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CSE Anthropology Syllabus

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Notes

Robert Bruce Foote

1. He was a British geologist and archaeologist who conducted geological surveys of prehistoric locations in India

2. he discovered the first conclusive Paleolithic stone tool (a hand axe) in India. He found the tool in southern India (Pallavaram, near Madras).

3. He went on to discover more such tools and settlements in Southern and Western India. He is considered the "Father of Indian Prehistory".

4. Discovery of hand axe was an epochal event. It was a hand-axe made of a hard rock called quartzite. He recognised it as a Palaeolithic tool. His discovery changed the antiquity of humankind who lived in the Indian subcontinent. It put India on the world map of prehistory

5. He found numerous stone tools, including hand-axes, cleavers and flake tools, at Attirampakkam, near the Kortallayar river, in Tiruvallur district

6. Prehistoric man had used them to hunt animals gathering around waterholes and exploit plant and aquatic resources.

7. Foote not only discovered stone tools but also classified, catalogued and described them systematically.He tried to understand the technology that went into their making.

8. He studied whether the tool was made of quartzite, agate, chalcedony or chert (a form of microcrystallite quartz), whether it belonged to Palaeolithic, Neolithic or Iron Age,he painted a holistic picture of every discovery he made

9. Foote was also the first to discover tiny tools called microliths in the Tirunelveli

10. He is among the foremost intellectuals of the 19 century

H.D. sankalia

1.significant contribution in archaeology field work and study of ancient history.

2.major excavation at langhnaj, ahar, inamgoan, nevasa, etc.

3.work in twin branches of prehistory and protohistory.

4. Laid foundation for scientific study of prehistory

5. Established presence of middle upper palaeolihic and mesolithic stages in Indian prehistory

6.he put Kashmir valley on Paleolithic map

7. Discovered chalcolithic phase at inamgoan.

8. He had keen interest in just emerging new archaeology.

9.awarded padma bushan by GOI

10. His autobiography - born for archaeology ,published in 1978

Palaeolithic culture

6.1 Lower
Robert Bruce Foot was the first to discover a palaeolithic stone tool on India in 1863.

2.it got a boost only with the YALE CAMBRIDGE EXPEDITION in 1935 led by De Terra and Patterson. 3.Palaeolithic culture in India has

3 phases lower , middle, upper.

4. Lower Palaeolithic: sites.

5.Soan Valley is one of the imp,sites where chopper /chopping tools of pebbles and hand axes - cleavers are found together.

6.in Narmada valley at Hathnora a skeletal remains of HOMO ERECTUS/NARMADA MAN -the only skeletal remains from lower palaeolithic in India.

6.2 Middle

Middle Palaeolithic Culture:

1.H.D.Sankalia established the independent existence of this phase through excavations in Navasa,in 1956.

2.Flake tools were discovered in Maharashtra - valleys of Godavari and its tributaries, West Bengal , Madhya Pradesh and Bundelkhand region, Bekan valkey of UP.

3.Bhimbetka of MP , has different types of paintings on rock shelters and caves-EXCAVATED BY V.N.MISRA.

4. Tools : shift from core to flake tools resulted in smaller and lighter tools.

5. The material s used was orthoquartzite for hand axes and cleavers other tools were made on yellowish quartzite.

 6.by this time man was living in caves,used fire and hunted in groups.

7. Tools - scrapers, borers , burins ,points, some hand axes ,cleavers, chopper,chopping tools and blades

6.3 Upper

Mesolithic culture

Neolithic culture in India

- Characterized by domestication of plants and animals, sedentary life style, pottery and polishing of stone tools. Around 10,000 B.C.

- Neolithic cultures in India can be classified into the following geographical regions:

1. Northwestern region - Afghanistan & Pakistan-Mehargarh; mixed economy - farming + domestication of animals + hunting; earliest evidence of wheat and barley cultivation; sheep, cattle and goat domesticated; stone axes, grinding stones, mulers, microliths

2. Kashmir Valley - Burzahom, Gufkral; pit-dwellings; stone, bone and antler tool; long celts, stone points, bone tools like harpoons, arrowheads and harvesters; wild grains of wheat, barley, common pea and lentil

3. Belan Valley - Chopani-Mando, Koldihawa; cattle, sheep and goat; domestication of rice; chisels, celts and adzes; cord-impressed pottery

4. Ganga Valley - Chiand, Senuwar; rice, barley, lentil, field pea, millets; mud floors, pottery; celts, microliths, bone tools; semi-precious stone beads; sedentary life

