively studied the Apatanis of Arunachal (The Apatanis and their neighbours (1962).
4. Also wrote on the morals and merits in South Asian societies. Also worked on communities in Nepal.

H.D. SANKALIA

ACADEMIC BACKGROUND

- MA History, PhD in Ancient Indian History at London University.

CONTRIBUTIONS

1. He attended excavations at Maiden Castle under Mortimer Wheeler and Excavation of Harappan site Chanhudaro under Ernest Mackay.
2. He explored Gujarat taking clues from Bruce Foote and located new Paleolithic and Mesolithic sites in the Sabarmati valley of Mehsana district.
3. With Iravati Karve, he excavated Langhnaj (Mesolithic site).
4. He also investigated Godawari valley and its tributaries in Nasik and found a flake tool industry of chert and jasper (Part of Middle Paleolithic).
5. Excavated Jorwe in 1950 on the Prawara river (Ahmednagar).
6. Excavated Maheshwar and Navdatoli on northern and southern banks of Narmada.
7. At Nevasa (Ahmednagar), he excavated a calcholithic mound and found a 3-tier chronology in successive gravel deposits of Pravara river. This excavation disproved Bruce Foote idea that the Basalt area didn't have human habitations.

- **Series-1** = Typical Acheulian industry of handaxes and cleavers.
- **Series 2** = Small flake tools of chert and jasper.
- **Series 3**= Blade tools.

8. Excavated Sangankallu (Mesolithic site in Bellary) Chalcolithic site of Ahar (Udaipur), Inamgaon in Pune, Tripuri near Jabalpur.

IRAWATI KARWE

ACADEMIC BACKGROUND

- First female Indian Sociologist.

CONTRIBUTIONS

1. She founded the department of anthropology at Poona University.
2. She was essentially a diffusionist, inspired by W. H. R. Rivers.
3. In "Kinship Organization in India 1953", she studied various social institutions in India.
4. In "Hindu Society — an interpretation" 1961 she studied Hindu society based on data which Karve had collected in her field trips

VERRIER ELWIN

ACADEMIC BACKGROUND

- Trained in English and Theology. Self-trained anthropologist, who came to India as Christian missionary.

CONTRIBUTIONS

Towards Socio-cultural anthropology:

1. In his book "The Baiga 1939", he documented their exploitation.
2. He propounded "National Park Theory" in which he argued that tribal cultures were just as important as mainstream cultures, and he believed that they should be protected from the forces of modernization.
3. In his book "Muria and their Ghotul" 1947, he explained the ghotul, a dormitory system of Muria tribe.
4. He was editor of journal "Man in India".

NIRMAL KUMAR BOSE:

ACADEMIC BACKGROUND

- M.Sc Anthropology. Served as faculty of anthropology and human geography at various universities in India.
- Called Gandhian anthropologist.

CONTRIBUTIONS

1. He utilized Malinowski's functional approach in defining the nature of culture as an adaptive device organized around 'soul of culture', in his book "Cultural anthropology".
2. In a series of brilliant articles—"Hindu method of tribal absorption" 1941, "Caste in India 1951" and "Some Aspects of Caste in Bengal 1958, Bose proposed that the root of presence of the caste system is to be found in economic and cultural security provided by the non-competitive, hereditary, vocation based productive organization, which operated in isolated village communities.

SARAT CHANDRA ROY

ACADEMIC BACKGROUND

- MA English, law degree.
- At Ranchi, he was drawn towards the sad plight of the tribals and the way tribals were treated in the court.

CONTRIBUTIONS

Towards Socio-cultural anthropology:

1. SC Roy was the 1st Indian anthropologist to publish a full length monograph on a tribe ("Munda and their country" 1912). His account was largely historical.
2. Further, he published monographs on Oraon in book "The Oraon of Chhota Nagpur' 1915, and "Oraon religion and customs' 1928.
3. He was the 1st person to draw the attention to the existence of Dhumkuria or the Youth dormitory.

3. In his book *"Calcutta 1964: A social survey"*, he concluded that the diverse ethnic groups in the city had come to bear the same relation to one another as do the castes in India as a whole.
4. NK Bose's *"Hindu Methods of Tribal absorption'* 1941 provided important insights into interplay of great and little traditions.

Towards Prehisoric archaeology:

1. Bose carried out pioneering field research in Paleolithic archeology of Mayurbhanj in collaboration with Dharani Sen to establish stratigraphic sequence.
4. He also published a number of monographs on different tribes such as the Birhor (1925), Hill Bhuiya of Orissa (1935), The Khariya in 1937. He wrote on totemism among the Asur, Khasi kinship terms, Khond human sacrifice, Lepcha funeral etc.
5. Started the research journel titled *"Man in India'* in 1921.

Towards Prehisoric archaeology:

He was 1st Indian to study prehistoric sites in Ranchi. He collected stone implements and reported 46 sites in Ranchi.

Towards Physical anthropology:

1. In his tribal monographs, he provided details of physical characteristics of tribes and undertook anthropometric measurement of Mundas, Hill Bhuiyas and the Kharia.
2. He published Principles and Methods of Physical anthropology 1920.

K.S. SINGH

ACADEMIC BACKGROUND

- An IAS officer, who served as a Commissioner of Chotanagpur and Director-General of the Anthropological Survey of India.

CONTRIBUTIONS

1. Thesis on Birsa Munda movement. His 1st book on Birsa Munda movement was "The Dust Storm and the Hanging Mist".
2. He worked among the Mundas while working as Deputy Commissioner at Palamu, in the Chhotanagpur area.
3. He remained General Editor of the People of India series until his death.
4. He published 3 books on tribals and referred them as 'Tribal triology":
   - » Tribal movements in India.
   - » Economies of the tribes and their transformation.
   - » Tribal customary Laws
5. He studied the phenomena of state formation among the Cheros.
6. He facilitated the ASI scholars to collaborate with Russian counterparts to understand the phenomena of ethnicity, identity and nation-building, leading to publication of "Ethnicity, Caste and people".

BIRAJA SANKAR GUHA

ACADEMIC BACKGROUND

- PG in Philosophy and then anthropology.

CONTRIBUTIONS

1. He was also a pioneer to popularize his scientific ideas in the vernacular. He was the first Director of the Anthropological Survey of India (ASI).
2. Guha is best known for his work on classification of the Indian people into racial groups. *("Racial elements in the population (1944")*
3. Apart from Indian tribes, he also did some research on North American Indians. *("The Transfer of Anthropological Power in India: The Life and Work of Biraja Sankar Guha, Kelli M. Kobor)*
4. He was the first anthropologist in India who led a field survey by a multidisciplinary team on the social tensions among the refugees of the then East Pakistan.
5. He was also a pioneer in the field of environmental anthropology. He argued that tribal cultures have a deep connection to the land.

L.P. VIDYARTHI

ACADEMIC BACKGROUND

- MA Anthropology from Lucknow University, PhD from Chicago University under Robert Redfield.

CONTRIBUTIONS

1. In 1957-58, he conducted field researches among Sauria Paharia of Rajmahal hills of Santhal Pargana for his doctoral dissertation. In his book *"The Maler: Nature-Man-Spirit complex in a Hill tribe of Bihar 1963",* Dr Vidyarthi developed a methodological framework of Nature-Man-Spirit in the life of tribals.
2. In his book "Sacred complex in Hindu Gaya 1961", he tested certain broad concepts propounded by Robert Redfield and Milton Singer and conceived the concept of 'sacred complex'.
3. He studied a Munda tribal village Ghaghra under census 1961. He also studied the Kharia *(The Kharia—Then and Now 1979)*
4. In his book "Harijan Today" 1977, he studied the Scheduled castes of Bihar and analysed socio-cultural-religo-economic and political aspects and changes.
5. He was editor of journal "Folklore".

D.N. MAJUMDAR

ACADEMIC BACKGROUND

- MA in Anthropology from University of Calcutta and PhD from Cambridge.

CONTRIBUTIONS

Towards Socio-cultural anthropology:

1. He collaborated with Prof Opler of Cornell University on village studies near Lucknow in 1953. (Lucknow-Cornell Project)
2. With Dr NS Reddy of Madras University, he undertook ambitious city suvery at Kanpur.
3. He was also influenced by Ruth Benedict's concept of cultural pattern study and published his thesis as a book entitled " A tribe in transition: A Study in culture Pattern 1937", which is regarded as the 1st scientific study of impact of modern civilization on an Indian tribal people.
4. He was the 1st anthropologist to study the impact of non-tribal culture on the ways of life of Indian tribes. Majumdar spent 22 summers with Khasas (Book-Himalayan Polyandry 1962)
5. In his book "Chor ka ek Gaon" 1960, he critically reviewed MN Srinivas's concept of Dominant caste.

Towards Physical anthropology:

1. Prof Mourant has regarded Majumdar as pioneer in application of blood group testing to Indian anthropology.
2. Majumdar conducted extensive anthropometric and serological studies in Uttar Pardesh, Bengal and Gujarat and among the Ho of Singhbhum and Gond of Bastar.

M.N. SRINIVAS

ACADEMIC BACKGROUND

- MA, PhD in Sociology, LLB.

CONTRIBUTIONS

1. In his book "Religion and Society among Coorgs of South India 1952" he developed concept of Sanskritisation as a mode of caste mobility.
2. In his book "Social change in modern India 1966, he attempted to explain caste mobility and change in Indian society through concepts of Sanskritisation, Westernization, Dominant caste and Secularisation.

P.R.G. MATHUR

ACADEMIC BACKGROUND

- PhD degree in Calcutta University.

CONTRIBUTIONS

1. He worked for the Anthropological Survey of India.
2. His studies among the tribespeople of Attappady and Wayanad have been considered seminal.
3. In "Sacred Complex of the Sabarimala Ayyappa Temple" (2019), he analyzed sacred complex of Ayyapa temple.

3. In his paper entitled "Dominant caste in Rampura" (American Anthropologist) he developed the concept of 'Dominant caste'.
4. In his book "Caste in modern India" 1962, he concluded that Varna model had produced a wrong and distorted image of caste and propounded the concept of 'vertical' and 'horizontal' solidarity.

4. He studied the Khasis in "The Khasi of Meghalaya : study in tribalism and religion" 1979.
5. He published "Sacred Complex of the Guruvayur Temple", "Sacred Complex of the Sabrimala Ayyappa Temple",
6. His book "Ecology technology and Economy: Continuity and Change among the Fisherfolk of Kerala" dealt with the ecology, technology and economy of Mapilla, Hindu and Latin Christian fishfolk of Kerala and their adaptation of modern technology. (Regarded as Marine anthropologist)

ANDRE BETEILLE

ACADEMIC BACKGROUND

- MA Anthropology, PhD Sociology (Thesis- *"Caste, Class and Power: Changing Patterns of Stratification, inequality, social change and political sociology"*)

CONTRIBUTIONS

1. Specialized on social stratification, social change and political sociology.
2. Studied agrarian social structure (Studies in Agrarian Social Structure, 1974)
3. Published "Social and Cultural Reproduction of Caste, Kinship and Occupation in India, 1991".
4. Published Equality and Universality: Essays in Social and Political Theory (2003), Marxism and Class Analysis (2007).
5. Received Padma Bhushan and served on the Social Sciences jury for the Infosys Prize in 2010.

SURAJIT CHANDRA SINHA

ACADEMIC BACKGROUND

- MA Anthropology, PhD Anthropology (Thesis - *"The Acculturation of the Bhumij: A Study of Inter-ethnic Integration and Stratification)*

CONTRIBUTIONS

1. Served as Fellow of American Anthropological Association.
2. Served as VC of Vishwa Bharati University, Birbhum.
3. Served as Director of Anthropological Survey of India.
4. Served as editor of journal "Man in India" and "Journal of Indian Anthropological society"
5. He worked on tribal transformation in India (on the integration of the Bhumij tribals within Hindu caste system)
6. He conducted researches on an anthropological study of Indian civilization and of cultural evolution.
7. He conducted an All-India survey of the weaker sections of Indian population.
8. He studied organization of the ascetics of Kashi.
9. He worked on social and cultural transformation of the Rarh region in West Bengal.

10. Surajit Sinha's original contribution is in his articles on *'Tribe-Caste and Tribe-Peasant Continua in Central India'(1965), 'State formation and Rajput myth in Tribal Central India'*(1962) and *'Bhumij-Kshatriya social movement in south Manbhum*(1959) in which he viewed tribes and castes not as separate and isolated social and cultural categories but as parts of the greater Indian civilization in an evolutionary scheme under which formation of the early states in India took place

K.S. MATHUR

ACADEMIC BACKGROUND

- Specialized in Social Anthropology with a special interest in Religion, Economics and Society.

CONTRIBUTIONS

1. Served as HOD Anthropology, Lucknow University.
2. He took up projects from ICMR on Growth and Development of Indian infants and children.
3. He took up projects on caste, untouchability, occupations and border hill areas of UP.
4. He was editor of "The Eastern Anthropologist"
5. His PhD work was published in "Caste and Ritual in a Malwa village"
6. He focused on economic anthropology (economy aspects had been left secondary to the study of kinship, religion, social organization, and material culture in Indian anthropology).

PRABODH KUMAR BHOWMIK

ACADEMIC BACKGROUND

- M.Sc and PhD anthropology (Calcutta university).

CONTRIBUTIONS

1. Under guidance of Nirmal Kumar Bose, he set up a centre to change the habit of the Lodhas from criminal tendencies to useful members of society (Samaj Sewak Sangha and later Institute for social research and Applied Anthropology near Midnapur). It served as premier center for Applied anthropology in India. (Example of Action anthropology)
2. Published "Mundas life in Three different Ecological settings of West Bengal"
3. He studied pavement dwellers of Kolkata (in "Breakdown of the Rural Economy: Study of Pavement Dwellers of Calcutta)
4. In his study on the Chenchus, he tried to establish the inter-relationship between ecology, culture and humanity.
5. His work on the Socio-cultural profile of Frontier Bengal was an anthology of regional culture.

LEELA DUBE

ACADEMIC BACKGROUND

- Through her marriage to S.C. Dube, she was introduced to anthropology as a subject. She collected data for her husband's work and worked as an assistant researcher before branching out on her own.
- M. A Political Science, Ph. D. Social Anthropology.

CONTRIBUTIONS

1. In her PhD dissertation Dube explored the lives of Gond women from Chattisgarh and underlined their gender disparities.
2. Leela Dube's work presented the interface between gender and kinship. In "Sociology of Kinship: An Analytical Survey of Literature (1974)," she covered a vast area of work including marriage, kinship and families, literature on tribal societies, caste and communities inheritance patterns, mother right, exchange theories, alliance theories etc.

3. Dube's research and fieldwork experiences among shifting cultivators (Kamars in Andhra Pradesh), settled agriculturists (Gonds in Chhattisgarh) and in a multicaste village with Rajputs as the dominant caste (western UP), gave her a sense of the sweep of patrilineal kinship, despite variations across caste, class, tribe and region.
4. In Matriliny and Islam: Religion and Society in the Laccadives (1969)(with A.R Kutty), she provided a glimpse of a different set of life trajectories for women under a different kinship system but drove her to take on traditional anthropological expositions on the 'matrilineal puzzle'. This research gave insights about how women gained more power in the matrilineal system even situated within a patriarchal religion. It also gives an example of the flexibility of Islam and that it depends on practice.
5. In Anthropological Explorations in Gender: Intersecting Fields (2001), she explored caste and gender relations, and analysed the various ways in which existing social mores in the form of poems, common sayings, and stereotypes have a deep and lasting impact on creating and maintaining female inferiority in the social system.
6. In an important article 'On the Construction of Gender: Hindu girls in Patrilineal India' Dube (1988) traces the mechanisms through which girls develop a gendered identity by examining the rituals and ceremonies, language and practice of families.
7. Her stewardship of a major Indian Association of Women's Studies (IAWS) conference Women and the Household in Asia which resulted in five edited volumes that were early milestones in the field. She was part of the global women's studies community.
8. She was influenced by the work of Irawati Karve in the area of family, kinship and gender; Malinknowski and Katherine Gough's work on kinship systems.
9. According to Madan (2017), Leela Dube began as a woman anthropologist studying women and from that perspective culture and society. She remained wedded to the qualitative approach, combining careful attention to ethnographic details with insightful interpretations of the same to bring to life, as it were, the nuanced richness of interpersonal relations in the setting of the household, the family, and the larger kinship and descent groups.

CONTRIBUTIONS OF INDIAN ANTHROPOLOGISTS TO CASTE STUDIES

- While the early anthropological caste studies were descriptive in nature, the involvement of American anthropologists post-independence initiated analytical researches on Indian villages and caste system and inspired Indian anthropologists to take it further.

IMPORTANT CONTRIBUTIONS:

PRE-INDEPENDENCE:

S.C Roy and B.S Guha were among the first to scientifically study the castes. SC Roy in his work "Caste, Race and Religion in India" 1934 and BS Guha in his work for 1931 Census utilized anthropometric and serological data to study castes.

- SC Roy had also tried to explore the origin of caste system through study of ancient texts like Puranas and Samhitas. He opined that the constant interaction between people belonging to diverse ethnic elements elements and

CONTRIBUTIONS OF INDIAN ANTHROPOLOGISTS TO TRIBAL STUDIES

- Though tribal studies had been undertaken since 1774 AD, the involvement of Indian anthropologists in tribal studies changed the overall direction and for this reason DN Majumdar placed the publication of the 1st full length monograph on the Munda by SC Roy in 1912 as the landmark for the beginning of 'Constructive phase' of Indian anthropology.

IMPORTANT CONTRIBUTIONS:

PRE-INDEPENDENCE:

SC Roy was the 1st Indian anthropologist to publish a full length monograph on a tribe (*"Munda and their country"* 1912).

- His account was largely historical and he attempted to trace the origin of the tribe from clues drawn from folklore, linguistics and prehistoric evidences. He further studied other tribes and published his works as book

culture areas must have had a bearing on the making of the caste system in India.

- GS Ghurye in his work "Caste and Race in India" 1932, gave a detailed account of castes, their origin, features and development.

POST INDEPENDENCE:

Involvement of American anthropologists and their influence heralded analytical studies on caste system. Important ones are:

1. MN Srinivas "Religion and society among the Coorgs of South India" 1952; Indian village 1955; Dominant caste in Rampura 1959; Social change in Modern India 1962.
2. SC Dube's Indian village (1955) presented a total study of Shamirpet of Telangana. To Dube, the fundamental principles of caste ranking is a concept of ritual purity and pollution.
3. DN Majumdar's "Caste and Communication in an Indian village" 1958
4. Later anthropologists such as NK Bose, Surajit Sinha, LP Vidyarthi utilized the framework of many American anthropologists and applied to Indian scenario. Eg- Great and little traditions, Universalisation and Parochialisation.
5. Power relations, cooperation and conflicts, caste and politics have been studied by later scholars in sociology and social anthropology such as Andre Betille (*Caste, class and Power: Changing patterns of stratification in a Tanjore village* 1965; *The backward classes in contemporary India* 1992), Dipankar Gupta (*Caste and politics:Identity over system* 2005). New perspectives have emerged such as "there is no single caste hierarchy to which every caste acquiesces ideologically, rather there are multiple contending hierarchies" (Gupta 2000).

CONCLUSION:

- Such analytical anthropological work with "Indianness' in approach busted many myths generated from studies of the orientalists and missionaries. The concept of sanskritisation, tribe-caste continuum, Dominant caste, Sacred complex etc pointed towards dynamism of caste system, as opposed to static and rigid system thought earlier.

*"The Oraon of Chhota Nagpur"*1915, and *"Oraon religion and customs"* 1928.

- Through his study of the Oraons, he showed how some of the feasts and festivals intensify the sense of social solidarity in the village. He also explained how the Tana Bhagat movement among Oraon offered them an escape from their general dissatisfaction with their socio-economic status. He was the 1st person to draw the attention to the existence of Dhumkuria or the Youth dormitory. In course of time, he published a number of monographs on different tribes such as the Birhor (1925), Hill Bhuiya of Orissa (1935), The Khariya in 1937. He wrote on totemism among the Asur, Khasi kinship terms, Khond human sacrifice, Lepcha funeral etc.

DN Majumdar's PhD thesis published as *" A tribe in transition: A study of culture pattern"* 1937 is regarded as the 1st scientific study of impact of modern civilization on Indian tribes. He was the 1st Indian anthropologist to study the impact of non-tribal culture on the ways of life of Indian tribes. Majumdar spent 22 summers with Khasas (Book-Himalayan Polyandry 1962) and all fieldwork was done through local dialect.

POST-INDEPENDENCE:

Around the time of independence, anthropologists debated over the future of tribes in India.

- Ghurye saw tribes as 'backward Hindus' and thus argued for assimilation of tribes in mainstream culture.
- Elwin advocated their isolation. Such debates contributed to development of a middle path of 'integration' policy and tribal panchsheel. Elwin also conducted a series of problem-oriented researches such as "Muria's Ghotul" 1947.
- NK Bose's *"Hindu Methods of Tribal absorption"* 1941 provided important insights into interplay of great and little traditions. Based on his work on the Juangs in Odisha, he attempted to trace the reasons for tribal separatist movements.

- Later anthropologists such as Dr LP Vidyarthi,in 1957-58, conducted field researches among Sauria Paharia of Rajmahal hills of Santhal Pargana for his doctoral dissertation under the supervision of Robert Redfield. His further works include:
  - **a.** The Maler: Nature-Man-Spirit complex in Hill tribe of Bihar 1963
  - **b.** Tribal Culture of India 1976
  - **c.** The Kharia—Then and Now 1979
  - **d.** In "Cultural Contours of tribal Bihar" 1966, he explained the historical, geographical and social background of the tribes of Chhota Nagpur. He explained concepts such as unity and extension, sanskritisation, desanskritisation, tribalization, detribalization etc.
  - e. In his paper "Cultural types in tribal India with special reference to tribal Bihar 1966", he classified Bihar's tribes into 4 cultural types (Eg- Birhors as "hunting gathering" tribe) taking into account 5 factors (such as ecology).

CONCLUSION

- The descriptive and analytical studies by Indian anthropologists helped in dispelling the notion of tribals as savages and brought out the colourful mosaic of tribal culture, their exotic customs, rituals as well as the distinct nature of their problems.
- The tribal welfare policies under the approach to 'let the tribals develop along the lines of their own genius" could be possible due to such studies. The Tribal sub plan was formulated on the advice of 2 separate committees headed by Dr. LP Vidyarthi and Dr SC Dube, who recommended greater emphasis on 'family oriented programs' than 'infrastructural development'.

CHAPTER 5

Indian Villages: Socio-Cultural Dynamics, Agrarian Relations, and the Impact of Globalization and Modern Processes

Syllabus Topics 5.1	Past Year Themes/Questions
1. Indian Village: Significance of Village Study in India; 2. Indian Village as a Social System; 3. Traditional and Changing Patterns of Settlement and Inter-Caste Relations; 4. Agrarian Relations in Indian Villages; 5. Impact of Globalization on Indian Villages.	1. Explain how structural transformation in economy is affecting traditional social relationships in agrarian society. (20 Marks, 2021) 2. Describe the different settlement patterns in rural India. (20 Marks, 2020) 3. Discuss the impact of globalization on Indian villages. (15 Marks, 2020) 4. Identify the theoretical concepts that have emerged out of village studies in India. (20 Marks, 2019) 5. Panchayati raj as a facilitator of social change in rural society. (15 Marks, 2019)

Syllabus Topics - Unit 5.2	Past Year Themes/Questions
1. Linguistic and Religious Minorities and Their Social, Political & Economic Status	1. Discuss the constitutional safeguards for religious minorities in India. (15 Marks, 2021) 2. What are the social and political problems of religious minorities in India. (20 Marks, 2020) 3. Linguistic minorities in India. (10 Marks, 2020) 4. Discuss the problems faced by religious minorities in India. (15 Marks, 2015)

Syllabus Topics - Unit 5.2	Past Year Themes/Questions
1. Indigenous and Exogenous Processes of Socio-Cultural Change in Indian Society: Sanskritization, Westernization, Modernization; 2. Inter-Play of Little and Great Traditions; 3. Panchayati Raj and Social Change; 4. Media and Social Change.	1. Ethnic media and social awareness. (10 Marks, 2021) 2. Discuss the role of Panchayat Raj Institutions in transforming traditional power hierarchy in rural India. (15 Marks, 2021) 3. Functionalism and Politics in rural India (10 Marks, 2021) 4. Concept of Sanskritization. (10 Marks, 2020)

5.1: INDIAN VILLAGE

(1) Significance of Village Study in India:

1.1 Definition & Size Of A Village:

To comprehend the importance of village studies, we first need to classify what is identified as a 'village.' In accordance with the 2011 India Census, locations not categorized as statutory towns or census towns are deemed as villages.

Census towns meet the following criteria:

- A minimum population of 5,000;
- At least 75% of the male main working population engaged in non-agricultural pursuits;
- And a population density of at least 400 persons per sq. km.

From the 2001 Census, out of the total 638,596 villages, 593,731 were found to be inhabited. According to the 2011 Census, roughly 68.6% of India's total population, nearly 84 crore individuals, reside in villages. With the considerable rural population in India and worldwide, it becomes apparent that a nation's socio-economic development indicators must, by necessity, reflect the circumstances in their villages.

1.2 Significance Of Village Studies:

Despite increased urbanization, with over 68.6% of its populace still residing in more than 600,000 villages, India's rural expanse, often referred to as 'Gramavasini Bharathi,' remains key. This section, deeply embedded in agriculture, is not just a substantial demographic, but as Andre Beteille suggests, a reflection of India's core values offering insight into its genuine, traditional society. Embracing the wisdom in F.G. Bailey's words, 'If you know one village in India, you know no village in India,' reinforces the call for comprehensive village studies due to the heterogeneity of these rural regions.

1.2.1 To Understand Socio-Cultural Dynamics And Their Impacts:

- **Caste-Based Structures:** Village studies provide insights into caste-based structures, surpassing economic divisions.
- **Colonial Influence:** Analyzing villages uncovers lingering impacts of colonial-era systems, influencing societal hierarchies and land ownership.
- **Field Studies:** Field studies elucidate social interactions, intra-community relationships, and dynamics of caste and religious intersections.
- **Modernization Impact:** Studies like Sharma's 1970 Rajasthan fieldwork expose uneven modernization impacts across castes, offering a nuanced view of development.
- **Social Conflicts & Gender Dynamics:** Village studies, exemplified by the 2013 Muzaffarnagar case, enhance understanding of social conflicts, law & order, and under-reported gender crimes.

1.2.2 To Understand Political Structure And Implications:

- **Panchayati Raj Institutions:** Village studies allow us to understand the role and implications of the Panchayati Raj Institutions.
- **Impact of New Technologies (Karanth's Study):** Karanth's study (1987) in a Karnataka village showcases how traditional rural institutions adapt to new technologies, serving as a crucial reference for socio-economic transitions.
- **Reality of Proxy Elections and Reservation:** Field studies shed light on the realities of proxy elections and reservations, revealing their effectiveness in ensuring social inclusion in village politics.
- **Customary Villages (Afghanistan Case Study):** Studies on 'customary villages,' like those in Afghanistan, can provide insights into alternative governance models working amid political chaos.

CASE STUDY

"Traditional Governance Amid Political Turmoil: The Case of Afghan Customary Villages"

In Afghanistan, amidst the ongoing political upheaval and Taliban insurgency, anthropologists have studied the resilience of 'customary villages'. These villages function based on traditional, self-governing structures, maintaining societal norms and order amid broader national chaos. The study of these traditional systems provides valuable insights into how communities adapt and sustain in the face of political instability and conflict. Understanding such dynamics can also shed light on the interaction between local traditions and the prevailing political entities, like the Taliban

- **Informing Policy and Constitutional Changes (National Commission 2001):** Village fieldwork can inform constitutional and policy changes. This has been demonstrated in the consultation papers of the National Commission to review the working of Constitution (2001).
- **Role in Socio-Economic Development (Andrea 2002):** Andrea's 2002 study underscored the importance of village studies in understanding and improving facets of socio-economic development, such as water supply and sanitation coverage.

1.2.3 To Understand Economic Structures & Scenarios In Villages:

- **Income Sources and Agricultural Contribution to GDP:** Agriculture, which includes farming and allied activities such as dairy business and pisciculture, contributes approximately 15% to India's GDP, yet its growth rate is less than 5% per annum.
- **Monsoon Impact on Agriculture:** Agricultural activities and outputs are significantly impacted by monsoons, creating socio-economic stress in rural areas due to excess or inadequate rainfall.
- **Rural Transformation (Iruvelpattu Study - Harriss, Jeyaranjan, Nagaraj):** The Iruvelpattu study by Harriss, Jeyaranjan, and Nagaraj (2010) demonstrates a shift from farming to non-farm employment, reflecting the transformation of rural economic structures.
- **Role of Government Assistance & Village Panchayats:** Government assistance and Village Panchayats play a vital role in coordinating and executing various schemes, such as the National Rural Employment Guarantee Scheme (NREGA) and the Public Distribution System (PDS), enhancing the rural economic framework.
- **Concerns of Corruption and Inefficient Service Delivery:** Village visits provide insights into issues such as corruption and inefficiencies in service delivery, which are crucial for improving the economic development of rural areas.

CASE STUDY

The Tech-Forward Village of Neriga, Karnataka

Intel executives conducted a study in Neriga village in Karnataka, India. They found that while basic cell phone connectivity existed, villagers faced significant challenges such as limited access to healthcare, education, electricity, and safe drinking water. This prompted the company to invite young entrepreneurs to devise technology-aided solutions addressing these community needs.

CASE STUDY

Biomass Energy Generation in Kabbigere, Karnataka

Since 2007, the Kabbigere village in Karnataka has been generating and selling power to the grid through biomass. This project, a joint initiative between UNDP-BERI, GEF, ICEF, and the Government of Karnataka's Department of Rural Development and Panchayati Raj, allowed the gram panchayat to sell the generated power to the Bengaluru Electricity Supply Company. The village generated about 400,000 kWh of electricity in 2007, equivalent to the annual consumption of 6,000 rural households.

- **Industrialization and Infrastructure Development (Case Study - Neriga Village):** The case study of Neriga Village, Karnataka, emphasizes the need for infrastructure development and industrialization in rural areas to expedite economic development.
- **Innovative Models for Economic Development (Thamna & Kabbigere Village Cases):** The innovative models of Thamna village in Gujarat and Kabbigere village in Karnataka.

CASE STUDY

Solar Power Entrepreneurship in Thamna, Gujarat

Raman Parmar, a farmer from Thamna village in Anand district, Gujarat, became the first Indian farmer to sell power harvested from his own farm. In June 2015, he received a cheque for Rs. 7,500 from the International Water Management Institute (IWMI) for 1500 units of surplus power that he generated and contributed to the electricity grid.

1.2.4 To Understand Impact of Globalization and Modernization:

Indian villages aren't isolated from the global currents of change. Notable anthropologist Arjun Appadurai's theory of 'scapes' underlines this, signifying how villages integrate into global flows of ideas, technology, and capital. Studies of villages hence offer a unique understanding of how external influences reshape rural landscapes.

Arjun Appadurai's 'Scapes' Theory: Understanding Dimensions of Globalization

Arjun Appadurai's 'scapes' theory breaks down the complexities of globalization into five distinct dimensions:

1. **Ethnoscapes:** The movement of people across borders, changing cultures and identities.
2. **Technoscapes:** The spread of technology across nations, creating global systems of interaction.
3. **Financescapes:** The rapid, unpredictable flow of capital and investments globally.
4. **Mediascapes:** The spread of information and narratives through global media distribution.
5. **Ideoscapes:** The global flow of ideologies and political ideas.

These 'scapes' highlight the interplay between economy, culture, and politics in the globalized world.

1.2.5 To Know Policy Implications:

Village studies in India have substantial implications for policy formulation. Understanding the rural dynamics, these studies have directly influenced rural development schemes.

1.2.6 To Develop Global Perspective:

The significance of village studies isn't confined to India. Robert Redfield's and Oscar Lewis's works in the Mexican village of Tepoztlan and the resultant 'folk-urban continuum' theory have been instrumental in understanding rural-urban dynamics globally.

Conclusion

Village studies are crucial in capturing the rapidly changing dynamics of Indian society, a fact emphasized by the renowned anthropologist M.N. Srinivas who stated, "We have, at the most, another ten years in which to record facts about a type of society which is changing fundamentally and with great rapidity" (Srinivas, 1955). Such studies not only offer insights into India's diverse socio-cultural, economic, and political aspects but also inform policy decisions, thus signifying their continuing relevance in the face of globalization.

1.3 Types of Village Studies and Their Significance

1. **Studies Focusing on Rural Challenges:** These studies aim to grasp the socio-economic and political difficulties that rural populace faces.
2. **Macro-Level Studies:** These studies use smaller, representative samples to shed light on larger issues. They are often beneficial for understanding nationwide problems, such as leakages in the Public Delivery System (PDS).
3. **Micro-Level Studies:** Using larger samples spread across wider geographic regions, these studies are crucial for social or political matters that vary across different locales.
4. **Historical Studies:** These are studies conducted by sociologists and social anthropologists, particularly during the 1950s and 1960s, to understand the historical evolution of village societies.
5. **Corporate Village Studies:** Companies conduct these studies for market assessment and fulfilling their Corporate Social Responsibility (CSR). They can serve dual purposes of profit enhancement and community welfare.
6. **Integrated Studies for Profit and Welfare:** Certain studies, like the ones focused on the 'White Revolution', show how profit-making can be integrated with socio-economic advancement. The success of Amul in the face of competition illustrates the potential of such integrative studies.

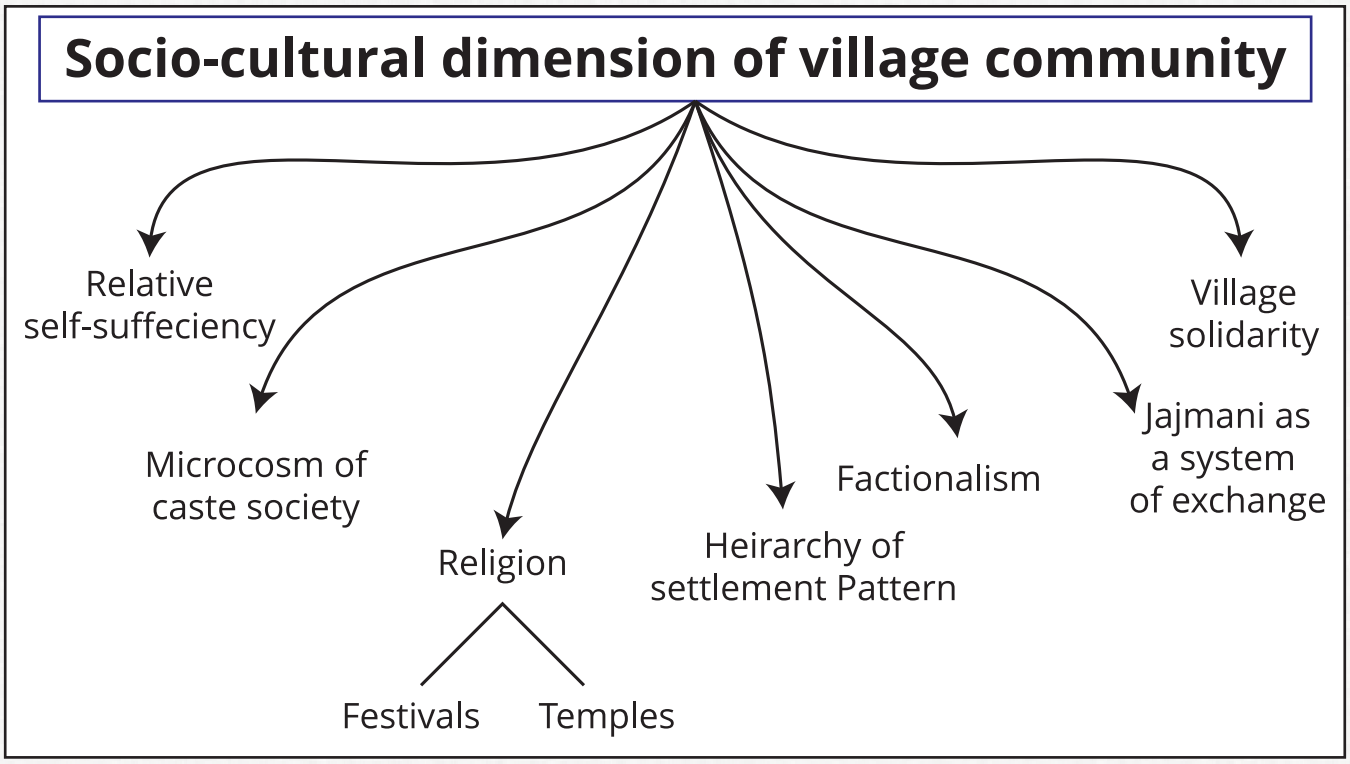
1.4 History Of Village Studies In India

Year	Scholar	Study/Book Title	Subject/Outcome
1830	Sir Charles Metcalfe	Articles on India	Described Indian villages as 'little republics', highlighted socio-economic aspects
1881	Edwin Thomas Atkinson	North-Western Provinces of India	Initiated village studies in India
1909	Imperial Gazetteer	Imperial Gazetteer of India	Provided detailed descriptions of village geography, economy, and culture
1955	S.C. Dube	Indian Village	Examined tradition and modernity in Indian rural life
1957	F.G. Bailey	Studies on economic structures in Indian villages	Explored interconnected caste and economic factors
1958	Oscar Lewis	Village Life in Northern India	Explored social change and modernity in traditional village life

1960	Adrian C Mayer	Comparative study of villages in Rajasthan and Punjab	Examined effects of economic differentiation and caste hierarchy
1960	A. R. Desai	The Rural Sociology in India	Made significant contributions to understanding Indian villages
1963	G.S. Ghurye	Family and Kin in Indo-European Culture	Presented a comprehensive study of family and kinship ties
1965	Bernard S Cohn	Anthropological studies on Indian villages	Provided insights into cultural, historical, and social aspects
1965	André Béteille	Studies on the village of Sripuram	Unveiled changes due to socio-economic developments
1965	Irawati Karve	Kinship Organization in India: 2nd Edition	Offered insights into social structure, caste dynamics, kinship patterns
1971	Francine R. Frankel	India's Green Revolution: Economic Gains and Political Costs	Analyzed consequences of the Green Revolution
1973	David Francis Pocock	Mind, Body and Wealth: A Study of Belief and Practice in an Indian Village	Ethnographic study on religious, social, economic aspects
1976	M. N. Srinivas	The Remembered Village	Provided a nuanced understanding of social structure
1987	Harold Gould	The Hindu Caste System: Vol 1. The Sacralization of a Social Order	Examined caste dynamics, religious beliefs, and their influence

(2) Indian village as a social system:

The Indian village, often depicted as the heart of Indian society, is a complex structure that balances tradition, hierarchy, religion, and local governance. An understanding of the Indian village provides insights into the broader Indian social landscape.



1. Relative Self-Sufficiency

Historically, Indian villages functioned as nearly self-sufficient units, both in production and consumption. However, as studies highlight, they were never truly isolated or self-reliant.

Contrary to the belief of complete self-sufficiency, villages often interacted due to reasons like:

- **Multi-caste Composition:** As villages typically consisted of multiple castes, outside interaction became essential for functional roles and responsibilities.
- **Caste Endogamy:** Given that villages often represented sub-castes, matrimonial alliances necessitated outreach to neighbouring villages.
- **Markets and Commerce:** Local markets attracted villagers from surrounding areas, fostering inter-village interaction.
- **Pilgrimages:** Religious trips exposed villagers to broader societal dynamics.

2. Microcosm of Caste Society

Indian villages typically housed multiple castes, where interactions were dictated by ritualistic hierarchies.

3. Hierarchy of Settlement Pattern

A village's geographical composition often follows caste distinctions. Regions such as "Phaliya" in Gujarat, "Keri" in Karnataka, and "Wada" in Maharashtra display these patterns.

4. Jajmani: A Unique Exchange System

This system underscored the village's socio-economic cohesion, delineating roles of patrons (Jajman) and service providers (Kamin).

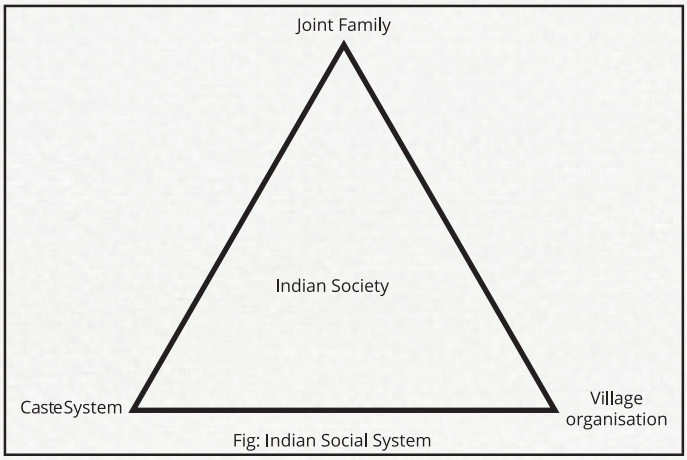


Fig: Indian Social System

5. Village Solidarity

Villagers, bound by common experiences and shared environments, showcase strong unity. As Mandelbaum poignantly states, "The villagers have separate hearths and common homes."

6. The Fabric of Religion

Religion intertwines with daily life in Indian villages.

- While major deities like Durga, Kali, and Lakshmi are venerated, there's also reverence for village deities, trees like "Pipal" and "Tulsi," and beliefs in spirits.
- Temples serve not just as spiritual hubs but also community gathering spaces.
- Local festivals further solidify communal bonds.

7. Factionalism in Villages

Modern times have seen rising factionalism in villages, rooted in varying reasons from economic disparities to political affiliations.

Conclusion

The Indian village, while a microcosm of the larger Indian society, represents a labyrinth of traditions, hierarchies, and evolving dynamics. Understanding it offers a lens into India's socio-cultural mosaic, shaped by history, beliefs, and contemporary changes.

(3) Traditional and changing patterns of settlement and inter-caste relations:

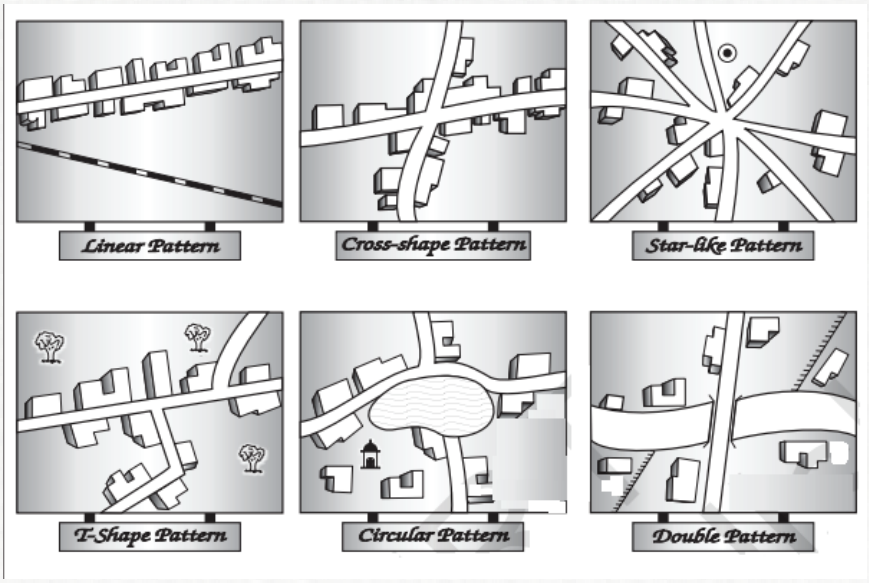
3.1 Classification of Villages: There are several ways in which villages can be classified but classification based on size, population and area of land is the most accepted classification. Based on these criteria villages are classified as:

Term	Description
Pura	Close settlements often acting as the nucleus of the area.
Khas	Refers to the main village or sadar. Name given to villages from where people expand and spread around.
Kalan	Large villages with a heterogeneous population comprising different castes and classes.
Khurd	Small villages.
Khera	Small colonies or higher grounds in villages. Holds significant social value as a venue for gatherings and functions.
Nangley	Group of small villages where one main village is surrounded by several satellite villages.

3.2 Traditional and changing patterns of settlement and inter-caste relations:

3.2.1 Settlement Patterns:

Settlement Pattern	Found In	Characteristics	Examples
Rectangular or Square Pattern	Uniform topography areas.	Cultivated fields give rise to this shape. Village lanes intersect at right angles.	Villages in Rajasthan's Marwar region, settlements in Madhya Pradesh's Nimar region.
Linear Pattern	Areas parallel to railways, roads, or waterfronts.	Main street runs in line with significant landmarks.	Villages along the NH-58 in Uttar Pradesh, coastal villages in Kerala.
L-Shaped (or T-Shaped) Pattern	Junctions of main roads.	Houses in rectangular blocks meet at an intersection.	Settlements at road intersections in Punjab or Haryana.
Circular Pattern	Areas surrounding ponds or lakes.	Settlements take shape based on water bodies. Sometimes resemble horseshoe shapes.	Villages around the lakes in Uttar Pradesh's Braj region.
Triangular Pattern	River confluences.	Houses expand laterally, constrained by rivers.	Settlements at the confluence of Ganga and Yamuna at Allahabad (Prayagraj).
Star-Like Pattern	Junctions of multiple roads.	Houses spread along road sides in all directions.	Villages and small towns where highways intersect, such as crossroad towns in Gujarat.
Nebular Pattern	Around significant landmarks or prominent figures.	Settlements with almost circular road arrangements converging at a central location.	Villages built around temples or ancestral homes in Uttar Pradesh's Ganga-Yamuna doab.



3.2.2 Changing Patterns of Settlement:

- **Expansion and Sprawl:** With population growth, there's an outward expansion, sometimes leading to merging of two or more settlements.
- **Planned Rural Settlements:** Introduced for better management, these settlements have houses built in a specific design, often supported by governmental initiatives.
- **Satellite Settlements:** Small settlements, often called 'Nangley,' revolve around a larger village or town, benefiting from the proximity to a larger economic or social center.
- **Vertical Expansion:** Instead of outward sprawl, some rural areas witness a vertical growth due to land scarcity or changing economic conditions.
- **De-urbanization:** Some people migrate from cities to rural areas, introducing urban housing and living patterns to traditional rural settings.

3.2.3 Factors Influencing the Change:

- **Transportation and Communication:** The accessibility of modern transportation and communication methods has impacted settlement patterns, making once remote areas more accessible.
- **Agricultural Modernization:** Mechanization requires larger contiguous plots of land, influencing the relocation or rearrangement of settlements.
- **Governmental Interventions:** Resettlement due to projects like dams or initiatives like rural development plans lead to changes.
- **Climatic and Environmental Factors:** Settlements might shift due to recurring natural calamities, or in search of better environmental conditions.

Conclusion:

While rural settlements traditionally evolved based on socio-cultural norms and environmental necessities, modern influences, technological advancement, and policy interventions have ushered in a period of rapid change. These shifts, while offering advancements, also come with the challenges of balancing modernity with preservation of traditional and cultural essence.

(4) Agrarian relations in Indian villages:

Agrarian relations refer to the inter-relationships among groups engaged in agricultural operations. It involves the interplay of complex totality of inter-relations of groups and the procedures or rules of institutions responsible for these inter-relations.

- **Class Structure in Villages:**
  1. **Landowners:** They own large tracts of land and usually rent them out to tenants. A.R. Desai stated that they constitute about 22% of the rural population.
  2. **Tenants:** They rent land from landowners and cultivate it. They make up about 27% according to **A.R. Desai.**
  3. **Peasants/Agricultural labourers:** These are individuals who work on land but may not own significant portions of it. They constitute about 31% as per **A.R. Desai.**
- **Daniel Thorner's Classification:**
  1. **Maliks:** Landlords
  2. **Kisans:** Farmers or peasants
  3. **Mazadoors:** Laborers

CASE STUDY

Dynamics of a Rural Society - Ramkrishna Mukherjee (1957):

In his work, Mukherjee discussed changes in the agrarian structure, suggesting that several classes were reduced over time. There was a trend of small cultivators becoming landless workers. By 2001, the share of cultivators in the total workforce had declined to 31.7%, and agricultural laborers made up 26.7% of the workforce.

- **Agrarian Class Based on Land Possession:**
  1. **Big-farmers:** Hold more than four hectares of land.
  2. **Medium-farmers:** Own 2-4 hectares of cultivable land.
  3. **Small-farmers:** Possess 1-2 hectares of land.
  4. **Marginal-farmers:** Have land less than one hectare in size.
  5. **Agricultural-labourers:** Might own a tiny piece of land, but primarily depend on wages.
- **Impact of Post-independence Land Reforms and Rural Development:**
  1. **Eviction of Small Tenants:** Many small tenants were evicted due to land reforms.
  2. **Rise of Intermediate Castes:** Castes such as Ahir, Kurmi in Bihar and Uttar Pradesh saw a rise in stature and benefited from the reforms.
  3. **Decline of Feudal Powers:** Power of the old feudal landed families began to wane across India.
- **The Green Revolution and Its Implications:**
  1. **Emergence of Commercial Landlords:** The 1960s Green Revolution saw the rise of commercially oriented landlords.
  2. **Prosperity of Rich Farmers:** Rich farmers, especially from the upper and intermediate castes, prospered.
  3. **Stagnation of Poor Peasantry:** The situation of poor peasants and agricultural laborers didn't see much improvement, leading to an increase in class conflicts and tensions.

CASE STUDY

Social Mobility in Rajasthan - K.L. Sharma (1980):

K.L. Sharma, in his study of six villages in Rajasthan, noted two directions of social mobility:

- **Downward Mobility:** Some agricultural laborers and even ex-landlords saw a decline in class status, nearing proletarianization.
- **Upward Mobility:** The neo-rich peasantry became the new rural bourgeoisie, replacing the old landlords.

P.C. Joshi's Observations (1971) on Agrarian Class Structure:

1. **Decline of Feudal Tenancies:** Traditional tenancies reduced and were replaced by more exploitative lease arrangements.
2. **Rise of Commercial Peasant Class:** A class of rich peasants who saw agriculture as a business emerged.

Emergence of Commercial Farmers: These new-age farmers saw agriculture as a commercial venture rather than a traditional practice.

CLIFF NOTE

Renowned Studies on Agrarian Relations

i. M.N. Srinivas:

Conducted his pioneering studies in the 1950s. His work in Rampura village introduced the "dominant caste" concept, signifying their comprehensive control – economic, social, and political.

ii. B.S. Baviskar:

During the 1970s, he analyzed Budaun district's villages in UP, noting that the Green Revolution widened class disparities between the rich landowners and landless laborers.

iii. Andre Beteille:

In the 1960s, he conducted studies in Tanjore village, Tamil Nadu, highlighting changing power dynamics among agrarian classes with the emergence of affluent farmers.

iv. D.N. Dhanagare:

In the 1980s, he focused on agrarian movements in Maharashtra's Marathwada region, underscoring the role of land rights and challenges from dominant landowning caste exploitation.

v. Jan Breman:

His work in the late 20th century centered on seasonal migratory labor patterns in rural Gujarat, shedding light on landless laborers' challenges.

vi. Arild Ruud:

Detailed the influence of land reforms in West Bengal, emphasizing the transformative power dynamics post notable land redistribution.

Conclusion:

The agrarian structure of India has been dynamic and influenced by several factors, including government policies, social changes, and economic forces. The continuous transformation and shifts in power dynamics between various agrarian classes showcase the evolving nature of rural India.

(5) Impact of globalization on Indian villages:

Globalization, typified by the liberalization of international trade, commercialization of agriculture, agro-industrial expansion, intense internal migration, privatization of resources, and the surge in information and communication technologies, has dramatically reshaped Indian rural landscapes

Cultural Impacts:

- **E.B. Tylor:** Defined culture as an intricate blend of societal elements. His insights underscore the importance of preserving traditional norms amidst global influences.
- **Clifford Geertz:** Emphasized on "local knowledge". Villages as microcosms of cultural systems are impacted by global "webs of significance".
- **Outcome:** Western influences overshadow indigenous practices. Globalized media commoditizes traditional culture. Cultural dilution challenges Indian values.

CASE STUDY

(Negative)
Displacement due to Mining:

Padel, wrote extensively on the tribals of Odisha, specifically in areas affected by mining. In his book "Sacrificing People: Invasions of a Tribal Landscape" (1995), he outlines how mining operations, driven by global demand for minerals, displaced many tribal communities, leading to loss of traditional lands, cultural dislocation, and socio-economic hardships.

Economic Impacts:

- **Marshall Sahlins:** Discussed the "original affluent society" idea. Traditional societies like Indian villages once thrived without materialistic pursuits.
- **Karl Polanyi:** Talked about the "double movement" where societies seek protection from market forces. Indian villages are no exception.
- **Outcome:** Global demand shifts villages towards materialism. Rural-urban migration intensifies. Village artisans face competition from machine-made goods.

Societal Impacts:

- **Arjun Appadurai:** Introduced the concept of "scapes". Global flows impact local dynamics, altering societal structures in villages.
- **Pierre Bourdieu:** His concept of "habitus" hints at the societal structures in villages undergoing change due to external influences.
- **Outcome:** Fragmentation of traditional family structures. Modern lifestyles strain relationships. Old societal issues persist.

Technological Impacts:

- **Donna Haraway:** In "Cyborg Manifesto", highlighted blurred lines between human-machine. Technology's reach in villages, though beneficial, creates disparities.
- **Bruno Latour:** Emphasized on the interconnectedness in "Actor-Network Theory". Villages need better networked infrastructure to harness global tech benefits.
- **Outcome:** Enhanced tech accessibility but villages often left behind. Knowledge-gap persists between urban and rural masses.

Agricultural Impacts:

- **James Scott:** In "Seeing Like a State", discussed the failure of large-scale projects. Agro-based reforms in villages post-liberalization resonate with his arguments.
- **Arturo Escobar:** Critiqued development practices. Global models don't always align with Indian agricultural norms.

CASE STUDY

(Negative) Decline of Traditional Crafts: Jan Breman Study:

Breman's research in Gujarat showed the vulnerabilities of the landless labor class in a globalizing India. His work "Footloose Labour: Working in India's Informal Economy" (1996) highlights how globalization, with its emphasis on mass production, has made it difficult for traditional artisans to compete, leading to a decline in indigenous crafts and increased precarity for these craftsmen.

CASE STUDY

(Positive) Rise of Women's Self Help Groups (SHGs): A.R. Vasavi Study:

A.R. Vasavi, in her paper "The Materiality of Globalization: Development and Disintegration in Contemporary India" (2009), writes about the positive role of globalization in spawning numerous Women's Self Help Groups (SHGs) in rural India. These SHGs have become instrumental in empowering women both economically and socially, enabling them to start micro-enterprises and gain financial independence.

CASE STUDY

(Positive) Digital Literacy and Connectivity Anthropologist: Laura A. Ring Study:

Laura, in her research "Zenana: Everyday Peace in a Karachi Apartment Building" (2006), touched upon how globalization has brought forth technological changes in the most unexpected of places. Her work, while focused on Pakistan, reflects a similar trend observed in Indian villages. The advent of smartphones and the internet has boosted digital literacy. Farmers now use apps for better crop yields, and students leverage online resources for education.

- **Outcome:** Agriculture gets lesser priority post-liberalization. Reduced governmental support and urban shift weaken collective farming.

Tribal Society:

- **Felix Padel:** Advocated for tribal rights. Globalization disrupts tribal lands, causing cultural and ecological dislocations.
- **Verrier Elwin:** Celebrated tribal cultures. His insights show that tribal self-sufficiency challenges the capitalist ethos of globalization.
- **Outcome:** Tribal communities face the harshest globalization brunt. Industries encroach tribal territories.

Positive Impacts:

- **Amartya Sen:** Advocated for developmental freedom. Globalization, when harnessed rightly, can propel rural development.
- **Manuel Castells:** In "Network Society", indicated how networks, if developed, can uplift even remote areas.
- **Outcome:** Enhanced cultural exposure for rural India. Improved infrastructure and cultural preservation amidst modern influences.
- **Conclusion:** Striking a balance between leveraging globalization while preserving cultural integrity remains pivotal.

5.2: Linguistic and religious minorities and their social, political and economic status

Defining Minorities in the Indian Context:

- **Constitutional Perspective:** While the Indian Constitution uses the term 'minority' in Articles like 29 to 30 and 350A to 350B, it doesn't provide a straightforward definition.
- **National Framework:** The National Commission for Minorities Act, 1992, allows the Central Government to notify particular communities as minorities. Consequently, Muslims, Christians, Sikhs, Buddhists, and Parsis have been designated as minorities. Notably, the Supreme Court's verdict in TMA Pai Foundation & Ors vs State of Karnataka and Ors (2002) clarified that a minority, be it linguistic or religious, should be determined state-wise, not nationally.

Global Declarations on Minority Rights:

Various international declarations underline the rights of minorities:

- The Universal Declaration of Human Rights, 1948 emphasizes the intrinsic dignity and equality of all human beings and denounces all forms of discrimination.
- The UN Declaration against Religious Discrimination and Intolerance, 1981 strictly opposes religion-based discrimination.
- The UN Declaration on the Rights of Minorities, 1992 urges nations to protect the existence, identity, and rights of their minority populations.

(A) Religious Minorities in India:

With Hindus forming the majority, other religious communities are generally considered minorities at the national level. Muslims constitute the largest minority, followed by Christians, Sikhs, and other smaller groups.

- **Constitutional Safeguards:**
  Articles 15 and 16 deter discrimination based on religion, race, caste, and other factors. The Constitution promotes positive discrimination, allowing for certain beneficial treatments to socially and educationally backward sections.

» **Institutional Safeguards:**
Several commissions and acts have been established, such as the National Commission for Minorities (1993) and The National Commission for Minority Educational Institutions Act (2004), ensuring protection, promotion, and welfare of minority communities.

Socio-Economic Landscape of Religious Minorities:

» **Demography:** Muslims constitute the largest minority at 13.4%, followed by Christians (2.3%), Sikhs (1.9%), Buddhists (0.8%), and Zoroastrians (Parsis) (0.0069%).

» **Urbanization:** Contrary to Hindus and Sikhs, Muslims, Christians, Buddhists, and Jains show higher urbanization rates. Jains, in particular, are the most urbanized community.

» **Status of Women:** Challenges such as early marriage remain predominant among Buddhists and Muslims. There are also disparities in healthcare and education access for women across communities.

» **Literacy:** The Jain community leads in literacy rates (94.1%), while Muslims (59.1%) lag behind the national average.

» **Health:** Jain, Sikh, and Christian communities generally have better health indicators compared to Muslims.

» **Employment:** Economic structures show a shift towards non-agricultural sectors. Jains predominantly work in business, while a significant number of Christians are in service sectors. Hindus largely remain in 'self-employment in agriculture.'

Religious Minority	Major Socio-Economic Issues
Parsis	» Low fertility rate leading to a decreasing population.
	» Socio-economically disadvantaged groups, such as single elderly women without family support, families without income, and rural-based families.
Sikhs	» Female foeticide leading to declining sex ratios.
	» Socially and economically backward communities: Sikligar, Banjara, Labana, and Ramgarhiah.
	» Educational disadvantages for Sikh girls.
Buddhists	» High dependence on agriculture and low-paying wage employment.
	» Landlessness and lack of capital for ventures like businesses, education institutions, or hospitals.
Christians	» Dominant engagement in the service sector, except in regions like Nagaland and Meghalaya where they are agriculturally oriented.
Muslims	» Low literacy and educational levels compared to other communities.

	» Lacking technical and vocational education and training. » Low entrepreneurial ventures and markets in Muslim-concentrated areas. » Mismanagement and inability to avail facilities of Waqf resources. » Low work participation rate among Muslim women. » Socio-economic challenges for specific sub-groups: Faqueer, Seengwala, Arzals. » Challenges faced by artisanal classes due to outdated techniques.

(B)Linguistic Minorities in India:

Constitutional Safeguards for Linguistic Minorities:

- **Article 345:** Allows states to adopt any language(s) for official purposes.
- **Article 347:** Gives the President the power to direct official recognition of languages to aid linguistic minorities.
- **Article 350-A:** Encourages states to provide primary education in the mother tongue to linguistic minority groups.
- **Article 29(1):** Guarantees the right of linguistic minorities to conserve their language.
- **Article 30:** Grants minorities, whether based on religion or language, the right to establish and manage educational institutions.
- **Article 350-B:** Provision for the appointment of a Special Officer for linguistic minorities by the President.

Other Safeguards for Linguistic Minorities:

- A Commissioner for Linguistic Minorities is appointed to monitor the safeguards for these minorities.
- Zonal Councils are set up to enable states to develop a unified policy regarding linguistic minorities.

Socio-Economic Scenario of Linguistic Minorities in India:

- The Indian Constitution recognizes 22 major languages, with hundreds of dialects spoken in the rural and tribal areas.
- Language does not necessarily equate to socio-economic status; individuals speaking the same language might come from varied socio-economic backgrounds.
- Linguistic status can differ from one state to another. For instance, a majority community in one state may become a minority in another, often due to migration.

Major Issues Faced by Linguistic Minorities in India:

- The reorganization of states on a linguistic basis did not resolve conflicts between major and minor language speakers.

- Every state, although declared uni- or bilingual, remains multilingual by nature.
- There are challenges such as a lack of resources to promote minority languages, vacancies for minority language teachers, and an absence of suitable school facilities.
- Some issues include a lack of translators for minority languages, delays in salary disbursements to teachers, a scarcity of government programs, and an inadequate number of books in minority languages.
- Some states mandate proficiency in the state's official language, which can lead to biases against linguistic minorities in government job recruitments.

State	Language	Issues
Karnataka	Marathi	Tensions over resources and control.
Meghalaya	Bengali	Tensions due to migration and identity.
Assam	Various	Volatile tensions due to linguistic diversity and migrations.
Manipur	Various	Border proximity and ethnic-linguistic tensions.
Jharkhand	Ho	Identity clashes and linguistic tensions.
Tamil Nadu	Tamil	Language imposition and political tensions.
Punjab	Punjabi	Tensions between Punjabi and Hindi speakers.
Odisha	Tribal langs	Tensions between tribal languages and Odia.
Maharashtra	Marathi	Identity assertion and conflict with other languages.
Jharkhand	Asur	Marginalization and language endangerment.
Andaman Nicobar	Various	Threats to indigenous languages and cultural identity.

Schemes/Measures for Minorities in India

The Government of India has formulated the "Prime Minister's New 15-Point Programme for the Welfare of Minorities" to ensure the upliftment and empowerment of the minority communities. This comprehensive initiative emphasizes areas such as education, economic empowerment, infrastructure development, addressing special needs, and supporting various institutions that play a pivotal role in fostering the development of minorities.

a. Educational Empowerment

Aimed at providing financial assistance to deserving students from minority communities, allowing them to pursue their academic aspirations.

- **Maulana Azad National Fellowship (MANF):** Financial assistance for minority students to pursue higher education.
- **Padho Pardesh:** An interest subsidy scheme on educational loans for overseas studies for minority students.
- **Naya Savera – Free Coaching and Allied Scheme:** Offers coaching facilities for competitive exams and entrance exams for professional courses.
- **Nai Udaan:** Provides support for students who clear prelims conducted by UPSC/SSC, State PSC, etc., for the preparation of the main examination.

b. Economic Empowerment

- **Skill Development:** Focus on enhancing the skills of minority communities, making them employable and self-reliant.
  - **Seekho aur Kamao (Learn & Earn):** A skill development initiative.
  - **USTTAD (Upgrading the Skills and Training in Traditional Arts/Crafts for Development):** Enhancing skills in traditional arts and crafts.
  - **Nai Manzil:** A program to provide formal schooling and skill training to school dropouts.
- **Concessional Credit:** Financial support through the National Minorities Development and Finance Corporation (NMDFC).

c. Infrastructure Development

- **Pradhan Mantri Jan Vikas Karyakram (PMJVK):** Focus on developing areas that have a substantial population of minority communities.

d. Special Needs

- **Nai Roshni:** Leadership development for minority women.
- **Hamari Dharohar:** Preserving the rich heritage and culture of the minorities under the Indian union.
- **Jiyo Parsi:** A scheme to address the population decline of Parsis in India.

e. Waqf Management

- **Qaumi Waqf Board Taraqqiati Scheme:** A scheme for the computerization of records and strengthening of State Waqf Boards.
- **Shahari Waqf Sampatti Vikas Yojana:** A scheme for grants-in-aid to Waqf for the development of urban Waqf properties.

f. Research, Studies, Monitoring, and Evaluation of Development Scheme Including Publicity

Focused on keeping a track of the development schemes' efficiency and effectiveness and ensuring proper publicity for the welfare of the minority communities.

g. Support to Institutions

- **Corpus Fund to Maulana Azad Education Foundation (MAEF):** Financial support to further the educational objectives of the minority community.
- **Equity to National Minorities Development and Finance Corporation (NMDFC):** Boosting the financial strength of NMDFC.
- **Grant in Aid Scheme to State Channelising Agencies of NMDFC:** Financial support to state agencies under NMDFC for their initiatives.

Anthropologists' Views on Religious and Linguistic Minorities in India:

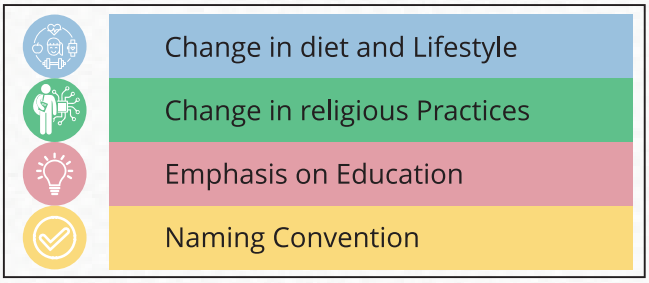
Anthropologist	Focus	Views
Veena Das	Religious Minorities	Highlighted the trauma and aftermath of sectarian violence, especially after the Partition of India. Her works delve into the everyday lives of minorities and their coping mechanisms in the face of communal tensions.
N.K. Bose	Linguistic Minorities	Studied the cultural and linguistic practices of tribal communities in India. Advocated for the preservation of their unique identities amidst broader nationalistic forces.
M.N. Srinivas	Linguistic & Caste-based Minorities	Introduced concepts such as "Dominant Caste" which, while primarily about caste, shed light on how linguistic and religious dynamics intersect with caste in various regions.
A.M. Shah	Linguistic Minorities	Researched on village structures in India, indirectly focusing on linguistic and caste variations within and across villages.
S.C. Dube	Religious & Tribal Minorities	His work, "Indian Village," provided insights into religious and linguistic dynamics in rural settings. Studied tribal communities and highlighted their distinct cultural and linguistic practices.
André Béteille	Linguistic Minorities	Wrote on the nature of social inequality in India, highlighting the intricate relationship between caste, class, and linguistic identity.

5.3: Indigenous and exogenous processes of socio-cultural change in Indian society:

1.Sanskritization, Westernization, Modernization:

1.1 Sanskritization:

"Sanskritization" is a term coined by M.N. Srinivas to describe the process where a "lower" caste adopts the customs, rituals, and practices of a "higher" caste in an attempt to elevate its social status. This concept was first introduced in his 1952 work, "Religion and Society among the Coorgs of South India", shedding light on the fluid nature of the caste system in India and challenging the notion of its rigidity.



- **Origin and Evolution:** Initially, he employed the term "Brahminization" but later realized that the phenomenon was more comprehensive and not restricted to Brahmin customs alone. Hence, the term "Sanskritisation".
- **Different Models of Sanskritization:**
  1. **Kshatriya Model:** Adopted by groups aiming to emulate warrior and ruling classes.Example: Various clans adopted Rajput customs and claimed Rajput lineage for social elevation.
  2. **Vaishya Model:** Emulating merchant groups for economic upward mobility. Example: Communities adopted practices of dominant mercantile groups like the Oswals and Agarwals.
  3. **Tribalization:** Higher castes adopting tribal customs, an inverse of Sanskritization.
     Example: Landed communities in Central India adopting practices of the Gonds to cement local authority.

CASE STUDY

1. **The Ezhavas of Kerala:** Previously seen as a lower caste, Ezhavas began adopting Sanskritic rituals, leading to their upward mobility in the caste hierarchy.
2. **The Lingayats of Karnataka:** As mentioned, they played a significant role in the Sanskritization of several lower castes.
3. **The Nairs of Kerala:** They moved up the social ladder by adopting Brahminical practices and rituals.

Features of Sanskritisation:

1. **Universal Application:** Not just restricted to low castes; tribes and other groups also undergo this transformation.
2. **Upward Mobility:** A tool for castes to ascend socially.
3. **Ritual-Centric:** Emphasis lies in adopting rituals, primarily those of higher castes.
4. **Reducing Distances:** Diminishing the cultural disparity between castes.
5. **Impact on Women:** Increased orthodoxy often leads to restrictions on women.
6. **A Multifaceted Term:** Beyond mere cultural changes, it touches upon urbanization and modern ideology.
7. **Fluidity:** Demonstrates the permeable nature of the caste system.
8. **Power Dynamics:** Economic and political power underlie the cultural shifts.
9. **Beyond Hinduism:** Even non-Hindu religions with hierarchies showcase similar processes.
10. **Assertiveness:** At times, it acts as a revolt against socio-economic constraints.

Impacts of Sanskritisation on Society:

- **Family, Lifestyle, and Religion:** Shifts towards joint families, stronger paternal authority, rigid marital norms, from bride price to dowries, reinforced caste organizations, dietary changes, emphasis on orthodox religious practices, and a focus on higher education signify the tangible changes through Sanskritisation.
- **Wider Societal Impacts:**Modern urban centers highlight Sanskritized practices, enhanced by the media. Films and TV promote Sanskritized narratives, while literature provides widespread access to Hindu scriptures, reinforcing the Sanskritisation process.

De-sanskritization:

De-sanskritization is the process where a group deliberately abandons the Brahminical or Sanskritic practices it had adopted. This can be a result of anti-Brahminical movements, assertion of lower-caste identity, or movements that focus on regional identities.

For instance, the rise of the Dravidian movement in Tamil Nadu led to a conscious de-Sanskritization as part of its anti-Brahminical stance, emphasizing Dravidian culture and language.

Recent Examples of the Sanskritization and De-Sanskritization

Sanskritization:

1. **The Gurjar Agitation:** The Gurjar community in Rajasthan, historically seen as a pastoral and semi-nomadic group, has been demanding Scheduled Tribe status. Their evolving practices to emulate dominant groups can be seen as Sanskritization.
2. **Jat Protests for Reservation:** The Jats, a dominant community in Haryana and Western UP, sought inclusion in the OBC category. While their protests were primarily politically motivated, they showcase the community's aspirations for both social mobility and economic benefits, hinting at Sanskritization.

De-Sanskritization:

1. **The Adivasi Movements:** In places like Jharkhand and Chhattisgarh, Adivasis are emphasizing their unique identity distinct from the broader Hindu culture. They celebrate festivals like Sarhul and Karma without the influence of upper-caste Hindu practices.
2. **Lingayat Demand for Separate Religion:** Lingayats in Karnataka are seeking recognition as a separate religion distinct from Hinduism. By emphasizing their unique practices and rejecting Brahmanical practices, they are, in a way, undergoing De-Sanskritization.

Criticism of Sanskritization:

While Srinivas's concept has profoundly influenced anthropological thought, it has not been without criticisms:

1. **Ritual Overemphasis:** Louis Dumont believed it unduly centered on rituals.
2. **Limited Scope:** Andre Beteille felt its deep rooting in Hindu paradigms limited its universal application.
3. **Uni-Directionality:** It predominantly showcases a one-way adaptation towards Brahminical norms.
4. **Overlooking Power Dynamics:** The model might underplay the economic and political dynamics, as Yogendra Singh posited.
5. **Gendered Implications:** The gender implications, especially on women's autonomy, aren't addressed comprehensively.

Conclusion:

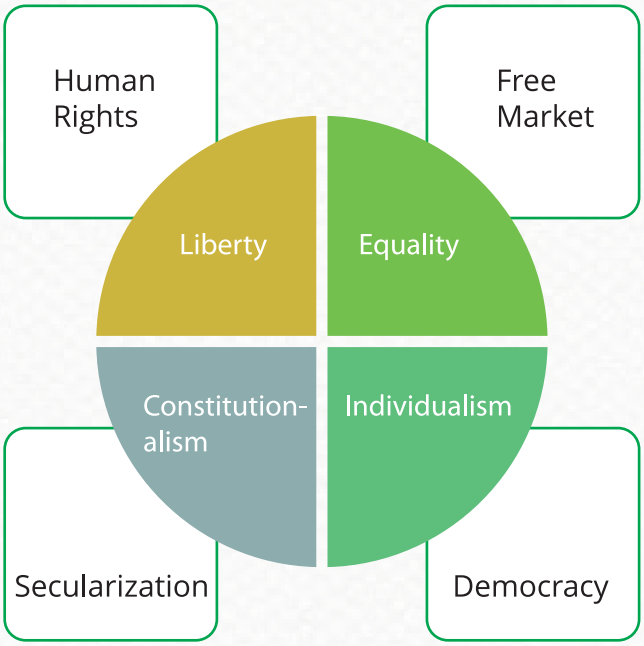
M.N. Srinivas's concept of Sanskritization, provides invaluable insights into the Indian sociocultural landscape. Though it enriches our understanding of cultural adaptations and mobility, the criticisms ensure that scholars approach it with a balanced perspective.

1.2 Westernization:

Westernisation, within the Indian milieu, encompasses the vast cultural and institutional shifts arising from India's interaction with western nations, notably Britain. Defined by **M.N. Srinivas,** Westernisation encapsulates the transformative changes spanning technology, institutions, knowledge, and values throughout the 150 years of British colonial influence.

Colonial Policies Leading to Westernisation:

1. **Land Tenure Systems:** The British reshaped land ownership, influencing crop choices and distribution.
2. **Education System:** The establishment of English education sowed western ideologies and perspectives.
3. **Legal Reforms:** British Procedural law challenged deep-rooted inequalities present in the Hindu caste system.
4. **Cultural Influence:** Through architecture, Christian missions, and the infusion of western values, societal paradigms shifted.



Key Features of Westernisation:

1. **Materialistic Shift:** A transition from spiritual pursuits to material ones.
2. **Rise of Individualism:** From the traditional joint family to individualistic structures.
3. **Equality:** Countering traditional hierarchies with egalitarianism.
4. **Rational Thought:** An emphasis on reason in decision-making.
5. **Cultural Transitions:** Predominantly focusing on societal transformations.
6. **Evolution of Institutions:** New institutions emerged, and the old ones underwent metamorphosis.

Examples

1. **Urban Indian Marriages:** Shift to online matrimonial sites blending Western ideals with traditional practices.
2. **Bhangra Fusion:** Merging Punjabi Bhangra with Western music genres.
3. **Jeans in India:** Symbolizing modernity among youth while retaining tradition.
4. **TV's Global Influence:** Indian television integrating Western themes and formats.
5. **Ayurveda & Biomedicine:** Coexistence of traditional Ayurveda with Western medicine.
6. **Slumdog Tourism:** Ethical implications of Mumbai's "slum tourism" post-"Slumdog Millionaire."
7. **Bangalore's IT Influence:** Western corporate culture reshaping local norms and infrastructure.

Impact on Indian Society:

1. **Societal Metamorphosis:** A western-inspired lifestyle and value system gained ground.
2. **Education & Professional Rise:** Enhanced focus on education and bureaucratic roles.
3. **Economic & Political Dynamics:** A shift in industry structure and land management.
4. **Contrasting Beliefs:** While modern tools were integrated, age-old superstitions persisted, such as a bulldozer operator seen as possessing mystical powers.

Anthropological Case Studies:

1. **Andre Beteille's Studies on Tanjore:** Beteille studied villages in Tanjore, Tamil Nadu, observing how westernised education and legal systems disrupted traditional caste hierarchies, leading to new forms of social stratification.
2. **S.C. Dube's Work on Indian Villages:** Dube found western methods of agriculture and communication technologies slowly penetrating Indian villages, resulting in nuanced societal shifts.

Critiques by Anthropologists:

1. **A.R. Desai:** Argued that Westernisation is not a singular, homogenous influence but varies in intensity and nature depending on regional and local factors.
2. **N.K. Bose:** Pointed out that Westernisation often coexists with a simultaneous resurgence of traditionalism, leading to a complex socio-cultural milieu.
3. **Irawati Karve:** Emphasized that Westernisation is more of an urban phenomenon, and its effects dissipate in rural landscapes.

Conclusion: From an anthropological lens, Westernisation in India is a multifaceted force, weaving traditional values with modern ideologies. The influence, while transformative, varies across regions and social strata, resulting in a unique amalgamation of change and continuity.

1.3 Modernization:

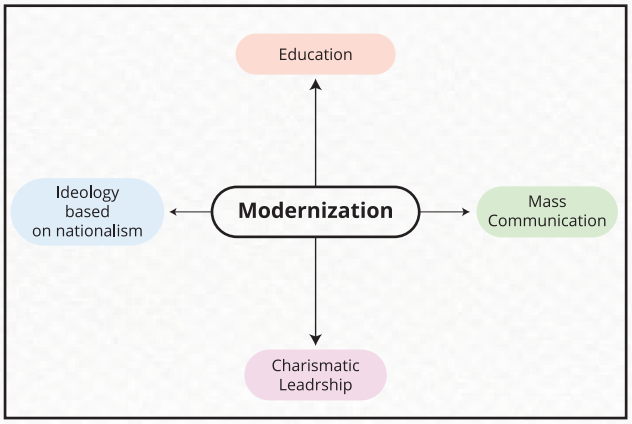
Modernisation concept was given by **Daniel Lerner,** who in the mid-20th century, defined it as "a progressive transition from a 'pre-modern' or 'traditional' to a 'modern' society". It is the process through which societies move from their traditional forms towards more contemporary practices, echoing with the adaptation to global and local paradigms.

S.C. Dube's Perspective:

Prominent Indian anthropologist, S.C. Dube (Book-Contempory India and Modernization), viewed modernisation with a nuanced lens. He believed that modernisation in India showed a concern for the cultural sensitivities of both the elites and the masses. For Dube, the term was less value-loaded than "westernisation", implying a unique trajectory for India, distinct from mere Western emulation.

Characteristics of Modernisation:

1. **Interactive Process:** Merging of economic growth with social change.
2. **Industrialization & Broad Viewpoints:** Tied to urbanization, higher living standards, and an evolving mindset.
3. **Cultural Identity:** Acknowledging India's diverse roots without imposing externalities.
4. **Choice & Paths:** India defining its own path without a fixed model.



5. **Technological Growth:** Prioritizing scientific technology across various sectors.
6. **Education:** Emphasis on scientific and technical disciplines.
7. **Empathy, Mobility, & Participation:** Values of understanding, adaptability, and societal evolution.

Impacts of Modernisation in India:

1. **Economic Shifts:** Transition from a predominantly agrarian society.
2. **Traditional Occupations:** Challenges faced by practices like handloom.
3. **Caste System:** Efforts to diminish caste-based discriminations.
4. **Integration:** Merging of Indian values within global standards.
5. **Equality & Representation:** Striving for socio-economic equality and wider representation.

Criticisms of Modernisation in India:

1. **Uneven Changes:** Rapid urban development contrasted by rural areas.
2. **Tradition vs. Modernity:** The tug of war between traditional practices and modern norms.
3. **Role-Value Discrepancy:** Adapting to urban roles while adhering to traditional values.
4. **Aspirations:** The urban allure leading to rural-urban migration and its challenges.
5. **Political Dynamics:** The play of regional and caste-based politics.
6. **Family Dynamics:** The balance between joint and nuclear family structures.
7. **Environmental Impact:** Development sometimes overshadowing environmental concerns.

WESTERNISATION	MODERNIZATION
Inroduced by MN Srinivas	Introduced by Daniel Lerner
Ethically Neutral	Indicates progress or is good
Based on Adoption	Based on transformation
Subjugation of Local Culture	Application of new knowledge and innovation
More related to impact on culture, practices and religion	Industrialisation, Technological advancement and Urbanization
Related to way of life	Change belief towards Wisdom, Rationality and Science
Adoption from the west	Change from Traditional to modern society

Conclusion:

India's journey of modernisation is a delicate blend of retaining cultural legacies while integrating global influences, a perspective aptly captured by S.C. Dube's insights.

Examples

1. **Handloom vs. Machine-made:** In Varanasi, traditional weavers maintain their craft despite the influx of cheaper machine-made textiles, preserving cultural identity but facing economic challenges.
2. **Village Panchayats' Evolution:** Maharashtra's Panchayats blend traditional justice with modern democratic governance post-independence.
3. **Tribal Education:** In the Nilgiris, tribal emphasis on formal education has sometimes resulted in the loss of traditional languages and knowledge.
4. **Sacred Groves' Conservation:** Meghalaya's sacred groves, under modern threats, merge traditional reverence with current conservation methods.
5. **Farming Shifts:** Post the Green Revolution in Punjab, increased yields from modern techniques come with ecological costs and loss of traditional practices.
6. **Urbanising Kinship:** Bihar's rural-urban migrants initially lean on kinship networks in cities, but traditional structures gradually adapt to urban context.

2. Inter-play of little and great traditions:

2.1 Great and Little Traditions:

Anthropologist Robert Redfield's notions of Great and Little Traditions provide a framework to understand the complexities of cultural traditions in any given civilization.

Great Tradition:

1. **Definition:** The Great Tradition is a civilization's formal, literate tradition. This concept encompasses the philosophical, scriptural, and scholarly aspects of a culture. It is cultivated, preserved, and propagated predominantly by the societal elite, such as scholars, priests, and other educated members.
2. **Characteristics:**
   - » Elitist Origin
   - » Recorded and Institutionalized
   - » Standardized
3. **Examples:** The Vedas in Hindu tradition, the works of Confucian scholars in China, or the philosophical treatises of ancient Greece are all part of the Great Tradition.

Little Tradition:

1. **Definition:** Contrary to the Great Tradition, the Little Tradition is more localized and is the everyday culture of the majority, primarily the rural populace. It consists of local myths, beliefs, rituals, and practices.
2. **Characteristics:**
   - » Local and Diverse
   - » Oral Tradition
   - » Fluid and Adaptive
   - » Interactions with Great Tradition
3. **Examples:** Local folktales, regional festivals, rituals, and agrarian practices.

2.2 Universalization and Parochialization:

Introduction:

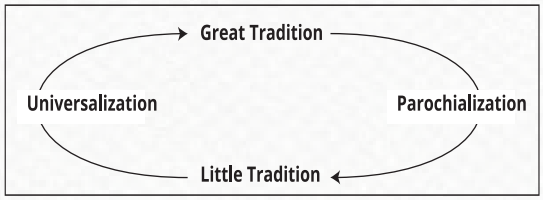
McKim Marriott, in his seminal work "Little Communities in an Indigenous Civilization", elucidated the dynamic interplay between 'Great' and 'Little' traditions via the processes of Universalism (or Universalization) and Parochialism (or Parochialization).

Universalization:

- » **Definition:** It refers to the absorption of elements from a 'Little Tradition' (local culture) into a 'Great Tradition'.
- » **Outcome:** Local customs, rituals, and practices are elevated and integrated into the broader, more universally accepted tradition.
- » **Example from Kishangarhi:** The local deity Saurti, associated with prosperity, could potentially be transformed into the universally revered goddess Lakshmi in the Great Tradition.

Parochialization:

- » **Definition:** Parochialization involves the adoption of elements from the 'Great Tradition' by local communities, molding them to fit local contexts and beliefs.
- » **Outcome:** Broad cultural practices, often literate and recorded, become localized, often in more oral, ritualistic, and less systematic forms.
- » **Example from Kishangarhi:** The festival of Navarathri. Here, the deity 'Naurtha' is venerated, a parochialized form of 'Durga' (the name Naurtha being derived from 'nava ratra' or nine nights).



2.3 Folk Society, Peasant Society, and Folk-Urban Continuum:

A. Folk Society Characteristics as detailed by Robert Redfield:

- **Isolation:** Folk societies possess their own territories and are generally immobile.
- **Size and Connectivity:** They are small and members maintain direct, personal relationships.
- **Group Sentiment:** Distinct inner ('we') and outer ('they') group identities.
- **Personal Recognition:** Members recognize each other not just by name, but also by face.
- **Shared Interests:** Common goals of wellbeing and shared resources.
- **Labor:** Division based on gender and age rather than specialization.
- **Uniformity:** Similar attire, customs, and lifestyles.
- **Tradition's Importance:** Customs and traditions dominate their lifestyles.
- **Economy:** Subsistence-based production and economic independence.
- **Kinship:** Deep-rooted family ties, with both patriarchal and matriarchal systems.
- **Magic:** A prominent role in their beliefs and practices.
- **Sacred Objects:** Worship of everyday items, treating them as sacred.
- **Economic Orientation:** A status-based rather than market-oriented society, with a consumption-focused barter system.

B. Peasant Society

Characteristics:

- **Connection to Land:** They regard their land with reverence, as one would a mother.
- **Economic Output:** Produce surplus, retaining what's necessary and trading the excess in urban centers.
- **Self-sufficiency:** They maintain a distinct culture, structure, and value system.
- **Trade and Economy:** Developed market systems and connections to urban traders.
- **Shared Features with Folk Society:** Similar sentiments of 'we-they', personal relations, emphasis on magic, and so on.
- **Urban Influence:** Due to urban connections, they inherit some urban traits, positioning them between pure folk and urban societies.

C. Folk-Urban Continuum

Redfield's Observations:

- In his 1941 book, "The Folk Culture of Yucatan", Redfield explored the relations between city society, town society, peasant society, and folk/simple society.
- He posited folk and urban societies at opposite ends of a continuum, each having distinct characteristics.
- The city society, according to Redfield, has more similarities with the town society while the peasant society aligns more with the folk society.
- **Moral Order in Folk Society:** A binding factor through shared convictions and ideals. Folk societies value the "good life" and inherent virtues.
- **Urban Society's Order:** Contrasting with the folk's moral order, urban bonds are based on practicality, necessity, and sometimes coercion, not necessarily shared virtues or the pursuit of the "good life".

» **Interactions and Changes:** Redfield noted the increasing interactions between folk and urban societies. As folk societies adopt urban traits, they risk losing their unique characteristics.

By categorizing societies in this way, Redfield provides a nuanced understanding of the transitions and exchanges between different societal structures and their inherent characteristics.

3.Panchayati Raj and social change:

Introduced via the 73rd amendment in 1992, the Panchayati Raj has not only revolutionized governance in India but has also spearheaded social transformation, especially for the marginalized sections.

Panchayati Raj and Social Change

A. The 73rd Amendment and Its Implications

» Empowering grassroots governance and decentralization.

» Enhancing community involvement in poverty alleviation and developmental activities.

B. Elevating Marginalized Voices

» Reserving seats for underrepresented groups (SC, ST, OBC).

» Ensuring a minimum of one-third representation for women, amplifying their role in decision-making processes.

C. Gram Panchayats as Catalysts for Development

» Delivering essential services and charting the path for local economic growth.

» Promoting participatory democracy through the Gram Sabha.

Addressing societal issues and advocating for community developmental needs.

Examples

A. The Gender Shift: Malini Nambiar's study in Kerala highlighted the positive outcomes of increased female representation, such as improved maternal health and higher literacy rates among girls.

B. SC/ST/OBC Representation: Dr. Abhay Bang's work in Maharashtra's Gadchiroli district showcased the empowerment of tribal communities, particularly with the assertion of their rights and resources.

C. Insights from the AC Nielson ORG Marg Survey

» 71% representatives intervened against child marriages.

» Efforts were seen in combating alcoholism, a concern for 40% households.

» Emphasis on education, with 80% pradhans pushing for higher school enrollments, especially for girls.

Suggestions

A. **Reinforcing Community Engagement:** Community dialogue sessions, underlining collective decision-making.

B. **Training and Skill Development:** Specialized training modules for new panchayat leaders, enhancing their administrative efficacy.