5. North Eastern India - Cachar, Garo and Naga hills; shouldered celts, small axes; cord-impressed pottery; cultivation of yams and trao; stone and wooden memorials raised for the dead

6. South India - Nagarjunakonda, Sangakallu, Hallur; reddish brown pottery; stone axes, wedges, microliths and blade tools of quartz crystals; cultivation of Ragi, wheat, horsegram, green gram; cattle, goat, sheep, buffalo, ass, fowl, swine; ash mounds

INDUS VAL LEY CIVIL IZATION

9.1 GEOGRAPHICAL DI STRIBUTION-:

There are about 200 sites of Indus valley civilization discovered so far.

1) In the plains of indus &its tributaries

2) In the present day courses of ghagra river

3) Makran coast west to indus system

4) On banks of river narmada

5) Between ganga& yamuna river

IVC(Indus) extended from manda in jammu in north Daimabad in maharastra in south ,makran

coast in baluchistan in west Alamgirpur in meerut in U.P in east.Thus forming a triangle and its larger

than ancient egypt & mesopatomia. No other cultural zone in the 2nd &3rd millenium B.C. was as

large as IVC.

IVC has divided into 3 phases -:

1) Early phase of IVC is cities consists of Harappa(Punjab), Mohenjadaro & Chanhudaro(sindh), Lothal(Guj), Kalibangan (Raj).

2) Mature phase of IVC consists of Sutkajendar & Surkatoda are coastal cities, marked by citadel were urban centers.

3) Later phase of IVC consists of Rangpur & Rajtdi in Guj.

Environmental Conditions- :

1) Environment is more or less similar to present day climate with slightly heavy rainfall.

2) Either side of indus river was alluvial plain flooded by river waters

3) Other parts of IVC consists of fertile land

4) With resources of timber people used for constructing the settlements and numerous types of craft goods.

5) Environment include forests & vast patches of cultivated land

6) Forest supported large, middle, &medium sized animals

Decline of IVC- :

There is no agreement amongst the scholars on what probably caused the decline of Harappa Civilization. Many scholars have proposed theories about decline of IVC. They are:-

1) Natural Calamities theory-:

Archaeologists proposed silt depositional theory. According to this theory, Indus river was the main cause for decline of IVC. Because, flow of Indus is much larger than nile and it deposited huge amount of slit, which caused havoc & leading to the ruin of IVC.

2) Degeneration theory- :

Fairsevis proposed this theory. According to this theory, the decline of IVC is due to inability of agriculturists to produce enough production to support population growth. The farmers lacked soil fertility & proper irrigation.

3) Invasion theory-:

Proposed by wheeler, According to this theory, IVC was destroyed by aryans

and also the evidence of massacre supported this theory. In rig veda there was

reference to fortresssness of dasas & dasyus.

4) Increase of aridity and drying up of Ghaggar- :

According to D.P.Agarwal , IVC was declined due to inc aridity and drying up of

ghaggar. Acc to research conducted by U.S in India & Australia, also agreed that

there was increase in arid conditions by 2nd millenium B.c.

5) Indus flow shifting-:

Lamrick believes that changes in the course of Indus river could be the cause of

destruction of IVC. Indus is an unstable river system which keeps shifting in bed.

9.2 Social conditions of Indus Valley civilisation

*Economic activities:

- specialization was seen where people pursued different occupations.

- Abundance of fertile soil contributed to the progress of agriculture which was main occupation of people. Farmers grew wheat, barley,and peas and cotton.

- Domestication of animals and cattle was also in vogue.

- weavers were weaving cloth of wool and cotton, goldsmith made jewellery of gold, silver and Precious stones,

- potter's wheel was also in full use and they made their own characteristic pottery.

Remains of mohanjodaro demonstrate the existence of four main classes of people viz learned class of intellectual elite, warriors, traders and artisans, manual labourers.

*Trade and Commerce:

- Within the country: They traded with maharastra, south india, saurastra and rajasthan.

- Outside the country: with sumeria, afghanisthan, baluchistan, iran, oman and central asia etc.

- they also practiced navigation on coasts and riverines.

- Mohenjao-daro was great inland port carrying on trade with sumer and egypt.

- Exports consisted of mainly cotton, wheat, and other local products.

*Religion:

- kings and mother goddess, trees ,lord shiva were also worshipped.

- No temples have been discovered and no other religious structures of any kind except the great bath has been found.

- Dead bodies were buried as well as cremated.

*Urban planning:

- Agricultural surplus gave momentum to trade and commerce, overflowing wealth of harappan culture.

- mohenjodaro and harappa were metropolitan centres and other were secondary importance. Towns include: chanhudaro, kalibangan, kot-diji, lothal, ranpur and surkotada.

- town planning is marked by uniformity in layout of towns, streets, stuctures, brick sizes and material used and drainage system.

- Harappan city was divided into many broad streets running at right angles both east-west and north-south. Streets were divided into many blocks.

- house planning includes an Open courtyard, entrance of house was oriented towards the streets,

- bathrooms at the corner of courtyard, depict importance they gave to hygiene and sanitation

- system of water supply and drainage were woked out in detail

soan Valley

1. Chopper, chopping tools , hand axes and flake tools were found in this valley

2. first existence of this was recognised in 1939 by H. de Terra of YaleUniversity and T.T. Paterson of Cambridge University

3. they identified series of five terraces on the river Soan

4. put up Soan culture-sequence, comprising pre-Soan, Early Soan,Late Soan and Evolved Soan stages

5. pre soan is characterised by use of big flakes . There were heavily rolled and blunted pebbles of quartzite . they may have been naturally created as human workmanship is doubtful

6. early soan comprised mostly chopper and chopping tools . They were crude and unsophisticated . There was coexistence of people with different tool techs'

7. late soan comprised of levellosian tools. They were lighter and neater but similar to pre and early soan . There were more flakes, few blades

8. evolved soan comprised of clactonian flakes and some blades . It resembled acheulian

9. some important places in soan region are potwar platau ,plateaus, slopes, rivers ,rajasthan , gujarat

10. it had glacial climate
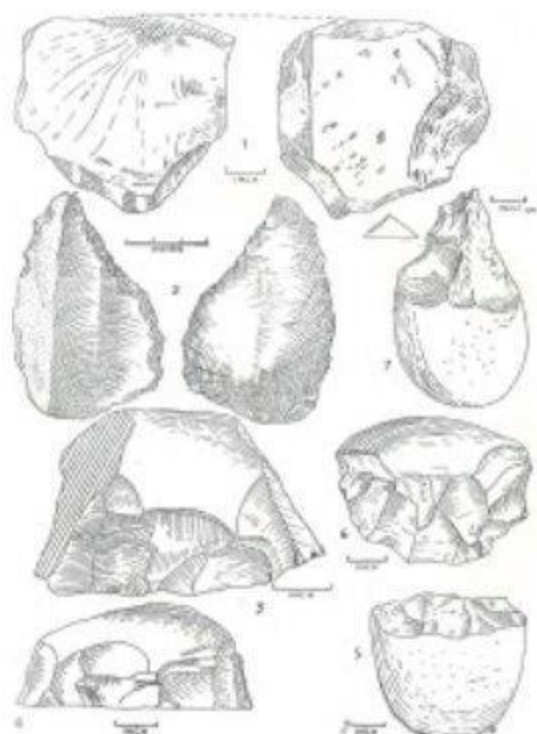
I.10: Choppers and flake tools of the Early Soan tradition

Post Harappan cultures

11.1 Iron age and chalcolithic

A timeline diagram:

Stone age	copper Bronze age Harappan	Bronz-Stone age chalcolithic	Iron age Megalithic	Early historic
2Mn years ago	2700 BC	1700 BC	1000 BC	600 BC

2] The next advance in history of mankind was marked by discovery of and use of Iron. It made possible variety of agricultural tools such as ploughshares, sickles, shovels, and spades. Iron axes facilitated clearance of forest and thus land for cultivation.

3] In India the transition from copper-Bronze age to Iron age is supported by evidence of Megalithic Monuments and buried tray were.

4] Painted Grey ware: It refers to ceramics which are fired grey and then painted with black designs. The grey color is obtained by firing thin clay pots to high temperatures of 800° celcius.

5] Megalithic monuments used as memorial stone for the dead are a worldwide feature. While Megalithic culture in Europe is related with Neolithic age, in India it is associated with Iron age.

6] R.E.M Wheeler (1956) describes megaliths as: "Those monuments which are built of large, rough, undressed blocks of stones usually though not invariably of rudimentary character. These monuments are connected with burials which fulfill various funerary or commemorative or religious functions."

7) They are found abundantly in south and central India.