C. **Integrating Modern Technology Scholar:** Panchayat operations for transparency and extended reach.

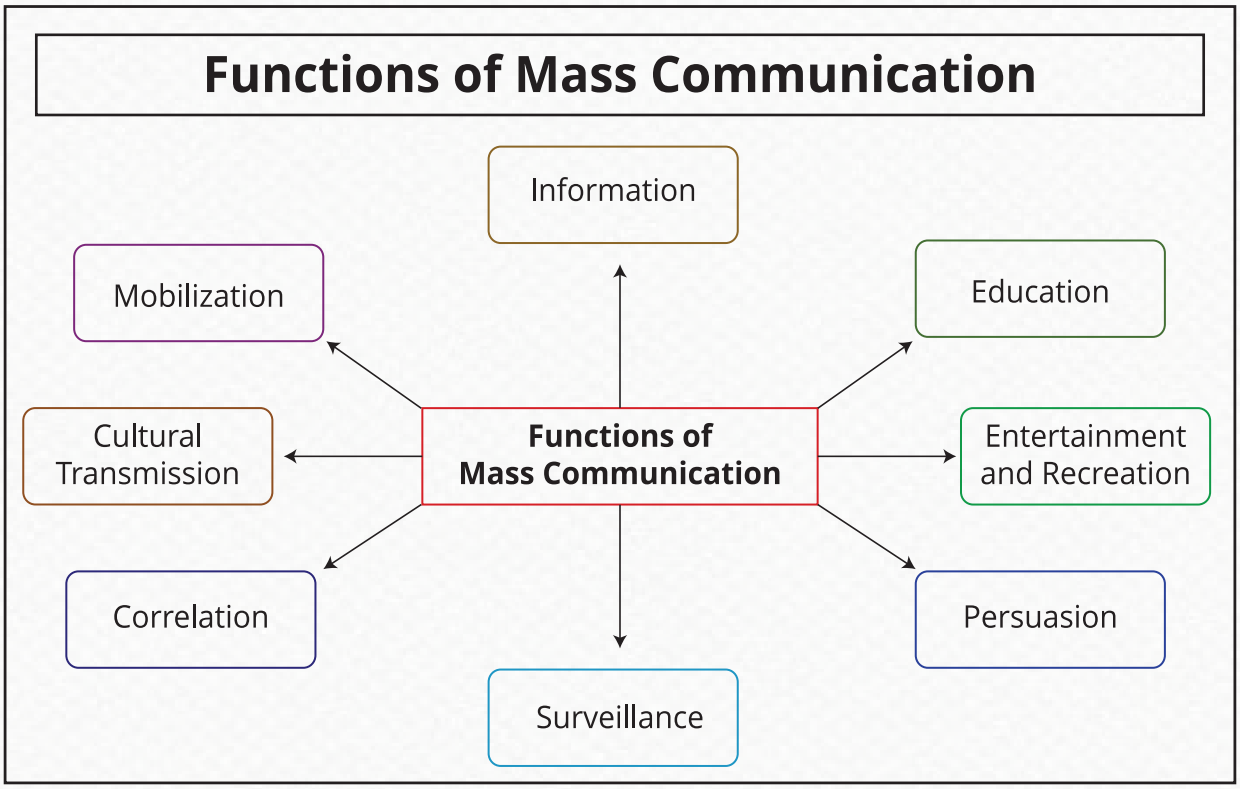
4. Media and social change:

In an evolving India, media stands as a force shaping societal dynamics, reflecting both tradition and modernity.

Evolution of Media in India:

A. **Traditional Beginnings:** Through folklore and street plays, narratives moulded community behaviors. Anthropologist Verrier Elwin's work on tribal folklore stands as testament.

B. **Emergence of Print and Radio:** Robin Jeffrey's studies elucidate how newspapers catalyzed social and political change during the freedom struggle era.



C. **Television and Cinema Revolution:** Arvind Rajagopal's work showcases how TV serials, particularly 'Ramayan', shaped religious and nationalistic identities.

D. **The Digital Shift:** Marked by the internet and smartphones, this era saw media transcend boundaries.

CASE STUDY

Media's Mark:

A. **'Satyamev Jayate':** An anthropological examination by Meena Radhakrishna highlights its pivotal role in spurring social dialogues.

B. **Bollywood's Imprint Tejaswini Ganti's research accentuates Bollywood's dichotomy:** challenging societal norms while sometimes endorsing them.

C. **The Power of Social Media Social:** Media's influence, evident in movements like 'Justice for Nirbhaya', has been expounded upon by scholar Parmesh Shahani.

Scholarly Insights on Media's Role

» **Championing Voices:** Sharmila Rege emphasizes media's potential to uplift marginalized sections, spotlighting gender, caste, and sexuality issues.

» **Media's Ambivalence:** Purnima Mankekar asserts that while media can emancipate, it also has the potential to reinforce societal constraints.

» **Navigating the Post-truth Era:** The challenges of fake news and media biases in today's age are highlighted by Ravinder Kaur, showcasing the media's influence on societal perceptions.

Ethnic Media

In India's diverse landscape, ethnic media channels play a crucial role in catering to its myriad linguistic, cultural, and regional communities.

Significance

1. **Representation:** They provide a platform for regional voices.
2. **Cultural Preservation:** Help in safeguarding regional traditions, languages, and narratives.
3. **Empowerment:** Facilitate local-level political and social advocacy.

CASE STUDY

Eenadu in Andhra Pradesh and Telangana

Eenadu, a Telugu-language daily newspaper, stands out in the southern states of Andhra Pradesh and Telangana. Not just a news source, it has played a pivotal role in promoting Telugu language and culture. Over the years, it has highlighted region-specific issues, from farmer crises to local governance challenges, ensuring that the concerns of the Telugu-speaking population are brought to the forefront.

CASE STUDY

Asur Radio: Empowering Tribal Heritage

Asur Radio, established in Jharkhand, amplifies the voices of the vulnerable Asur tribe. Focusing on preserving the tribe's linguistic and cultural heritage, the radio broadcasts traditional folk stories and songs in the native Asur dialect. Despite challenges like remote accessibility and modern influences, the station remains instrumental in sustaining tribal identity, leveraging technology for community engagement, and fostering a sense of pride among its listeners.

Media, in its various avatars, has been at the forefront of India's socio-cultural transformations. An anthropological lens enriches our understanding of its profound impact, revealing both its merits and challenges.

CHAPTER 6

Tribal Communities in India: Situation and Challenges

Syllabus Topics	Past Year Themes/Questions
1. Tribal Situation in India: Bio-Genetic Variability, Linguistic & Socio-Economic Characteristics of Tribal Populations & Their distribution. 2. Problems of The Tribal Communities: Land Alienation, Poverty, Indebtedness, Low Literacy, Poor Educational Facilities, Unemployment, Underemployment, Health and Nutrition. 3. Developmental Projects and Their Impact on Tribal Displacement and Problems of Rehabilitation: Development of Forest Policy and Tribals. Impact of Urbanization and Industrialization on Tribal Populations.	1. Concept of tribe and Indian census. (10 Marks, 2021) 2. Elucidate the linguistic classification of Indian tribes. (15 Marks, 2020) 3. What are the salient issues faced by pastoral communities in India? Discuss with suitable examples. (15 Marks, 2019) 4. Examine the factors responsible for malnutrition in tribal India and suggest interventions required to overcome the problem. (15 Marks, 2021) 5. Elucidate the problems and challenges in educational attainment of the Scheduled Tribes. (15 Marks, 2021) 6. Elucidate the problems of land alienation among tribals of India. (15 Marks, 2020) 7. Issues related to tribal education. (10 Marks, 2019) 8. Discuss the problems involved in rehabilitation and resettlement of tribals displaced due to development projects in India. (15 Marks, 2021) 9. Urbanization and tribal Institutions. (10 Marks, 2021) 10. Explain the impact of development induced displacement among tribal people in India with examples. (20 Marks, 2020) 11. What has been the impact of development projects on the environment and livelihood of forest dwelling tribes? (15 Marks, 2019)

1. BIO-GENETIC VARIABILITY:

Specific genes exist in specific environments. When such genes interact, it results in variability. This is called **Biogenetic variability.**

Racial differences among tribes has been given by many scholars such as **Risley, Guha, Sarkar** etc.

IMPORTANT CAUSES OF BIOGENETIC VARIABILITY-

a. **Geographical isolation.**
b. **Genetic drift.**
c. **Founder effect.**
d. **Specific cultural practices.**
e. **Endogamy.**
f. **Migration.**

KEY BIOGENETIC VARIABLE FEATURES:

a. **Specific genetic markers, such as single nucleotide polymorphisms (SNPs) and microsatellites.**
b. **Haplogroups.**
c. **Disease resistance and susceptibility.**
d. **Blood group distribution.**
e. **Adaptation to specific environoment.**
f. **Lactose tolerance.**
g. **Physical features such as stature, skin color.**
h. **Allele frequencies.**

The Peoples of India Project by Anthropological Survey of India revealed following variations among Indian tribes:

CENTRAL INDIA

Eg- Gonds, Bhils and Baiga, Santhal, Munda

Biogenetic features:

a. Short to below medium stature
b. Dolicocephalic head, Mesorrhine nose=Mesoprosopic face (Round face)
c. High frequency of M gene, P1 gene, CDe haplotype, and no taster allele
d. High incidence of Sickle cell trait.

SOUTH INDIA

Eg- Kadar, Chenchu, Paniya, Toda etc

Biogenetic features:

a. Short stature
b. Dravidian features

NORTHEAST INDIA

Eg- Mikir (Assam), AO, Angami Naga (Nagaland), Garo, Khasi (Meghalaya), Chakma (Tripura), Abor, Apatani (Arunachal), Lusai (Mizoram), Kuki (Manipuri)

Biogenetic features:

a. Short stature
b. Mongoloid features
c. Absence of **cde**
d. High frequency **HbE, M gene, A, CDe.**
e. In North-east India, though Thalassemia is in a low frequency, its phenotype gets aggravated by the presence of HbE variant (normal hemoglobin) present in high frequency.

CENTRAL HIMALAYAS

Similar to NE except

a. Low HbE and M gene.
b. High frequency cde haplotype, Non taster allele.

NORTH WEST HIMALAYAS

Eg- Bhil, Dhodia, Gond, Siddi, Bordi, Sahariya.

Biogenetic features:

a. Below medium stature.
b. Dolicocephalic head, Leptorrhine nose—Leptoprosopic face (long face)
c. High frequency B, r(cde) haplotype
d. Low G6PD deficiency

ANDAMAN

Eg- Jarawa, Onge, Andamanese, Nicobarese

Biogenetic features:

a. Very short stature
b. Brachycephalic head, Meso nose—Mesoprosopic face
c. High frequency A gene, M gene, HbS variant.

LAKSHADWEEP

Eg- Amindivi, Koyas, Malmis and Malacheries.

Biogenetic features:

a. Absence of G6PD deficiency

b. High frequency A gene, O gene.

Various anthropologists have conducted different studies to understand the relationship between different tribal groups in India:

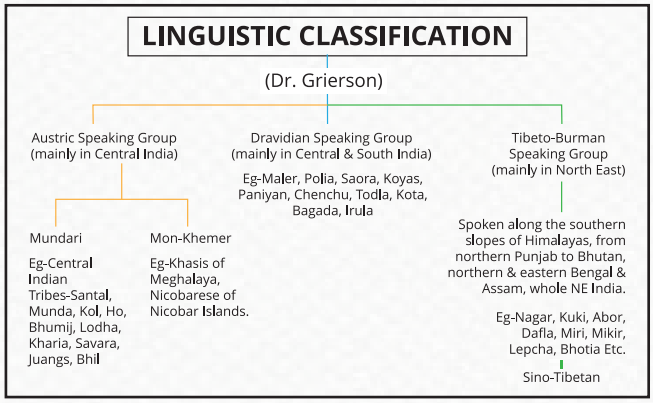
1. **Majumdar et al:** Mt DNA Analysis
   - » Studied **Hypervariable segment 1 (HVS 1)** for short term evolution.
   - » Analyzed 115 individuals from varied linguistic groups.
   - » Outcome: Australo-Asiatic tribes have more diversity than Dravidian tribals.
2. **Blake et al 1981:** Geographical Proximity Study
   - » Examined 11 major tribal populations from AP, e.g., Chenchus, Pradhan.
   - » Result: Broad consistency of Andhra tribal population based on geographical location.
3. **Pingle 1964:** Gondi Speaking Populations
   - » Assessed anthropometric and genetic distances of 5 Gondi speaking populations. Eg- Rajgonds, Kolam.
   - » Finding: Geographical closeness relates to morphological similarity. Tribes with settled agriculture → Less mobility → Restricted gene distribution.
4. **Saha et al 1988:** Oraons & Australoid Tribes Relation
   - » Investigated relationship between Oraons of Eastern India and 8 Australoid tribes, e.g., Bhils, Chechus.
   - » Conclusion: Oraons & Bhils are closest to Kurumba & Irula tribes; Kota & Chenchus are the most distant.
5. **Bhasin et al 1985:** Ethnic Group Differences
   - » Analyzed STs (e.g., Vasava, Kotwalia) from Surat district.
   - » Observation: No significant differences within the same ethnic group from the same region.

CASE STUDY

Among tribal populations sickle cell gene is more frequent among Dravidian speaking tribes such as Kolams and Thotis (Andhra Pradesh), Gonds (Central India) and Oraons (Jharkhand) and also Indo-European speaking tribes like Dhodias, Dublas, Gamits (Gujarat), whereas its frequency is found to be negligible in Austro-asiatic tribal populations like Baigas of Madhya Pradesh. Further, sickle cell disease also has a variable phenotype because of gene-gene interaction. i.e. sickle cell anemia in Africa has a clinically severe phenotype as compared to that of India. Another haemoglobinopathy Thalassemia is more prevalent in non-tribal population groups like Sindhis, Punjabis etc.

LINGUISTIC CHARACTERISTICS:

The tribes of India are linguistically, divided in to **3 groups.**



Unclassified Languages: - Speakers of Andamanese, Onge, Jarawa of Andaman Islands.

Indo-Aryan language-Tribes who have acculturated with advanced people speak Indo-Aryan language such as Bengali, Hindi, Oriya, Bihari, Assamese, Marathi, Rajasthani, Gujarati etc. in accordance with the influence of neighbourhood.

English—Tribes converted to Christianity speak English.

LINGUISTIC CLASSIFICATION OF INDIAN TRIBES

Vidyarthi and Rai 1985 classifed tribals linguistically into **4 main families:**

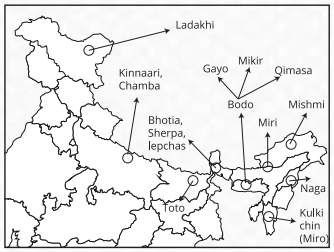
I. **Austro-Asiatic family** = Certain pockets in NE Himalayan region in Meghalaya, in Nicobar region, extensively in middle India and adjoining Western India.

1. **Mon-Khmer** branch—Khasi, Nicobari.
2. **Munda** branch—Santhali, Ho, Mundari, Kharia, Khond etc.

III. **Tibeto-Chinese family** = prevalent all along Himalayan region. Tibeto-Burmese language entered our country from North and spread all along the Himalayas.

1. **Siamese-Chinese** sub family Tai Group—Khampti, Phakial etc.
2. **Tibeto-Burman** sub family = Non-sinitic member of Sino-Tibetan family. Name due to most widely spoken 2 languages- Tibetic, Burmese.
   - i. **Tibeto-Himalayan** branch—Bhotia of Darjeeling
   - ii. **Western subgroup** of Pronominalized Himalayan group—Chamba, Lahauli etc.
   - iii. **Non-Pronominalized** Himalayan group—Lepcha etc
   - iv. **Arunachal** branch—Abor, Miri, Dafla, Mismi etc
   - v. **Assam-Burmese** branch—
     1. Bara or Bodo group—Plains Kachari, Hill Kachari or Dimsa, Garo, Tripura etc
     2. Naga group—
        - a. Naga sub-group—Angami, Ao, Sema, Rengma etc
        - b. Naga Bodo sub group—Kachcha Naga, Kabui Naga etc
     3. Kachin group—Singhpo
     4. Kuki-Chin group—Manipuri, Ralte etc

Distribution of Tibeto-Burmese group



1- Tibeto-Himalayan
Bhotia, Ladakhi, Baiti, Sherpa, Tibetan
2- Western Himalayan
Kinnaari, Chamba, Lahauli
3- Non-pronormalised Himalayan Group
Rongke, (lepchas), Toto
4- Arunachal
Miri, Mishmi, Sulung, Dafla, Abor

5- Assam Branch
Bodo group - Garo, Mikir, Dimasa
Naga group - Angami, Ao, Rengma, Konyak
Kuki Chin - Mizo, Koirang, Zou
Kachin - Singpo
Manipuri

III. **Dravidian Family** = South India, a few pockets of Middle India in Chotanagpur, NW border near Baluchistan.

1. **Dravidian group**—Korawa, Badga, Oraon, Maler, Khond, Gondi etc

Distribution of Dravidian Languages

A Northern Dravidian
1 Kurukh (CH, WB, JH, OD)
2 Matto (Bihar, WB, JH)
3 Brahui (Balochistan)

B Central Dravidian
1 Kolami (OD, CH, AP)
2 Duruwa (Bihar, WB, JH)
3 Naiki (MH)

C South Central Dravidian
1 Gandi (MP, MH, CH, AP OD)
2 Kui (OD, AP)
3 Muria (CH, MH, OD)
4 Chenchu, Konda, Parahan

D South Dravidian
1 Tamil
2 Kannada
3 Malyalam
4 Tulu
5 Irula, Kurumba, Badaga, Betta, Kurumba, Kodava

IV. **Indo-European family—**Hajong, Bhili etc

» **Conclusion:** Language can provide us the ethnic affinities of tribal people & also it is primary factor to trace them.

CLIFF NOTE

SOCIO-ECONOMIC CHARACTERISTICS:

ECONOMIC SYSTEMS OF THE TRIBALS:

The characteristics of the **tribal economy** may broadly be viewed in **3 ways: (Vidyarthi and Rai 1985)**

1. The **structure** of the tribal economy:

Based on forest or forest + sea for coastal tribals.	Simple technology and absence of technological aids.

2. The tribal economy as a **socio-economic and cultural system**

Family as a unit of both production and consumption
Community as cooperative unit
Economically independent communities
Distribution based on gifts and ceremonial exchanges.

3. **Economic characteristics** of the tribal economy

The absence of profits in economic dealings	Presence of periodical markets.

Economic typology of tribes by Vidyarthi and Rai 1985:8-fold category

S.no.	Type	Description	Examples & Details
1	**Forest Hunting**	Tribes predominantly involved in hunting within forest regions.	Rajis (Himalayan), Birhors, Juangs, Hill maria Gonds, Chenchus, Onges, Sentinalese, etc.
2	**Hill Cultivation**	Tribes practicing shifting cultivationi predominantly in hilly areas.	Garos, Chakmas, Naga tribes (NE Himalayas); Malekudias (Mysore); Kamars, Baigas, Maria Gonds, etc.
3	**Plain Agriculture**	Majority of tribal population involved in plain agriculture. 2/3rd were cultivators (1961).	Khasis, Jaintias, Bhumij, Santhal, Mundas, Koyas, etc. Land Types: **Don**=lowland, **Tanr**=Upland, **Bari**=Kitchen garden.
4	**Simple Artisian**	Craftsman tribes involved in activities like basket-making, spinning, etc. often with jajmani relations to other tribes.	Gujjars (Kashmir), Chik-Baraiks, Mahalis, Asurs (iron smiths), Irulas, Kotas (Nilgiri)
5	**Pastoral & Cattle Herder**	Tribes majorly involved in pastoral activities, often with religious affiliations to cattle.	Todas (Nilgiris; centered around buffalo); Gujjars and Bakarwals (HP).
6	**Folk Artist**	Nomadic tribes dedicated to artistic performances.	Nats, Saperas, Mundupttas, Kelas, Pardhans, Kalbelias, etc. Pardhans are bards for Gonds. Kotas offer musical essentials.
7	**Agricultural & Non-agricultur-al Labour**	Labour in agriculture, mining or manufacturig.	20% were agricultural labourers (Mitra 1966). Tribals of Chotanagpur in tea gardens (Assam), forestry (A&N Islands), Santhals & Hos (Bihar's mines). Changes in culture, dressing, and food habits observed.
8	**Skilled, White Collar & Traders**	Engages in office, hospital, admin jobs or trade	Educated and Christian tribals; Bhotias (Indo-Tibetan border traders).

NOTE: Tribes often pursue a combination of activities, and the categories are indicative. E.g. hill cultivators and plain agriculturists might occasionally hunt or gather to supplement income.

LAND ALIENATION:

Land is the basis of tribal socio-cultural and religious identity, livelihood and their very existence **(XaXa committee)**. With land turned into a marketable commodity, land alienation is common problem of Indian tribes.

According to **KN Mishra 2002 study**= Land affected **35% of households** and **80% land** was alienated to non-tribals.

Ways in which tribal land alienation takes place (Xaxa committee):

(Use these reasons for large scale displacement and enforced migration as well)

1. Indebtedness on account of religious and social obligations, expenses on litigation, medical treatment and alcoholism → Sale/ lease/mortgage → tribal land alienation. Eg- Korwar tribe MP
2. Oral transfer in name of concubine.
3. Marital alliance.
4. Fraud, Illiterate and ignorant tribals are trapped by moneylenders.
5. Forcible occupation and encroachment. Eg- Bounrnwaka tribe in East Godawari.
6. Conflict led displacement in NE/Central India. Eg= Bru displaced from Mizoram to Tripura. Salwa Judum—led to hundred getting killed and missing, land remained uncultivated, migration (fled to forests of AP)

7. State led alienation

Issues	Description	Examples
1. Development-Induced Displacement	Displacement due to **land acquisition** by the State using 'eminent domain' for 'public purpose'. Leads to environmental damage without proper compensation.	Karwar tribe's displacement from Chattisgarh mining areas.
2. Illegal Land Alienation	Tribal lands illicitly acquired due to manipulation by revenue functionaries, misinterpretation of laws, and record manipulations. State laws sometimes facilitate this alienation.	Sharda Energy and Minerals Ltd bought vast tribal lands using only 3 tribal names; whereabouts of these tribals remain unknown.
3. Community Land as Government Land	Tribal **community lands** recorded as government property. State tenancy laws often overlook community ownership, focusing only on registered individual ownership.	Absence of comprehensive surveys and lack of record for user practices.
4. State Action & Immigrant Encroachment	State acquisition of tribal lands for refugee resettlement. Additionally, immigrant encroachment on tribal territories.	In 2003, government granted a mining lease to Vedanta Resources to mine bauxite in the Niyamgiri Hills. Government ignored Dongria Kondh's objections and allowed Vedanta to start mining in 2010.
5. National Parks & Displacement	National parks leading **to rights alienation**, displacement, and forced migration.	Maldharis' relocation in Gir for Project Lion. **Forest Rights Act 2006** mandates no displacement of forest dwellers until rights are settled. A 2013 study noted that Maldharis' absence might adversely affect Gir lion populations.

CASE STUDY
(Divya Trivedi 2017)

In 2013, a solar power project by **Welspun in Neemuch, MP,** 1600 bigha land was forcefully acquired from Bhil and Gurjar families. They were promised land and jobs which didn't materialize.

Displacement by the subsidiaries of CIL **(Coal India Ltd)**:- In the case of tribal displaced, they lost 14K hectares of land, but were given only 91 hectares under Resettlement & Rehabilitation. Of nearly 15K displace tribals, about 10K were given jobs.

IMPACT OF LAND ALIENATION:

1. **Intergenerational Impacts** - Non-rehabilitation leads to poverty, stress, child labor, and loss of community ties.
2. **Forced Urban Migration** - Disconnection from natural resources and increased population pressures drive tribes towards urban centers, making them vulnerable to exploitation.
3. **Shift in Occupational Status** - From 1961 to 2011, ST cultivator numbers decreased by 35%, while laborer numbers increased by 25%.
4. **Disruption of Traditional Livelihood** - Tribes' customary rights over land and forests provided a sustainable system, now threatened by modern production intensification.
5. **Law and Order Concerns** - Tribals' fear of further alienation leads to protests and disturbances, such as the LWE in Central India.

Virginius Xaxa, Is the Pathalgadi Movement in Tribal Areas Anti-constitutional? (Jan 2019, EPW)
The Pathalgadi movement is a democratic assertion for the realisation of their rights in light of the government's failure to implement the same.

CONSTITUTIONAL AND LEGAL PROVISIONS:

1. **Schedule V** - Laws are to be framed by State Goverments to 'prohibit' or restrict the transfer of land by or among members of the STs' in scheduled areas.
2. **Schedule VI** - Autonomous Districts and Autonomous Regions have powers to make laws relating to land, for the management of any forest not being a reserved forest, the inheritance of property, use of water course and canal for purpose of agriculture, etc.
3. **Samatha** - Prohibit land transfer from tribals to non-tribals.
4. **LARR 2013** *(Land Acquisition, Rehabilitation & Resettlement Act, 2013)* is first to legally mandate "comprehensive Resettlement and Rehabilitation of Project-Affected Persons".
5. **Forest rights Act 2006** - Recognise tribal land rights and legal process for computing compensation.
6. **State laws** - West Bengal Land reform Act 1991, Rajasthan Tenancy Act 1955.

Why constitutional provisions have not been effective:

1. **SC Dube's Insight:** Weak implementation of protective laws and socio-economic challenges intensify land alienation.
2. **Restitution Delays:** No fixed timeline for returning alienated land to tribals.
3. **Administrative Issues:** Sometimes, the administration, in collusion with vested interests, undermines tribal land rights.
4. **Land Acquisition Ambiguities:** 'Public purpose' in the Land Acquisition Act is vaguely defined, and compensation often excludes landless individuals.

5. **Forest Rights Conflicts:** Prior to the Forest Rights Act 2006, many tribal lands, like sacred groves, were reclassified as Forest Department territory, criminalizing many tribals.
6. **Legal Challenges:** High tribal land claim rejection rates in courts, possibly due to legal loopholes or administrative apathy.
7. **Credit Issues:** Limited formal credit options push tribals into vulnerability and potential land loss.
8. **State-specific Legal Variances:** Disparities exist in tribal land rights provisions across states.

RECOMMENDATIONS (Xaxa):-

1. **Legal Enforcement:** Implement PESA 1996, FRA 2006, LARR 2013.
2. **Legal Support:** Provide aid, expedite case resolutions, refine procedures for tribal interests.
3. **Land Rights:** Amend tenancy laws, empower Gram Sabhas in Schedule V areas.
4. **Rehabilitation:** Revise policies ensuring land-for-land approach; prioritize tribals for surplus land.
5. **Conservation Boundaries:** Acquire land for protected areas with Gram Sabha consent and where coexistence isn't feasible.

DATA

The average area of land owned per household was 0.650 hectares for Scheduled Tribes compared to 0.816 for 'others' category. Near 69% STs are marginal and 9.4% are landless.

CONCLUSION: As per **BD Sharma,** there is a need for us to reflect on our vision of development. When we connect with pains of others, we can achieve inclusive development. For this, anthropological approach to development needed.

DEVELOPMENTAL PROJECTS AND THEIR IMPACT ON TRIBAL DISPLACEMENT AND PROBLEMS OF REHABILITATION

Vast majority of tribal people reside in states which are rich in mineral and hydroelectric resources. Land is the basis of tribal socio-cultural and religious identity, livelihood and their very existence. Development led displacement dispossess tribals of their resources and their universe around them.

MAGNITUDE OF PROBLEM:

1. According to Xaxa committee report, around 25% of India's tribals become DP (Displaced persons) or PAP (Project Affected Persons) at least once, because their regions are rich in natural resource.
2. LK Mahapatra= Out of total displaced, 40% are tribals.
3. Dams have displaced the highest number of people (77% of DPs. 38.5% of which are tribal DPs).
4. On an average, 25% DPs have been resettled.

CASE STUDY

Rihand dam construction in Singrauli village. Dam construction → Found coal → Set up industry → Set up NTPC plant and area declared as 'reserve forest'.

Jain and Mathur 1995= Tribals lost land and common property, fell into debt bondage, employed as contract labourers.

CAUSES: *(Also See "Ways in which tribal land alienation takes place")*

1. Industrialisation. Eg- Bokaro
2. Irrigation. Eg- Polavaram dam, Narmada dam.
3. Energy projects. Eg- Kundankulum
4. Forest as WLS, Pas. Eg- Maldharis in Gir
5. Mining and Quarrying. Eg- Kawar tribes—Chaal coal mines CG.

CONSEQUENCES:

1. **Landlessness** - It is very difficult to prove customary righst of tribal land. Even if alternate land is provided as compensation, quality and location is issue.
2. **Religiousness.**

CASE STUDY

Dongaria Khond affected by **Vedanta project** in **Niyamgiri hills** Odisha (Their Nature-Man-Spirit complex affected)

3. **Health and food security** = Poor hygiene, water supply, loss of traditional medical system. According to NFHS-4 = >50% tribal women are anaemic.
4. **LP Vidyarthi** in ***"Tribal culture of India: Problem of Urbanism"*** = Tribal tend to imitate urban people leaving traditional knowledge behind.
5. **"Industrial nomadism" (LP Vidyarthi)**= Huge influx of migrating workers in tribal areas where they are treated as inferiors.

Positive aspects:

1. Employment. Eg- NALCO project in Koraput created 20 K industrial jobs.
2. More awareness about civic rights. Eg- Kannikaran tribe demand for PRI in KL.
3. Increased demand for tribal products. Eg- Tribal arts and crafts like Bastar art, Worli paintings.

CONCLUSION:

As development led displacement appears inevitable for tribal areas, there is greater need to **integrate tribal interest into national interest** which can be fulfilled by adequate compensation and rehabilitation.

POVERTY:

According to **UN committee on Social, economic and cultural rights,** Poverty is a human condition characterized by sustained or chronic deprivation of the resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights. Poverty is a product of prevailing relations of power. Chronic and mass poverty was embedded in India's colonial history.

MAGNITUDE OF PROBLEM:

Multidimensional Poverty

» **Global Multidimensional Poverty Index 2021:** Among Scheduled Tribes, 65 million of 129 million live in multidimensional poverty, accounting for a sixth of India's multidimensionally poor.

Poverty Line Statistics

» **Rural STs (2011-12):** 45.3% live below the poverty line.

» **Urban STs (2011-12):** 24.1% live below the poverty line. Notably, in Odisha, this percentage rose from 71% in 2001 to 76% in 2011.

Wealth and Assets

» NFHS-4: 45.9% STs are in the lowest wealth bracket.

» 37.5% of ST households lacked assets like TV, Radio, or phone in 2011—double the 18.5% average for all social groups. Majority of urban STs live in slum areas.

Occupational Transition

» From 1961 to 2011, STs as cultivators decreased by 35%, while laborer numbers increased by 25%.

Income & Livelihood

» STs have the lowest annual income among social groups. Despite a high percentage relying on cultivation and owning land, their farm productivity is lower. Only 15% of ST households derive income from salaries.

CAUSES:

STRUCTURAL CHALLENGES:

1. **Forest Relations:**
   - » Commercial activities and deforestation reduce forest access. Tribals rely heavily on forests for culturally significant materials.
2. **Erosion of Rights:**
   - » Traditional rights to forests and their produce are diminishing, impacting their socio-economic stance.
3. **Land Alienation:**
   - » Instances include Karwar tribes' displacement for Chhal coal mines. Rai's 1967 research emphasized tribals' dependency on forests.
4. **Land Quality:**
   - » Tribes like Bournwaka lose prime lands to non-tribals, affecting livelihoods.
5. **Occupational Transition:**
   - » A shift from farming roles to worker roles signifies changing livelihood patterns.
6. **Policy Effects:**
   - » Government emphasis on industrial development and mining affects tribal territories, like the impact on the Gond tribe in Chhotanagpur.
7. **Craft Decline:**
   - » Traditional crafts are waning, with spinning witnessing a 26% decline.
8. **Displacement Concerns:**
   - » Some tribes face eviction with inadequate compensation, such as the Maldhari tribe.
9. **Migration Woes:**
   - » Tribal migrants grapple with several challenges due to their low literacy rates, from skill development to reduced wages.

SOCIO-CULTURAL CHALLENGES:

1. **Cultural Influences:**
   - » External cultural impacts result in extravagant tribal expenditures, as seen in MP tribal weddings.
2. **Substance Issues:**
   - » Locally brewed liquor, like Hadiya in Singbhum, is widely consumed, leading to health concerns.
3. **Agricultural Limitations:**
   - » Tribes like Maler face productivity issues due to primitive farming techniques, small landholdings, and climate adversities.
4. **Education Barriers:**
   - » Tribes such as Paniyan deal with illiteracy challenges, with overall tribal literacy below the national average.
5. **Labour Exploitation:**
   - » Central India's tribal regions serve as cheap labor reservoirs, with many children in exploitative work conditions, perpetuating the cycle of poverty.

IMPACT OF POVERTY:

1. **Development and Living Standards:** Poor development indices, lack of education, nutrition, and health result in the inter-generational propagation of poverty.
2. **Exploitation and Vulnerability:** Due to limited opportunities, tribal families send unmarried daughters to cities, making them susceptible to exploitation, as highlighted by the Xaxa committee.
3. **Psychological Impact:** Living in poverty leads to continuous psychological stress, impacting self-esteem and hindering social and cultural participation.
4. **Political Marginalization:** Limited access to information and opportunities obstructs their active involvement in political decisions.

GOVERNMENT STEPS:

1. FRA, MSP for MFP, Education (Ashram + Eklavya scholarship)
2. TRIFED has launched a chain of retail outlets called **'Tribes India'** through which it procures and markets art and craft items of tribals.
3. **Van Dhan yojna scheme** for development of value chain for social safety of these forest produce gatherers.
4. **Van Bandhu kalyan Yojna -** Aims at overall development of tribal people with an outcome-based approach, while striking at the critical gaps in many areas such as income, education, infrastructure, nutrition etc.

5. Backward region grant fund
6. FSA and PDS
7. Special policies=Development Action Plan for Scheduled Tribes (earlier known as Tribal Sub-Plan).
8. State schemes= Jangal mahal action Plan (WB).

ISSUES:

1. Most tribal welfare and development schemes hardly reach even 10% of their targets (**Down to earth report 2020**)
2. Wage labour forms a critical part of tribal livelihood. Issues of large NREGA wage arrears (Of Rs 10K Cr in 2019-20) and cases where contractors employed people but didn't pay them in JH. Gram Sabhas and Gram Panchayat's plans are barely honoured. (**Down to earth 2020**-Pro poor schemes in plenty but no end to tribal community struggle)
3. The tribal economies lack organized market as well as financial institutions to promote the tribal products (The supply side problem).

WAY FORWARD (XAXA):

1. Tribal communities must be motivated to adapt to modernization so that they have access to market information and can no longer be manipulated by the middlemen.
2. Encourage CSR funds towards scaling up skills of tribal youth.
3. Efficient marketing strategies must be employed so that proper information transfer takes place between the producers and consumers.
4. Formal credit system and regulation of private moneylending.
5. Social awareness generation to control spending on festivals, liquor etc.
6. Minimum wage.

INDEBTNESS:

Indebtness is a state where a person **owns money to another and acknowledges it**. Living on subsistence, majority of tribals depends on borrowings to finance their budget deficit, leading to **chronic perpetual indebtness.**

MAGNITUDE OF PROBLEM:

1. **Debt to Asset ratio for ST is 2.3 %** compared to 2.8% for overall. In urban areas, it is 3.8% for STs relative to 2.8% for overall (**Min of tribal affairs 2014**).
2. **Workforce participation rate** is **only 50% for STs**, which reflects poor employment status and no stable source of income and so majority rely on seasonal employment opportunities.
3. **PVTGs** such as Bonda Birhor, Juang (Sons of man), Dongaria Kondh etc have more **isolated life and are more backward** and so their resources are often encroached upon by more dominant tribes and non-tribals. Literacy rate for Junags and Dongaria Khond in Odisha is <50% and female literacy is <35%.

ISSUES RELATED TO INDEBTESS:

1. Land alienation and loss of assets. Eg- Tharus and Bokshas of UP had lands grabbed by Punjabi moneylenders.
2. Bonded labour is profound in tribal dominated districts. Tribes in which it is extreme are Yanadis in Nellore AP, Irulas in Tiruvallur, Cuddalore and Vellore in Tamil Nadu, the Sahariyas in Baran districts of Rajasthan, Shivpuri in MP and Lalitpur and Banda UP. Juang Goti system, Sahariya Hali system.

CASE STUDY

31 people including 12 children from Naupada Odisha were rescued from a brick kiln in Bangalore where they were deceived by middlemen and worked for Rs 270/ week without any leave. A 2001 study by Planning commission reported that 83% of the rehabilitated bonded labourers belong to ST & SC. 44% were STs. **Indebtness is the main reason for bondage (71%). 92% took loan for 'consumption"**.

In 2013, GoI identified 10 districts having prevalence of bonded labour—Gaya (BR), Bastar and Kondagaon (CG), Prakasam and Chittor (AP), Kanchipuram and Vellore (TN), Bolangir (Odisha), Gumla (JH).

3. Women trafficking =Luring tribal women by promises and forcing them into prostitution, illegal massage parlours etc → Venereal diseases.
4. Few communities send girls to prostitution. Eg- Nat community in UP.
5. Low level of education, ill health, employment status etc which has a spiraling relationship with indebtness (making it difficult to identify a unidirectional causal effect on each other).

FACTORS FOR INDEBTNESS:

DIRECT (budget deficit due to various factors) and **INDIRECT** (literacy level, employment status, family structure, availability of institutional credit, govt schemes for tribal uplift)

1. Primitive agri practices yielding low output. Eg- Maler-Khallu **(PK Singh)**
2. Tribals are mainly concerned with the present and prefers a subsistence economy. Also they have low and unstable income.

CASE STUDY

Kamal K Mishra's "Study of alienation of tribal lands in Scheduled V areas 2002" of AP, undivided MP and Odisha-- Most of the surveyed households earned <5K/annum and over 82% of were in debt.

3. Increased cost of living due to loss of access to traditional resources. Eg- With the depletion of the forests and access to CPRs, they had become more dependent on purchase of house construction materials like bamboos/ tiles from the market.
4. Land has become a marketable commodity. Tribals often mortgage their land for medical care and education. They are alienated of their land due to acquisition for developmental projects as well as encroachments by immigrants. Eg- Karwar tribes—Chaal coal mines Chhatisgarh.

CLIFF NOTE

CASE STUDY

» **Kamal K Mishra's study showed that 'prolonged indebtedness of the tribal households** was the main cause of tribal land alienation. >85% didn't know that there were laws against transfer of tribal land. While tribal to tribal transfer of land accounted for 14%, tribal to non-tribal transfer was 86%. Indebtedness on account of religious and social obligations, expenses on litigation, medical treatment and alcoholism has further accentuated the problem of tribal land alienation.

» The culture of Santhals is based on the sense of self-sacrifice and they give more value on gift and mutual help. (**Adhikari 1990 study of the Santhals in Birbhum**)

5. Percolation of business enterprise in tribal economy:

CASE STUDY

» **Chandra Sekhar 1965** who studied tribal weekly markets (shandies) of Kondhs and Gonds in AP mentioned that sometimes, to clear off debts, Gonds give up their land rights temporarily. To honour timely help from Sowkars, innocent tribals faithfully surrender the entire produce at the discretion of the Sowkars for a small sum of money. Dadan.

» **Sachindra Narayan study** on Sauriyas 1986—Interest rate around 50%/ month.

6. Uprooting of tribals from their traditional habitat + receding forest cover + low agricultural productivity and rain-fed agriculture creates the need for credit. Institutional credit facilities are scarce in tribal dominated regions. In areas with such facilities, accessing them requires collaterals in terms of proper land documents in their name. Most of the tribes inhabit in public owned forest reserve land. And for many others their own land is under mortgage. **(Sadhu and Singh 1996)**

7. Extravagent spening on marriage and liquor. Eg- Jhabua MP.
8. Liquor addicts. Eg- Pachawe, Bihar
9. Illiteracy. Eg- Paniya, Wayanad
10. Fatalistic attitude.

STEPS TAKEN:

1. State laws to regulate moneylending. Eg- Kerala Moneylending Act 1968.
2. Article 23 and Schedule V prohibits bonded labour.
3. MGNREGA
4. Priority sector lending to tribals

WAY FORWARD:

1. Increase penetration of LAMPS, PACS, Cooperative sector to tribal areas.
2. Planning commission suggested 2-pronged strategy = Long term moratorium + increase repaying capacity.
3. Political will and commitment of tribal administration.

LOW LITERACY & POOR EDUCATIONAL FACILITIES:

Education is a determinant of quality of life. Capability approach to education (**Amartya Sen**) takes education as a right and focuses on social justice as the metric for evaluating and shaping educational institutions.

Article 45 and 46 of the constitution enjoins upon the state the responsibility of '**special care**' of educational interests of the SC & ST.

Magnitude:

1. The literacy rate of tribals was only 3.4% in 1951 as a result of 'trickle down' colonial policy. Literacy rate for STs has improved to 59% in 2011. Periodic Labour Force Survey (PLFS) report (July 2020 - June 2021) reveals that literacy rate for STs increased to **71.6%.** If the Northeast areas are excluded, the gap in the literacy rate between tribal and overall population is fairly high.
2. While only 3.16% female STs were literate in 1961, **49.4% female STs** are literate in 2011. ST youth literacy rate was 75% in 2011.
3. Literacy gap between All population and ST population in Nagaland is in negative (-0.4), Mizoram (-0.2) but is positive in Odisha (+21), JH (+9.3).
4. According to **PLFS 2018-19,** drop out rate is 83% in tribal adolescents, 75% in tribal adults. Gross enrollment ratio in higher education for STs= 15%. Nationally only 6.7% of ST population above 18 years have completed 12 years of education. <2% have attained higher education.

PROBLEMS RELATED TO TRIBAL EDUCATION

1. Poverty → Parental illiteracy → Education for children a luxury. (**Elwin and Srivastava**)
2. Belief pattern - Tribes in North Karnataka stop sending girls to school after puberty.
3. Feeling of alienation - Parents feel insecure children would cut ties with family after education.
4. Education as a site of discrimination:

CASE STUDY

» A 2014 news report, Human Rights Watch records that the **Ghasiya tribal** children of **Sonbhadra** District in Uttar Pradesh were made to sit in a single grade irrespective of their ages, that also separately from the other students.

» Anti-tribal psyche is stronger in higher technical institutes as revealed in **Thorat committee report** on AIIMS 2006 and **Mungekar committee report** on Vardhaman Mahavir Medical College (VMMC), New Delhi 2012.

» Derogatory names given to tribal students from NorthEast in Delhi ('Corona')

5. Issue of '**Quality' Teachers and way of teaching** = Poor quality and inadequate number of teachers. Untrained teachers, teacher absentism in remote and LWE affected areas. Poor level of student learning reflected in various surveys and studies (**ASER**)
6. Regular school attendance is a problem in tribal areas.

7. **Issues pertaining to Residential schools** - Issues such as corruption, bad maintenance of facilities and sexual exploitation of resident girls.

CASE STUDY

A review of **'Ashramshalas' in Chattisgarh** by the National commission for protection of child rights (2013) noted that "girls were reported to have been raped almost two years by the male teacher and watchman. the female superintendent would go home in the night. Despicable condition of Ashramshala—Shed like small rooms with no bolt, no toilets and no provision of water and electricity."

8. Female education - **ST Gender parity index** at higher education was **0.87 in 2017-18.** Gross Enrollment Ratio (GER) is 43% at senior secondary level for ST girls, 14% for ST girls at higher education level.
9. High dropouts - Drop out rates have declined but still high. For Classes I-V, it is 31.3% while for I-X it is 62.4%. For Grade XI & XII, it s 9% for boys and 8% for girls. (**2016-17 U-DICE data**).
10. Language barriers - 64th Round of National Sample survey 2007-8 revealed that that the tribal languages listed in the 8th Schedule, viz., Bodo and Santhali, are educationally used merely by 0.1% and 0.01% of the tribals respectively.
11. Displaced and dispersed tribals - No educational facilities at relocation site.
12. Education for nomadic tribes - Eg-the Bakkarwals and Gujjars of Jammu and Kashmir, move to higher altitudes in summers and return to lower altitudes in winters.