8) The sites in South India are : Madras, Chingalpur, Akhor and chitter.
In central India : Vidarbha megalithic culture found in Dhule, Nagpur, Amaravati etc.
In North India : Leh, Jhelum valley, Allahabad of U.P, parts of M.P and Rajasthan.

9) Megaliths in India have been found mainly of 4 types :
   i) cairn circle : A heap of stone is placed over the grave, enclosed by small Consist of several, round shaped stones. found from chingalpur (TN) and Borgoan (Maharashtra)
   ii) cist : small stones erected all over a buried dead body. Then larger stone slabs were made to rest on the pillars, providing shade to grave. Found in Banda & Mirzapur (U.P)

iii) Menhris : Large and tall memorial stone erected to give some clue to presence of grave. Found in Maski & Gulbarga (Karnataka)

iv) Dolmen : It gives a table like look. The dead body used to be placed on a slab of stone on a raised platform covered from all side with a flat stone slab resting on four legs of stone erected at the 4 corners of the dead body. Found in Brahamgiri (Karnataka) & chingalpur (T.N)

b) Many tribal communities have been erecting similar memorial stones. Eg: Monuments of chotanagpur.

5) Though spread over vast area unlike Harappan culture they show a distinct regional identity. The main differences among these cultures lie in their characteristic ceramics.

6) Based on geographical locality, it was categorized into 4 groups by R.S Sharma.

Banas-Ahar, central, Deccan & eastern.

Banas-Ahar : Named after river on whose banks the Banasian sites were found. The most characteristic feature of this culture is presence of Black & red wares, painted in white on exterior. Motifs are generally geometric, parallel or oblique lines, circles and spirals. Evidence of cultivation of millet (Jowar) & presence of long grained rice. Remains of plenty of Animal bones (cattle, fish, goat, sheep etc) indicates presence of hunting on large scale.

large Scale.

2] Central : a) Kayatha : Banks of Kalisindh. Brown slipped ware painted in violet or deep red is predominant. The evidence of a pot filled with variety of copper objects (knifes, ornaments, blades etc) indicates predominance of copper use. • The site provides evidence of huts made of split bamboo. No burials reported.

b) Malwa : Malwa culture is marked by the Malwaware, a buff or orange slipped pottery painted in black or dark brown. Sites of this culture are reported from both M.P and Maharashtra. Nagada & Navadatoli from M.P & Inamgoan in Maharashtra. Sites provide evidence of charred grains of wheat, barley & rice, lin seed, black gram, lentil. Also Also of people eaten beef & pork.

Contribution of tribal cultures to Indian civilisation

· A study of various stages of prehistory reveals that the Indian tribal popln has been participating in the dynamics of mainstream social and cultural evolution from the very beginning.

· It is clear from archeological records that the aboriginal Indian population was predominantly Tribal and they constituted the basic social matrix of India

· Later, migration of foreign tribes into mainland India. Migration can alone account for the complex and diverse racial types within India as there is no paleontological evidence of substantiating their evolution.

· The IVC is the ingenious work of the Indian tribes.

· Later invasion of Aryan tribes and their amalgamation into Indian society and establishment of Vedic civilization.

· Later Vedic period and interaction between Aboriginal and Aryan tribes i.e. Aryanisation of Indian Tribes and Tribalisation of Aryan people.

· Mention of Indian tribes in ancient Indian texts (Panchatantra, Kathasaritsagara, Vishnu Purana, Harsha Charitra) and epics (Ramayana and Mahabharatha) is a testimony of the fact of their proactive role in gradual evolution of Indian society and culture.

· Examples :

o Mention of Sabaras or Saoras in Aitreya Brahmana

o Kinnaras and Kiratas in ancient texts

o Ekalavya (Mahabharata) – Bhil tribe

o Mundas and Nagar tribes are said to have fought alongside the Kauravas at Kurukshetra war.

o Bhima married Hidimba a tribal lady

o Mention of Arjuna marrying Chitrangada, a Naga princess

· Tribal folklore contain anecdotes and legends from hindu epics like Ramayana and Mahabharata

· Example: the Gonds consider themselves descendants of Ravana and Mundas consider themselves descendants of Manu.

· Thus, tribal popln has contributed enormously to the nation's pre-historic and historic development and Indian civilization has been enriched with the dynamic participation of these ancient inhabitants of the sub-continent.

Chalcolithic culture

Bronze Chariot Excavated at Daimabad

Figure 1: Harrapan Seal

The Mystery of Saraswati River
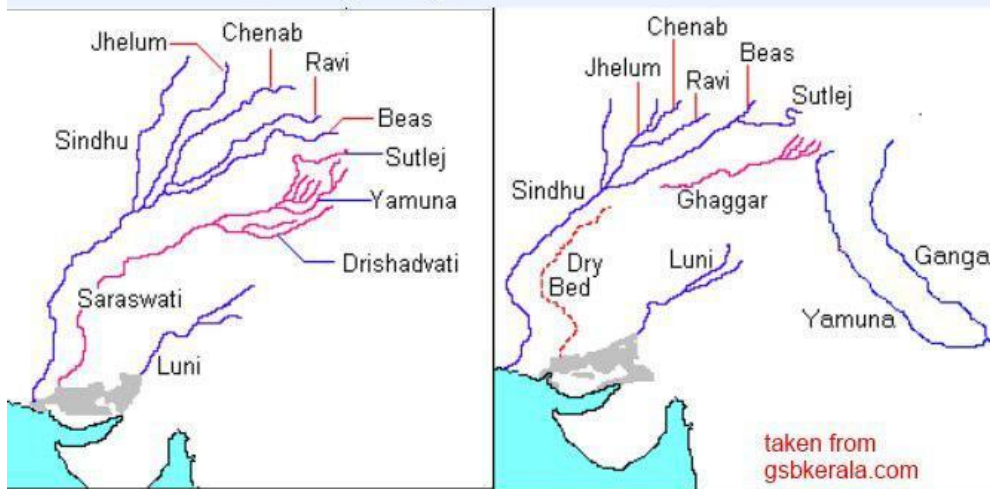
Vedic Saraswati

The river courses today. 2000 AD

taken from
gsbkerala.com

CITIES OF THE HARAPPAN CIVILIZATION

Figure 2: H.D Sankalia

ДЪНО ОТ СЪД СЪС СВАСТИКА, ГЛИНА, НАЧАЛОТО НА
КАМЕННО-МЕДНАТА ЕПОХА (IV ХИЛ. ПР. ХР.)
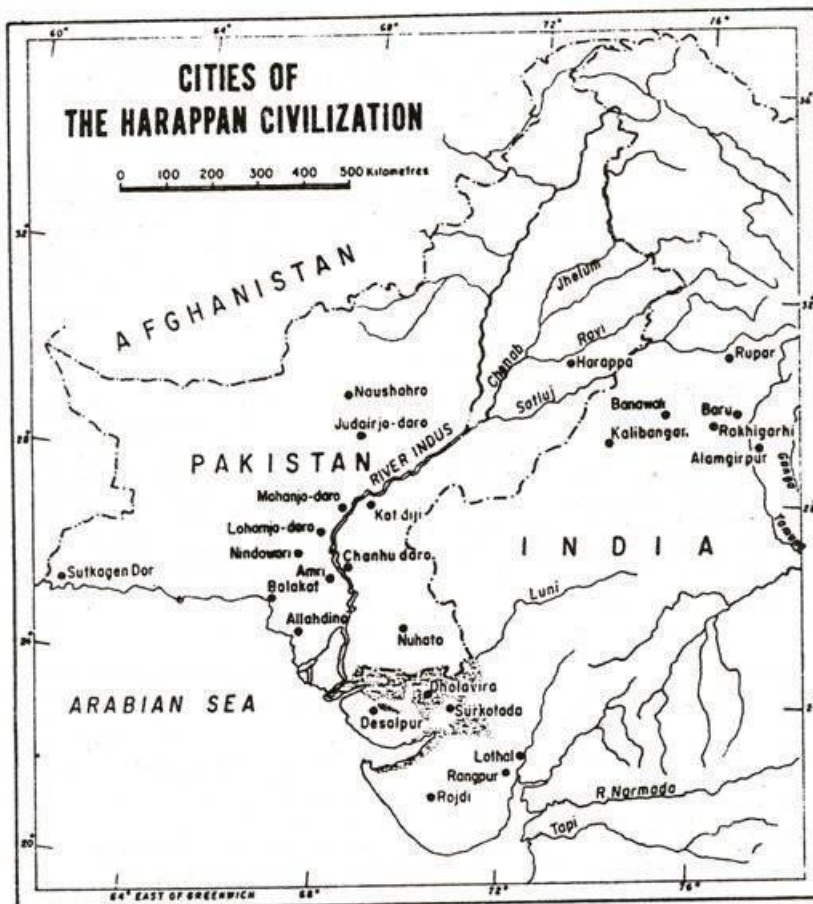
Material	Source
Gold	Afghanistan, Persia, Karnataka
Silver	Afghanistan, Iran
Copper	Baluchistan & Khetri(Rajasthan)
Tin	Afghanistan, Central Asia
Agates	Western India
Chalcedony	Saurashtra
Lead	Rajasthan, South India, Afghanistan, Iran
Lapis Lazuli	Badakashan (N. Afghanistan)
Turquoise	Central Asia, Iran
Amethyst	Maharashtra
Jade	Central Asia
Carnelian	Saurashtra