RECOMMENDATIONS:

DHEBAR COMMISSION:

1. Use of **tribal language and cultural resources,** such as folklore, songs and history in teaching.
2. Appointment of teachers from the tribal community, opening teacher training centres in the tribal heartlands and raising a separate cadre of teachers for a period of 20 years.
3. Mid-day meals, clothing, free books, reading and writing materials to all tribal children in educationally backward areas.
4. Adjustment of timing, vacations and holidays of schools to suit the tribal social and cultural life.

THE INDIAN EDUCATION COMMISSION (1966) recommended simultaneous parental education.

XAXA COMMITTEE:

1. Providing adequate infrastructure
2. Special coaching facility for drop outs to re-admit them in an age-appropriate class of the neighbouring school of their choice.
3. Local recruitment of teachers
4. Policy of non-detention needs a review.
5. Vacations in the tribal schools should be realigned with the local festivals. Summer vacation should be utilised for conducting remedial classes.
6. The curriculum for the training should be drawn up very carefully taking into account the socio-cultural milieu, tribal ethos, language etc. Further, it should also meet the present day needs like computer science, Information and Communication Technology (ICT) in education.
7. Early education in local language and provision of multilingual education.

CASE STUDY

The design of the Primer in tribal language in Odisha in which **one side** of the text was in **local script** but used **tribal language.** The **other side** of the script was in **local language and script.** The student learnt the script because s/he understood the content. The teacher understood the tribal language because s/he could learn in a known script.

Xaxa committee-- Establishment of Regional Resource Centres in tribal concentration States for providing training, academic and other technical support for development of pedagogic tools and education materials catering to multilingual situation should be reinforced and augmented.

1. Involvement of panchayats and **community in education**= It helps **create demand** for scholarships and access to higher education, because of wide dissemination of information. Involvement of community members in school activities would reduce the social distance between the school and the community and would help in checking dropouts. Social audit by Gram Sabha will, improve attendance of teachers, quality of food served in schools and delay in supply of text books.
2. **Special tribal agencies in urban areas** need to be established. Educational facilities at the resettlement sites for those evicted by land acquisition.
3. For **nomadic tribes, a special mass contact program** for creating awareness about the need for schooling and long term benefits.
4. **Single window scholarship portal** which should enable students to request for scholarships directly.
5. Need to establish study centres that focus on tribal studies, such as Indira Gandhi national tribal university. Areas such as tribal folklore, language and literature, sports and performing arts and traditions of tribal culture needs attention.
6. At least, one **Tribal Chair needs** to be established by the **UGC in universities** in every State comprising Fifth Schedule Areas.
7. A **central tribal research institute.**

KOTHARI COMMISSION:

1. **Ashram school** in sparsely populated areas.
2. Medium for 2 years = tribal, thereafter regional language.

CLIFF NOTE

STEPS TAKEN SO FAR:

1. Construction of **hostels, Ashram schools, EMRS** (Eklavya Model residential schools) in blocks with more than 50% ST population (FY 19 Budget announcement). Provision for setting up of **Eklavya Model Day Boarding Schools** (EMDBS) in subdistricts with 90% or more ST population and ≥20K tribal persons. At the end of 2019, 438 EMRs sanctioned in country, including in J&K.
2. Setting up of **Centre of excellence for sports** in tribal majority districts with specialized facilities for 2 identified sports
3. Ministry of Tribal Affairs (MoTA) has **5 Scholarship, Fellowship** schemes for ST students. National Fellowship, National Scholarship and National Overseas are Central Sector schemes. Pre and Post Matric Scholarship are Centrally Sponsored Schemes. DBT portal is being used for scholarships.
4. Scheme for vocational training in tribal areas—Jobs and self-employment. To enhance their income and to improve their socio-economic conditions.
5. To create Tribal talent pool: MoTA is funding 4800 research scholars for doing MPhil and PhD in Fellowship Scheme **(Year end review 2019)**
6. MoTA organized 'Samvaad' a virtual interaction of EMRS students of 378 schools **(Year End Review 2022)**

UNEMPLOYMENT & UNDER-EMPLOYMENT:

Unemployment and underemployment is a major socio-economic issue for tribals in modern era. The causes of unemployment are complex and varied, and can be broadly divided into structural and cyclical factors.

Article 23 and 41 enjoins state to provide right to work and articles **15 (4), 16(4)** provide Affirmative action policies regarding employment.

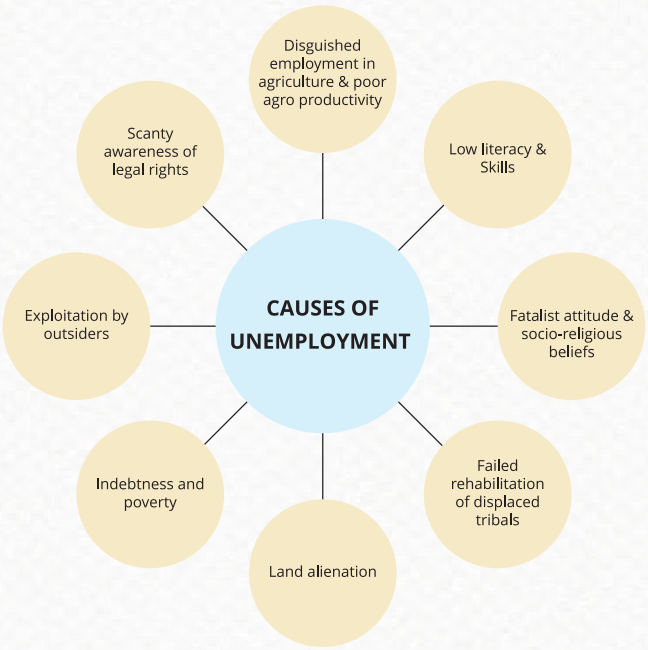
MAGNITUDE OF PROBLEM:

1. **Unemployment vs. Under-Employment**
   - » **Unemployment Rate:** The 5th Annual Employment-Unemployment survey 2015-16 indicated a relatively low unemployment rate of 4.4% for the ST category.

- **Under-Employment Challenge:** Despite the low unemployment rate, a significant 51.3% faced under-employment.

2. **Predominance in Primary Sector**
   - **Sectoral Distribution:** A staggering 80% of ST workers are engaged in the primary sector.
   - **Non-agricultural Self-Employment:** Scheduled Tribes lag behind in non-agricultural self-employment with only 7% engagement, compared to the 15.5% average across all groups.
   - **Limited Formal Sector Representation:** A minimal number of educated tribals find work in the formal sector. Only 15% of ST households have an income from salaried jobs.
3. **Representation in Government and Educational Institutions**
   - **Central Government Employment (2011):** As per the ACHR 2013 report, ST representation was:
     - **Group A:** Less than 5%
     - **Group B:** 6%
     - **Group C:** Less than 8%
     - **Group D:** Close to 7% (including Safai Karmacharis)
   - **Unorganized Sector:** ST representation in Own Account Enterprises (OEM) is considerably lower than other groups in both rural and urban areas.
   - **Educational Institutions:** An RTI query from 2021 showed that no IIT had more than six faculty members from the ST community.
4. **Evolving Occupational Status**
   - **Shift in Role:** There's a noticeable change in the occupational status of STs, moving from a farmer-dominated profile to that of a worker.
5. **Economic Disparities**
   - **Poverty Levels:** The ST group registers the highest proportion of individuals living in poverty.
   - **Income Disparity:** ST households generally have the lowest annual income.
   - **Slower Poverty Reduction:** The rate at which poverty is reducing for STs is slower compared to other groups.

CAUSES:



CASE STUDY

- Tea tribes in Assam, around 60 lakhs, do back-breaking work for petty sum of Rs 150 daily. Poor working conditions and lack of basic facilities such as clean water at worksite. **(Bikash Singh 2018)**
- **Hill tribe Sauria Paharia** used to deny settling and working in plains citing their religious beliefs. Now, forest and wildlife acts have reduced their dependency on hunting and fishing.So, their main activity is **basket making and agriculture.** Though they are getting into settled agriculture, due to lack of land with them, they are not gainfully employed. **(Samita Manna et al 2016)**

STEPS TAKEN SO FAR:

1. **Legal** = Bonded labour Act 1976, Inter-state migrant worker Act 1979.
2. **Administrative** = Van Bandhu Kalyan Yojna, National ST FDC 1989, Vocational training. TRIFED, LAMPS, MADA, MGNREGA.
3. MFP through MSP by TRIFED.
4. **Tribes India** = Sale of tribal handicrafts.

RECOMMENDATIONS:

1. SHG or cooperatives to organize tribal economy.
2. Expand reach of TRIFED.
3. Promote organic farming and eco-forestry. Eg- In Koraput Odisha, **Porja tribe** were given support for organic agriculture which led to increased yields.
4. Recognise tribal claims under FRA.
5. National Institute for Tribal development → Data collection.

HEALTH AND NUTRITION ISSUES:

According to **WHO**, *Health is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity.*

MAGNITUDE OF PROBLEM

MAGNITUDE OF PROBLEM (Dr Abhay Bang committee on Tribal Health Report):

Disease Burden:

1. **Communicable Diseases:**
   - » Tribals constitute 30% of all malaria cases despite being only 8.6% of the population.
   - » High prevalence of TB at over 700 per lakh population.
2. **Non-Communicable Diseases:**
   - » 25% of tribal adults have hypertension, but awareness is low (5% men, 9% women).
   - » Health issues like low BMI in 50% of adolescent ST girls, 65% of tribal women with anaemia, and complications from snake and animal bites.
3. **Addictions:**
   - » Tobacco use among 72% of tribal men and alcohol consumption by over 50%.
4. **Mental Health:**

CASE STUDY

Study by **Sadath A et al 2018** in **Paniyan tribe in Wayanad** revealed that poverty, indebtness and unhygienic living led mental stress. The mere identity of being tribal or member of a socioeconomically backward group is perceived as stigmatizing and results in an incapacity for accessing their rights.

5. **Child Health:**
   - » Limited full immunization coverage at 56%.
   - » High mortality rates with IMR at 44.4% and U-5 mortality rate at 57.2%.
   - » Malnutrition concerns with 42% underweight children and 77% U-5 anemic children.
   - » ST IMR in India ranks highest among global indigenous populations.
6. **Reproductive Health:**
   - » Practices of early marriage and childbirth, with a total fertility rate at 2.5%.
   - » Only 15% complete their ANC visits, and 27% of tribal women deliver at home.
   - » Higher prevalence of STI among tribal females.
7. **Health-Seeking Behavior:**
   - » Poor utilization of modern healthcare facilities by the tribal population.

CASE STUDY

Mahapatra et al study in Odisha in 2002 revealed that only 6% participants used modern medicine facilities and 49% participants used traditional treatment modalities provided by local quacks. 11% women had belief that illness is God's/ spirit's wish and nobody can do anything about it. So, they sought remedies through religio-magical practices.

Nutrition - Only about 25% pregnant and lactating women, <32% of children, < 74% adult tribals consume that were adequate for protein and energy → Anaemia and nutritional diseases.

1. **Healthcare infrastructure in tribal areas:**
   At all India level, **10.3 % sanctioned posts of Female** health worker/ANMs at SCs and PHCs in tribal areas is vacant at **the end of 2019**.

NFHS-5 DATA (2019-2021) RELATED TO TRIBAL HEALTH:

PARAMETERS	FOR ALL POPULATION	FOR ST
IMR	35.2	41.6
U-5MR	41.9	50.3
Full Vaccination coverage (12-23 months old)	83.8%	76.8%
Institutional delivery	88.6%	82.3%

NFHS-4 DATA RELATED TO TRIBAL HEALTH:

PARAMETERS	FOR ALL POPULATION	FOR ST
Stunting (height-for-age)	38.4% (NFHS-5=35.5%)	43.8%
Wasting (weight-for-height)	21 % (NFHS-5=19.3%)	27.5%
Under-weight (weight-for age)	35.7 % (NFHS-5=32.1%)	45.3%
% of women of age 15-49 with any anemia	53	60

REASONS:

1. **Socio-economic Issues –**

   Economic Hardship: 41% of STs live below poverty; remote habitats exacerbate their struggles. **Education:** 41% illiteracy rate among STs.

2. **Geographical Challenges –**

   Remote Living: 90% in rural areas, often in hilly terrains. **Health Concerns:** High child malnutrition and death rates in areas like Melghat, Nandubar.

3. **Health & Reproduction –**

   Risks: Early marriage, childbirth, low BMI, and anemia elevate maternal mortality. Data scarcity on PVTGs' health.

4. **Beliefs & Healthcare - Traditional**

   Views: Diseases often linked to spirits or taboos, leading to non-medical remedies.

5. **Cultural Health Practices - Detrimental**

   Beliefs: Practices such as giving alcohol to kids or misconceptions about milk's health effects persist.

CASE STUDY

Paroja tribe in Odisha had taboo on mother milk earlier. (Ekjut NGO).
In Singbhum district, **brew rice beer** called **Hadiya** is offered to children which kills appatite and make people sleepy. Children do not ask for food once they have Hadiya. There is absolutely no milk consumption due to tribal belief that milk of any animal is harmful for their progeny. The hunting practices have reduced to a significant level due to government policy and other factors, affecting protein quantum in the diet. Jharkhand is among the top rankers for malnutrition, with 45.3 per cent under-five children stunted and 47.8 per cent under-weight (according to the National Family Health Survey-4).

6. **Tribals are easy prey to addictive substances.** Among the alcohol dependents, it is established that their emotions and activities are all around drinking and the pursuit of greater good stops. There is an association of this habit with illiteracy, school dropouts, malnutrition, and low employment. Eg- Opium in **Singhpo tribe. Tobacco in central Indian tribes.**

CASE STUDY

Prevalence and Determinants of Substance Use Among Indigenous Tribes in South India: Findings from a Tribal Household Survey (Anvar Sadath et al 2022)

A study conducted in 2019 among Paniya tribes of Wayanad district Kerala found that the prevalence of substance abuse among the Paniya tribe was **42.5%** against 15.6% for general population of Kerala. The most commonly abused substances among the Paniya tribe were **alcohol, tobacco, and betel quid.**

The factors contributing to substance use included **poverty, unemployment, social exclusion, and the lack of access to education and healthcare.**

2. **Healthcare infrastructure and personnel deficit =** Deficit of 33% allopathic doctors at PHCs and 84% specialists at CHCs across 10 states with sizable tribal population. Also, **Lack of emotional content and spiritual security in modern healthcare** system keeps tribals away from modern public health facilities. *(Traditional healers act as a medium between man, nature and supernatural entity, providing spiritual security to tribal people)*
3. **Development projects** cause diseases among tribes. Eg- Korwa suffer from bronchitis. **(Dhebar commission)**

CASE STUDY

High infant deaths in Attappadi block Kerala due to malnutrition attributed partly to land alienation and loss of traditional shifting cultivation. **(Ekbal committee 2013)**

4. **Genetic disorders -** Sickle cell anaemia among Gonds, Irulas, Attappadi Kerala etc. G6PD among Gonds, Angami Nagas. **Thyroid disorders** among Dongaria Khond, Wayanad tribes.

CASE STUDY

***"Sickle cell disease in tribal populations in India"* (Roshan B Kolah et al, 2015)**

27 of the 45 districts in Madhya Pradesh fall under the sickle cell belt and the prevalence of HbS varies from 10 to 33 %.

The tribal groups with a high prevalence of HbS (20-35 %) include Bhils, Madias, Pawaras, Pardhans and Otkars.

CLIFF NOTE

MEASURES TAKEN SO FAR:

1. **Enhanced Health Infrastructure:** Ayushman Bharat-HWCs tailored for vulnerable areas (Norms: 3,000, 20,000, and 80,000 for SHC, PHC, and CHC respectively).
2. **Affordability Initiatives:** National Free Drugs Service and National Free Diagnostic Service to curb out-of-pocket expenses for tribals.
3. **Focus on Nutrition:** POSHAN Abhiyan.
4. **Resource Allocation:** More resources for tribal-majority districts below the state health index under NHM.
5. **Collaborative Health Approach:** Anamaya, dedicated to preventing tribal community deaths.
6. **Dedicated Oversight:** Tribal Health cell in MoTA.
7. **Digital Health Platform:** M health app Swasthya, a tribal health and nutrition e-portal.

RECOMMENDATIONS: (Dr. Abhay Bang Committee)

1. **Strengthening Rural Health Infrastructure**
   - » **Core Idea:** Prioritize rural primary healthcare due to the predominant tribal population in rural zones. By enhancing access, healthcare costs can be minimized and efficiency improved.
2. **Leveraging Indigenous Knowledge**
   - » **Leverage Traditional Healers:** Their status as primary care providers can be optimized with proper training.
   - » **Empower ASHA Workers:** Enhance their capabilities in tribal zones.
3. **Extending Benefits Beyond Scheduled Territories**
   - » **Introduce ST Cards:** Provide special privileges.
   - » **Health Initiatives:** Implement programs like **Aadivasi Aarogya Bima Yojna** for areas outside PESA Act's purview.
4. **Elevating Local Medical Talent**
   - » **Arogya Mitras Program:** Train tribal youth for healthcare services.

- » **Define Roles for Traditional Healers:** Integrate them formally into the healthcare framework.
- » **Bridge Courses for MLHPs:** Foster skills in community or rural health.

5. **Tailoring Solutions for Tribal Health Concerns**
   - » **Targeted Programs:** Address prevalent tribal health issues, from malnutrition to sickle cell disease.
6. **Bolstering Healthcare Budgets**
   - » **Increased Allocation:** Elevate public health spend to **2.5% of GDP,** reserving 8.6% for tribal health.
   - » **Collaborations:** Encourage public-private partnerships and CSR initiatives.
7. **Culturally Driven Engagement**
   - » **Local Cultural Mediums:** Employ tribal art forms like puppetry for health messaging, as seen in Rajasthan.
   - » **Empower School Health Programs:** Strengthen school-centric health initiatives.
8. **Synergizing with NGOs**
   - » **Engage Expertise:** Collaborate with NGOs like **SEARCH in Gadchiroli** to expand healthcare reach.
9. **Adopting Tech-Driven Healthcare**
   - » **Mobile Clinics:** Service distant regions.
   - » **Tribal-centric Medical Institutes:** Establish dedicated institutions.
   - » **Telehealth:** Deploy technology for remote medical consultations.
10. **Battling Addictions**
    - » **Focused Centers:** Set up deaddiction centers specifically for tribal regions.
11. **Encouraging Tribal Health Research**
    - » **Community-driven Research:** Engage tribal communities in health research.
    - » **Detailed Studies:** Undertake tribe and region-specific health studies.
    - » **Monitoring and Evaluation:** Introduce metrics like the Tribal Health Index for evaluation.

DEVELOPMENT OF FOREST POLICY AND TRIBALS

For tribals and other forest communities, forests are the source of livelihood, identity, customs and traditions for many generations.

THE ST AND OTHER TRADITIONAL FOREST DWELLERS (RECOGNITION OF FOREST RIGHTS) ACT 2006:

CONTEXT:

Insecurity of tenure and fear of eviction from the lands where tribals had lived and thrived for generations were perhaps the biggest reasons why tribal communities felt emotionally as well as physically alienated from forests and forest lands. This historical injustice needed correction and, therefore, the Government enacted the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

PROVISIONS:

1. **Rights Elucidation (Section 3)**
   - » **Land Rights:** Entitlement to forest land for habitation and cultivation.
   - » **Community Privileges:** Incorporates rights such as Nistar.
   - » **Resource Access:** Claim to minor forest products, fishing, and grazing.
   - » **Habitat Recognition:** For PTGs and certain traditional communities.
   - » **Dispute Resolutions:** Ensuring rights over contested lands.
   - » **Land Documentation:** Conversion of existing forest land documents to titles.
   - » **Village Transformation:** Conversion of forest villages to revenue status.
   - » **Conservation Role:** Communities' right to conservation and management.
   - » **Intellectual Rights:** Claim over biodiversity-related intellectual property.
   - » **Miscellaneous Rights:** Traditional rights excluding certain prohibitions.
   - » **Rehabilitation:** For those evicted unlawfully before 13th December 2005.
2. **Wildlife Conservation Directive (Section 4(2))**
   - » **Habitat Protocols:** Allows intervention in critical habitats of wildlife sanctuaries.
   - » **Stipulations:** Activities based on habitat criticality, local consent, and resettlement measures.

3. **Occupation Stipulation**
   - » **Criteria:** Rights only for those occupying before 13th December 2005.
4. **Empowering Gram Sabha (Section 5)**
   - » **Community Role:** Gram Sabha can dictate community forest access and conservation measures.
5. **Land Inheritance & Restrictions (Section 4(6))**
   - » **Heritage Provision:** Rights can be passed down generations but not sold.
   - » **Co-ownership:** Rights for both spouses.
   - » **Land Caps:** Occupancy limited to four hectares.
6. **Anti-eviction Clause (Section 4(5))**
   - » **Eviction Shield:** Forest dwellers remain protected during rights recognition.
7. **Displacement & Remuneration**
   - » **Redressal:** Entitled to land if displaced without compensation or if the land stays unused.
8. **Governance & Oversight**
   - » **Gram Sabha:** The primary authority for determining rights.
   - » **Higher Committees:** Sub-Divisional to District Committees oversee and finalize rights.
   - » **Appeal Mechanism:** Aggrieved parties can challenge decisions.
   - » **State Monitoring:** Supervise the rights recognition process.

ISSUES: (XaXa Committee + Oxfam report)

1. **Claim Rejections & Ambiguities**
   - » **Rejection Rate:** 2019 TISS Report revealed that a decade post-FRA implementation, only 14.6% of the potential area has been recognized nationwide.
   - » **Reasons for Rejection:**
     - » No assigned reasons.
     - » Misinterpretation of 'OTFD' and 'dependence' clauses.
     - » Lack of evidence or absence of GPS survey.
     - » Wrongly considering land as 'not forest land'.
     - » Only forest offence receipts viewed as valid evidence.
     - » Not informing claimants about rejections or their right to appeal.
   - » **Misinterpretation of ST & OTFD:**
     - » Rejection because a person isn't a Scheduled Tribe (ST), despite FRA stating rights for both ST and OTFD.
     - » OTFD claims largely ignored.
     - » Misinterpretation of "primarily resided in" for OTFDs.
2. **Discrepancies & Gaps**
   - » **Land Claims:** Disparity between claimed land and titles issued.
   - » **Claim Types:** Emphasis on individual claims, sidelining community rights claims.
   - » **Historical Cultivation Proof:** Claims declined due to failure to verify plot cultivation for 75 years before **13th December 2005.**
   - » **Land Type Disputes:** Claims rejected because of uncertainties whether the claimed land is 'forest land' or 'revenue land'.
3. **Evictions & Relocations**
   - » **Eviction without Notice:** Despite FRA's stipulations, there were evictions without notice, even with pending claims. Example: Evictions in Thane, MH.
   - » **Forced Relocations:** Cases like Jenabil village of Simlipal Tiger Reserve in Odisha were relocated without recognizing and vesting Forest Rights.
4. **Procedural Delays & Insensitivity**
   - » **Pendency:** Claims stagnating at the Gram Sabha, sub-divisional, and District levels.
   - » **Forest Department's Role:** Frontline forest machinery often insensitive to tribal needs and rights.
5. **Post Recognition & Non-implementation**
   - » **Support:** Lack of substantial support to forest rights holders post recognition.
   - » **States' Role:** North-East states, excluding Tripura and Assam, haven't been enacting the FRA.
6. **Overriding Gram Sabha & Illegal Diversions**
   - » **Consent Issues:** Gram Sabha's consent for development projects frequently bypassed, leading to illegal forest land diversions.

CASE STUDY

The environmental impact assessment in 2006 of **Polavaram project** which has got national status says 276 villages and 1.8 lakh people would be affected. Of these, 15% are SCs and 49% are STs. A fact finding team in 2007 noted that people's as well as MPP (Mandal Praja Parishads) resolutions against the Polavaram dam and resettlement and rehabilitation package have not been accepted or recorded by the officials. There were reports of absence of public hearings and faulty clearences.

WHY TRIBALS DON'T CLAIM FOREST RIGHTS?

1. **Cultural Divergence & Knowledge Gaps**
   - » **Rights Discourse:** Traditional communities' stewardship contrasts with the FRA's rights narrative.
   - » **Awareness Shortfall:** Many tribes are unfamiliar with the Act's details.
2. **Habitat Rights' Ambiguity**
   - » **Definition Variance:** A changing understanding of 'habitat' definition, particularly for PVTGs.
3. **Conflicts with Industrial Goals & Uneven Awareness**
   - » **Mining Impediments:** Forest rights can obstruct forest allocation for mining.
   - » **Regional Awareness Imbalance:** Rights awareness varies, more prominent where activists and NGOs are active.
4. **Varied Interpretations Across States**
   - » **Cut-off Differences:** States like Rajasthan have distinct cut-off years compared to FRA's.
   - » **Committee Formation Issues:** Some states establish committees at revenue village levels, not at Gram Sabha, causing power imbalances.
5. **Legal & Bureaucratic Hurdles**
   - » **Court Demands:** Certain demands, like satellite imagery in Gujarat, can pose challenges.
   - » **Committee Dynamics:** Often, committees are predominantly bureaucratic, limiting civil participation, evident in places like Chhattisgarh.
6. **Pastoralists & Their Unique Concerns**
   - » **Migratory Patterns:** Tribes like Van Gujjars or Gaddis have distinct migrations, complicating demarcations.
   - » **Access Concerns:** The Act's rigid boundaries might disrupt pastoralist traditions needing fluid access.
7. **Protected Regions & Relocation Issues**
   - » **Relocation Emphasis:** The primary solution is often relocation instead of fostering coexistence.
   - » **Legal Overlaps:** Clashes among laws like the Wildlife Protection Act and FRA create ambiguities.

IMPLEMENTATION OF FRA:

At the end of March 2019, the total no. of claims filed under FRA is >42.3 lacs, out of which approx. 88% claims have been disposed off and 19.65 lac titles have been issued. Odisha issued highest number of titles.

CASE STUDY

Ishan Kukreti, Down to Earth, Feb 2019.

According to official sources, most of the people whose claims are rejected **have not gone for appeal**. They are **not educated** and don't know what evidence they need to submit with their claims. In certain cases, land claimed is in **non-forest area.** The MoTA doesn't compile data on rejections at the 3 levels.

CLIFF NOTE

CASE STUDY

IMPACT OF FOREST POLICY ON TRIBALS

Hunting and foraging have been the main sources of traditional livelihoods for several tribes, including **the Birhor, the Hill Kharia, the Pahariya, the Birijia, the Korwa, the Chenchu, the Kurumba, the Paliyan, the Kadar, the Jarawa, the Onge and the Sentinelese.** With reduced forest cover and implementation of Wildlife Protection Act, hunting and foraging are on the decline among these tribes.

Also, demographic pressures have pushed back hunting-gathering tribes into **highly restricted areas.**

In the Andaman the government has tried to build permanent settlements for the Great **Andamanese and the Onges**, providing them with drinking water, crèches, health care services, electricity, and other amenities. These factors have led to dramatic changes in the subsistence patterns of hunting and foraging communities leading them take up different **sedentary patterns of living,** often compelling them to work as **wage labourers in plantations.**

CASE STUDY

Community forest rights under FRA. (Report by Kalpavriksh Pune and Vasundhara Bhubaneshwar and Oxfam 2015)

The **Raika tribe in Rajasthan** is a pastoral community. However, for grazing cattle in Kumbhalgarh Sanctuary of Rajasthan, no permits have been issued to them since 2002, though higher penalties are being imposed for grazing in the Protected Areas.

CLIFF NOTE

CASE STUDY

(Vasundhara 2013)

Simlipal Tiger Reserve in Mayurbhanj district had 65 villages inside sanctuary area and 61 in buffer areas and 4 in core area. According to 2001 census, 11.5K tribals inhabited the Simlipal area including 2 PVTGs—**Khadia and Mankidia.** These PVTGs are originally nomadic, make **siali ropes** and catch and **eat monkeys.** Their **nomadic pattern is seasonal** and depends on availability of NTFPs. To decrease their use of **siali (food for elephants)** and discourage their custom of killing monkeys, many PVTGs in Mayurbhanj were **relocated by the state Government into permanent colonies** run by ITDA and they were restricted by forest guards from entering the forest. Their rights under FRA and WLPA were ignored and though land was demarcated for them in relocated facilities for cultivation, it was not formally handed over. There was lack of irrigation facilities.

RECOMMENDATIONS (XAXA COMMITTEE + Citizens Report,Kalpavriksha, Vasundhara, OXFAM 2015):

1. **Expedited Rights Recognition Timeframe:** Even in the absence of FRA deadlines, states must quickly recognize rights after consulting forest dwellers and civil society.
2. **Clarification on Evidence: MOTA's Role:** Define types of evidence required to prove OTFDs' 75-year residency and forest dependence as of Dec 2005.
3. **Boosting Awareness & Monitoring**
   - » **Training:** Equip FDC/SDLC/DLC members; assist in claim filing.
   - » **Public Consultation:** Regular sessions for addressing grievances.
   - » **Social Audit:** Integrate into FRA to ensure local community monitoring.
4. **Proactive Claim Support**
   - » **Document Assistance:** Provide essential records and evidences to Gram Sabhas (GS) for claim filing.

5. **Comprehensive Title Recognition**
   - » **Customary Boundaries:** Titles should cover all rights claimed and encompass entire areas as recognized by Gram Sabha.
6. **Role of SDLCs in Claims**
   - » **Rejection Protocol:** SDLCs should evaluate and recommend, not outright reject. Recommendations should be transparent to GS and claimants.
7. **Updating Records**
   - » **Mapping Necessity:** Many states haven't initiated final forest land mapping, causing confusion regarding GS jurisdiction.
8. **Strengthening Community Forest Governance**
   - » **Governance Model:** Move away from top-down approaches; adopt adaptive governance.
   - » **GS Role:** Empower GS for forest management, protection, and planning. Require GS consent for external operations.
9. **Legislative Convergence**
   - » **Alignment:** Make FRA align with laws like Indian Forest Act, Biological Diversity Act, and others. Also, integrate with schemes like MGNREGS.
10. **Transforming Forest Governance**
    - » **Department Evolution:** The forest department's role needs revamping.
    - » **Landscape Planning:** Incorporate GSs; replace FDAs with landscape-level agencies having GS committees and other stakeholders.
11. **Protected Area Management**
    - » **Relocation:** Halt relocations without FRA compliance.
    - » **Monitoring:** A committee by MoTA and MoEFCC should oversee rights recognition, relocation, and conservation outcomes.
12. **Special Mechanisms**
    - » **Nomadic Concerns:** Introduce a specific mechanism for nomadic tribes and provide clear guidelines on PVTG habitat rights.

IMPACT OF URBANISATION AND INDUSTRIALIZATION ON TRIBAL POPULATIONS

1. **Urbanization & Its Implications**
   - » **Definition:** Urbanization pertains to the shift of people from rural to urban settings and the societal adjustments to this change.
2. **Understanding Industrialization**
   - » **Process Overview:** It's about emphasizing mechanized production via industry. In industrial societies, the majority engage in factory and office work over domestic subsistence.
   - » **Anthropological View:** Industrialization signifies the socio-economic transformations brought by industrial production.
3. **Tribal Lands & Industrial Demands**
   - » **Resource-rich Lands:** Tribal territories were identified as being rich in minerals and fuels, crucial for an industrializing nation.
   - » **Industrial Proximity:** Key industries established near these resource-abundant areas for easy access, leading to the rise of urban centers and townships for workforce accommodation.
4. **Impact of Development on Tribes**
   - » **Central Theme:** The confluence of urban and industrial growth forms the core of understanding the effects of industrialization on India's tribes. Many anthropological studies have delved into these intertwined processes.
5. **Modern Industrial Challenges**
   - » **Capitalist Era:** The joining forces of industrialization, globalization, and privatization present new challenges for tribal communities in the face of capitalist production and consumption norms.
6. **Post-Industrial Society**
   - » **New Industrial Landscape:** As pointed out by sociologist Denial Bell, service-based industries like IT and BPOs represent a Post-Industrial society.

The rise of industries and exploitation of resources in tribal regions, especially in states like Assam, Orissa, and Jharkhand, has boosted urban growth. This surge has induced a **'cultural mutation' (Rao 1966),** integrating previously isolated tribal communities into the global urban-industrial network.

ANTHROPOLOGICAL STUDIES ON URBANISATION AND INDUSTRIALIZATION IN TRIBAL AREAS:

- **"A tribal People in industrial setting in India" (1958) by Martin Oraon:** In Milton Singer's edited book, *"Structure and Change in Indian Society,"* Oraon studies the influence of Jamshedpur's industrial environment on the Santhal community, particularly focusing on labor dynamics, religion, and marriage.
- **A M Kurup (1961, 63):** Through his research on Parasia Coal Mines of Madhya Pradesh, Kurup offers insights into the changing economy of the Gond tribe due to the rise of industry.
- **Anthropological Studies on Chotanagpur & Odisha:** Key researches by **Vidyarthi** (1970), **Rajendra Singh** (1967), **J Sarkar** (1970), and **Das Gupta** (1973) document the cultural transformations among tribes in these regions.
- **Sukumar Banerjee:** His study on the impact of industrialization on the tribal population of Jharia-Raniganj Coal field Areas provides an in-depth analysis of the Santal community's involvement with collieries. He classifies tribal workers based on their mobility patterns.
- **"Out of this Earth" (2011) by Felix Padel and Samarendra Das:** This work sheds light on the challenges faced by tribes due to the Bauxite mining project in Odisha, exemplifying tribal resistance to ongoing industrialization in the region.

Few Indian anthropologists associated with the study of urban and industrial centres

Calcutta by Bose (1958)
Kanpur by Majumdar (1961)
Lucknow by Mukherjee and Singh (1961)
Gaya and Ranchi by Vidyarthi (1961, 1969)

Prof. L P Vidhyarthi pioneered the study of Industrial complexes in middile India at anthropology department of Ranchi University. Dr. Vidyathi in his book *"Cultural configuration of Ranchi" 1969* have highlighted the interaction between 2 distinct cultures in industrial complexes—folk and urban or tribal and non-tribal.

CASE STUDY

IMPACT OF URBANISATION & INDUSTRIALISATION ON TRIBES IN JHARKHAND (LP VIDYARTHI 1971)

Vidyarthi 1971's Study on Hatia Industrial Complex

Book: "Socio-cultural implications of Industrialization in India: A case study of tribal Bihar 1970".

Pre-Industrial Setting

- Predominantly tribal (3/4th) relying on agriculture.
- Formulatory Stage
- Agricultural community displaced without adequate solutions. Result: Cultural and social upheaval.

Constructive Phase

- **Three-tiered expansion:**
  1. **Core:** Factories, townships, and village Hatia.
  2. **Fringe:** ~150 villages in a 10-mile radius.
  3. **Margin:** >200 villages within 20 miles, least affected.

Salient Features

- Rise of Industrial Nomadism as unskilled workers from various regions flocked.
- Hatia's culture melded with urban-industrial nuances.
- Neighboring villages retained their agricultural backbone.
- Factory workers' consumption habits changed.
- Traditional norms weakened, leading to diverse interactions.

CLIFF NOTE

CASE STUDY

Industrialization among Hos of Singhbhum (Das Gupta 1973)

Das Gupta 1973 studied the impact of industrialization on the Hos in the background of **Jhinkpani cement factory in Singhbhum.** (Peculiar findings apart from one mentioned in previous case study)

1. The Hos industrial workers who lived in the township possessed **similar domestic articles** as are owned by non-tribal members.
2. The level of **literacy was much higher** in the industrial town (67%) compared to 20% in traditional and industrial village.
3. There was **change in the family institution.** The **husband lived in the industrial town with his school going children** while the **wife with minor children and grown-up daughters lived in the village.**
4. Industrial employment had **brought together the Hos from a wide region** and from many clans and this had forged a **new solidarity** in them.

CASE STUDY

"Tribes and Urbanisation in North East India: Issues and Challenges", EPW September 2019

Regarding **tribal metropolis" of Shillong** in Meghalaya, the article noted some of the most striking changes in the tribal society of Meghalaya:

1. Transition from agriculture to **modern occupations,**
2. Expansion of **modern education** and the emergence of the **middle class,**
3. Switch from traditional political institutions to **modern institutions of governance,**
4. Shift from traditional religions to different denominations of **Christianity.**

CLIFF NOTE

IMPACT OF INDUSTRIALIZATION ON TRIBES:

ECONOMIC:

Less dependence on agriculture, hunting and foraging etc.	Tribals pulled to unskilled labour work in industries.	Changed consumption pattern due to exposure in monetized economy	Profit orientation rather than subsistence orientation.
Exploitation by contractors and external actors.	Tribal economy largely based on land based activitities → Land alienation → Disruption in tribal way of life.	Educated tribals getting jobs in service industries located in Delhi, Bangalore and Mumbai.	Competition with the migrants in the labour market → Unemployment in urbanized environment deceases the standard of living and frustrates them.
Exhaustion of cash received as compensation (as they are not accustomed to monetized economy), makes their life miserable.			

SOCIO-CULTURAL:

Loss of traditional occupation, land, house and traditional way of life.	Social and cultural disruptions due to movement to urban areas.	Movement away from ancestral territories hampers transmission of cultural values to the younger generation.	
Change in family value system	Compromised religious rituals	Women & Child issues.	Impact of Christianity in Industrial town.
Disrupted social life due to inhabitation in Jhuggis + migration from one site to another (**situation of bounded industrial labourer**)			

India's **industrialization** aimed to integrate **tribals** for national benefit but often led to their **marginalization**. Lacking a tribal-focused **GoI strategy,** tribals, backed by global **civil society** and **indigenous consciousness,** challenge **forced industrialization** over local **economy** and **ecology** concerns.

CONCLUSION:

Situation of social disruption of the tribal communities could have been minimized if the accepted **policy of 'protection', 'development' and 'integration'** of the tribals had been tuned with the programme of industrialization in tribal areas.

CLIFF NOTE

CHAPTER 7

Scheduled Castes, Scheduled Tribes and Other Backward classes

Syllabus Topics - Unit 7.1	Past Year Themes/Questions
A. Problems of Exploitation and Deprivation of Scheduled Castes, Scheduled Tribes and other Backward Classes. B. Constitutional Safeguards for Scheduled Tribes and Scheduled Castes.	1. Discuss the issues and solutions related to the Scheduled Caste and the Scheduled Tribe populations in India. (15 Marks, 2022) 2. Role of Governor in Fifth Scheduled Areas. (10 Marks, 2022) 3. "Politics of recognition and deprivation". (10 Marks, 2021) 4. Critically evaluate the state of implementation of constitutional safeguards for the scheduled castes. (15 Marks, 2020) 5. Describe the provisions under VIth schedule of Indian constitution. (15 Marks, 2020) 6. What are the Constitutional safeguards to protect the interests of Indian tribes. (15 Marks, 2019) 7. What has been the impact of non-Hindu religions on the emancipation of scheduled castes in India. (15 Marks, 2018) 8. Discuss the constitutional safeguards for the schedule Caste. (15 Marks, 2019) 9. Write short notes on other backward class. (10 Marks, 2017) 10. Give a critical appraisal of any one tribal development programmes during XIIth five year plan. Give suggestion for any improvement in the programmes. (15 Marks, 2017)

Syllabus Topics - Unit 7.2

A. Social change and contemporary tribal societies

B. Impact of modern democratic institutions, development programmers' and welfare measures on tribal and weaker sections.

Syllabus Topics - Unit 7.3

A. The concept of ethnicity

B. Ethnic conflicts and political developments

C. Unrest among tribal communities

D. Regionalism and demand for autonomy

E. Pseudo-tribalism

F. Social change among the tribes during colonial and post-Independent India

Past Year Themes/Questions

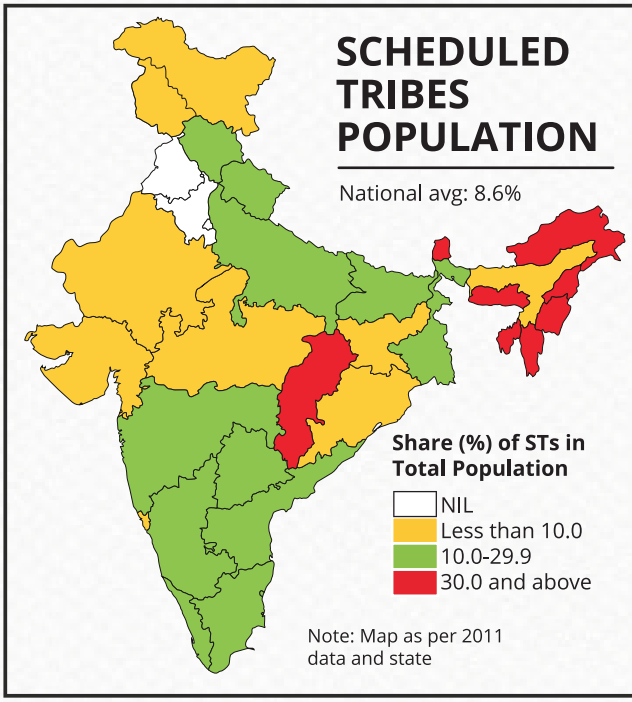
1. Discuss the objectives of Integrated Tribal Development Projects (ITDPS). How far have these objectives been achieved. (20 Marks, 2022)
2. Discuss the views of G.S.Ghurye and Verrier Elwin on the approach towards tribal populations. What are the policies of the Government of India towards Indian tribal population. (20 Marks, 2022)
3. Describe the functions of tribal research institutes in India. (15 Marks, 2020)
4. Discuss the effect of job reservations in alleviating unemployment among tribal people of India. (15 Marks, 2020)
5. Critically assess the existing plans and programmes meant for tribal welfare. (15 Marks, 2019)
6. Identify some special programmes for PVTGs. (10 Marks,2019)
7. Discuss the nature of Social change in Tribal India under the impact of Developmental programmes. (15 Marks, 2018)

1. Compare the nature of tribal movements between north east and central India. Briefly mention the current status of existing tribal movements in these areas. (20 Marks, 2022)
2. Explain the social and religious consequences of contact between tribal and non-tribal population. (15 Marks, 2022)
3. Regionalism as an opportunity and threat to national integration. (10 Marks, 2022)
4. Identify the causes of tribal unrest with special reference to North-East India (15 Marks, 2021)
5. Concept of ethnicity. (10 Marks, 2022)
6. Discuss the various factors resulting in tribal unrest in various parts of India. (15 Marks, 2018)

7.1 SCHEDULED CASTES, SCHEDULED TRIBES AND OTHER BACKWARD CLASSES:

Scheduled Tribes:

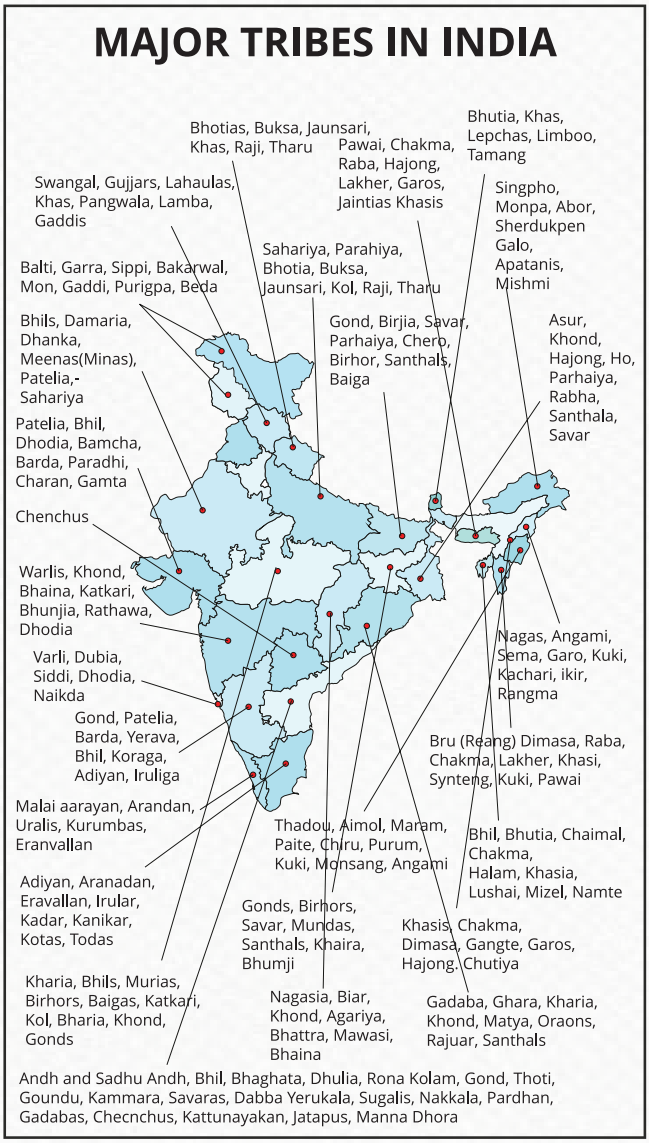
The President of India, as directed in Article 366(25), can declare any community or a part of it as tribe under Article 342(1). Such communities are known as Scheduled Tribes



Constitutional Safeguards for Scheduled Tribes:

The Constitution provides certain safeguards for Sechudled Tribes, **in pursuance of the following directive principles:**

1. **Article 38:** The State shall promote the welfare of citizens by establishing a just social order
2. **Article 46:** The State shall promote the educational and economic interests of the STs and protect them from exploitation and injustice.