FIVE MILLENIA LATER
- Rakhigarhi has two villages — Rakhi Shahpur and Rakhi Khas
- Population: approximately 11,000
- Location: 150 km from Delhi
- archaeological remains first found in 1963
- Became ASI 'protected' in 1997
- Excavations were carried out from 1998 to 2001
- Seven sites in the village have been identified to be carrying the remains

THE LOST CITY
- Found under RGR 1, 2 and 3
- Houses with broad walls
- Roads which are 1.92 metre wide
- Altars that suggest fire was used during ceremonies
- A furnace and jewellery
- A cooking ware that resembled a 'tandoor'

PIPARIA LORKA   विपरिया लोरका

प्रा. ठोकर तिवारी द्वारा   AFTER PROF. S. TIWARI

RAMAPITHECUS

1.Ramapithecus, an extinct group of primates that lived from about 12 to 14 million years ago, for a time regarded as a possible ancestor of Australopithecus and, therefore, of modern humans.

2.Lewis (1934) first recognized and named Ramapithecus brevirostris, the Rama's 'short-faced ape' and placed it in theHominidae, the family to which all bipedal Australopithecines and we belong.

3.Fossils of Ramapithecus were discovered in N India(siwalikhs) and in E Africa, beginning in 1932.

4.Although it was generally an apelike creature, Ramapithecus was considered a possible human ancestor on the basis of the reconstructed jaw and dental characteristics of fragmentary fossils.

5. A complete jaw discovered in 1976 was clearly nonhominid, however, and Ramapithecus is now regarded by many as a member of Sivapithecus, a genus considered to be an ancestor of the orangutan.