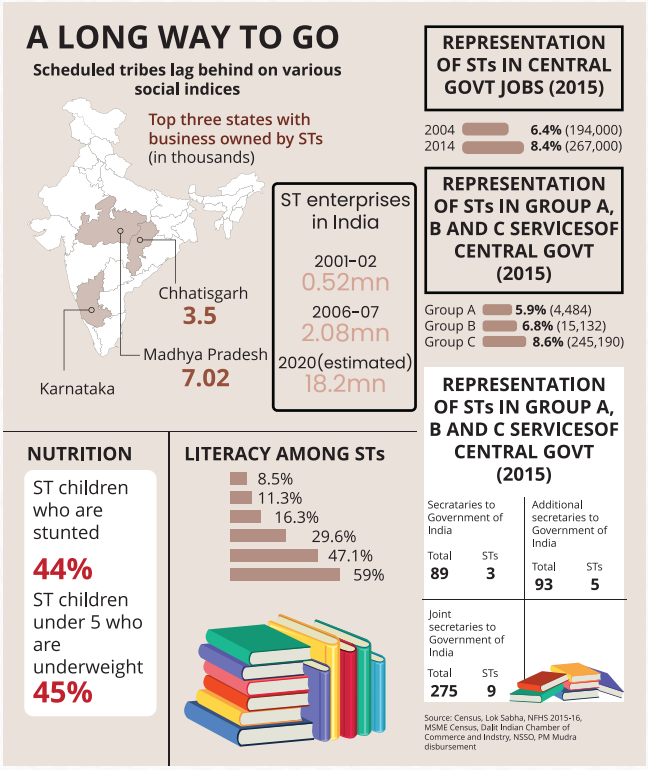


The safeguards for STs in brief include:

1. **Article 15(4):** The State can make any special provisions for their advantage.
2. **Article 15(5):** The State can make any special provisions for their admission in private educational institutions.
3. **Article 16(4):** Reservation in public posts and appointment.
4. **Article 19(5):** Reasonable restriction of freedom of movement in tribal areas.
5. **Article 23:** Prohibition of human trafficking, beggar and other forms of bonded labour
6. **Article 244:** Applicability of the provisions of the fifth and sixth schedule.
7. **Article 330 and 332:** Reservation in Lok Sabha and State Legislative Assemblies.
8. **Article 338A:** Appointment of a National Commission for Scheduled Tribes to investigate and monitor all matters relating to the safeguards provided to STs.
9. **Article 339:** Appointment of a committee by President to report on administration of STs.

Critique

To uphold the constitutional spirit, several historic legislations have been enacted, including the SCIST (Prevention of Atrocities) Act, 1989, PESA 1996, and Forest Rights Act, 2006. The Tribal Sub-Plan strategy has been the basis for facilitating tribal development. A dedicated ministry has been established to look after tribal affairs. Various specific schemes are being implemented to promote the interests of the STs.



STATUS REPORT:CASES, PROBE

	Cases Registered	Charge-Sheeted	Pending Probe
SCs			
2018	42,793	34,838	16,323
2019	45,961	34,754	17,903
2020	50,291	39,138	19,825
STs			
2018	6,528	5,619	2,603
2019	7,570	5,918	2,920
2020	8,272	6,484	3,351

TOP 2 IN CASES REGISTERED

Crime against SC

Year	UP	Bihar
2018	11,924	7,061
2019	11,829	6,544
2020	12,714	7,368

Crime against ST

Year	MP	Rajasthan
2018	1,868	1,095
2019	1,845	1,797
2020	2,401	1,878

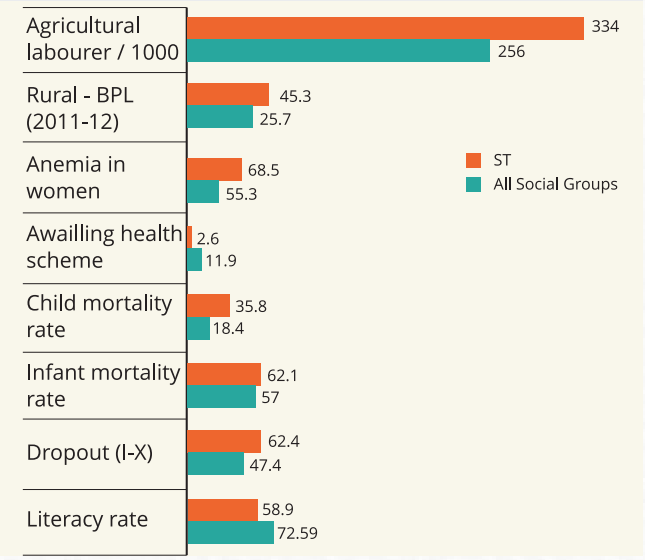
However, the following statistics prove that India have a long way to go:

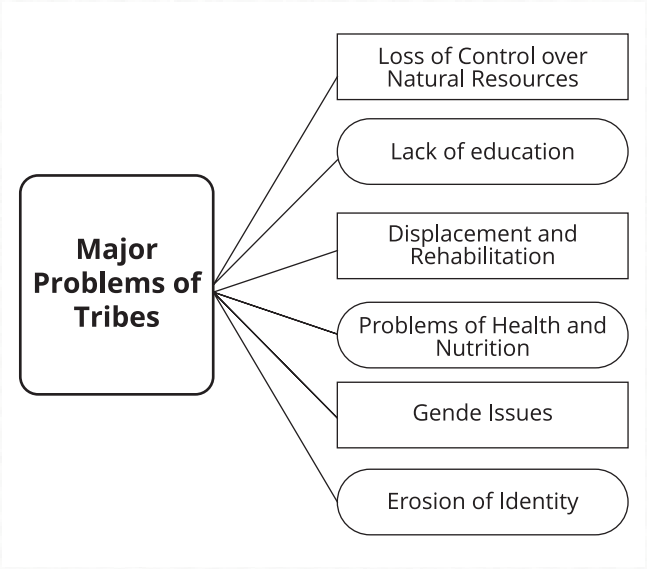
1. 43% of the STs live below the poverty line, the highest among all social groups.
2. As per SECC 2011 data, 79% of the rural ST households are deprived.
3. During 1961 to 2011, the literacy rate of STs rose from 8% to 59%, but showed a reduction of only 59% from the all India average.
4. Mortality rate indicators of STs are almost double that of national average.
5. Researches show that 47% of the displaced due to developmental works are ST

As per Dr. B.D. Sharma (former Commissioner of SC/ST), the need is to redefine our model of development so that it facilitates, and not denies the tribal people their right to a dignified life. This is possible only by promoting an anthropological approach at all levels of administration, especially at the grassroots.

Problems of exploitation and deprivation of STs

Comparative HDI Indices between all social groups and STs





NOTE: The problems of exploitation and deprivation of STs have been covered in Chapters 6.2 and 6.3 whereas Tribal Sub-Plan has been covered in detail Chapter 9. 1.

Provisions of the Fifth Schedule:

Article 244(1) of the Indian Constitution states that the provisions of the Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in any state except Assam, Meghalaya, Tripura and Mizoram. Presently, these provisions are applicable in ten states.

Features:

1. The executive power of the Union extends to the giving of directions to the concerned state as to the administration of scheduled areas inside it.
2. A Tribal Advisory Council (TAC) is constituted in each state with a scheduled area, to advise the Governor on matters pertaining to the welfare and advancement of the Scheduled Tribes.
3. The Governor can make a notification that any particular Act of Parliament or of the state legislature shall not apply to a scheduled area or any part of it, or shall apply with modifications.

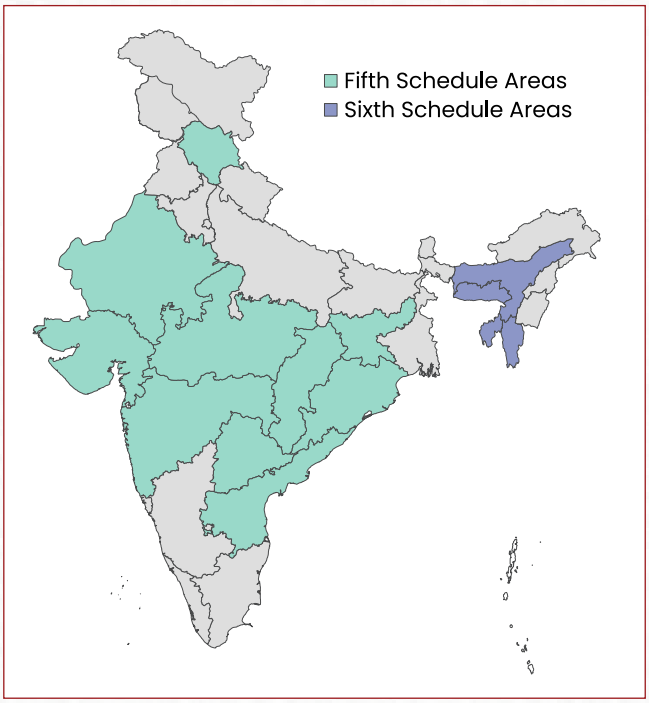


Figure: Fifth Scheduled Areas.

CLIFF NOTE

4. With advice of the TAC and President's consent, the Governor can issue regulations for the better management of peace and good governance in scheduled areas. Such regulations may regulate the transfer and allotment of land to STs in such areas; or regulate the carrying of money-lending to STs in such areas.
5. The Governor shall annually, or whenever so required by the President, make a report to the President regarding the administration of Scheduled Areas in their State.

Issues

1. The Mungelkar Committee reported that in the last 50 years, not a single direction on any critical point has been raised by the Union government.
2. The Governor's report is not submitted periodically in several states, and is often devoid of any critical analysis of the government's performance.
3. The TAC in many states does not have a tribal representative or an anthropologist. Their meetings are often tokenistic.
4. Governors have a tendency to bypass the advice of TAC in favour of the Council of Ministers.
5. Many tribal pockets in several states continue to remain outside the scheduled areas.

The need is to address each of these issues so that the tribal people can enjoy their constitutional rights without any hindrance.

Additional information

The Scheduled Areas are declared by the President by a notified order, after consultation with the Governor of that State. At present, Scheduled Areas have been declared in the states of Andhra Pradesh, Telangana, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha and Rajasthan.

The Constitution does not specify any criteria for declaration of Scheduled Areas. The criteria that has developed include: preponderance of tribal population; compactness and reasonable size of the area; a viable administrative entity such as a district, block or taluk; and economic backwardness of the area as compared to the neighbouring areas.

Tribes Advisory Council

- The fifth Schedule of the Constitution provides for the setting up a Tribes "Advisory Council in each of the States having Scheduled Areas.
- According to this provision, Tribes Advisory Councils have been set up so far in the states of Andhra Pradesh, Bihar, Madhya Pradesh, Orissa, Punjab, Rajasthan and West Bengal.
- The duty of these Councils is to advise the Government on such development of Scheduled Areas.
- Advisory Boards for the Scheduled Tribes have been set up in Assam, Kerala and Mysore to advise the State Governments.
- Tribes Advisory committees have also been fomed in the Union Territories of Andaman and Nicobar Island, Himachal Pradesh, Manipur and Tripura.

CLIFF NOTE

The Sixth Schedule.

Article 244(2) of the Indian Constitution states that the provisions of the Sixth Schedule shall apply to the administration in the states of Assam, Meghalaya, Tripura and Mizoram.

Features:

1. The Governor is empowered to declare the tribal dominated districts/areas of their state as autonomous districts/ regions by order, each having a district council/ regional council. Currently there are ten such councils.
2. These councils have powers to make laws on certain matters of local importance but all such laws require the assent of the governor. Such matters include agriculture, forests, primary and secondary education, public health and land allotment/ occupation, among others.
3. The laws made by the state legislature on any subject that comes within the jurisdiction of the council, would not extend without the approval of the council.
4. The Councils have also been endowed with civil and criminal judicial powers. For example, they can constitute village councils or courts for trial of suits and cases between the tribes.
5. The Governor can appoint a commission to report on the administration of the autonomous districts/regions. She may dissolve a council on the recommendation of the commission.
6. The acts of Parliament or the state legislature do not apply to autonomous districts and autonomous regions or apply with specified modifications and exceptions.

CLIFF NOTE

Colonial Background of 5th and 5th Schedule

Figure: Revolts in Tribal Areas

Following the tribal revolt and rebellions of the 19th century, the Britishers realised that tribal people were different from mainstream Hindus and thus, could not be administered similarly. In the Northeast region, British nut in force the **Inner Line Regulation in l873,** as the point beyond which general laws would not he applicable and entry of subjects living outside the area would be prohibited. In 1874, these tracts under the regulation were renamed as **Scheduled Districts.**

Additional information

The Government of India Act, 1919, named the scheduled tracts as 'backward tracts.' wherein the Governor General was made responsible for law and administration. Certain backward tracts were specifically identified as 'really backward tracts.' The Government of India Act, 1935, altered the nomenclature to 'partially excluded areas,' and 'wholly excluded areas' It stated that the Governor General could determine policy directly or through his agents in these areas, with the legislative council members prohibited from asking questions about the administration. The role of the Governor General was to protect the tribal from non- tribal and to exert a civilizing influence on them through reforms.

Issues:

1. The councils The councils do not have any financial autonomy, making them dependent on Union/State's grants.
2. Governor's assent Influenced by the Council of Ministers, which at times, goes against the proposed legislation of the councils.
3. The council is often clash with the Panchayati Raj Institutions over matters of jurisdiction.
4. Minimal women and minority representation in the councils.
5. It is occasionally reported that the functions of the councils are taken away by the State governments.
6. Tendency of the councils towards ethnic polarisation or biasness towards specific tribal groups.
7. There is no defined period for the reconstitution of a dissolved council.

The Cabinet decision to enhance the financial and executive powers of the ten autonomous councils will banefully address some of the issues. Similarly, other issues must be taken care of so that tribal people of Northeast can enjoy their constitutional rights without any hindrance.

CLIFF NOTE

Difference between Fifth and Sixth Schedule.

Scheduled Area	Tribal Area
1.The areas under the Fifth Schedule are referred to as Scheduled Areas	The areas under the Sixth Schedule are referred to as Tribal Areas
2.Other communities may be present	Mainly inhibited by Tribals
3.Not much separated from main stream	Cut off from main stream
4.PESA Act provides for Local government	Schedule 6 provides for Local government
5.Less autonomy given	More autonomy given
6.The executive powers of the Union extend in Scheduled Areas with respect to their administration under the Fifth Schedule	The Sixth Schedule tribal areas remain within the executive authority of the States
7.Declared by the President	Declared by the Governor
8.The Fifth Schedule allows for creation of Tribal Advisory Council to advise the Governor	The Sixth Schedule provides for District and Regional Councils, endowed with certain legislative and judicial powers

CLIFF NOTE

Scheduled Castes:

Scheduled Castes (SCs) refer to those castes, races or tribes (or parts thereof), as are deemed under Article 341 of the Indian Constitution to be Scheduled Caste.

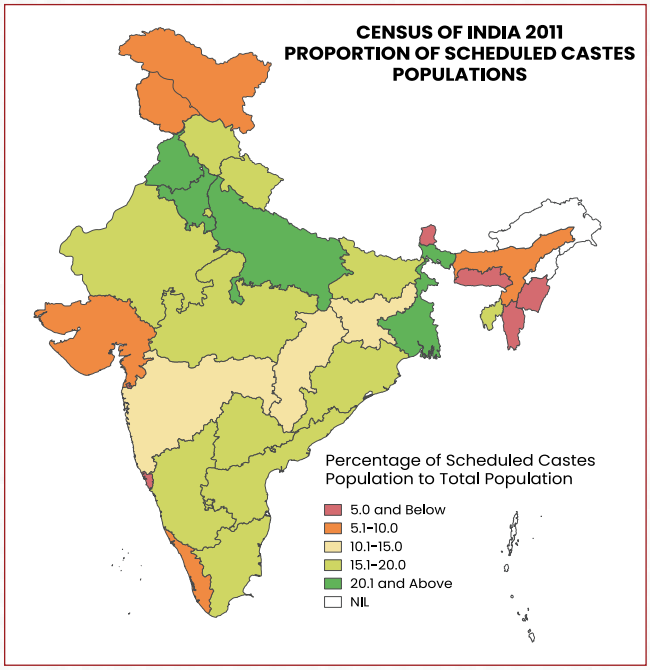
Constitutional safeguards for Scheduled Castes.

The Constitution provides certain safeguards for SCs in pursuance of the following directive principles:

1. **Article 38:** The State shall promote the welfare of citizens by establishing a just social order
2. **Article 46:** The State shall promote the educational and economic interests of the SCs and protect them from exploitation and injustice.

The safeguards for SCs in brief include:

1. **Article 15:** Prohibition of discrimination on the grounds of caste
2. **Article 15(4):** The State can make any special provisions for their advantage
3. **Article 15(5):** The State can make any special provisions for their admission in private educational institutions
4. **Article 16(4):** Reservation in public posts and appointment
5. **Article 17:** Abolition of untouchability
6. **Article 23:** Prohibition of human trafficking, beggar and other forms of bonded labour
7. **Article 330 and 332:** Reservation in Lok Sabha and State Legislative Assemblies
8. **Article 338:** Appointment of a National Commission for Scheduled Castes to investigate and monitor all matters relating to the safeguards provided to SCs



Additional information

HISTORY OF VIOLENCE

Crime/Atrocities against Scheduled Castes (SCs) Change (2016 over 2014)

Crime/Atrocities against Scheduled Tribes (STs) Change (2016 over 2014)

States that saw the highest increase

% change		% change	
MP	49.4	Kerala	51.7
Haryana	34.5	Odisha	27.8
UP	29.3	Gujarat	26.0
Gujarat	20.8	MP	15.6
Kerala	13.8	Telangana	12.6

States that saw the highest decline

% change		% change	
-41.9	Jharkhand	-83.3	UP
-32.3	Chhattisgarh	-67.5	Bihar
-27.7	Bihar	-33.3	Himachal
-23.8	Rajasthan	-30.3	Jharkhand
-13.6	Tamil Nadu	-28.9	Rajasthan
All India : 1.0		All India : 3.8	

Source:Crime in India 2016

2016 AMENDMENTS IN ACT

The 2016 Amendments in SC/ST (Prevention of Atrocities Act, 1989)

- Added serveral new offences of atrocities, including tonsring of head with moustache, garlanding with foot wear.
- Dispose of or carry human or animal carcasses or to dig gravves, man scavenging, dedicating an SC/ST woman as devdasi.
- Preventing SCST candidates from filing of nominationto contest election, hurting an SC/ST woman by removing her garments, forcing a member to leave his or her house, village or residence
- Addition of IPC offences: hurt, grievous hurt, kidnapping, etc. committed against SC/STs
- Amendments emphasized establishment of exclusive special courts, specification of exclusive special public prosecutor to try offences under the Act for expeditious disposal of cases
- Power of special courts to take direct ognisance of offence and as far as possinle complete trial of the case within two months from the date of filing of the chargesheet
- An additional chapter was added on the 'Rights of Victims and Witnesses'

Critique:

To uphold the constitutional spirit, several legislations have been enacted, including the Protection of Civil Rights Act, 1955, the SC/ST (Prevention of Atrocities) Act, 1989, and the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013. Several bodies like the National Commission for Scheduled Castes, National Commission for Safai Karamcharis, and National Scheduled Castes Finance and Development Corporation are Involved in looking after SCs. Various specific schemes are being implemented to promote their interests.

However, the following statistics prove that India have a long way to go:

1. As per SECC 2011 data, 73% of the rural SC households are deprived. Approximately 45% of rural SC households are both landless and derive majority of their income from manual casual labour.
2. As per Census 2011, 8 lakh people, mostly SCs, are employed as manual scavengers in India.
3. As per NFHS-4 (2015-16), Infant Mortality Rate (IMR) for SCs is 45.2, the highest among (for STs, it is 44.4, and at all-India level, it is 40.7) all social groups
4. NCRB 2016 data shows that over the decade to 2016, crime rate against Dalits rose by 26.

Due to modern education, increasing awareness and economic transformation, the foundations of casteism are being challenged. What is further needed is a push by ways of changed attitudes and mentality and the Indian society can get rid of casteism once and for all.

Socio-economic disabilities faced by the Scheduled Castes

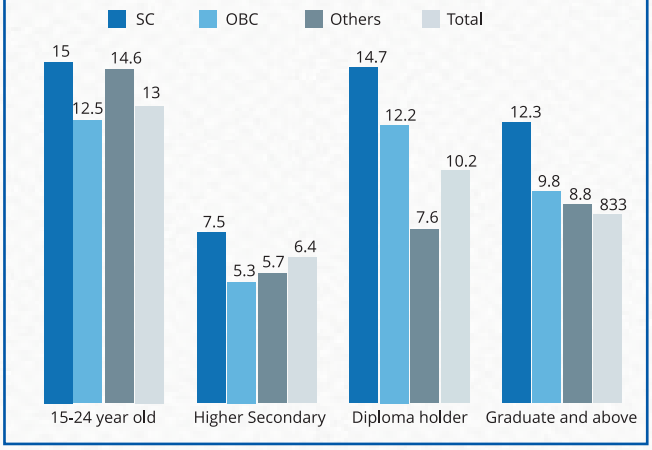
Being traditionally at the lowest division of the Hindu social order, SCs have been subjected to the disabilities.

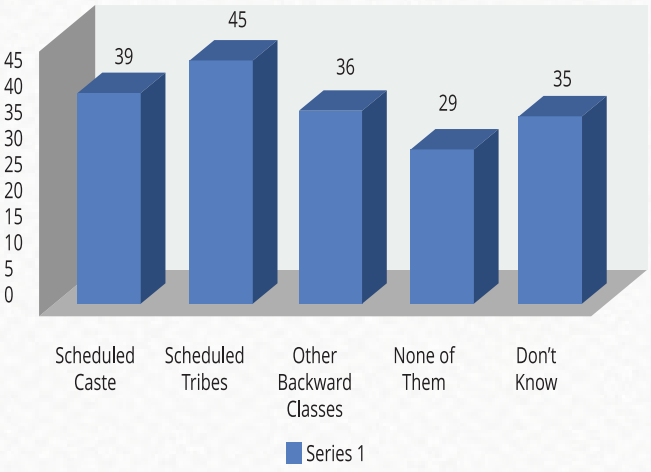
NATIONAL COMISSION FOR SCHEDULED CASTES

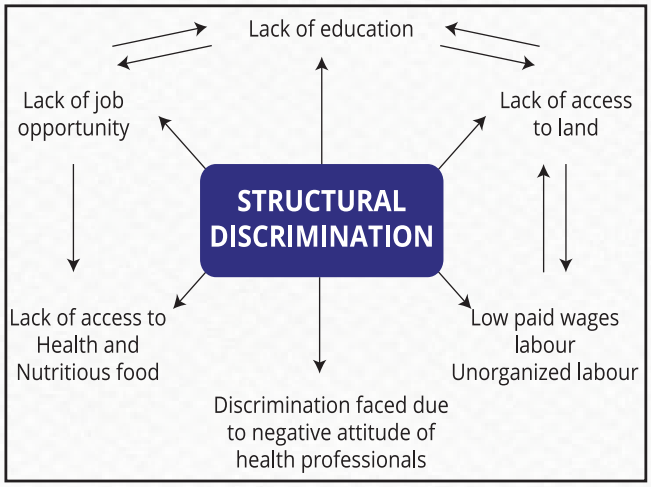
- The 68th Constitutional amendment made in 1990, it was provided for the appointment of the National Commission for the Schedulet castes for the protection of their intrests. In 2022, the government constituted two separate commissions for scheduled casted and scheduled tribes.

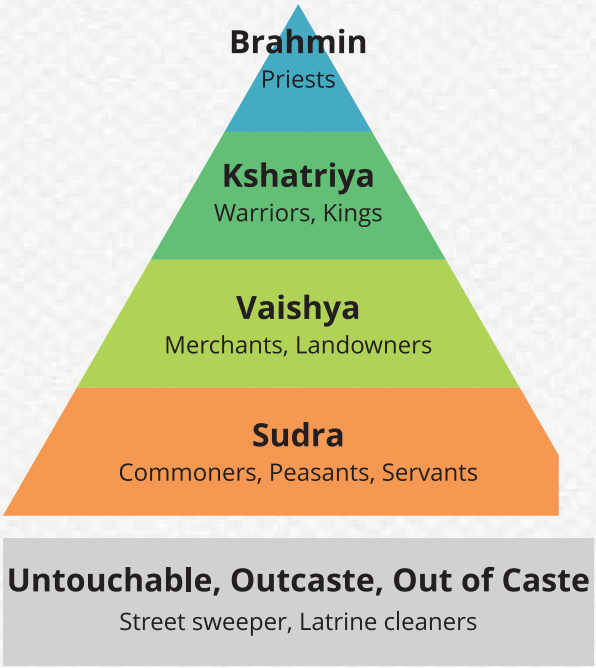
Additional information

Chart-2 SCS have the highest unemployment rates across categories









Social Disabilities

1. **Lowest status in the society:** G.S. Ghurye explains that SCs are devoid of any meaningful privileges due to their status, subjected to many civil and religious disabilities.

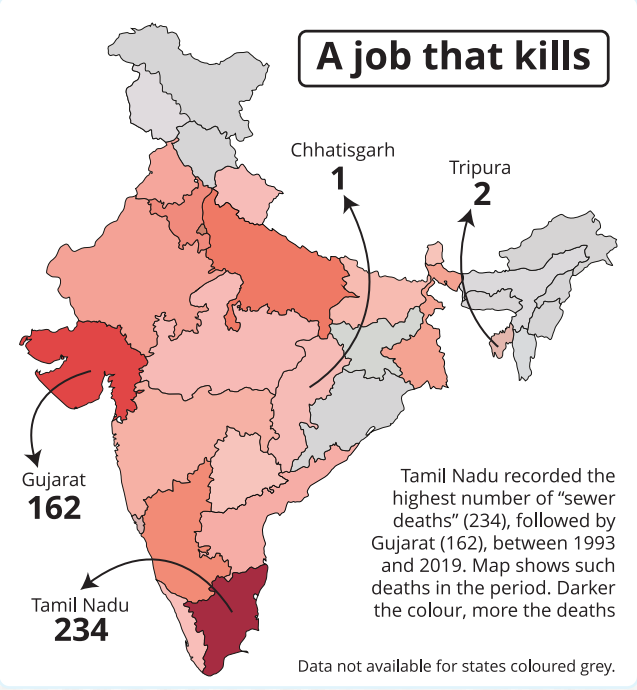


Figure: Manual Scavenging among Schedule Caste.

Additional information

Factors diluting Socio-economic disabilities faced by the Scheduled Caste:

1. **Modern education** and growing contact between Children and youth of different castes in educational institutions.
2. **Industrialisation and urbanisation:** Industries have absorbed large masses of workers across all communities and regions. The large-scale migration from the villages to the towns has affected the traditional behavioural patterns. Also, several members of the SC community have marched towards entrepreneurial activities and become business tycoons. Today, the **Dalit Indian Chamber of Commerce and Industry (DICCI)** has more than 3000 members.
3. **Awareness initiatives** by the government, media and voluntary educations, combined with the growing deterrence of the protective legislations.
4. Contribution by the **armed forces** and other services in spreading a cosmopolitan and secular outlook within and across their ranks.

Changes to Caste System

- Mix more freely - may share well and temple, public school together
- Urbanization weakened the caste system :
  - Lower castes more social mobility
  - Caste rules hard to maintain in offices and factories
  - Increased Marriage between caste
  - Educated, Westernized Indians reject caste differences
  - 31% urbanized
  - Article - Caste is Not Past NYT

2. **Educational Disabilities:** As per Hindu tradition, the members of SCs are forbidden to study sacred books. Attempts by them to get formal education are occasionally opposed by the local dominant castes, who want them to remain in menial jobs.
3. **Prohibition from use of public places:** As per Louis Dumont, SCs have been traditionally perceived as impure and polluting. Thus, to maintain social distance, the higher castes disallow them from entry in public places and temples.

4. **Political inequality:** SCs had no role in matters relating to administration and politics in the traditional jati panchayats. But the decisions of others were binding upon them.

Economic Disabilities

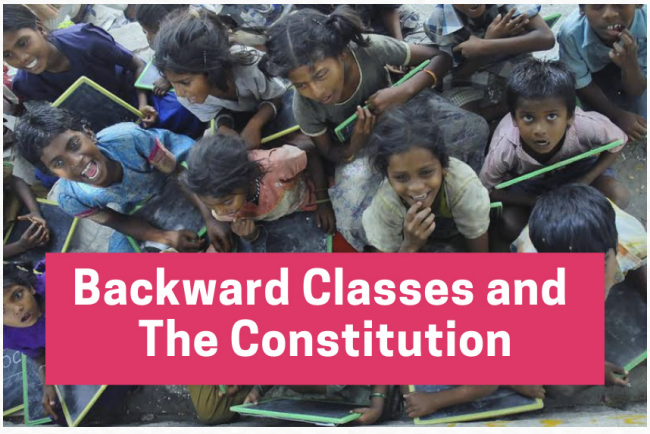
1. **No property rights:** Traditionally, the SCs were not allowed property ownership, even if they had the capacity to do so. Under the Jajmani system, they worked as labourers on the property of the landed higher castes.
2. **Restriction on occupation choice:** Limited to menial occupations, attempts by SCs to change their traditional occupations are often opposed by the higher castes. As per SECC 2011 data, approximately 45% of rural SC households are both landless and derive majority of their income from manual casual labour.

What is today needed is a push by ways of changed attitudes and mentality and the Indian society can rid itself of casteism once and for all.

Other Backward Classes (OBCs):

Other Backward Classes (OBCs) is a collective term used by the Government of India to classify castes which are socially and educationally disadvantaged.

Constitutional safeguards for OBC:



The Constitution provides certain safeguards for OBCs, in pursuance of the following directive principles:

1. **Article 38:** The State shall promote the welfare of citizens by establishing a just social order
2. **Article 46:** The State shall promote the educational and economic interests of the OBCs and protect them from exploitation and injustice.

Additional information

Besides the National Commission for Backward Classes, another important body is the **National Backward Classes Finance and Development Corporation (NBCFDC).** NBCFDC is implementing various schemes for OBCs related to skill development, educational loans, entrepreneurship support and micro finance.

Following acceptance of the **Manda Commission Report,**

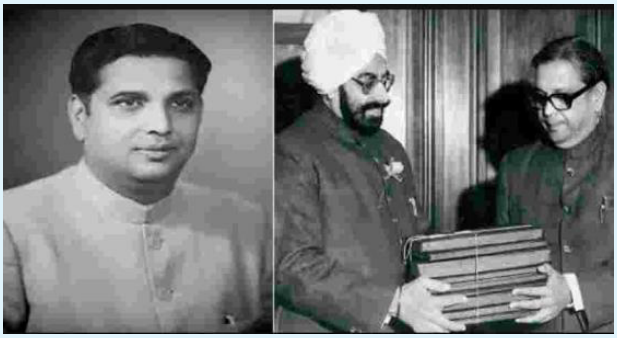


Figure: B.P. Mandal

27% reservation is entitled to OBCs in public sector employment and higher education. However, the biggest challenge is that the groups perceived to be OBC consist of a very large segment of Indian society **(approximately 44% of population, as per NSS 2011- 12),** while public policies are highly limited in scope 27% reservations.

A vast proportion of the population eligible for reservations must still compete for a tiny number of reserved and non-reserved category jobs, add tO this the fact that RTI data showed that in 2015, OBCs held less than 12% of the employment under the Reservations.

Thus, it is important to **sub-categorise the OBCs,** so that the truly **disadvantaged communities, especially among the minority groups, can benefit from affirmative action.**

The safeguards include:

1. **Article 15:** Prohibition of discrimination on the grounds of caste.
2. **Article 15(4):** The State can make any special provisions for their advantage.
3. **Article 15(5):** The State can make any special provisions for their admission in private educational institutions.
4. **Article 16(4):** Reservation in public posts and appointment.
5. **Article 338B :** Appointment of a National Commission for Backward Classes to investigate and monitor all matters relating to the safeguards provided to OBCs.
6. **Article 340:** Appointment of a Commission to investigate the conditions of backward classes Thus, the Constitution provides for both protective and developmental provisions for the benefit of OBCS.

Empowering the States | The 127th Constitution Amendment Bill benefits 671 castes in the country and restores the States' rights to make their own list of OBCs

1 The Bill seeks to restore the power of the States to identify OBSs that are socially and economically backward after a Supreme Court order in Ma 2021 empowered only the Centre for this

2 The Amendment was thought necessary becase he SC, in its order on Maratha reservations, upheld the 102nd Constitutional Amendment Act, which said the President of India, in consultatin with Goveners, would specify socially and economically backward classes, taking away the powers of the State governments to do so

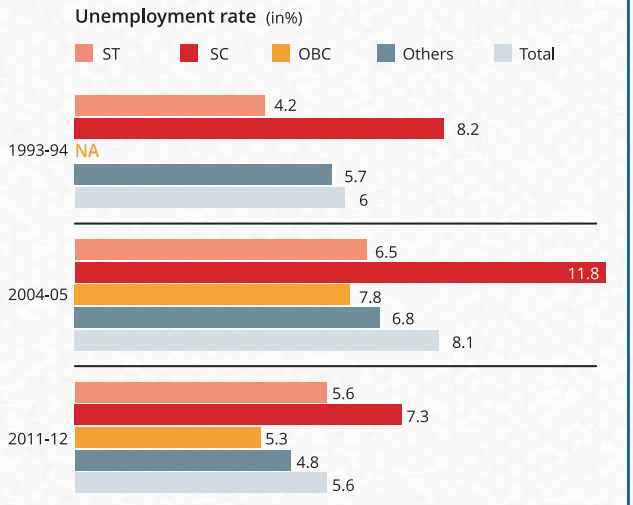
3 Several parties also demanded a caste-based census to get a real idea of the number of OBCs in the country and to remove the 50% cap on reservations currently in place.

Issues:

1. **Poverty:** A large number of OBCs live below the poverty line. This is due to a number of factors, including lack of access to education and employment opportunities, as well as discrimination.
2. **Illiteracy:** The illiteracy rate among OBCs is high. This is a major barrier to their social and economic advancement.
3. **Discrimination:** OBCs often face discrimination in education, employment, and other areas of life. This can make it difficult for them to achieve their full potential.
4. **Lack of access to resources:** OBCs often lack access to basic resources, such as clean water, sanitation, and healthcare. This can have a significant impact on their quality of life.
5. **Social exclusion:** OBCs are often excluded from mainstream society. This can lead to feelings of isolation and marginalization.

Additional information

Chart-1 Social group-wise unemployment rates in India over time

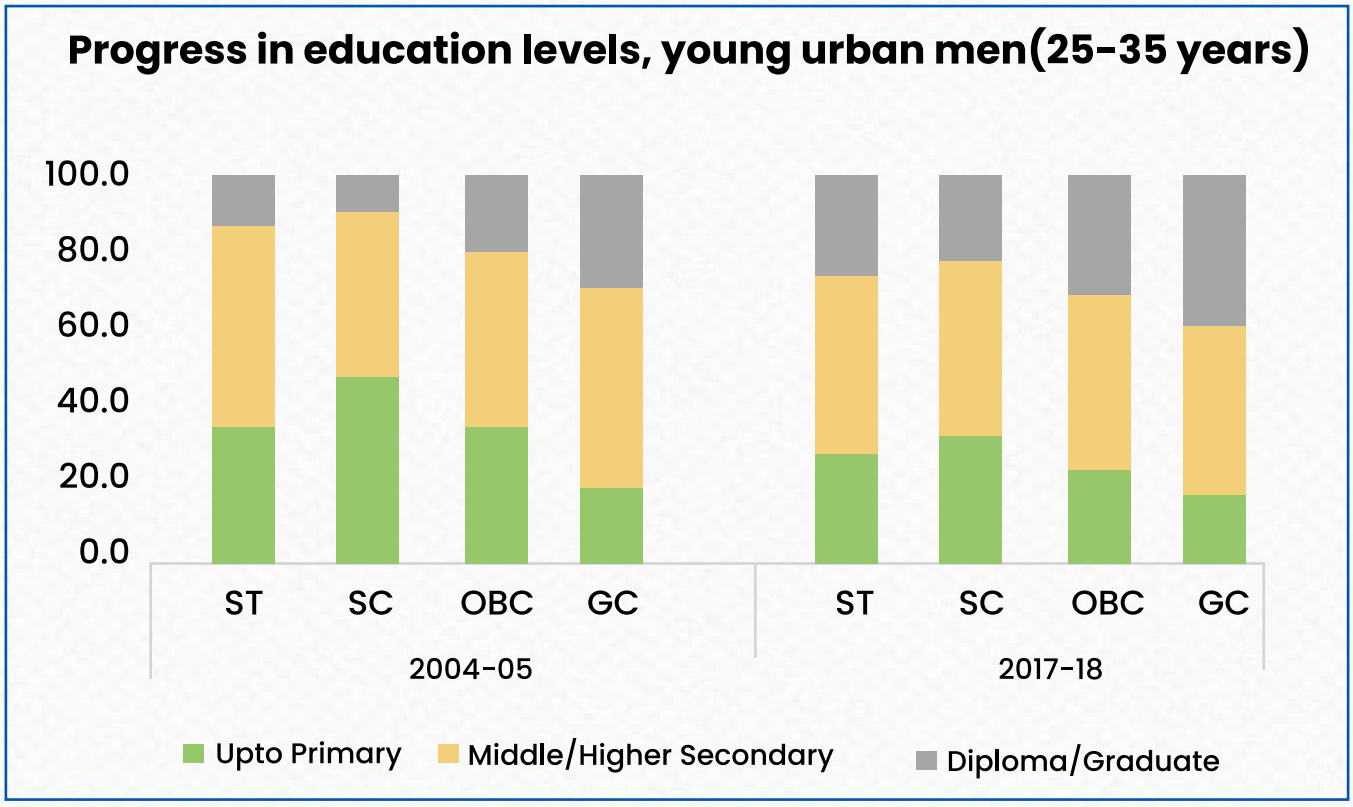


6. **Gender Discrimination:** OBC women face additional challenges, such as gender discrimination. This can make it even more difficult for them to access education, employment, and other resources.
7. **Sectarian violence:** OBCs have also been the target of sectarian violence, such as the Gujarat riots in 2002. This has further marginalized and disempowered them.

Caste and Community Profile People below poverty line in India based on NSSO 1999-2000

Castes & Community Groups	Rural	Urban
Scheduled Tribes	45.8	35.6
Scheduled Castes	35.9	38.3
Other Backward Castes	27.0	29.5
Muslim Upper Castes	26.8	34.2
Hindu Upper Castes	11.7	09.9
Christian Upper Castes	09.6	05.4
Upper Castes Sikhs	00.0	04.9
Other Upper Castes	16.0	02.7
All Groups	27.0	23.4

Note - NSSO - National Sample Survey Organisation
Below poverty line - A person who spends below Rs. 327 in Rural areas and Rs. 454 in Urban areas per month Rs. 40 = 1$
Upper Castes Include all castes that are not either SC/ST or OBC
Scheduled Castes - SC a term used officially by the Indian Constitution - currently terms like dalits, is used by people from these caste groups, Gandhi used Harijans
Scheduled Tribes - ST a term used officially by the Indian Constitution - to refer people of various indigenous people in India alse called adivasi
Other Backward Castes - OBC the term used under Mandal comission report, to refer to caste groups that are also lower strata of Indian society.



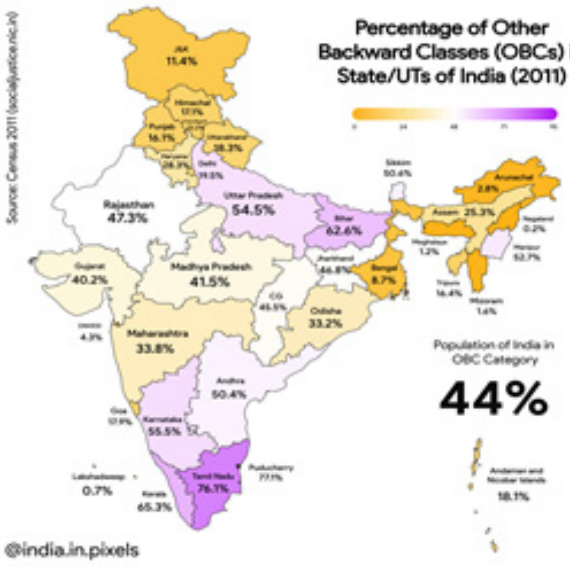


Figure: OBC Population

CLIFF NOTE

7.2 SOCIAL CHANGE AND CONTEMPORARY TRIBAL SOCIETIES:

Social change brought among the tribes of India during the colonial period:

The advent of the colonial period marked the end of the relative isolation of Indian tribes. Under an alien administration, these tribes witnessed sweeping social changes.

The agents of change along with their influence are shown below:

1. **The Hindu outsiders** Opening up of tribal areas led to heavy influx of non-tribal outsiders, chiefly Hindus. As noted by Surajit Sinha, the cultural contact facilitated tribes to move closer towards the caste-end on the Tribe-Caste Continuum. Sanskritisation, especially Kshatriyaisation became prominent among the tribes.

For Example: Surajit Sinha studied the Bhumij of Barabhum, and noted their upward movement to Rajput-Kshatriyas. This contact led to the adoption of new deities, marriage customs and festivals, leading to increased interaction of little-great traditions.

2. **Christian missionaries:** Many tribes, especially in North East and Central India, embraced Christianity due to the activities of the missionaries. However, the monotheism of Christianity meant that tribal people had to completely forego their traditional faith and institutions. For instance, K.N. Sahay (1963) noted how Oraon converts abandoned their youth dormitories. Another impact was the stratification between converts and non-converts, affecting the kinship bonds within the tribe.
3. **Colonial economic and forest policy:** Commodification and commercialisation of land and forest produce led to land becoming a private property. As noted by L.P. Vidyarthi through his concept of Nature-Man-Spirit Complex, land is the basis of tribal social structure. Thus, colonial policy put huge strain on the tribal way of life.
4. **State authority:** The authority of the Governor General was extended into tribal areas, causing a decline of traditional leadership and tribal panchayats.