6.Possible ancestors to these Middle to Late Miocene Sivapithecines and Ramapithecines were the African Dryopithecines, which may have arrived in southern Asia during the Early Miocene
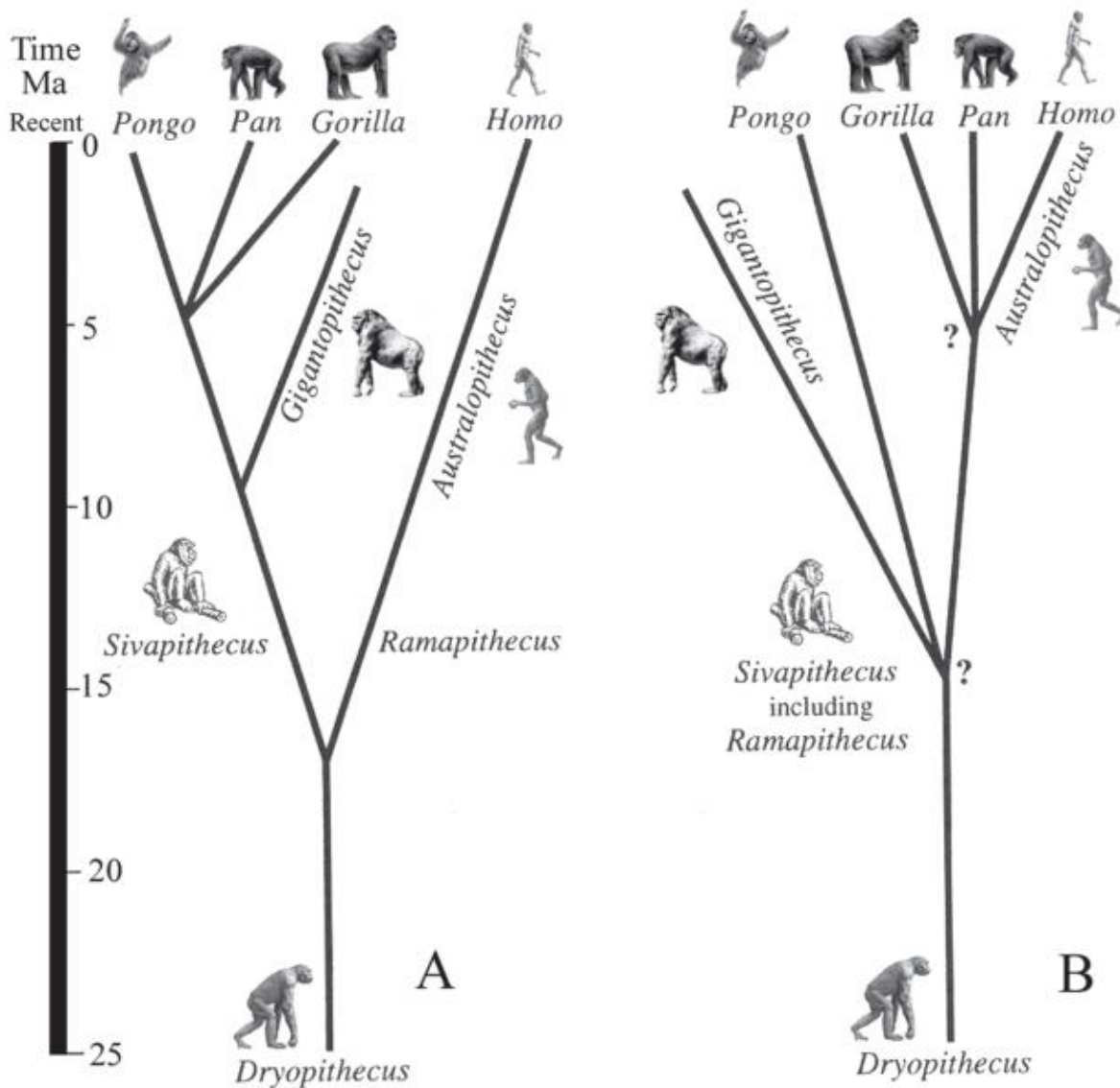
Phylogenetic placement of Ramapithecus, (A) in the 1970's and (B) today (modifi ed after Kennedy 2003
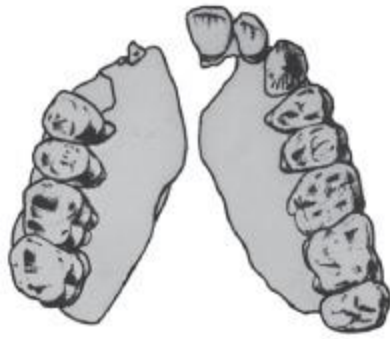
Ramapithecus
1932 - 1977

Man
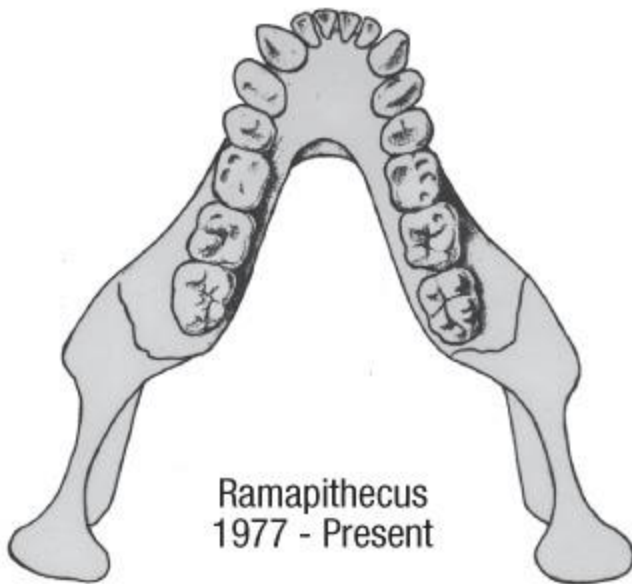
Ramapithecus
1977 - Present
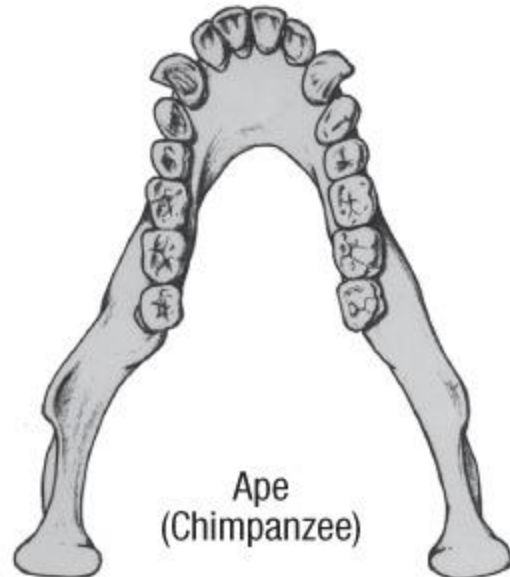
Ape
(Chimpanzee)