Additional information

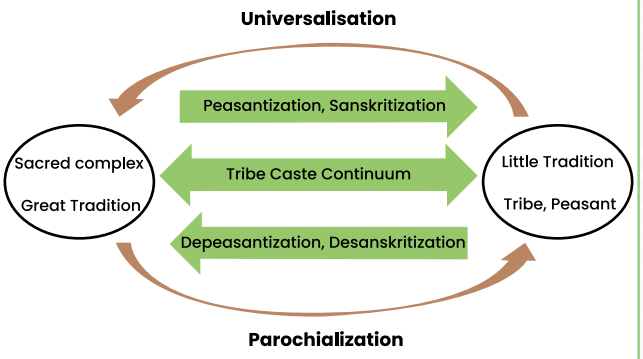


Figure: The process of TCC

Birsa Munda led the Ulgulan (resistance by Adivasis) against the British capture of land and forests in present day Jharkhand. This movement (1899-1900) won legal protection of land rights and banned forced labour. Millions of Adivasis commemorate his birth anniversay each year.

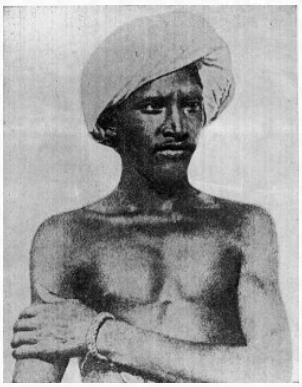


Figure: Birsa Munda

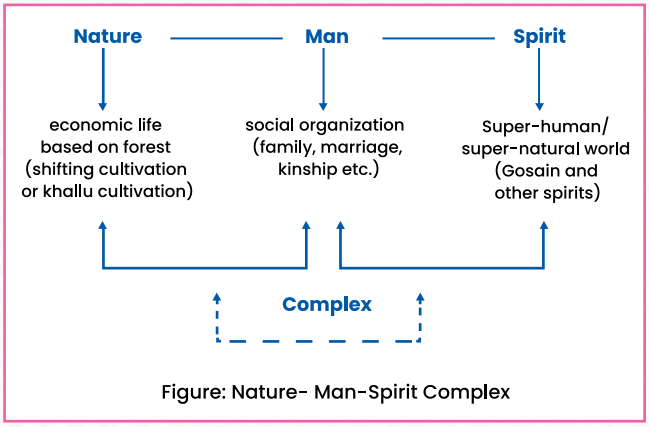


Figure: Nature- Man-Spirit Complex

5. **Tribal movements and revolts:** The above changes led to tribal unrest, causing movements like the Birsa Munda revolt and Santhal Rebellion. A new found tribal solidarity and ethnic identity was also created, for instance among the Nagas, Also, certain tribes reorganised their social structure, such as the Tana Bhagats.

   Thus, colonial period had an impact on all aspects of tribal social organisation, be it kinship, religion, economic and political organisation.

Figure: Christian Missionaries and Tribes

Social change brought among the tribes of India during the colonial period

The advent of the colonial period marked the end of the relative isolation of Indian tribes. The post-independence era has seen a continuation of the process of social change initiated during the colonial period.

The agents of change along with their influence are shown below:

1. **Industrialisation, Urbanisation and globalisation:**

- **Impact on Economic Organisation:** Commodification and commercialisation of resources has led to penetration of market economy and the concept of money in tribal areas. The privatisation of land, along with its alienation by industries, has led to a breakdown of the self-sufficient tribal economy. On the flipside however, certain sections of tribal people, especially in North East and Chotanagpur benefited in the form of better employment opportunities and access to civil amenities.
- **Increased contacts with the mainstream:** The opening un of tribal areas has led to increased acculturation, and thus, tribes are moving faster towards the caste-end on the Tribe-Caste Continuum. This contact has led to the adoption of new deities, marriage customs and festivals, leading to increased interaction little-great traditions.

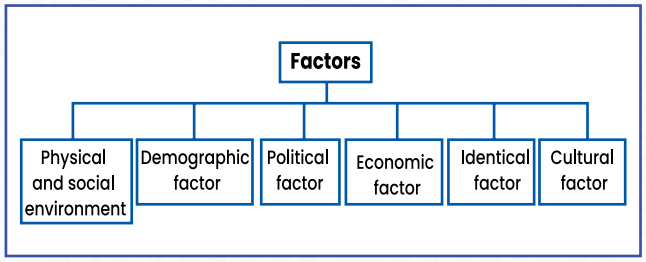


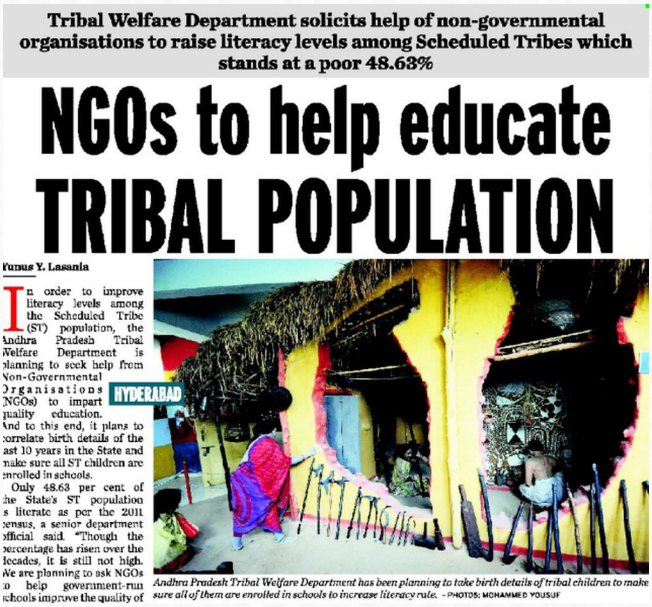
Figure: Rai Saha of Gonds

CLIFF NOTE

- **Impact on family and kinship:** A.K. Haldar, in his study of growing urbanisation in the Chotanagpur region, observed the rising individualism, consumerism and migration among tribes. This has caused a shift to nuclear families, and decline of kinship values.

2. **Developmental programmes and policies:** The policy of affirmative action, along with strategies like the Tribal Sub-Plan, have led to enhanced developmental indicators, higher economic standing and educational achievements. However, the more affluent and vocal sections among the tribes have cornered the benefits of the Scheduled Tribe tag. As a result, they have emerged as the new tribal elites.' This has led to stratification among the tribes.
3. **Modern democratic institutions:** In certain areas, traditional tribal leadership like the Mahanto and Pahan, along with tribal panchayats like the Parha of Oraon and Rai Sabhas of Gonds, have suffered a decline in authority due to the Panchayati Raj Institutions (PRIs). However, where the PRIs have been compatible, the traditional political organisation has been retained culturally, while becoming more organised and efficient.
4. **Voluntary organisations, activists and media:** NGOS, human right and tribal activists, and media have played a vital role in increasing the awareness of rights among tribal people, and organising them. This has led to enhanced identity consciousness that has forged tribal solidarity.

Thus, the post-independence period had an impact on all aspects of tribal social organisation, be it kinship, religion, economic and political organisation.



Tribal Welfare Department solicits help of non-governmental organisations to raise literacy levels among Scheduled Tribes which stands at a poor 48.63%

NGOs to help educate TRIBAL POPULATION

Yunus Y. Lasania

In order to improve literacy levels among the Scheduled Tribe (ST) population, the Andhra Pradesh Tribal Welfare Department is planning to seek help from Non-Governmental Organisations (NGOs) to impart quality education.

And to this end, it plans to correlate birth details of the last 10 years in the State and make sure all ST children are enrolled in schools.

Only 48.63 per cent of the State's ST population is literate as per the 2011 census, a senior department official said. "Though the percentage has risen over the decades, it is still not high. We are planning to ask NGOs to help government-run schools improve the quality of

HYDERABAD

Andhra Pradesh Tribal Welfare Department has been planning to take birth details of tribal children to make sure all of them are enrolled in schools to increase literacy rate. - PHOTOS: MOHAMMED YOUSUF

Figure: PRI and Tribes

Figure: Tribal Market in Jadgalpur, Bastar, Chhattisgarh

Impact of modern democratic institutions on Indian tribes:

The impact of modern democratic institutions upon Indian tribes was truly realised with the enactment of 73rd and 74th Constitutional Amendments of 1992, and the Panchayats (Extension to the Scheduled Areas) Act, 1996.

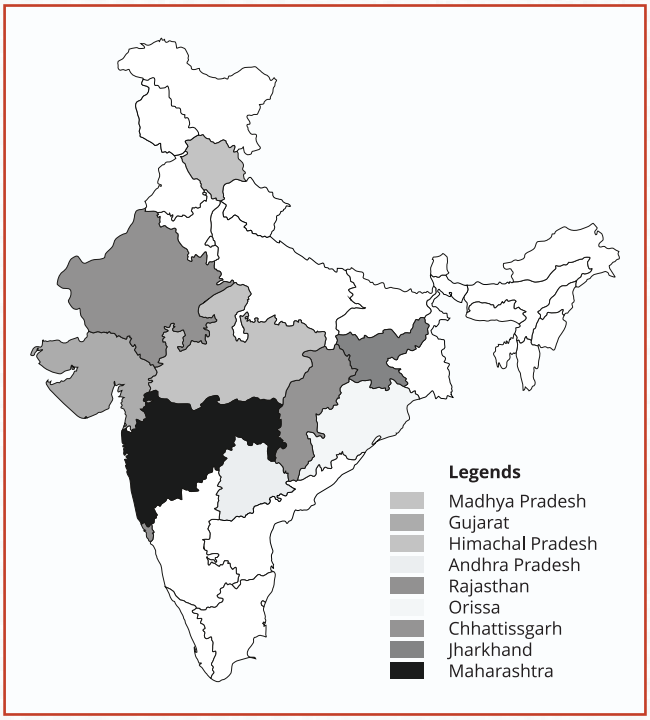


Figure: PESA Act Coverage Areas

Additional information:

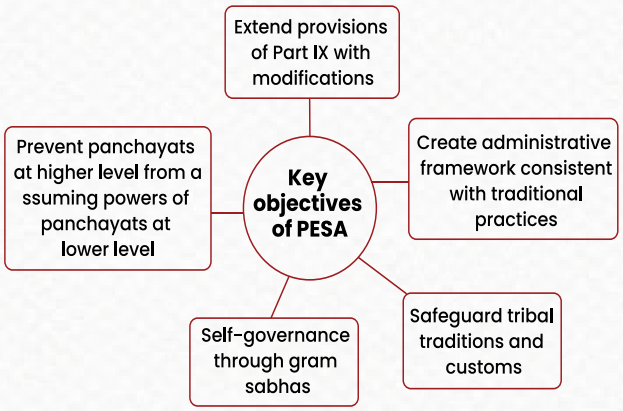


Figure: Provision of PESA.

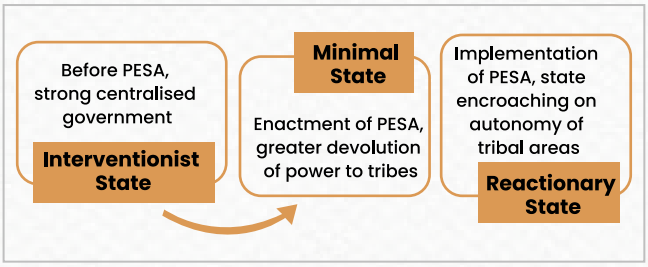


Figure: Issues with PESA Act

The provisions of PESA, 1996 have been covered in detail In Chapter 9.1

Positive Impacts:

- The Panchayati Raj system has enabled the tribal people to better organise and represent themselves in the politico-administrative set-up of the State. They have thus become more efficient in deriving constitutional, legal and developmental benefits through the Panchayati Raj Institutions (PRIs).
- The provisions of PESA, 1996 have enabled tribal areas to mange their resources and regulate their affairs.

Negative Impacts

- In areas where the statutory PRIs have not been compatible with the traditional political structure, there has been a decline of traditional tribal leadership like the Mahanto and Pahan, along with tribal panchayats like the Parha of Oraon and Rai Sabhas of Gonds. At best, their role has been restricted to solving family and marriage disputes.
- It has also been observed that at times, statutory PRIs are dominated by non-tribal and outside leadership, or by the affluent tribal people. N. Prasad (1992) has described that this new leadership is more oriented towards their own personal needs, and similar to the mainstream politician culture.

- Besides the PRIs, the reservation policy and vote-bank politics in-general have led to politicisation of tribes, thereby increasing their awareness of constitutional rights. This has led to emergence of young and educated tribal leadership, fighting for change.

Dr. B.D. Sharma (former Commissioner of SC/STs) has said that the need is to facilitate harmony and co- existence between statutory and traditional panchayats, with well-defined roles and tribal participation.

Impact of developmental programmes and welfare measures on the Indian tribes

In pursuance with the constitutional provisions and the spirit of Tribal Panchsheel, a number of developmental programmes and welfare measures have been undertaken by the Indian State for the betterment of tribes.

Impact:

- The policy of affirmative action, along with the Tribal Sub-Plan, have led to enhanced developmental indicators of tribes. For instance, the literacy rate for STs has improved from 47.1% in 2001 to 59% in 2011. Gross Enrolment Ratio (GER) for ST students at Senior Secondary (classes XI-XII) level has increased from 35.4% in 2013-14 to 43.1% in 2015-16. The Infant Mortality Rate has declined from 62.1 (2005-06) to 44.4 (2015-16), Under Five Mortality Rate has declined from 95.7 (2005-06) to 57.2 (2015-16), and institutional delivery has increased from 17.7% in 2005-06 to 68% in 2015-16.
- Several developmental schemes and financial aid have facilitated tribal people to leave their traditional economic livelihood and pursue new economic activities, especially commercial agriculture and entrepreneurship. The NSSO surveys have recorded a continuous increase in the average income of ST households, along with sharp rise in government and private services, and self-employment.
- The reservation policy has led to politicisation of tribes, thereby increasing their awareness of constitutional rights. This has led to emergence of young and educated tribal leadership, fighting for change.

However, the more affluent and vocal sections among the tribes have cornered most of the benefits of the Scheduled Tribe tag and the developmental programmes, As a result, they have emerged as the "new tribal elites." This has led to stratification among the tribes, along with inequitable development

Additional information

Reservation Category	Reservation Quota (%)
ST	7.5
SC	15
OBC	27
EWS	10
Total	**59.50%**

Figure: Politicisation of Caste

- Another adverse impact is that to gain their rightful benefit from the welfare schemes, tribes have had to increase their **contacts with the bureaucracy and mainstream society**. At times, this has led to their exploitation and discrimination, especially seen in government schools and offices.

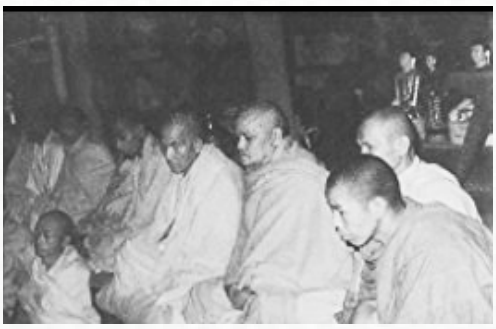
Finally, it is seen that in the name of tribal development others' will and models have been imposed on tribes, Often, developmental packages are not compatible with their culture and thus, not digested by the tribal folk.

Dr. B.D. Sharma (former Commissioner of SC/ST) has said that the need is to redefine our model of development. For our developmental schemes and welfare measures to be successful, they must be accessible to the last tribal, and blend, not cut across the tribal values and customs.

TRIBAL STUDIES OF INDIA SERIES Y 164

TRIBAL ELITES AND SOCIAL TRANSFORMATION

K.K.MISRA



The policies and programmes for tribal development have been covered in detail in Chapter 9.1.

Social stratification as a reality among the Indian tribes.

It has been generally maintained that tribal societies are more or less egalitarian in nature. Although several anthropological studies have debated this, there is no doubt that few Indian tribes like the Jaunsari of Uttarakhand and Gonds of Central India have been highly stratified since long.

However, today social stratification has crept in many tribes due to processes initiated with the advent of British.

These processes can be seen form the following aspects:

1. **Cultural contact with Hinduism:**

Accelerated during the colonial era, this contact has led to the tribal people moving closer towards the caste- based stratified society. The **concept of purity and pollution** have emerged, especially in the Himalayan tribes. Tribes are moving towards the caste-end on the Tribe-Caste Continuum.

2. **Impact of Christianity:**

A sharp division has risen between the converts and non-converts. **Jaideep Mazumdar (2017),** for instance, has highlighted that in Arunachal Pradesh, the converts due to their higher economic and educational status have outcast the non-converts from the villages.

3. **Economic aspect:**

Ghanshyam Shah has expressed that the impacts of modernisation, urbanisation and various developmental programmes, has created a segmentation among the tribes. The section who were initially more vocal and influential, have **cornered the benefits of the Scheduled**

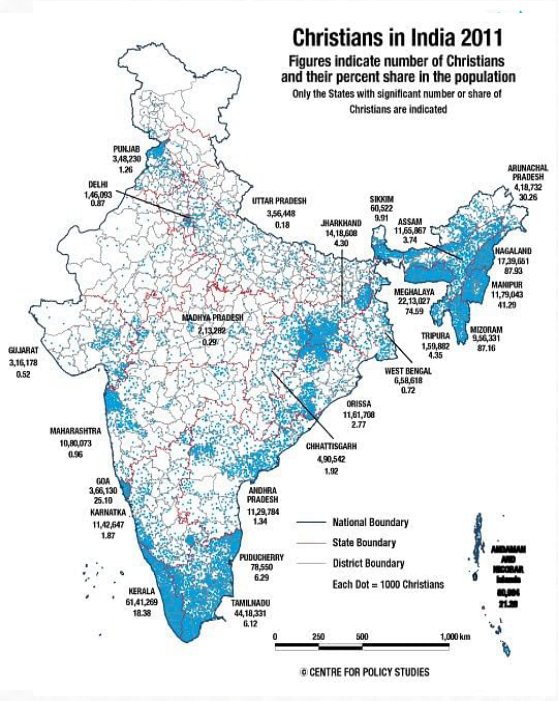


Figure: Rapid Christianization of Tribals

Tribe tag. As a result of a higher economic standing, educational achievements and the urban style of life, they have emerged as the new 'tribal elites." They now look down upon the poor peasants, labourers and forest dwellers.

Thus, it is unfortunate that the tribal societies have been affected by the phenomenon of social stratification mainly due to non-tribal outsiders.

Youth Dormitory:

As per **Christoph yon Fürer-Haimendorf**, youth dormitories are big houses that facilitate the youth to come and live together. They are one of the most important social institution in tribal societies.

Types:

1. **Common:** Shared by both boys and girls; and is located on the outskirts of the village. Usually, the boys come from the adjoining village.

Example: Muria's Gotul

2. **Unisex:** Confined to a single sex only; and is located inside the village.

Example: Konyak's Morung (for boys) and Yo (for Girls)

Some other examples of youth dormitories include Ao Nagas' Arichu. Bhotia's Rangbang and Ho's Gitiora. The members of the dormitory include young children aged around ten years, along with one or two seniors.

Figure : Youth Dormitory of Phom

Figure : Youth Dormitory of Konyak(Nagaland)

Functions:

1. Teaching the youth to be self-independent and responsible from a young age
2. Facilitates the transmission of culture to younger generations
3. The social and sexual training imparted helps prepare the child for his/her future married life. Even the most advanced societies lack such an institutionalised training.
4. Helps develop a feeling of camaraderie and mutual respect, thus strengthening kinship bonds.
5. Provides the tribal adults with much needed privacy when the children are away in the dormitories.

Tribe	Nomenclature of Youth Dormitories
Khasi (Meghalaya)	Chang
Juang (Odisha)	Darbar
Bhotias (UP)	Rang bang
Apatani Tribes (Arunachal Patang	Patang
Gonds (multi state)	Ghotul
Muriya's (Chhatisgarh)	Ghotul- joint dormitories for boys and girls together
Oraon tribe (Jharkhand)	Dhumkuriya
Konyak Naga (Nagaland)	Morunga- Boy's dormitory Yo - Girl's dormitory
Mizoram	Zawlbuk- Boys dormitory for night stay

Decline:

As per **Verrier Elwin,** the cultural contacts with outsiders have led to a decay of this institution. The main culprits have been the Christian missionaries and modern education, who have made the tribal feel ashamed of their own culture. The young educated tribal are now refusing to go to youth dormitories.

The process of industrialisation and modernisation have further enforced this trend. As a result, these youth dormitories have become abandoned buildings today.

7.3 ETHNICITY AND UNREST AMONG TRIBES:

Concept of ethnicity

Ethnicity is a term coined by **Van den Berghe** to characterize an ethnic group that is a collection of Culturally related people living within a designated ethnic boundary

Fredrik Barth (1997) says that an ethnic group refers to a population which:

1. Is largely biologically self-perpetuating,
2. Shares fundamental cultural values,
3. Makes up a field of communication and interaction, and
4. Has a membership which identifies itself and is distinguishable by others.

Anthropological Approaches to Understanding Ethnicity

1. **Primordialist approach:** Given by C. Geertz and others, the approach regards ethnicity as a natural bond between people which is immutable or fundamental in nature. Further, it argues that ethnic attachments lead to social turbulence and violence, and are dysfunctional in the development process of civil society.
2. **Modernisation and development approach:** The approach postulates that modernisation and development, instead of dissolving ethnic attachments, have rather strengthened it. Lopsided development programmes and demographic imbalances have led to the exploitation of certain groups, who subsequently have developed ethnic consciousness.
3. **Marxist and neo-Marxist approach:** The advocates of this approach believe that ethnic conflicts emerge in a situation where there has been a cultural division of labour, that is, when members of an ethnic group are placed in a subordinate position within a given state.
4. **Weberian approach:** For Weber, ethnic membership does not constitute a group. It only facilitates group formation of any kind, especially in the political sphere.
5. **Pluralist approach:** As per this approach, people in a plural society mix, but do not combine. Each group holds by its own religion, language and institutions. Multiple ethnicities only co-exist when groups within a political unit agree to share the same system of compulsory institutions. Otherwise, there is a possibility of conflict between cultures.

Thus, ethnicity remains one of the most complex topics in socio-cultural anthropology,

Additional information

Phadnis (1990) summarises ethnicity under five components:

1. A subjective belief in real or assumed historical antecedents
2. A symbolic or real geographical centre
3. Shared cultural emblems (race, language, religion etc.) that provide the basis of ethnic identity.
4. Self-ascribed awareness of distinctiveness and belongingness to the group.
5. Recognition by others of the group differentiation.

Ethnic Boundaries: Fredrik Barth has defined ethnic boundaries as "patterns of social interactions that give rise to, and subsequently reinforce the self-identity of the members of a group, along with outsiders' confirmation of the group's distinctiveness." They are **more of social demarcations than territorial demarcations.** They are essentially the result of a mental boundaries that separates **'us'** from **"them,'** or to put in different words, insiders' from 'outsiders

Ethnic Movements:

When a group of people, on the basis of identical cultural characteristics unite and fight for their identity, or against perceived injustice, such a movement is called an ethnic movement.

Ethnic movements in India can be chiefly analysed by the following three anthropological approaches:

1. **Pluralist approach:** As per this approach, people in a plural society mix, but do not combine. Each group holds by its own religion, language and institutions. Multiple ethnicities only co-exist when groups within a political unit agree to share the same system of compulsory institutions. Otherwise, there is a possibility of conflict between cultures. Example: Pre-independence tribal movements like the Santhal, Munda and Paika rebellion arose due to the tribal cultures being incompatible with that of the dikkus (outsiders). A process of contra-acculturation occurred, leading to the tribes moving to restore their ethnic boundaries.
2. **Modernisation and Development approach:** The approach postulates that lopsided development programmes and demographic imbalances have led to the exploitation of certain groups, who subsequently have developed ethnic consciousness. Example: The Jharkhand movement arose due to the exploitation of the region's resources and the people in the name of development and industrialisation. Various tribes united under a common ethnic identity, demanding statehood to protect their interests.
3. **Marxist and neo-Marxist approach:** The approach believes that ethnic conflicts emerge in a situation where members of an ethnic group are placed In a subordinate position within a given state. Example: the Gorkhaland and Bodoland movements arose due to the perception among the Gorkhas and the Bodos that their culture was being subjugated by the Bengalis.

Thus, ethnic movements in India have shown a remarkable diversity in their genesis and cause.

Additional information

Ethno-political movements: When a group or several groups of people, on the basis of identical racial and Cultural characteristics unite and fight for their rights and identity under a political banner, such a movement is called ethno-political movement, Examples or such movements in India include the **Jharkhand movement ,Bodoland movement and the Gorkhaland movement.**

Figure: Gorkhaland Movement

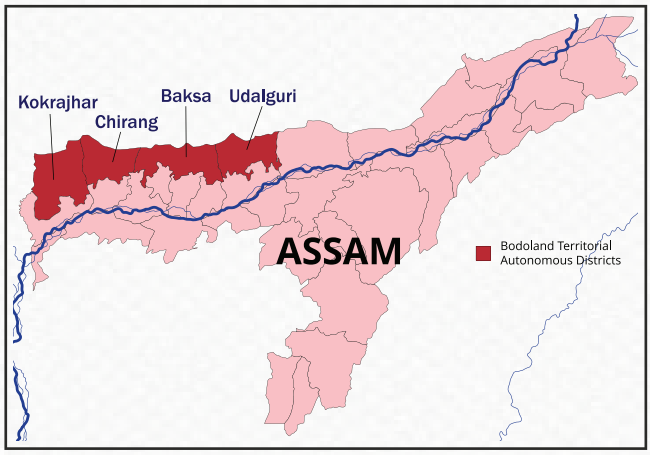


Figure: Bodoland

CLIFF NOTE

Tribal Unrest in India:

Although instances of tribal unrest existed in pre-colonial times, the colonial period marked the onset of such cases at a widespread level. Unfortunately, this has continued in independent India as well.

Factors Responsible:

1. **Historical experience in the encounter with the non-tribals:** During the colonial phase, the Britishers opened up the tribal areas, leading to the exploitation of the tribal resources and people. Thus, even today, tribals remain wary of the outsiders. Example: The Sentinelese of the Andamans are extremely hostile towards outsiders today due to their exploitation by the British in the late 19th Century.
2. **Degree of exposure to and relationship with the Hindu society:** A lower position in the Tribe-Caste Continuum coincides with social, economic and political deprivation, leading to a feeling of frustration among the tribes. If doors to achieve a higher ranking are closed off, this often leads to unrest.
3. **Demographic imbalance:** Tribes such as those of the North East have often complained of the influx of non-tribals in their ancestral homes, rendering them to be a minority in their own region.
4. **Industrialisation and urbanisation:** These modern forces have led to the exploitation of tribal resources, land alienation and displacement of tribes, and influx of outsiders. Example: The Jharkhand movement arose due to the exploitation of the region's mineral and forest resources in the name of development, without passing on equitable benefits to the local tribes.
5. **Sense of unfair treatment by the government:** When the tribals witness the government more inclined towards the interest of non-tribals, they feel betrayed, leading to unrest. Example: The Pathalgadi Rebellion boiling in the tribal villages of Jharkhand today was induced by the State government's continuous attempts to amend the tenancy laws in favour of outsiders.

Additional information

Figure: Sentinelese Tribe of Andaman

Figure: Kherwar Movement in Jharkhand

6. **Cultural orientation and the level of education:** If the tribals have a vastly divergent cultural orientation than the mainstream society, it often leads to contra- acculturation. Also, an educated section turns the unrest into an organised movement. Example: The Naga secessionist movement is driven by English educated elites, who due to their Western cultural orientation, have never identified themselves as part of Indian society.

L.P. Vidyarthi has said that anthropologists, as social doctors and engineers can be instrumental in preventing cultural impoverishment, economic disparities and demographic imbalance that lie at the roots of tribal unrest today.

Types of tribal movements:

Tribal movements manifest when a fairly large number of tribal people unite in order to protect or reform their identity, and/or fight against perceived injustice.

Due to their integrated soci0-cultural life, tribal movements tend to serve several interests simultaneously.

Surajit Sinha (1972) has classified various types of tribal movements as follows:

1. **Ethnic rebellions in the early colonial period:** Tribal movements in the 19th Century, such as the Kol Rebellion (1832). Santhal Rebellion (1857-58) and Birsa Movement (1895-1900), arose due to the clash of tribal culture with that of the Britishers and non-tribal outsiders. The strong ethnic bond of the tribes led to their solidarity and subsequent movement to conserve and restore their cultural identity.
2. **Reform movements:** Such movements have tried to bring changes into the existing structure, chiefly by imitating the cultural pattern of the higher Hindu castes, that is, Sanskritisation. These have been driven by the increased cultural contact of tribes with the Hindu society, and the desire thereafter for a higher social standing.

   Example: The Bhumij of Barabhum, after coming in contact with Bengali Hindus during the colonial period, initiated a social movement to achieve Rajput-Kshatriya status. They began adopting Hindu deities, customs and beliefs, and even speaking Bengali.

Additional information

Figure: Killing of Christian Missionary by Sentinelese

Additional information

L.K. Mahapatra (1972) has divided social movements among tribes into four categories:

1. **Reactionary Movements:** When the aim is to bring back the 'good old days', the social movements are called as reactionary or revivalist
2. **Conservative Movements:** Such movements aim to preserve the status quo and obstruct changes to the established order.
3. **Revisionary Movements:** The aim herein is to bring out changes in specific areas, without replacing the existing structure as a whole.
4. **Revolutionary Movements:** The objective is to replace the whole of a culture or social order with a more suitable, adequate and progressive one.

Reform movements:

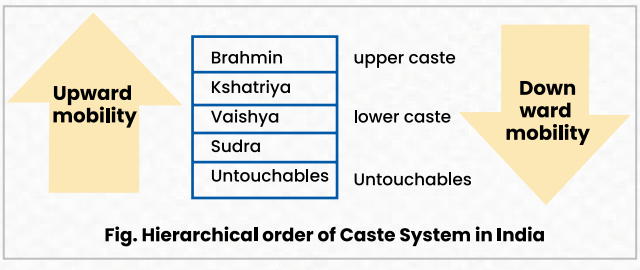


Fig. Hierarchical order of Caste System in India

The concept 'Sanskritization' was first introduced by Prof. M.N.... Defining Sanskritization Srinivas writes, "Sanskritization is a process by which a lower caste or tribe or any other group changes its customs, rituals, ideology and way of life in the direction of a higher or more often twice-born caste.

3. **Political autonomy movements:** These movements see the tribals uniting under a political banner with an aim to recognise their community and region as 'tribe state.' They are driven by ethnic identity and a desire to regain control over the affairs of their region. During the Jharkhand Movement, the tribes of Chotanagpur and Odisha formed the Jharkhand Mukti Morcha and the All Jharkhand Students Union to demand for a separate state for themselves.
4. **Secessionist movements:** Such tribal movements demand separation from the mainland to distinguish their independent identity and ensure the highest degree of self-government These have been mostly observed among the tribes near the international frontiers. Example: The Naga secessionist movement arose due to the strong Naga ethnic identity, which never identified itself with the Indian society due to its Western influence and geographical isolation.
5. **Agrarian and Communist movements:** These movements occurred in tribal belts facing agrarian unrest, along with the subsequent spread of Communist Ideology. The most prominent example is the Naxalbari Movement, which arose in 1967, demanding radial overhaul of the political structure and administration.

Tribal movements have been chiefly based on the triple factors of ethnicity, acculturation and modernity

CLIFF NOTE

Additional information

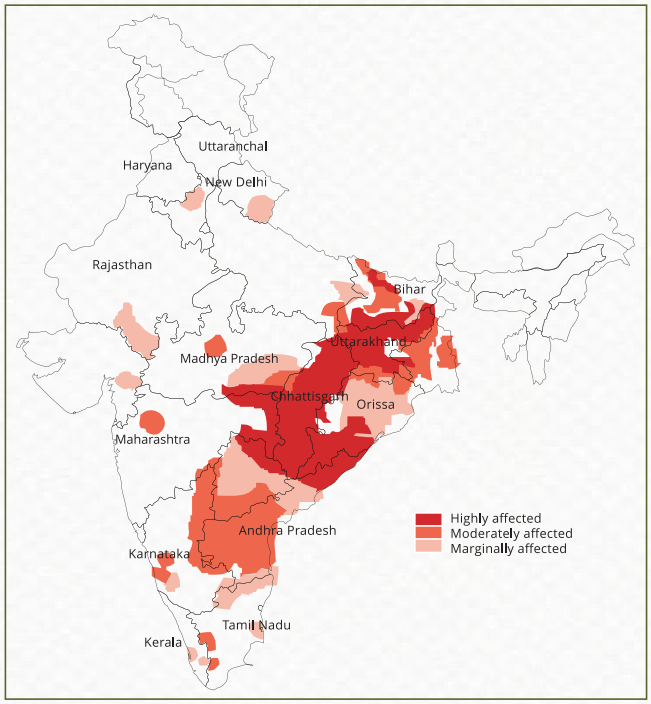


Figure: Communist Movement in India

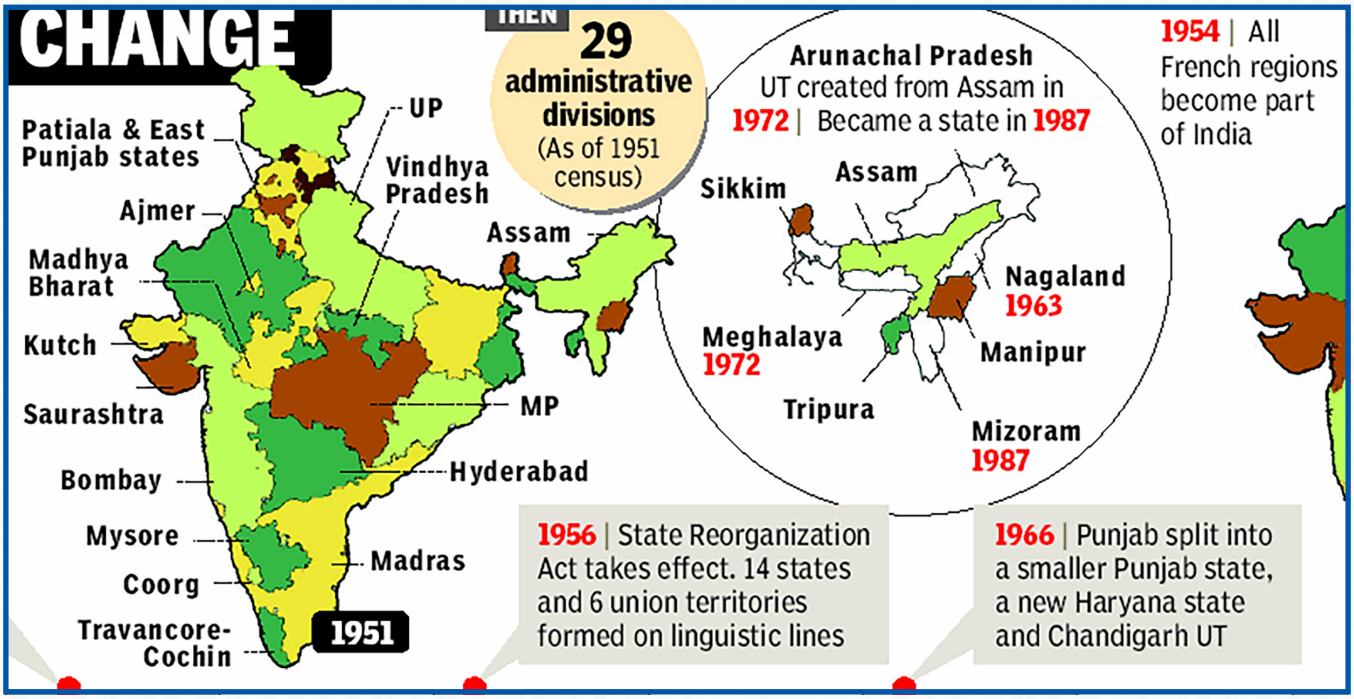
Regionalism:

The term regionalism has two connotations:

1. **In the positive sense,** it is a political attribute associated with people's love for their region and culture, with a view to maintain their self-identity.
2. **In the negative sense,** it implies excessive attachment to one's region in preference to the country or the state, resulting in a great threat to the unity and integrity of the country.

In the Indian context, the term has generally been used in the negative sense. Regionalism has huge linkages with ethnicity, as it is generally witnessed in those areas inhabited by groups that share and identify themselves with a strong cultural identity.

CLIFF NOTE



Factors Responsible:

1. Reaction against the efforts of the State to impose a particular ideology, language or cultural pattern on all people and groups. Example: Due to fears over the State's imposition of Hindu and North Indian culture, demands for a sovereign state of Dravida Nadu were started by political groups of Tamil Nadu.
2. Cultural dominance by one group and the concentration of politico-administrative power in their hands creates a feeling of regionalism in the other groups Example: The **Bodoland Movement** originated when the Bodos began complaining of Assamese and Bengali dominance, leading to demands of autonomous regions and decentralisation of authority. The National Democratic Front of Bodoland continues to demand a sovereign State.
3. The desire of a region to maintain an independent identity due to its historical, geographical and cultural isolation from the mainstream Example: The **Naga secessionist movement** arose due to the strong Naga ethnic identity, which never identified itself with the Indian society due to its Western influence and geographical isolation.
4. Lopsided development, demographic imbalance, and the growing awareness among the people of backward areas that they are being discriminated against and exploited. Example: The **Jharkhand Movement** started when the tribes of Chotanagpur and Odisha gained awareness regarding the exploitation of their regional resources in the name of development, without the passing off equitable benefits to them.
5. The desire of regional elites to capture power.
   Example: It is well known that regional political parties like the Akali Dal, Asom Gana Parishad, and regional factions like National Socialist Council of Nagaland have encouraged regionalism to capture power

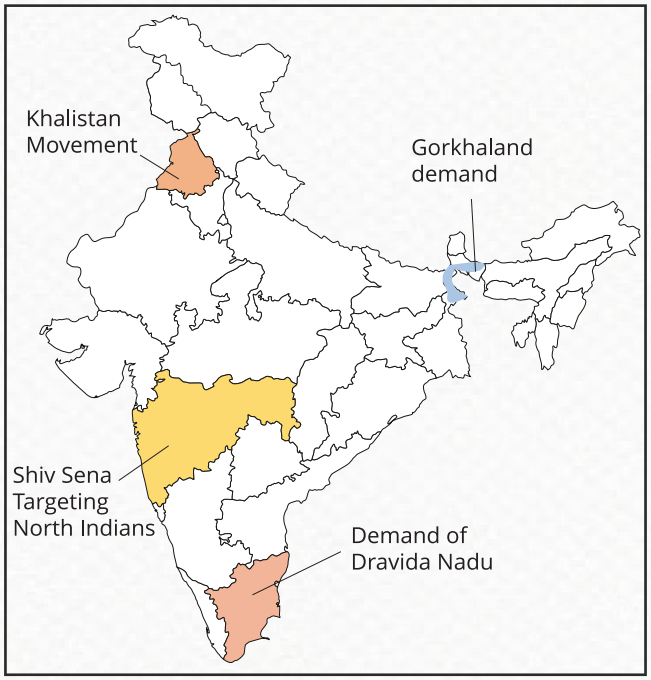


Figure: Regionalism

M.N. Srinivas has Said that regionalism is a multi-dimensional issue that needs to be tackled with sympathy, care and appreciation for long suppressed aspirations.

Pseudo-tribalism:

Pseudo-tribalism is the process by which certain sections of society try to label themselves as 'tribals' despite their non-tribal history and background.

In the Indian context, pseudo-tribalism has been observed in post-independence period. **Non-tribal groups are claiming or attempting to claim Scheduled Tribe (ST)** status to gain access to the associated constitutional and legal benefits.

For instance, **Gujjar of Rajasthan,** otherwise classified as backward castes, have been protesting for years to claim ST status to gain access to the policies of affirmative action, chiefly reservation.

Identical nomenclature of certain communities is also facilitating pseudo -tribalism.

For example, in **Andhra Pradesh, there are two Kammara communities.** One is a caste-based group engaged as blacksmiths in the plain areas. The other is a tribe living in the Agency tracts. The social organisation and ritual practices of the two are completely contrasting. Yet, the caste-based group occasionally claim themselves as Kammaras of Agency tracts to corner the reservation benefits, even managing ST certificates.

There is a need for this process of pseudo-tribalism to strictly control so that genuine tribals are not deprived of their rightful benefits envisaged in the Constitution

AS 6 ASSAM GROUPS WAIT TO BECOME STS, OTHER TRIBES WORRY

All stakeholders consulted, central panel set to submit report to govt on October 15

SAMUDRA GUPTA KASHYAP GUWAHATI
OCTOBER 10

WITH DAYS to go before an expert committee submits its report to the home ministry ongranting Scheduled Tribe status to six OBC communities in Assam, all communities in thestate are wondering how it will affectthe o existing distribution of quotas.

Groups that already enjoy ST status, in a particular, fear that the addition of more communities in the same bracket will slice away the benefits they currently enjoy within their 15 per cent. The OBC groups hoping to get ST status, on the other hand, expect that the quota for STs will be raised to go with the higher number of groups.

The expert committee, which will submit its report on October 15, has consulted both sides Headed by Mahesh Kumar Singla special secretary (internal security) in the home ministry, it was constituted on March 1. Its last meeting with representatives of the six Assam communities was on September, it has also consulted those opposed to the demand.

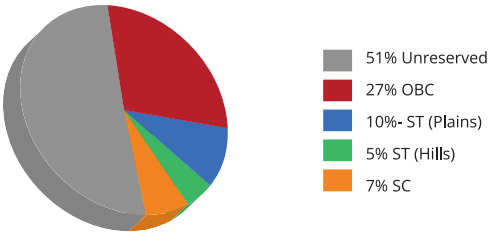
The demand of the six communities- Abom, Koch-Rajbangshi, Moran, Matak Chutiya, and Adivasi (tea tribes)- has the hacking not only of the BJP and its ally the BIP but also of the opposition Congress Al three parties have expressed their support for the last three assembly and Lok Sabha elections).

On the opposing side is a group of 10 other organisations representing the exist- ing ST communities. The proposal of the Government of India to grant Scheduled Tribe status to six advanced and populous OBC communities of Assam is a conspiracy to destroy/exterminate the existing Scheduled Tribes of Assam," they said in a joint memorandum to the Singla Committee last week.

The 10 organisations have formed a Coordination Committee of the Tribal Organisations of Assam (CCTDA) including the All Assam Tribal Sangha, the All Assam Tribal Youth League, and student unions and groups representing the individual tribes. The communities that currently enjoy status in Assam include Bodo, Rabha, Tiwa Karbi Dimasa Mising, Sonowal, Hajong Gam and Deuri.

These six communities are educationally and economically advanced and more in number and there is no way the existing ST communities can compete with these advanced groups. Once they get ST status, the existing communities will be simole wired out in elected bodies.

Existing Quota



EXISTING ST POPULATION **12%**
(3.88 million out of 31.21 million)

EXISTING STS
Boda, Rabba, Tiwa, Karbi, Dimasa, Mising Sonowal, Hajong, Garo, Deuri

DEMAND FOR INCLUSION
Ahom, Koch-Rajbangshi, Moran, Matak, Chutiya, Adivasi (tea tribes)

'Once these 6 communities get ST status, the existing communities will be simply wiped out in elected bodies as well as from education and job'
STATEMENT BY COORDINATION COMMITTEE OF TRIBAL ORGANSATIONS

'Assam Accord of 1985 had envisaged constitutional safeguards for the indigenous people of Assam against About the sox communities demanding migrants, granting us ST status, the CCTOA said, "These six com- status will make that easier"

Biswajit Rai
CHIEF ADVISER KOCH-RABANGS
STUDENTS UNION

CHAPTER 8
Impact of Religions on Tribal Societies

Syllabus Topics - Unit 8.1	Past Year Themes/Questions
Impact of Hinduism, Buddhism, Christianity, Islam and other Religions on Tribal Societies	1. Critically assess the impact of Christianity on tribal culture and identity. (15 Marks, 2021) 2. Explain the impact of Hinduism on tribal people of India. (15 Marks, 2020) 3. Describe the impact of Buddhism on tribal population of India. (15 Marks, 2019) 4. Impact of Christianity on Indian tribes. (10 Marks, 2017) 5. Discuss the impact of Islam on schedule tribes of India. (15 Marks, 2016) 6. Islam and Matriliny. (10 Marks, 2015) 7. Discuss the impact of Hinduism on the status of Tribal women in Central India. (15 Marks, 2015).
Syllabus Topics - Unit 8.2	**Past Year Themes/Questions**
Tribe and Nation State: A Comparative Study of Tribal Communities in India and other Countries.	1. Discuss with appropriate example show tribal unrest may be understood as emerging out of an incompatibility between tribes and nation-state. (20 Marks, 2019). 2. Distinctive cultural features of tribes of Andaman Islands. (10 Marks, 2018). 3. Critically evaluate the term tribe, as compared to term indigenous in some other countries. (20 Marks, 2017) 4. Critically examine the relationship between tribal communities and the Nation-State on issues of governance. (20 Marks, 2012). 5. Discuss the Anthropological understanding of rising ethnicity among Indian Tribes in the context of Nation Building. (15 Marks, 2007) 6. Nation State. (10 Marks, 2002).

8.1 IMPACT OF RELIGIONS ON TRIBAL SOCIETIES

Impact of Hinduism on Indian tribes

Hinduism is followed by approximately 90% of the Indian tribes in one form or other. The proximity between Hinduism and tribes dates back to the days of Ramayana, due to the polytheistic nature of the two. Sociologists like **G.S. Ghurye have even called tribal people as** backward Hindus.

Hinduism has never been a proselytizing religion, Its impact has been mainly due to cultural contact, and can be seen from the cases below:

1. **Bhumij of Barabhum (Surajit Sinha, 1962)**

   During the colonial era, the Bhumij came in contact with neighbouring Bengali Hindus. A process of Kshatriyaisation began, with the Bhumij adopting Hindu deities, beliefs and customs. They were soon accepted as Rajput-Kshatriyas. This led to their peasantisation and increase in their social standing.

2. **Gonds of Yavatmal (Prashant Bansode, 2018)**

   Assimilation into the mainstream has led to the introduction of the Hindu practice of dowry among the Gonds. Pre-marital sexual relations which was earlier freely pursued are today subjected to stigma. The simple rituals have been replaced by complex Hindu ones, requiring money and services of priests.

Thus, there are both positive and negative impacts. In recent times, aggressive elements have been propagating Hinduism in the name of gharwapsi (homecoming). A need is to prevent the tribal being caught in this fury of great traditions and ensure them their cultural autonomy.

Additional information

Myanmar (Burma)

- Hinduism in Burma is practised by less than 2% of the population (approximately 240,000), with most practitioners being Burmese Indians.
- Despite its minority designation today, Hinduism has been greatly influential in Burmese history and literature.

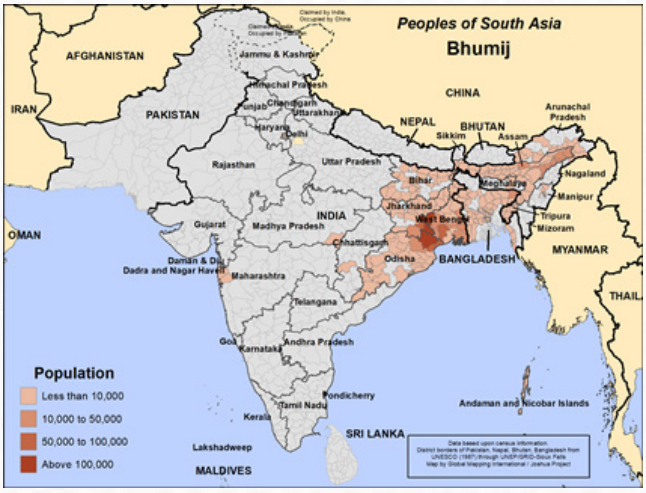


Figure: **Bhumij of Barabhum**

Figure: Gond Tribe

Impact of Christianity on Indian tribes

Christianity was introduced into India in the 1st Century BCE. But its impact on tribes can be seen mainly after 1837, when Christian missionaries were allowed to work in tribal belts, especially of Central and North East India. To understand the impact, following cases can be considered:

1. **Oraons of Ranchi (K.N. Sahay, 1963)**

   The missionaries were the earliest agency of welfare in the area, providing modern education and health facilities. This attracted a lot of Oraons to adopt Christianity. They are today amongst the most westernised and educated tribal people of the region. However, due to the monotheism of Christianity, Oraons have had to forego their traditional Sarna religion. Traditional institutions like the youth dormitory have also declined.

2. **Tribes of Arunachal Pradesh (Jaideep Mazumdar, 2017)**

   Christian proselytisers have managed to convert by allurements, bribery and force, a large section of the tribal people. As a result, indigenous faith like Donyi-Polo and Rangfra are dying. A sharp division has risen between the converts and non-converts, with the latter being even ostracised from villages.

Christianity has had both positive and negative impacts. In recent decades, fringe elements of aggressive Hinduism have come out openly against the Christian missionaries, indicating a growing friction between the two.

CLIFF NOTE

Additional information

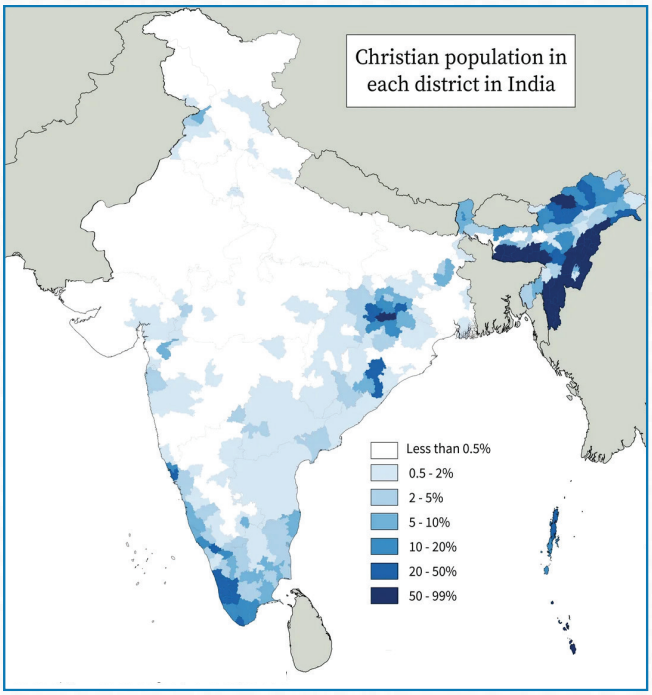


Figure: Impact of Christianity

Figure: Tribes of Arunachal Pradesh

Figure: Oraon Tribes

Impact of Islam on Indian tribes

- Islam, due to its highly dogmatic nature and monotheism, could not significantly penetrate the tribal areas. Furthermore, the Muslim rulers never promoted Missionaries, and it was left to the Sufi saints to spread the message of Islam. As a result, the number of tribal converts to Islam have been minimal.
- There are limited number of tribes following Islam, including the Siddis of Gujarat, a section of Gujjar or West Himalaya, a section of Gaddi and Bakriwal of Jammu and Kashmir. Lakshadweep is the only example where wholesale conversion to Islam has taken place. Koya, Malmi and Melancheri are certain tribal communities of this region.
- Islam has had effects on the social organisation of such tribes. It has led to the adherence to Sharia and spreading of patriarchal system. New types of marriage, primarily cross-cousin marriages, along with new systems of divorce, have risen. Another aspect impacted has been the life-cycle rituals, such as the puberty rites for girls.

Islam has succeeded in gaining tribal followers, it has generally been in a nomadic socio-cultural setting.

Additional information

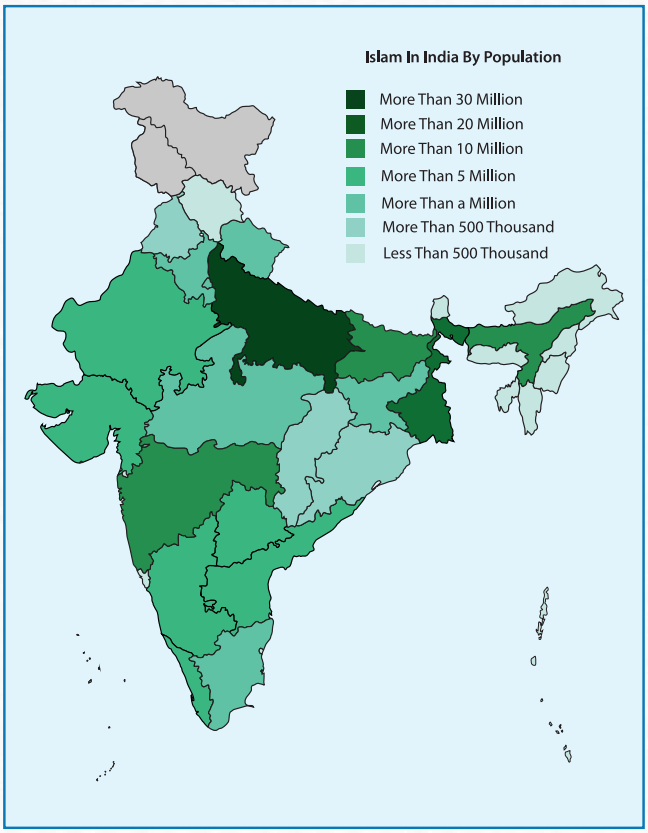
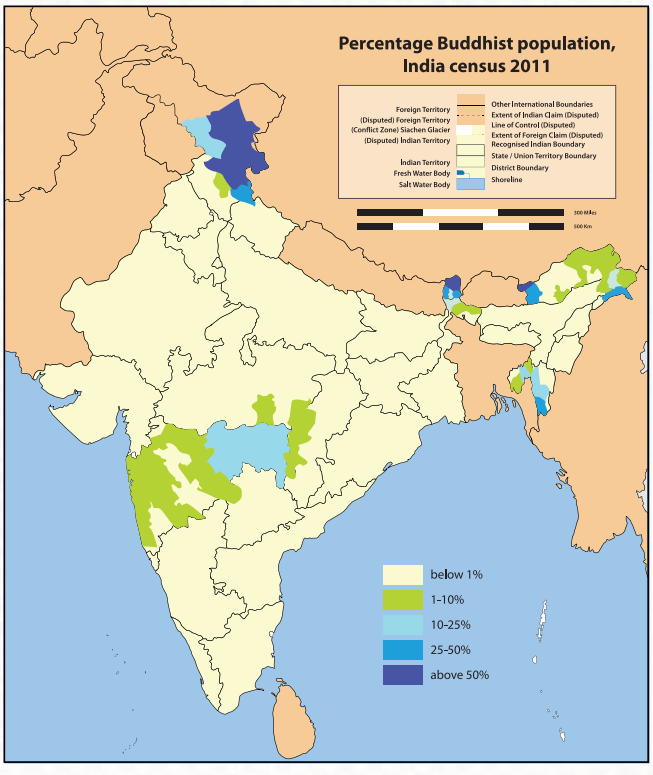


Figure: Islam in India

CLIFF NOTE

Impact of Buddhism on Indian tribes

1. Buddhism emerged as a distinct religion in 6th century BCE, founded by Lord Buddha. Despite gaining patronage of prominent rulers of the ancient period, Buddhism vanished from the Indian mainland starting from the medieval period.
2. Only a few tribal groups have thus come under the impact of Buddhism, primarily the tribes residing in North West Himalayas, Ladakh, and North East Himalayas. Such tribes include Bhots, Bhutia, Lepcha, Chakmas, among others. These tribes, due to their geographical location, came in contact with the Buddhist monks and monasteries of Tibet.



3. Both sects of Buddhism: Hinayana and Mahayana, have been adopted.
   Example: tribes of Western Arunachal Pradesh living in high hills follow Hinayana whereas The Khamti tribe living in the foothills of Arunachal Pradesh follow Mahayana.
4. Many tribal followeras of Buddhism maintain a Gompa with a l ama (sacred monk) attached to it. The interesting thing is that many continue to practice their traditional tribal rituals.

The impact of Buddhism on Indian tribes has been limited and geographically restricted.

Figure: Lamas Praying inside Gompa

8.2 TRIBE AND NATION STATE

Nation state

A nation state is a sovereign state in which majority of the subjects share the same culture and ethnicity and are conscious of it. It is an ideal in which the cultural boundaries match up with political ones. Most of the modern countries are composed of multiple ethnicities, but usually have one dominant ethnic group. Thus, they can be considered as nation states for practical purposes.

Tribes in Modern Nation States

1. **South America:** The rapid economic transformation of South American nation states spells irreversible changes for the tribes. The Amazonian tribes such as Awa of Brazil and Aymara of Chile, among several others, are being displaced due to major developmental projects and rapid deforestation in the Amazon basin. Meanwhile, tribes like the Mapuche in Southern Chile, Huaorani in Ecuador, and Maya in Central America, have all been affected by decades of civil wars, drug mafia and international conflicts.
2. **Africa:** The hunting-gatherers like the Bushmen of Kalabari, Batwa of Uganda and Ogiek of Kenya are the most affected group. They have lost their forestlands due to privatisation, mining projects, and establishment of wildlife sanctuaries.

CLIFF NOTE

Additional information

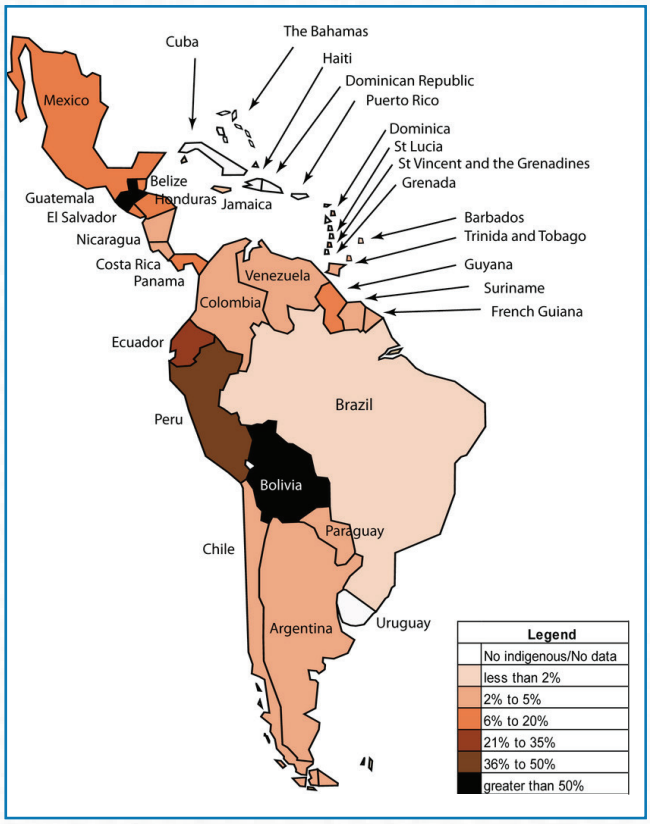


Figure: Percentage of Indigenous people in South America

In many African regions, the scars of colonial period still remain. The colonial rulers divided Africa haphazardly, forcing tribes of diverse ethnicities together in the same political boundaries. Thus, today, tribes like the Nuer and Dinka have been affected by perpetual civil war with the state and internal strife

3. **South Asia and South East Asia:** In India, the tribes of North Eastern states have been embroiled in decades of separatist movement against the Indian state. In central India, many tribes are displaced due to developmental projects and establishment of wildlife and forest reserves. In Sri Lanka, tribes such as the Vedda are facing loss of their cultural identity due to the state's assimilation policy. In South East Asian countries like Malaysia, Philippines and Vietnam, the tribal struggle against the state pertains mostly to loss of land and forests due to developmental projects and conflicts.
4. **North America:** In the USA and Canada, for many decades, the natives were denied citizenship rights. Many were locked off in small areas called reservations. It was only in 1920s that things improved due to better organisation of the tribes. Canada and United States have since then extensively implemented the policy of affirmative action. For instance, in USA, the Declaration of Indian Rights, 1954, recognises the right of the natives to preserve their culture. Similarly, in Canada, the Constitution Act of 1982 accepted the aboriginal and treaty rights of the natives. However, many natives today are struggling to maintain their cultural identity in the midst of tremendous socio-cultural change and complicated state's legal system.
5. **Australia:** The situation of the aborigines in Australia has huge points of similarity to the North American scenario. Many were ejected from their lands by the White settlers, Some natives were employed in farms, under very harsh conditions. Change started in 1970s, when a respect for the native communities and a

Additional information

Figure: Vedda Tribe of Sri Lanka

Figure: Bushmen of Kalahari

Figure: Australian Aboriginal

keenness to study them emerged. From 1974,'multiculturalism' has been official policy in Australia, which has given equal respect to native cultures, and recognised their traditional bonds with the land considered sacred by them.

It can be seen that the process of assimilation of tribes has been less than perfect in modern nation states.

CLIFF NOTE

Figure: Indigenous Native Tribe of Canada.

Assimilation	Integration
1 Assimilation is a process in which one group takes over the culture and identity of another group and becomes a part of that group.	1 Integration is the adjustment of traditional cultural traits by absorbing new cultural traits.
2 It involves complete elimination of cultural differences of tribes and non-tribals	2 Integration of tribes does not involve discarding old tribal traits.
3 **Example 1:** Gond tribe in India is facing assimilation by gaining opportunities but a cost of losing language, religion and way of life. (The Gond of India: A study in assimilation by Stephen Fuchs.) **Example 2:** Santhal of Jharkhand too are imapcted by assimilation (The Santhals:A study in assimilation by Verrier Elwin)	3 **Example 1:** The Parsis, a religious minority, have integrated into mainstream society by adopting local language, dress and customs.They have participated in politics and contributed to Indian culture. (The Parsis: A story of Nation by Dinshah Irani) **Example 2:** Jews too have been integrated in India by adopting local culture.(The Jews of India:The History and Culture of Ancient Community by Shalva Weil)

CHAPTER 9
Tribal Development And Anthropological Perspectives

Syllabus Topics	Past Year Themes/Questions
9.1 • History of administration of tribal areas: tribal policies, plans, programmes of tribal development and their implementation. • Concept of primitive tribal groups, their distribution, special programmes for their development. • Role of N.G.Os in tribal development.	1. Describe the history of tribal administration in the colonial period. (15Marks 2014) 2. Critically evaluate the National TribalPolicy. (15Marks 2014) 3. The concept of PTG (10Marks 2014) 4. Government Action towards Left Wing Extremism. (10Marks - 2013) 5. Role of Gramasabha under PESA. (10Marks - 2013)
9.2 • Role of anthropology in tribal and rural development.	1. Examine the strengths and weaknesses of anthropology in the context of its role in tribal and rural development. (20 Marks,2018) 2. Discuss the role of anthropology in understanding the loss of livelihood of tribal communities due to economic and ecological factors. (15Marks,2017) 3. Describe how anthropological knowledge and methods are useful in rural development. (15Marks,2016) 4. Examine in detail the role of Anthropology in planning for Tribal development. (15Marks, 2015) 5. Critically assess the role of anthropologists in rural development. (20Marks, 2014)
9.3 Contributions of anthropology to the understanding of regionalism, communalism, & ethnic and political movements.	1. Discuss the regionalism and demand for autonomy in India from anthropological perspective with respect to Kashmir/ Nagaland/Bodoland/Gorkhaland agitation. (20Marks ,2020) 2. Anthropological interpretation of ethnic and political movements. (2016,10Marks) 3. Critically examine the concept of communalism and its relevance for multi-religious and multi ethnic polity of India. (20Marks 2015)

9.1 Tribal Area Administration,PTGs and NGOs

1. HISTORY OF ADMINISTRATION OF TRIBAL AREAS

The administration of tribal areas has been a complex and intricate process throughout history, often influenced by changing political landscapes, colonial interests, and the interplay of power dynamics between tribal communities and governing authorities.

a) **Pre-Colonial Era:**
   - » India's tribal societies, often referred to as Adivasis, existed in various regions across the subcontinent.
   - » They had their own distinct cultural practices, languages, and social structures.
   - » Tribal communities were generally autonomous, governed by customary laws and local leaders.
   - » Trade and interactions with non-tribal communities influenced their economic activities.

b) **Colonial Era:** During the colonial period, the wanton exploitation and destruction of forest resources in the Indian subcontinent began. The colonial power sought to establish control over valuable resources for its industries, leading to conflicts with tribal communities dependent on these resources. The colonial state developed a defined policy to assert control and further exploit the forests and tribal communities. **David Arnold** identifies three distinct phases of the tribal interface with the colonial state in the context of the **'rebellious hill men'** of the Eastern Ghats.

Phase 1 (Pre-mid 19th century):
- » Conflicts between the colonial state and local elites over suzerainty of forest areas.
- » The contest was more about sovereignty rather than resource control.
- » **Reservation of Teak Forest in Malabar (1806):** The British announced the reservation of teak forests in Malabar, signaling early attempts at controlling forest resources.
- » **Conflict over Sovereignty:** The colonial state and local elites engaged in conflicts for suzerainty over forest regions, with the contest focused on control of sovereignty rather than resources.
- » **Regulation I of 1896 (Chota Nagpur Tenancy Act):** protected tribal land rights, controlled rents, and restricted land transfer to non-tribals, safeguarding Adivasi interests in Chota Nagpur. However, enforcement challenges persisted.

Phase 2 (Mid-19th century-1919):
- » The colonial state attempts to enter the forest economy and establish governance institutions like courts, police, and rule of law.
- » Forest dwellers exposed to modern market forces, threatening their traditional subsistence modes.
- » Increased conflict over forest control, with indigenous communities joining traditional elites in resistance.
- » **Forest Act of 1865:** The Forest Act of 1865 empowered free movement of tribal forest dwellers within the forest areas.
- » **The Scheduled District Act of 1874:** excluded certain areas from the operation of common laws and provided for special tribal administration in India during the colonial period. It allowed recognition of tribal customs and traditional leaders, granting the Governor special powers in these districts.
- » **Introduction of Governance Institutions:** Starting in the mid-19th century, the colonial state attempted to enter the forest economy and introduced governance institutions like courts, police, and rule of law.

- **Building of Roads:** Roads were constructed to facilitate the entry of contractors, traders, and moneylenders, leading to exploitation of forest resources and exposing tribal communities to market forces.
- **Intensification of Conflicts:** The second phase witnessed more intense acrimony and conflicts over forest control as the tribal rank and file joined traditional elites in resisting colonial penetration.

Phase 3: (1919-1947)

- Conflicts intensify, drawing the attention of emerging nationalist leadership.
- **Government of India Act of 1919:** The Act classified certain territories as "Backward Tracts," recognizing the need for special administration in tribal areas.
- **Challenges to Isolation Policy:** The Simon Commission of 1930 questioned the policy of perpetual isolation and advocated for the education and self-reliance of tribal people for their development.
- **Recognition of Tribal Rights:** The Indian Forest Act of 1927 recognized the rights of forest dwelling tribal communities in respect of cultivation, collection of firewood, and raw materials for crafts.
- **Government of India Act of 1935:** The Act divided tribal areas into "Excluded Areas" and "Partially Excluded Areas," where self-governing units were established with varying degrees of administrative control.
  - **Special Measures for Protection:** The Government of India Act of 1935 incorporated some special measures for the protection of tribals in Excluded and Partially Excluded Areas.
  - **Governor's Powers**: The Act granted the Governor special powers in Excluded Areas, giving full discretion in administration, and allowed consultation with ministers in Partially Excluded Areas if needed.
  - **Evolving Tribal Inquiries:** The Act provided for the institution of Tribal Inquiries to address the concerns and grievances of tribal communities.

Impact:

1. **Disruption of Traditional Livelihoods**
   - Colonial policies affected tribal and non-tribal communities.
   - Land tenure changes in Bengal impacted tribal livelihoods.
2. **Restricted Access to Natural Resources**
   - Forest regulations limited tribal access to resources.
   - Impact on livelihoods and cultural practices.
3. **Resistance through Tribal Revolts**
   - Munda 'Ulgulan' and Gudem-Rampa uprisings opposed oppressive regulations.
   - Armed resistance against British control.
4. **Exposure to External Forces**
   - British policies exposed tribes to outsiders.
   - Conflicts and economic disruptions ensued.
5. **Loss of Livelihood and Bonded Labor**
   - British regulations and settled agriculture led to loss of livelihood.
   - Bonded labor as a consequence.
6. **Secessionist Sentiments**
   - Some tribes developed secessionist feelings.
   - Result of isolation and assimilation attempts.
7. **Neglect of Welfare Measures**
   - Colonial authorities focused on resource extraction.
   - Limited attention to tribal welfare.
8. **Persistence of Post-Independence Conflicts**
   - Conflicts from colonial policies continued post-independence.
   - Shaping tribal governance dynamics.

(c) History of tribal area administration in post- independence India

Debate of Tribal Administration

Approach	Description	Advocates/Supporters	Examples/Facts
Isolation	Keeping tribal communities separate and distinct from mainstream society. Preserve cultural identity.	British policymakers during the colonial period and V.Elwin.	❯ Forest regulations in colonial India restricted tribal access to resources. ❯ Scheduled District Act of 1874 excluded certain areas from ordinary laws. ❯ Certain regions like North East frontier tracts and Naga Hill District were designated as "Excluded Areas" under full discretion of the Governor.
Assimilation	Integrating tribal communities into mainstream society. Encourage adoption of customs and practices of outside population.	Anthropologist G.S. Ghurye	❯ Post-independence India implemented developmental programs to uplift tribes. ❯ Tribes like Munda, Oraon, and Bhil adopted many Hindu cultural traits. ❯ Continuous contact with neighboring communities led to varying levels of assimilation in different parts of the country.
Integration	Balancing isolation and assimilation. Uplift tribes while preserving cultural heritage.	Anthropologist Nirmal Kumar Bose	❯ Development of tribal communities involves area development approach. ❯ Emphasizes coordination among different government agencies and organizations in implementing tribal development schemes.

In a democratic state, one group of people should not remain outside the main stream society. Tribals have to be involved in all the matters concerning their country.

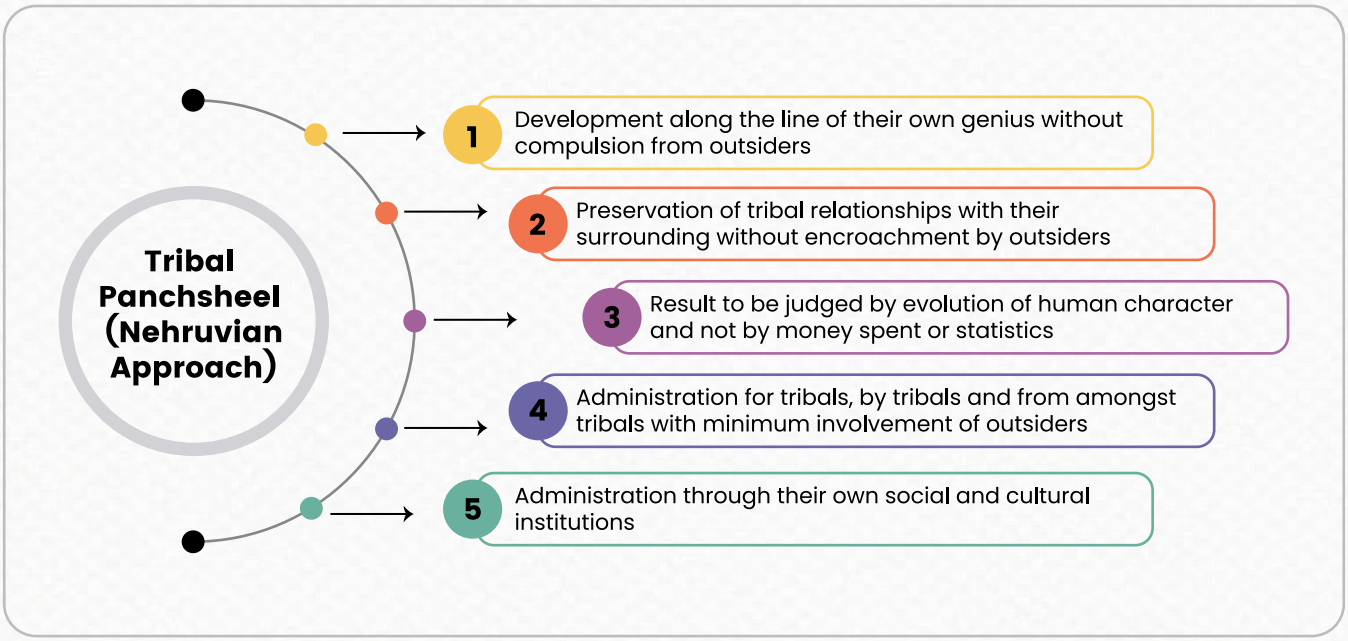
After independence, Planned development started and broadly three different approaches were advanced.

1. Isolationist
2. Assimilationist
3. Integrationist.

The first approach was a legacy of the British regime, and is usually described as 'leave them untouched'. The policy was to isolate the tribal population from the masses. The British took deliberate efforts not to develop communication in the tribal areas. Tribals were kept away from the rest of the population. Verrier Elwin (1934) supported the establishment of a sort of 'National park' or 'specimens in a human Zoo' of the tribals and advised that their contact with the outside should be reduced to the minimum. But this approach was not followed for long.

The initial policy of isolating tribal communities faced severe criticism, prompting the government to pursue assimilation with the mainstream population. As a result, tribes experienced significant changes due to continuous contact with the outside world. The national policy shifted towards integrating and uplifting tribes within the broader social order. Jawaharlal Nehru's 'Panchsheel' principles guided this approach:

With these principles, administration in tribal areas got a new momentum for rebuilding of new India.



2. TRIBAL POLICIES, PLANS, PROGRAMMES OF TRIBAL DEVELOPMENT AND THEIR IMPLEMENTATION

Constitutional Provisions

(a) Statutory Recognition of Tribal Communities

(b) Creation of Scheduled Areas for Development of Tribals

(c) Special Representation in Parliament, Legislative Assemblies, and Local Bodies

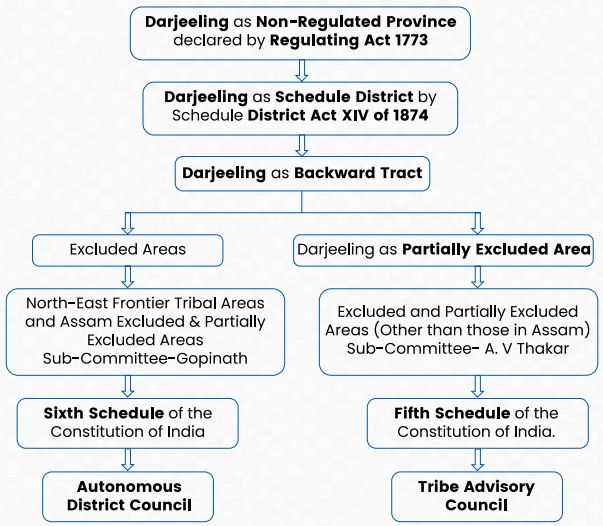
(d) Special Privileges: Reservation of Posts and Seats

(e) Recognition of the Right to Use Local Languages for Administration and Religion

Committees and Policies

1. **Elwin Committee (1959):** Examination of Multi-Purpose Development Blocks for tribal development.
2. **Dhebar Commission (1961):** Stress on integrated approach and mobilization of resources.
3. **Lokur Committee (1965):** Criteria for defining Scheduled Tribes - primitive traits, distinct culture, geographical isolation, shyness of contact, and backwardness.

Simple flowchart showing the Political/Administrative and Constitutional Evolution of Fifth & Sixth Schedule.



We can understand the evolution of tribal administration through the example of darjeeling

4. **Shilu Ao Committee (1966):** Policy of progressive advancement and economic betterment for tribal integration.
5. **Sivaraman Committee (1978):** Sub-plan approach for development in backward areas.
6. **Expert Committee under L.P.Vidyarthi(1972):** Advised on formulation of a new strategy during the Fifth Five-Year Plan.
7. **Bhuria Committee (1991):** Recommendations leading to the enactment of the PESA Act, 1996.
8. **Bhuria Commission (2002-2004):** Addressed issues related to the Fifth Schedule, tribal land, forests, health, education, Panchayats, and tribal women.
9. **Bandopadhyay Committee (2006):** Focus on development and governance in Left-Wing Extremist areas.
10. **Mungekar Committee (2005):** Examination of issues of administration and governance.

Five-Year Plans and Tribal Development

1. **First Five-Year Plan (1951-1956):** Assistance to develop tribal resources while preserving cultural traits.
2. **Second Five-Year Plan (1956-1961):** Establishment of Special Multi-purpose Tribal Blocks (SMPT).
3. **Third Five-Year Plan (1961-1966):** SMPT Blocks renamed as Tribal Development Blocks (TDB) in areas with over 60% tribal population.
4. **Fourth Five-Year Plan (1969-1974):** Introduction of targeted programs like Small Farmers Development Agencies and Tribal Development Agencies (TDA).
5. **Fifth Five-Year Plan (1974-1979):** Adoption of the Tribal Sub-plan approach to narrow the development gap.
6. **Sixth Five-Year Plan (1980-1985):** Continuation of the Tribal Sub-Plan approach with a focus on reducing poverty and improving the quality of life.
7. **Seventh Five-Year Plan (1985-1990):** Emphasis on the development of Tribal Development Blocks (TDBs) and administrative structures.
8. **Eighth Five-Year Plan (1992-1997):** Focus on equity, participation, and protection of tribal economy and rights.
9. **Ninth Five-Year Plan (1997-2002):** Emphasis on decentralized planning, Panchayati Raj institutions, and protection of tribal rights.
10. **Tenth Five-Year Plan (2002-2007):** Emphasis on livelihood support, infrastructure, education, health, and housing for tribal development.
11. **Eleventh Five-Year Plan (2007-2012):** Focus on inclusive growth and sustainable development with greater tribal participation.
12. **Twelfth Five-Year Plan (2012-2017):** Addressing tribal development challenges, proactive planning, monitoring, and evaluation.

CLIFF NOTE

Program	Description	Additional Facts
Community Development Programme	The Community Development Programme was introduced during the First Five Year Plan in 1952. It aimed to promote balanced development in rural areas by encouraging active participation of local communities. The program focused on agriculture, industry, and social services to uplift rural living standards.	The Community Development Programme was inspired by the Gandhian model of rural development, emphasizing self-reliance and community cooperation. - It was implemented in 5000 selected villages initially and later expanded to cover more rural areas across India. - The program provided financial and technical support to villagers for various developmental activities, leading to the establishment of schools, health centers, and infrastructure projects.
Special Multipurpose Tribal Development (SMPT) Blocks	Launched in 1954, the SMPT blocks were designed to cater to the unique development needs of tribal areas. They aimed to accelerate development in regions with a high concentration of tribal population. The administrative structure of these blocks was similar to Community Development (CD) blocks, but additional funding and support were allocated by the Tribal Welfare Departments to ensure focused development.	- The SMPT blocks were established in 115 tribal blocks initially, and later expanded to 212 blocks across different states. - The program focused on creating irrigation facilities, improving agriculture, and providing education and healthcare services to tribal communities. - It aimed to protect tribal culture and traditional ways of life while facilitating socio-economic progress.
Tribal Development Blocks	In the Third Five Year Plan (1961-1966), SMPT blocks were transformed into Tribal Development Blocks (TDBs) to extend focused development initiatives to more tribal areas. TDBs continued to receive dedicated funding and support for holistic growth and tribal welfare.	- The conversion of SMPT blocks into TDBs aimed to streamline tribal development efforts and ensure better implementation of welfare schemes. - TDBs played a vital role in addressing land issues, healthcare, and education for tribal communities. - The program aimed to mitigate the effects of land alienation and displacement faced by tribes and ensure sustainable livelihoods for them.
Modified Areas Development Approach (MADA)	The Modified Areas Development Approach (MADA) was introduced in 1972 to target regions with a substantial tribal population and specific development needs. Areas with at least 50% tribal population and a total population of 10,000 or more were selected for tailored development schemes. MADA sought to address the challenges faced by tribal communities and uplift their socio-economic conditions.	MADA aimed to promote the overall development of tribal regions, focusing on agriculture, infrastructure, education, and health. - It sought to empower tribal communities and strengthen their governance structures. - The program aimed to bridge the development gaps between tribal areas and non-tribal regions and foster social inclusion and equity.
Integrated Tribal Development Projects (ITDP)	Integrated Tribal Development Projects (ITDP) were introduced as part of the Tribal Sub-Plan approach during later Five-Year Plans. They emphasized a comprehensive and area-based development strategy for contiguous tribal blocks with over 50% tribal population. ITDPs focused on grassroots planning and development, integrating social services, infrastructure, and livelihood programs to ensure the holistic welfare of tribal communities.	- ITDPs were launched in various states, including Odisha, Madhya Pradesh, and Maharashtra, to target the specific development needs of tribal areas. - The projects aimed to promote sustainable livelihoods, protect tribal culture, and enhance the overall well-being of tribal populations. - ITDPs played a significant role in bringing government interventions closer to tribal communities and fostering their socio-economic progress.

Programmes for Tribal Welfare

1. **Integrated Rural Development Program (IRDP):** IRDP was introduced during the First Five Year Plan to uplift both rural and urban youth living below the poverty line. It aimed to provide employment opportunities and promote balanced development in rural areas.
2. **Jawahar Rozgar Yojana (JRY):** JRY, initiated to tackle educated unemployment, focused on setting up self-employment ventures in industries and services.
3. **Prime Minister's Rozgar Yojana (PMRY):** PMRY, launched in October 1993, aimed to address unemployment by promoting self-employment ventures and offering financial assistance to eligible candidates.
4. **Training For Self-Employment For Rural Youth (TRYSEM):** TRYSEM, launched on Independence Day 1979, was a part of the Integrated Rural Development Program. It provided training to rural youths to lift them above the poverty line.
5. **Asset Program (Integrated Rural Development Program - IRDP):** The Asset Program aimed at integrated rural development by providing productive assets to the poor. It sought to generate income for families to cross the poverty line.
6. **Employment Program (National Rural Employment Program - NREP):** The Employment Program provided employment through public works during adverse agricultural seasons, addressing the lack of employment opportunities and poverty.
7. **Integrated Tribal Development Projects (ITDP):** ITDP aimed at comprehensive development in contiguous tribal blocks with over 50% tribal population. It focused on grassroots planning, social services, infrastructure, and livelihood programs.
8. **Modified Area Development Approach (MADA):** MADA targeted regions with substantial tribal population to provide tailored development schemes. It sought to empower tribal communities and foster social responsibility.

Newly Introduced Schemes for Tribal Welfare:

1. **Equity Support to NSTFDC/STFDC:** Under this centrally sponsored scheme, the Central Government provides equity support to the National Scheduled Tribes Finance and Development Corporation (NSTFDC) and State Scheduled Tribes Finance and Development Corporations (STFDCs) of various State Governments.
2. **Scheme of Strengthening Education among Scheduled Tribe (ST) Girls in Low Literacy Districts:** This scheme aims to bridge the gap in literacy levels between the general female population and tribal women, particularly in naxal-affected areas and areas inhabited by Primitive Tribal Groups (PTGs). It focuses on enrolling 100% of tribal girls in identified districts or blocks and reducing dropouts at the primary and middle school levels.
3. **Centrally Sponsored Scheme of Hostels for Scheduled Tribe Girls and Boys:** This scheme provides centrally funded hostels for Scheduled Tribe girls and boys to facilitate their education.
4. **Upgradation of Merit of ST Students:** The objective of this scheme is to upgrade the academic merit of ST students through remedial and special coaching in classes IX to XII..
5. **Rajiv Gandhi National Fellowship for ST Students:** This central scheme provides fellowships to Scheduled Tribe students pursuing higher studies, such as M.Phil and Ph.D.
6. **Special Central Assistance to Tribal Sub Plan:** It supports family-oriented income-generating schemes and the development of infrastructure related to such schemes.
7. **Scheme of "Market Development of Tribal Products/Produce":** TRIFED (Tribal Cooperative Marketing Development Federation of India Limited) aims to bring socio-economic development to tribals by institutionalizing the trade of Minor Forest Produce (MFP) and Surplus Agriculture Produce (SAP).

Tribal Sub-Plan (TSP)

The Tribal Sub-Plan (TSP) is a significant and dedicated initiative of the Government of India to ensure the socio-economic development and upliftment of Scheduled Tribes (STs) in the country. It was introduced in 1974 as a part of the Fifth Five Year Plan and was later renamed as the Scheduled Tribes Component (STC) during the Eighth Five Year Plan.

Objectives The key objectives of the Tribal Sub-Plan are as follows:

1. **Equitable Allocation:** Ensure equitable allocation of financial resources for the socio-economic development of Scheduled Tribes, thereby reducing regional disparities and bridging the development gap between tribal and non-tribal areas.
2. **Comprehensive Development:** Facilitate comprehensive development in tribal areas, covering education, health, infrastructure, livelihood, and preservation of tribal culture and traditions.
3. **Empowerment:** Empower tribal communities by enhancing their capacities and capabilities to actively participate in and benefit from the development process.
4. **Inclusive Growth:** Promote inclusive growth and social justice, ensuring that tribal populations have access to basic amenities, opportunities, and services on par with the rest of the population.

Implementation: The implementation of the Tribal Sub-Plan involves a coordinated effort between the central and state governments, tribal development departments, and local Panchayati Raj institutions. The funds allocated under the TSP are utilized exclusively for projects and schemes benefiting Scheduled Tribes, primarily in tribal-majority regions, pockets with substantial tribal populations, and areas inhabited by Primitive Tribal Groups (PTGs).

Integrated Tribal Development Projects (ITDP): Integrated Tribal Development Projects (ITDPs) are an integral part of the Tribal Sub-Plan. They focus on achieving holistic development in tribal areas by addressing various facets of tribal life. ITDPs are implemented in regions with a significant concentration of tribal population and aim at improving education, healthcare, infrastructure, livelihood opportunities, and the preservation of tribal culture and traditions.

Modified Area Development Approach (MADA): The Modified Area Development Approach (MADA) is an extension of the ITDP model, catering to smaller tribal pockets with dispersed populations. MADA projects aim to uplift tribal communities living in remote and scattered areas, providing them with tailored development initiatives to meet their unique needs.

Pockets and Primitive Tribal Group (PTG): Projects Pockets refer to areas with a substantial tribal concentration but may not qualify as full-fledged ITDPs. The government designates such areas as pockets under the TSP, and special development programs are designed to uplift tribal communities living in these regions. PTG Projects, on the other hand, are specifically designed to address the unique needs and vulnerabilities of Primitive Tribal Groups, ensuring the preservation of their culture and lifestyle while providing them with opportunities for socio-economic growth.

Critical Appraisal: The Tribal Sub-Plan has undoubtedly played a crucial role in improving the lives of Scheduled Tribes across the country. However, certain challenges and criticisms have been raised:

a) **Implementation Gap:** Despite adequate financial allocations, the effective implementation of TSP projects at the grassroots level has faced challenges, leading to inadequate utilization of funds and delays in completing projects.

b) **Lack of Participation:** The meaningful participation of tribal communities in the planning and decision-making process is essential for successful development initiatives. However, in some cases, the involvement of tribal communities has been limited, affecting the sustainability and impact of projects.

c) **Preservation of Culture:** While TSP projects aim to preserve tribal culture and traditions, the impact of modernization and external influences on tribal societies remains a concern, demanding a delicate balance between development and cultural preservation.

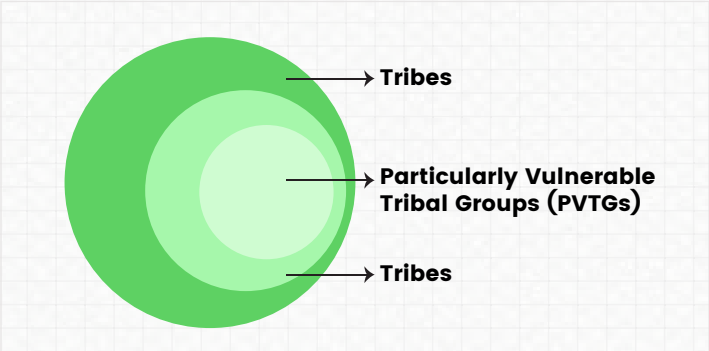
d) **Data Inadequacy:** Accurate and up-to-date data on the socio-economic status of tribal communities is crucial for designing effective TSP interventions. However, data collection and accuracy have been cited as challenges, leading to sub-optimal planning.

e) **Monitoring and Evaluation:** Effective monitoring and evaluation mechanisms are necessary to assess the impact of TSP projects. Strengthening these mechanisms will enable better course correction and ensure the efficient utilization of resources.

3. THE CONCEPT OF PTGS (PRIMITIVE TRIBAL GROUPS), THEIR DISTRIBUTION, SPECIAL PROGRAMMES FOR THEIR DEVELOPMENT

Origin of the Concept of PVTGs:

The Dhebar Commission (1960-1961) identified an inequality in the rate of development among different tribal groups within the Scheduled Tribe classification. Recognizing this disparity, the Indian Government introduced the sub-category "Primitive Tribal Group" during the Fifth Five-Year Plan to pinpoint tribes particularly lacking in modern development.



Criteria for Classification: The classification of PVTGs is based on specific criteria, including:

1. **Pre-agricultural Stage of Technology:** Reliance on hunting, gathering, and fishing.
2. **Stagnant or Declining Population:** Negative growth or very low population.
3. **Low Literacy Rates:** Extremely low literacy compared to other tribal groups.
4. **Economic Backwardness:** Lack of integration with the mainstream economy and dependence on traditional means.

Evolution of PVTGs Classification

Initially, 52 communities were identified as "Primitive Tribal Groups" at the end of the Fifth Five-Year Plan based on recommendations made by Indian state governments. During subsequent Five-Year Plans, more groups were added:

- **Sixth Five-Year Plan:** 20 additional groups.
- **Seventh Five-Year Plan:** 2 more groups.
- **Eighth Five-Year Plan:** 1 more group.
- The 75th group recognized as PTG were the Maram in Manipur in 1993-94. Post the 2001 census, no new groups were declared.
- In 2006, the term "Primitive Tribal Group" was officially changed to "Particularly Vulnerable Tribal Group."

CLIFF NOTE

Distribution of PVTGs:

75 PVTGs reside in 18 States and one union territory.

STATE	TRIBES FOUND
Andhra Pradesh and Telangana	Bodo Gadaba, Bondo Poroja, Chenchu, Dongria Khond, Gutob Gadaba, Khond Poroja, Kolam, Kondareddis, Konda Savaras, Kutia Khond, Parengi Poroja, Thoti
Bihar and Jharkhand	Asurs, Birhor, Birjia, Hill Kharia, Konvas, Mal Paharia, Parhaiyas, Sauda Paharia, Savar
Gujarat	Kathodi, Kohvalia, Padhar, Siddi, Kolgha
Karnataka	Jenu Kuruba, Koraga
Kerala	Cholanaikayan (a section of Kattunaickans), Kadar, Kattunayakan, Kurumbas, Koraga
Madhya Pradesh and Chhattisgarh	Abujh Macias, Baigas, Bharias, Hill Korbas, Kamars, Saharias, Birhor
Maharashtra	Katkaria (Kathodia), Kolam, Maria Gond
Manipur	Marram Nagas
Manipur	Birhor, Bondo, Didayi, Dongria-Khond, Juangs, Kharias, Kutia Kondh, Lanjia Sauras, Lodhas, Mankidias, Paudi Bhuyans, Soura, Chuktia Bhunjia
Rajasthan	Seharias
Tamil Nadu	Kattu Nayakans, Kotas, Kurumbas, Irulas, Paniyans, Todas
Tripura	Reangs
Uttar Pradesh and Uttarakhand	Buxas, Rajis
West Bengal	Birhor, Lodhas, Totos
Andaman and Nicobar Islands	Great Andamanese, Jarawas, Onges, Sentinelese, Shorn Pens

CLIFF NOTE

Issues of PVTGs:

a) Identification Inconsistency

- **Varied Processes:** Different states employ diverse methods to identify PVTGs, leading to inconsistency.
- **Loose Consideration of Guidelines:** The absence of a uniform principle in identification results from the casual regard for the Ministry of Tribal Affairs' (MoTA) directions.

b) Outdated Information

- **Overlapping Lists:** Synonyms for the same group often appear in the list, as with the Mankidia and the Birhor in Odisha.
- **Need for Updates:** The Anthropological Survey of India notes a pressing need for modernization in these lists to avoid duplication and confusion.

c) Shortcomings in Baseline Surveys

- **Limited Coverage:** Although 75 PVTGs were observed, baseline surveys (essential for determining socio-economic status and directing development initiatives) exist for only about 40 groups.
- **Impacting Welfare Implementation:** This shortage of surveys hampers the effective execution of welfare schemes.

d) Uneven Welfare Benefits

- **Selective Benefits:** Certain PVTGs receive benefits in limited areas but are neglected in others, like the LanjiaSaora in Odisha, leading to unequal distribution of aid.

e) Effects of Developmental Projects

- **Adverse Impacts:** Tribal communities, especially PVTGs, suffer negative effects from large-scale projects such as dams and mines, as observed by a Standing Committee in 2002.

f) Denial of Land Rights

- **Alienation from Resources:** Instances of forced removal from land for conservation purposes, like the eviction of Baiga families in 2009 from Achanakmar Tiger Reserve.
- **Violation of Rights:** Despite legal protections, as in the denial of habitat rights to the Mankidia community in Odisha.

CASE STUDY

1. **Economic Marginalization: Case Study**: Soliga Tribe in Karnataka **Scholar:** Nitin Rai (2010) **Details:** Rai's study on the Soliga tribe focuses on the economic impact of state forest policies on their traditional livelihoods, including honey collection and shifting cultivation.
2. **Education and Literacy: Case Study:** Sahariya Tribe in Madhya Pradesh **Scholar:** Govind Kelkar (2002) **Details:** Kelkar's research explores the Sahariya tribe's struggle to access education, owing to the language barrier and cultural differences.
3. **Healthcare and Nutrition: Case Study:** Jarawas of Andaman and Nicobar Islands **Scholar:** Manish Chandi (2006) **Details:** Chandi's work examines the Jarawas' health crises arising from contact with outsiders and the transmission of diseases like measles.
4. **Loss of Traditional Lands and Livelihoods: Case Study:** Dongria Kondh Tribe in Odisha **Scholar:** Felix Padel (2010) **Details:** Padel's "Out of This Earth" reveals conflicts over mining in the Niyamgiri Hills and the tribe's resistance to losing their sacred lands.
5. **Cultural Erosion: Case Study:** Toda Tribe of the Nilgiri Hills **Scholar:** Tarun Chhabra (2009) **Details:** Chhabra's "The Toda Landscape" shows the decline in Toda's unique embroidery art and languages, highlighting their cultural erosion.
6. **Legal and Social Injustice: Case Study:** Baiga Tribe in Chhattisgarh and Madhya Pradesh **Scholar:** Nandini Sundar (2007) **Details:** Sundar's work explains the tribe's struggles with legal barriers in accessing forest resources, especially post the Forest Rights Act.

Few Important Case Studies of PVTGs

CASE STUDY

Case Study 1: The Triumph of the Dongria Kondh Tribe in Niyamgiri Hills

The decades-long movement by the Dongria Kondh tribe against bauxite mining in the Niyamgiri Hills was rewarded when the Supreme Court in 2013, decreed that the Dongria Kondh would have a decisive say in giving the go-ahead to Vedanta's mining project. The court recognized that the Dongria Kondh's right to worship their sacred mountain must be 'protected and preserved,' and that those with religious and cultural rights must be heard in the decision-making process. Finally, the gram sabhas unanimously decided to prohibit the mining in their sacred hills, and Vedanta Aluminum Ltd had to wind up its operations.

CASE STUDY

Case Study 2: The Struggle of Mankedia Tribe in Odisha

Mankidia tribe debarking Siali fiber in Similipal Tiger Reserve: The bone of contention is the core area of the Similipal Tiger Reserve where the Mankidia tribe eke out a living by collecting Siali fibre

Mankedia, one of the Particularly Vulnerable Tribal Groups (PVTG) in Odisha, was denied habitat rights in the Similipal Tiger Reserve under the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. The denial of these essential rights posed significant challenges for the community and highlighted the complex interplay between conservation efforts and indigenous rights.

CASE STUDY

Case Study 3: COVID-19 Impact on Great Andamanese Tribals

In a disconcerting development, the recent pandemic saw COVID-19 spread to the isolated Great Andamanese tribals. The incident raises serious concerns about the vulnerability of indigenous communities, especially those who have limited contact with the outside world, and emphasizes the need for proactive measures to ensure their protection and well-being.

g) Livelihood Challenges

- **Resource Depletion:** Shrinking forests and conservation policies affect their ability to gather Non-Timber Forest Produce (NTFP).
- **Exploitation:** A lack of market awareness leads to exploitation by intermediaries.

h) Health Concerns

- **Widespread Ailments:** PVTGs face numerous health issues due to poor living conditions, lack of healthcare access, and deforestation.
- **Risk to Uncontacted Tribes:** Tribes like the Sentinelese in Andaman are at significant risk if exposed to diseases from outsiders.

i) Education Gap

- **Low Literacy Rates:** Literacy, especially among women, remains low within PVTGs, averaging 30-40%.

j) Vulnerabilities in Andaman and Nicobar

- **Ecosystem Threats:** Outsiders' influence has disrupted land use, sea usage, and overall biodiversity.
- **Legal Disregard:** Despite legal orders to close areas like The Andaman Trunk Road (ATR) to protect tribes like the Jarawa, violations continue, including intrusive 'human safaris.'

PVTGs related Initiatives:

1. **Development of Particularly Vulnerable Tribal Groups (PVTGs) Scheme:** A centrally sponsored scheme aiming at the welfare of PVTGs by improving their living standards through better livelihood opportunities, healthcare, education, and housing.
2. **Conservation-cum-Development (CCD) Plan:** Tailored for PVTGs, the plan focuses on preserving their cultural heritage and ensuring their socio-economic development, providing funds for activities like housing, agriculture development, education, and healthcare.
3. **PVTG Micro Projects**: State governments have initiated micro-projects specifically focusing on PVTGs, aimed at improving their livelihood opportunities, conserving their traditional practices, and providing healthcare and education facilities.

15000 Crore For Pradhan Mantri PVTG Development Mission - An Overview

Date Announced: Feb. 3, 2023

Part of: 'Reaching The Last Mile' – one of the seven Saptarishi priorities outlined in the 2023-24 Union Budget.

Objective: Targeted towards the welfare of Particularly Vulnerable Tribal Groups (PVTGs), the mission aims to fully equip these groups with essential services and opportunities.

Key Focus Areas:

1. **Safe Housing:** Ensuring shelter that meets safety standards.
2. **Clean Drinking Water:** Providing access to hygienic water sources.
3. **Education & Nutrition:** Enhancing educational opportunities and nutritional intake.
4. **Road & Telecom Connection:** Building infrastructure for better connectivity.

4. **Special Primitive Tribal Group (SPTG) Sub-Plan**: Some states have designated special sub-plans within their Tribal Sub-Plan (TSP) exclusively for PVTGs to ensure focused planning and implementation of schemes.
5. **Habitat Rights under Forest Rights Act (2006):** While this Act is applicable to all tribal communities, PVTGs receive special consideration to manage and conserve community resources.
6. **Exclusive Healthcare Initiatives:** Some states have initiated health programs that exclusively target PVTGs, providing medical camps, immunization, and awareness campaigns tailored to their specific needs and contexts.
7. **Support for Traditional Livelihoods:** Efforts have been made in some states to support the traditional livelihoods of PVTGs, such as Non-Timber Forest Produce (NTFP) collection, by providing them access to markets and preventing exploitation by middlemen.
8. **Education Support for PVTGs:** Special schools, hostels, and educational support are provided in some regions, exclusively for PVTG children to enhance their educational status.

5. **Livelihood:** Creating means of livelihood to enhance economic well-being.

Budget Allocation: A total of Rs 15,000 crore has been allocated for this mission, to be expended over the next three years.

Beneficiaries: The mission is poised to positively impact the lives of approximately 3.5 lakh tribals.

"Indian Government to Design Human Development Index Specifically for Particularly Vulnerable Tribal Groups (PVTGs)"

On June 14, 2023, Union Tribal Affairs Minister announced plans to create a survey to gauge the Human Development Index (HDI) for around 28 lakh people from Particularly Vulnerable Tribal Groups (PVTGs). This first-ever attempt aims to quantify the impact of government policies on their lives and is part of a broader ₹15,000-crore expenditure outlay for the Pradhan Mantri Primitive Vulnerable Tribal Groups (PM-PVTG) Development Mission, aiming to connect all 22,544 PVTG villages to essential government services.

Recommendations by the National Advisory Council:

- **Identification of PVTGs** and assessment of their vulnerabilities:
  - The Ministry of Tribal Affairs should create a specially designed census for PVTGs which includes the status of their socio-economic indicators.
  - Displacement of PVTGs should be considered as the last option. If the displacement is inevitable, appropriate rehabilitation measures should be formed beforehand to prevent any culture shock to the tribals.
  - Preparation of a vulnerability index for the PVTG and resources should be allocated on the basis of the degree of vulnerability.
- Creating awareness about the available laws like PESA, FRA, etc. among the tribals.
- Develop livelihood strategies and design development programmes on the basis of a rights-based and felt needs approach.
- Conservation and enhancement of their existing livelihoods via Tribal Research institutes and TRIFED. (Irula – snake venom extraction; Kattunaikan – honey collection; Kotas- metal work)
- Extension of food security schemes to PVTGs on a priority basis.
- Involving NGOs and anthropologists for capacity building of tribals for social mobilization, governance, programme implementation, etc.

4. Role of N.G.O.s in tribal development:

INTRODUCTION:

Non-Governmental Organizations (NGOs), although registered under government agencies, function independently from direct governmental control. Often synonymous with Non-Profit Organizations (NPOs), they consist of volunteer groups focused on diverse social causes. Several terminologies are often used interchangeably to describe these organizations, such as:

- **VOs:** Voluntary Organizations
- **CSOs:** Civil Society Organizations
- **NPOs:** Non-Profit Organizations
- **GROs:** Grassroots Organizations
- **LOs:** Local Organizations
- **IOs:** International Organizations

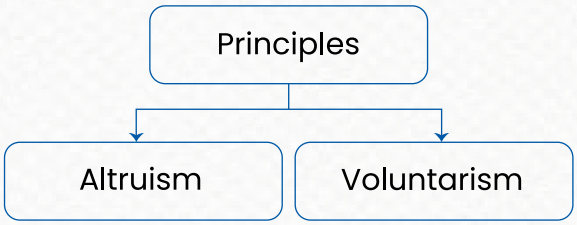
Regardless of the terminology, the common attributes they all share are their non-profit status, operational independence, and their foundation in voluntary participation.

THE ORIGINS OF NGOs IN INDIA:

- **Rooted in Tradition(Daana and Seva):** India's societal framework has always been anchored in the principles of daana (giving) and seva (service). Historically, many organizations voluntarily engaged in health and education initiatives without any profit-driven motive.
- **Ancient Foundations of Voluntarism:** Ancient Indian scriptures, such as the Rig Veda and other Aryan writings, emphasized values like dharma and jeev daya, advocating compassion towards all living beings, philanthropy, and voluntary service. In ancient times, responsibilities like education, health, cultural promotion, and emergency responses predominantly rested on voluntarism, rather than being seen as a state duty. This ethos of voluntarism persisted across various Indian empires.
- **The Colonial Influence:** The late eighteenth century marked a turning point with the onset of British colonization. The colonial era profoundly influenced the fabric of Indian NGOs, leading to the emergence of an indigenous NGO movement. This movement persevered throughout the colonial period until India attained its independence in 1947.

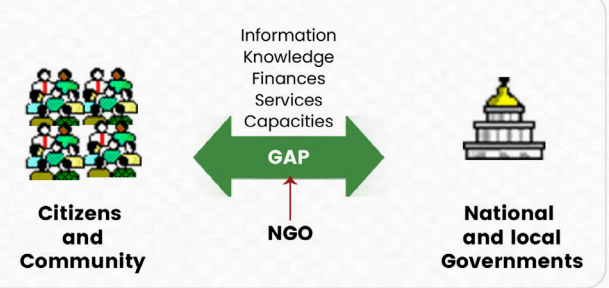
Introduction to NGO

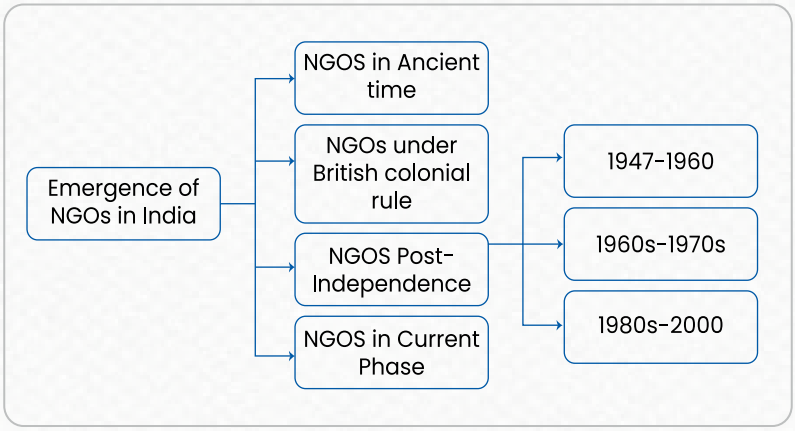
A Non Governmental Organization (NGO) is any non-profit, voluntary citizens' group which is legally
constituted, organized and operated on a local, national or international level.
They are Task-oriented and driven by people with a common interest



Some are organized around specific issues:

- Human rights
- Environment
- Health
- Poverty eradication
- Rehabilitation
- Employment h is legally

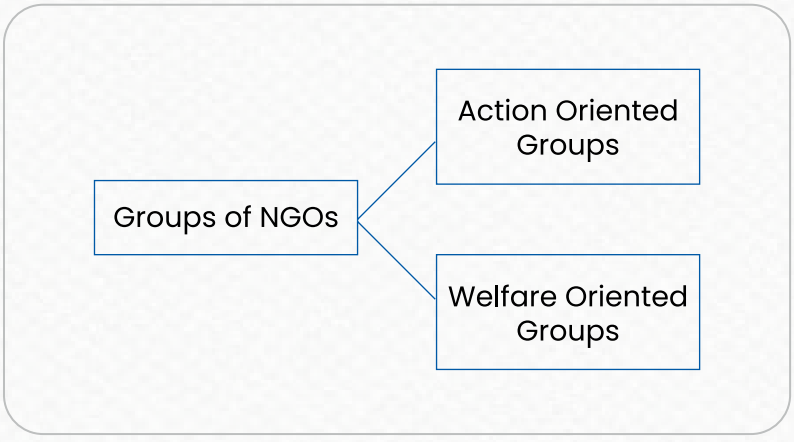




- **Raja Ram Mohan Roy and Brahmo Samaj:** Raja Ram Mohan Roy raised voices against social evils like child marriage and sati system, advocating for widow remarriage.
- **Swami Dayanand Saraswati:** He addressed issues such as child marriage, idol-worship, and caste discrimination.
- **Mahatama Gandhi:** Gandhi's entry into the political arena in the 19th century marked a turning point for NGOs, promoting the use of local resources. This period saw the fusion of politics and social movements as numerous entities supported indigenous products.
- **Congress Party:** While the party initiated several social movements primarily geared towards independence, many of its agendas revolved around social issues such as ending slavery, promoting tribal rights, and advocating for social justice. Internal disagreements led to the establishment of various offshoot organizations.

Post-Independence Progression of NGOs:

- **1947-1960 - The Nation-building Era:** In the early post-independence era, Gandhian NGOs worked closely with the government to aid overlooked communities. They benefited from state programs like the five-year plans and received funding through institutions such as KVIC and CSWB. Concurrently, missionary work grew, especially in southern and tribal regions of India.
- **1960s-1970s - The Youth Movement:** This period witnessed young activists establishing movement-based NGOs. Their primary contention was against government schemes that seemingly widened the rich-poor divide. The sarvodaya movement against Indira Gandhi's government, led by figures like Jayaprakash Narayan and Vinova Bhave, was pivotal in shaping NGOs during this period.



- **1980s-2000s - Formal Recognition and Diversification:** The era marked NGOs' formal recognition, with the government instituting regulations, especially concerning foreign funding. NGOs' focus shifted from purely Gandhian ideals to more diverse issues such as women empowerment and environmental concerns. Two prominent groups emerged:
- **Action Oriented:** NGOs that primarily aimed at local-level empowerment, often intertwined with political programs.
- **Welfare Oriented:** NGOs focusing on the general welfare of the underprivileged, often distanced from political matters.

NGOs in the Modern Era:

- Present-day NGOs, shaped by history and state relations, balance autonomy with oversight. Economic growth led to charity surge via affluent donors. India boasts 1-2 million NGOs, spurring volunteerism. Focus on marginalized, women, and rights drives NGO growth, aided by influential INGOs in globalization.

ROLE	Description
1.Preserving Indigenous Knowledge	- NGOs document tribal communities' traditional knowledge about forests, environment, flora, and fauna. - Industrialization threatens this knowledge, demanding preservation. - NGOs collaborate to protect tribal lands and ecosystems.
2.Health and Medical Practices	- NGOs promote and preserve tribal medical practices. - Address health issues and diseases among tribes. - Educate tribes about health, hygiene, and holistic well-being.
3.Empowering Tribal Youth	- NGOs partner with local bodies for youth engagement. - Impart vocational training and skill development. - Utilize audio-visual aids for effective learning.
4.Government Policy Awareness	- NGOs bridge the information gap between tribes and policies. - Educate tribes about government schemes and benefits. - Empower tribes to access their rights and make informed decisions.
4.Government Policy Awareness	- NGOs bridge the information gap between tribes and policies. - Educate tribes about government schemes and benefits. - Empower tribes to access their rights and make informed decisions.
5.Livelihood Enhancement	- NGOs facilitate income-generating activities for tribes. - Provide skill training for employment and entrepreneurship. - Reduce dependence on traditional subsistence methods.
6.Cultural Preservation	- NGOs support and revive tribal art forms, crafts, music, and dance. - Promote cultural pride and identity.
7.Women Empowerment	- NGOs advocate for gender equality among tribal communities. - Provide skill development and economic empowerment for tribal women.
8.Education Advancement	- NGOs facilitate access to quality education for tribal children. - Organize workshops to improve learning outcomes and bridge educational gaps.
9.Social Advocacy	- NGOs advocate for the human rights and dignity of tribal communities. - Raise awareness about discrimination and social issues faced by tribes.
10.Collaborative Development	- NGOs engage tribal communities in collaborative development initiatives. - Address multifaceted challenges faced by tribes through holistic approaches.

Important NGOs and their Initiatives:

Organization Name	Region	Tribes	Details
Vanavasi Kalyan Ashram	Operates across India but significant presence in Central and Eastern India's tribal belts	Works with a wide range of tribes across states	Promotes education, health, and socio-economic development among tribal communities.
Tribal Health Initiative (THI)	Sittilingi valley, Tamil Nadu.	Primarily serves the Malavasi tribe	Operates a hospital, community health programs, and facilitates organic farming initiatives.
BAIF Development Research Foundation	Operates in multiple states including Maharashtra, Rajasthan, Gujarat, Karnataka, and others.	Various tribal communities depending on state	Initiatives in livestock breeding, watershed development, and agri-based livelihoods.
Gram Vikas	Predominantly in Odisha, interventions in Jharkhand, Chhattisgarh, Madhya Pradesh, Andhra Pradesh	Works with various tribal communities	Focuses on creating sustainable water supply systems and sanitation infrastructure.
SPREAD (Society for Promotion of Rural Education and Development)	Koraput, Odisha.	Primarily with the tribal communities of Koraput	Works on education, health, sustainable agriculture, and community rights.
Ekal Vidyalaya	Operates in various tribal and rural belts across India, including Jharkhand, Chhattisgarh, Odisha, and North-eastern states	A wide range of tribes across the states	Runs one-teacher schools, health initiatives, and digital literacy programs.
Samerth Charitable Trust	Primarily Gujarat and Chhattisgarh.	Various tribal communities in the regions	Initiatives in education, health, livelihoods, and disaster risk reduction.
Tribal Development Foundation	Andhra Pradesh.	Primarily the Chenchu tribe	Focuses on education, health, agriculture, and women's empowerment.

CLIFF NOTE

NGO Challenges & Issues:

1. **NGO Power Imbalance:**
   - » Disproportionate funding from foreign entities turns some NGOs into MNC-like entities (e.g., CARE).
2. **Funds Misuse:**
   - » Can facilitate tax evasion and money laundering (e.g., Sabrang Trust).
3. **Token NGOs:**
   - » Only about 1.5% actively engage (e.g., Make a Difference).
4. **Political Entanglement:**
   - » Certain NGOs engage in political activism (e.g., Greenpeace).
   - » Act as proxies for foreign interests.
5. **Covert Agendas:**
   - » Misuse of human rights facade (e.g., Amnesty International).
   - » Extremist, separatist, or religious conversion activities.
6. **Strategic Absence:**
   - » Many lack coherent success plans (e.g., small local NGOs).
   - » Hinders fundraising and mission effectiveness.
7. **Governance Issues:**
   - » Weak structures hinder transparency (e.g., Youth for Seva).
   - » Impede efficient functioning.
8. **Urban Concentration:**
   - » Centralization limits rural outreach (e.g., Teach For India).

9.2 Role of Anthropology in Tribal & Rural Development

Development: Varied Meanings and Perspectives:

The term "development" holds diverse interpretations, representing an ongoing process or a attained state. The UN envisions development as enhancing prospects for a better future. Economist Gunnar Myrdal defines it as reducing poverty, inequality, and fostering self-empowerment. Anthropologists stress development's broader scope, transcending technological advancement to encompass shifting objectives, outlooks, ideas, and relationships.

Early scholars, like Henry Morgan and Karl Polanyi, conceptualized societal progress using dichotomous frameworks. Evolutionary sequences once projected Western societies as developed and others as catching up. However, this linear perspective no longer holds, as societies with rich histories have faced decline. The complexity of development defies a unidirectional narrative, acknowledging a dynamic interplay of factors.

The Role of Anthropology in the Development Process: Key Points and Case Studies

1. **Understanding Cultural Dynamics:** Anthropologists interpret societal norms and structures, acting as cultural interpreters for development initiatives.
2. **Inclusive Development Planning:** Anthropologists ensure development plans respect local customs and traditions, increasing effectiveness

CASE STUDY

Case Study:1: Clifford Geertz's deep interpretation of Balinese Cockfight and its cultural significance influenced the way local community projects were planned in Bali.

3. **Identifying Social Inequalities:** Anthropologists identify social inequalities, guiding initiatives to promote social justice.
4. **Bridging Gaps between Stakeholders:** Anthropologists mediate between stakeholders, facilitating cooperation in development processes.
5. **Ethnographic Research:** Ethnographic research provides detailed community insights, grounding development initiatives in reality.
6. **Promoting Sustainable Development:** Anthropologists advocate sustainable development, stressing the importance of cultural heritage and natural environments.
7. **Evaluating Impact:** Anthropologists evaluate the social and cultural impacts of development projects, improving future initiatives.

CASE STUDY

Case Study: 2: In Papua New Guinea, Marilyn Strathern's work on gender relations and local exchange systems guided UN's development planning to respect matrilineal society structures.

CASE STUDY

Case Study: 3: Laura Nader's study on Zapotec communities in Mexico revealed power imbalances, helping shape local

CASE STUDY

Case Study: 4: In Brazil, Manuela Carneiro da Cunha mediated negotiations between Amazonian tribal communities and the government over land rights issues.

CASE STUDY

Case Study: 5: Paul Farmer's ethnographic research on health practices in Haiti influenced the design of World Bank's public health initiatives.

CASE STUDY

Case Study: 6: Roy Ellen's research on Nuaulu's local forest management in Seram Island, Indonesia, informed World Wildlife Fund's conservation strategies.

CASE STUDY

Case Study: 7: Nancy Scheper-Hughes' critical analysis of the impact of World Bank water privatization policies in Northeast Brazil led to policy modifications.

Anthropology's Role in Rural Development: Case Studies and Insights

Role of Anthropology in Tribal Development	Case Studies and Insights
Cultural Interpretation and Sensitivity	**Case Study**: Verrier Elwin, a British anthropologist, contributed to tribal development by understanding and respecting tribal customs. His insights on Gond and Baiga tribes influenced culturally sensitive development programs.
Cultural Interpretation and Sensitivity	**Case Study:** Dr. L.P. Vidyarthi, an Indian anthropologist, shaped India's tribal policies. His emphasis on tribal cultures influenced policies like the Panchayats (Extension to Scheduled Areas) Act, 1996.

Social Impact Assessment	**Case Study:** Dr. S.C. Tripathy's study of tribal displacement due to the Hirakud Dam influenced rehabilitation policies.
Inclusive Education	**Case Study:** N.K. Bose advocated for using tribal languages in education to prevent cultural erosion.
Preservation of Tribal Health Practices	**Case Study:** Dr. Nadeem Hasnain integrated traditional tribal healthcare practices with modern systems.
Promoting Sustainable Development	**Case Study:** Dr. Madhumala Chattopadhyay's work on Andaman tribes led to sustainable development respecting tribal relationship with the environment.
Economic Development and Livelihoods	**Case Study:** Prof. K.S. Singh's study guided economic development initiatives for the Munda tribe.
Conflict Resolution	**Case Study:** Prof. Virginius Xaxa mediated conflicts between tribal communities and tea estate owners in Assam.

Anthropology's Role in Rural Development: Case Studies and Insights

Aspect of Rural Development	Anthropological Contribution	Case Study and Impact
Understanding Rural Culture	Interpretation of customs, beliefs, and traditions for relevance	M.N. Srinivas' study on rural Karnataka's caste system influenced culturally sensitive development policies.
Promoting Participatory Development	Fostering community involvement in projects	Dr. B.K. Roy Burman's advocacy led to community-led sanitation programs in rural West Bengal.
Agricultural Advancements	Integrating traditional farming with modern sustainable methods	A.R. Vasavi's work on farmer suicides shaped agricultural support policies promoting sustainability.
Empowerment and Capacity Building	Enhancing rural community capabilities for self-reliance	Prof. Satish Kedia's initiatives in Bihar fostered self-reliance and empowerment among rural communities.
Rural Health and Nutrition	Analyzing health practices for effective public health strategies	Veena Das' research on health practices in Punjab guided rural health interventions.
Addressing Gender Inequality	Highlighting gender disparities for more inclusive policies	Dr. Leela Dube's work reduced gender inequality in rural Madhya Pradesh through policy initiatives.
Land Rights and Usage	Influencing land reform policies through usage studies	Prof. B.S. Baviskar's research in Uttar Pradesh played a role in shaping land reform policies.
Rural Education	Developing education policies respecting local culture and languages	Prof. Andre Béteille's work shaped inclusive education policies in rural Tamil Nadu.

Views of Various Anthropologists on the Role of Anthropology in Tribal and Rural Development

1. **Verrier Elwin :** Elwin, encapsulating his philosophy, said, "Leave the tribals alone."
2. **D.N. Majumdar :** Majumdar advised, "Understand before you intervene," emphasizing the need to know tribal socio-economic structures before policy implementation.
3. **M.N. Srinivas :** Srinivas advocated a 'middle way', integrating traditional and modern in his famous concept of "Sanskritisation."
4. **L.P. Vidyarthi :** Vidyarthi's famous lines, "Anthropologists should be social doctors and engineers," emphasizes the role of anthropology in diagnosing and solving societal problems.
5. **Kathleen Gough :** Gough believed anthropologists should "strive towards practical applications," addressing issues like poverty and social inequality.
6. **Oscar Lewis :** Lewis, creator of the "Culture of Poverty" concept, stressed on addressing cultural factors in poverty alleviation.
7. **Conrad Kottak :**Kottak, in line with his 'cultural ecology' concept, emphasized the need for culturally-sensitive development programs.
8. **Paul Farmer :** Farmer's famous line, "Poverty is not a lack of character, it's a lack of cash," reinforces his focus on addressing structural violence in development.

Limitations of Anthropology in Development

1. **Diverse Roles :** Anthropologists have diverse roles as analysts, advisors, consultants, etc., creating confusion about their contributions.
2. **Unclear Terminology :** Various terms like activist, analyst, agent of change, etc., make it challenging to define anthropologists' exact roles.
3. **Gradualism Mismatch :** Anthropologists' gradual approach clashes with rapid development preferences and cultural relativism sometimes opposes modernization.
4. **Preservation vs. Change :** Anthropologists' focus on cultural preservation can hinder acceptance of modern innovations.
5. **Qualitative vs. Quantitative :** Anthropology's qualitative strength might not meet development's quantitative needs.
6. **Micro vs. Macro :** Anthropologists excel at micro-level understanding, while development operates at the macro-level.
7. **Resistance to Innovation :** Anthropologists' respect for traditions can obstruct integration of new ideas.
8. **Timing and Feedback :** Anthropological fieldwork's extended nature doesn't align with urgent development timelines.
9. **Limited Quantitative Training :** Anthropologists may lack training in quantitative methods crucial for development.
10. **Perceived Isolationism :** Some anthropologists are seen as isolationists or colonial remnants, limiting engagement in development.
11. **Scientific Focus vs. Implementation :** Anthropology's scientific orientation might appear disconnected from practical development needs.

CLIFF NOTE

9.3 Contributions of anthropology to the understanding of regionalism, communalism and ethnic and political movements

Anthropology, with its holistic and comparative perspective, plays a critical role in understanding social phenomena like regionalism, communalism, and various political and ethnic movements. These social manifestations are closely linked to people's identity, be it based on region, religion, or ethnicity, and have profound implications for social harmony and national integration.

1.Regionalism:

Regionalism pertains to distinct characteristics or political tendencies affiliated with a specific geographic area, which is deeply rooted in the local culture, history, or linguistic peculiarity. For instance, regional movements in Andhra Pradesh and Maharashtra, India, championed reorganization based on linguistic lines, thus strengthening regional identity.

Anthropological Examination of Regionalism

a) Ethnic Boundaries and Regional Identity

Anthropologist Fredrik Barth's path-breaking work on ethnic boundaries can be instrumental in comprehending regionalism. His theory states that social boundaries persist despite interaction and interdependence, reinforced by shared culture, language, and history. A pertinent example is the Dravida movement in Tamil Nadu, India.

b) Cultural Relativism and Its Role

The concept of 'cultural relativism', put forth by Franz Boas, posits that beliefs, values, and practices should be viewed in the context of their own culture. The Khalistan movement in Punjab, India, exemplifies this, underscoring the need to analyze the call for a separate Sikh homeland through the cultural lens of the Sikh community.

c) Dominant Caste and Regional Dynamics

Indian anthropologist M.N. Srinivas's concept of "Dominant Caste" provides a useful perspective on regionalism. Dominant castes, due to their numerical strength, economic prowess, or high ritual status, can significantly influence regional dynamics.

d) Economic Disparities and Regionalism

Economic disparities also play a crucial role in regional identities' formation. Oscar Lewis's 'Culture of Poverty' theory highlights this aspect. The Telangana movement in India, partly instigated by perceived socio-economic neglect, exemplifies this.

Theory/Concept	Anthropologist	Application in Regionalism
Ethnic Boundaries	Fredrik Barth	Dravida Movement, Tamil Nadu
Cultural Relativism	Franz Boas	Khalistan Movement, Punjab
Dominant Caste	M.N. Srinivas	Regional caste dynamics
Culture of Poverty	Oscar Lewis	Telangana Movement, India

e) Interplay Between Local and Global Dynamics

Anthropologist Eric Wolf underscores the significance of linking local observations with larger social forces, allowing us to perceive regional movements in the context of national and global political dynamics. For example, the activities of the United Liberation Front of Assam (ULFA) in India emerged from local discontent but were also influenced by external forces.

Anthropological Solutions to Regionalism

An anthropological approach can help mitigate issues related to regionalism by promoting the understanding and appreciation of cultural diversity.

- Policymaking can benefit from Bronisław Malinowski's suggestion that social policies should be grounded in a comprehensive understanding of a society's structure and function. Thus, policies aimed at addressing regional disparities should take into account the cultural, economic, and historical contexts of regional identities.

2. Communalism:

Communalism represents a socio-political phenomenon where conflicts or collaborations are forged primarily on the basis of religious communities. A striking example is the Hindu-Muslim communal tensions that have sporadically marked India's socio-political landscape.

Anthropological Examination of Communalism

a) Symbols, Meanings, and Communal Identity

Drawing from eminent anthropologist Clifford Geertz's idea of culture as a web of symbols and meanings, communal identities often arise from symbol systems. For example, in the Babri Masjid - Ram Janmabhoomi dispute in India, a religious site turned into a contested symbol that exacerbated communal tensions between Hindus and Muslims.

b) Cultural Relativism and Communal Harmony

Cultural relativism, advocated by anthropologist Franz Boas, facilitates the understanding of different religious practices within their specific cultural contexts. This promotes mutual respect and communal harmony, a notion particularly relevant in the religiously diverse Indian context, where customs and rituals of numerous religions need to coexist peacefully.

c) Intersectionality of Caste and Religion

Indian sociologist D.N. Dhanagare's work on the intersectionality of caste and religion offers valuable insights into the complex nature of communal relations in India. For instance, in the communal clashes during the Bhagalpur riots of 1989, an understanding of the caste dynamic could provide a more comprehensive perspective of the deep-seated tensions between the religious communities involved.

d) Economic Factors in Communalism

The theories of economic anthropologist Karl Polanyi can illuminate how socioeconomic disparities among religious communities can exacerbate communal tensions. In India, conflicts like the Muzaffarnagar riots in 2013 were not purely religious; they were also about competing economic interests, demonstrating Polanyi's principle of economic systems being embedded in social relations.

e) Power Dynamics and Communalism

The power dynamics theory by French sociologist Pierre Bourdieu can also contribute to understanding communalism. His concept of symbolic power and violence provides a lens through which to view how certain groups wield symbolic power to legitimize and enforce social hierarchies. An example of this is the Gujarat riots of 2002, where power dynamics played a significant role.

Theory/Concept	Anthropologist/Sociologist	Application in Communalism
Symbols and Meanings	Clifford Geertz	Babri Masjid - Ram Janmabhoomi dispute
Cultural Relativism	Franz Boas	Encouraging respect and harmony in religiously diverse societies
Intersectionality of Caste and Religion	D.N. Dhanagare	Understanding complex dynamics in communal clashes (e.g., Bhagalpur riots of 1989)
Economic Systems and Social Relations	Karl Polanyi	Role of economic disparities in communal tensions (e.g., Muzaffarnagar riots in 2013)
Power Dynamics and Symbolic Violence	Pierre Bourdieu	Power dynamics in communal conflicts (e.g., Gujarat riots of 2002)

f) Role of Macro and Micro Dynamics

Eric Wolf's anthropological perspective helps us link local communal experiences with broader socio-political and economic systems. Communal tensions, like those witnessed during the Gujarat riots in India, can be attributed to both local inter-community relations and broader socio-political influences.

Anthropological Solutions to Communalism

- **Promoting Cultural Understanding**

Understanding and appreciating cultural diversity can help mitigate communal tensions. Schools and community programs can employ anthropological concepts to teach about diverse religious practices and beliefs.

- **Informing Policy-making**

Social policies should be based on a comprehensive understanding of a society's structure and function, as suggested by Bronisław Malinowski. This principle can be applied to devise policies that aim to reduce communal disparities and conflicts.

- **Empowering Local Communities**

Empowerment of local communities can contribute significantly to communal harmony. Clifford Geertz's concept of "local knowledge" underscores the importance of empowering local communities in solving their own problems.

- **Integrative Efforts at National Level**

Nation-building efforts should focus on integration rather than assimilation. Assimilation may lead to the marginalization of minority cultures, thus fueling communalism.

3. Ethno-political Movements:

Ethno-political movements represent organized efforts by a specific ethnic group to address its political, social, or economic grievances. These movements often arise from perceived marginalization, economic disparities, and demands for political autonomy or separate statehood. In India, examples include the Naga conflict, Mizo National Front (MNF), Meitei-Kuki conflict in Manipur, and the Bodo movement in Assam.

Anthropological Investigation of Ethno-political Movements

a) Ethnic Boundaries and Identity

Fredrik Barth's seminal work on ethnic boundaries can illuminate the formation of ethnic identities in these movements. For example, the distinct identities of Nagas, Mizos, Meiteis, and Kukis, despite shared regional proximity, can be seen as ethnic boundaries maintained through cultural practices and traditions.

b) Concept of Tribe and Tribal Movements

Renowned anthropologist Christoph von Fürer-Haimendorff's work on tribes offers significant insights into Indian ethno-political movements, especially those involving tribal communities. His studies on the Nagas and Mizos provide a deep understanding of the socio-cultural dynamics that fuel such movements.

c) Politics of Recognition and Ethnic Conflict

The politics of recognition, as theorized by Charles Taylor, is another useful lens. Many ethno-political movements, like the Meitei-Kuki conflict in Manipur, have their roots in demands for recognition and autonomy, which can turn violent if not addressed appropriately.

d) Power, Authority, and Ethno-political Movements

Eric Wolf's power theories can shed light on the dynamics of power and authority in ethno-political movements. For instance, the Bodo movement for autonomy can be viewed as a struggle for power and authority over resources and governance.

Theory/Concept	Anthropologist	Application in Ethno-political Movements
Ethnic Boundaries	Fredrik Barth	Naga, Mizo, Meitei, and Kuki identities
Concept of Tribe and Tribal Movements	Christoph von Fürer-Haimendorff	Naga and Mizo movements
Politics of Recognition	Charles Taylor	Meitei-Kuki conflict
Power and Authority	Eric Wolf	Bodo movement

Anthropological Solutions to Ethno-political Movements

- **Recognition of Cultural Diversity**

One solution lies in the recognition and respect of cultural diversity, as suggested by Boas' cultural relativism. Policies should respect the unique cultural traditions of different ethnic groups, contributing to harmony.

- **Decentralization of Power**

Empowering local communities by decentralizing power can alleviate grievances of marginalization. This approach resonates with Geertz's emphasis on local knowledge and governance systems.

- **Inclusive Development**

Inclusive development, especially in areas with significant resource disparities, can mitigate economic grievances fueling these movements. This aligns with Amartya Sen's capabilities approach, emphasizing on enhancing individuals' capabilities and opportunities.

- **Dialogue and Negotiation**

Continuous dialogue and negotiation, based on the principle of cultural relativism, can address issues of autonomy and political representation. An anthropological perspective, understanding each group's worldview, can facilitate these dialogues.

- **Education and Awareness**

Cultural education can promote understanding and tolerance among diverse ethnic groups. This aligns with Laura Nader's theory of "harmony ideology", which suggests that understanding cultural differences can lead to social harmony.

CLIFF NOTE

Heartiest Congratulations
to all Successful Candidates

39 in Top 50 Selection in CSE 2022

Ishita Kishore

Garima Lohia

Uma Harathi N

8 in Top 10 Selection in CSE 2021

ANKITA AGARWAL

GAMINI SINGLA

AISHWARYA VERMA

UTKARSH DWIVEDI

YAKSH CHAUDHARY

SAMYAK S JAIN

ISHITA RATHI

PREETAM KUMAR

SHUBHAM KUMAR
CIVIL SERVICES EXAMINATION 2020

DELHI

HEAD OFFICE
Apsara Arcade, 1/8-B, 1 Floor, Near Gate 6, Karol Bagh Metro Station

Mukherjee Nagar Centre
635, Opp. Signature View Apartments, Banda Bahadur Marg, Mukherjee Nagar

For Detailed Enquiry,
Please Call: +91 8468022022, +91 9019066066

ENQUIRY@VISIONIAS.IN /VISION_IAS WWW.VISIONIAS.IN /C/VISIONIASDELHI VISION_IAS /VISIONIAS_UPSC

JAIPUR HYDERABAD PUNE AHMEDABAD LUCKNOW CHANDIGARH GUWAHATI RANCHI PRAYAGRAJ BHOPAL