Ramapithecus. Some textbooks still claim that *Ramapithecus* is man's ancestor, an intermediate between man and some ape like ancestor. This mistaken belief resulted from piecing together, in 1932, fragments of upper teeth and bones into the two large pieces shown in the upper left. This was done so the shape of the jaw resembled the parabolic arch of man, shown in the upper right. In 1977, a complete lower jaw of *Ramapithecus* was found. The true shape of the jaw was not parabolic, but rather U-shaped, distinctive of apes.

Sivapithecus

1. Belonged to middle Miocene, around 13 mya. Found in Siwalik Hills of India and Pakistan.

2. Was probably a good-sized hominoid, ranging in size from 70-150lb

3. Probably inhabited a mostly arboreal niche. Its locomotion was ape-like, in the sense that it displayed some suspensory abilities - brachiation.

4. The front teeth, especially upper central incisors are quite large, while the canine is fairly good-sized. 5.However, there are some discrepancies in canine size among Sivapithecus, partly because some species were larger but mostly because of considerable sexual dimorphism within the same species.

6. In the back tooth row, molars are large, flat wearing and thick-enameled - most distinctive aspect of Sivapithecus. These indicate a tough diet of nuts and fruits with hard rinds.

7. In diet, like other hominoids, Sivapithecus was probably a fruit eater.

8. Facial remains have concave profiles and projecting incisors - remarkably resembling the modern orang.

9. Life history pattern with a prolonged growth and maturation period, was similar to that of modern great apes.

10. More complete specimens are dentally very similar to "Ramapithecus". Hence researches now simply lump both of them.

NARMADA MAN

1. THe first broken skull of homo erectus of its kind in india was discovered by Dr.Arun sonakia on 5th december 1982 in middle of narmada valley in hathnora madhya pradesh,and the study revealed that narmada man was a homo erectus i.e.archaic man.

2. it is most ancient human remnant so far discovered in india subcontinent.

3. it was discovered in-situ which allow a precise dertermination of stratigraphic,palaeontological and cultural context. all attribute to moddle pleistocene(around 5,00,000 years ago).

4. narmada man represented ealiest form of homo sapiens.

accornding to Dr.Anek Ram Sankyan

1. narmada valley could have been the centre of human evolution. and narmada man discovery points towards the posiibility that the originof african and european stone age culture was the narmada man.

2. narmada man was different from extinct african homo erectus as well as from the european neanderthals and western archaic homo sapiens.

3.narmada valley with its central location between asia, africa and european land masses could have quite a suitable place for human origin and thereafter for easy dispersal across the continents of old world.

4. modern man had closest resembling ancestor with narmada manand their is likelihood that modern man had its origin here and migrated elsewhere from here.

5. narmada man could not have come from africa as he was distinct in features from him.african man had small head and was nearer to ape than madern man, narmada man was pigymy-sized with large head and was much closer version of modern man.

6. there are no homind fossil clavicle has so far been reported from asia except the one in narmada valley.

Concept of Ethno-Archaelogy

Archaelogists study past societies primarly through their material remains like buildings, tools,artifacts and constitute as a material culture from former societies. But, the problem is how to interpret the material culturein human terms. At this juncture, Archaelogy works overlap with ethnography. So, Archaelogists to deal with this problem have developed new concept Ethno- Archaelogy. EthnoArchaelogy, similar to Ethnography but with specific purpose of understanding how such societies use material culture.

Ethno-Archaelogy can be defined as "the study of contemporary cultures with a view to understanding the behavioral relationships which underline the production of material culture. Ethno-Archaelogy was one of the most significant recent developments in Anthropological discipline.

Significance of Ethno-Archaelogy-:

Archaelogy record can only be understood,if we know how it came & how it formed. Formtion process are now a major focus of study. Ethno-Archaelogy , improve in understanding the Archaeloical record.

Eg: Study of Butchery practices among the Eskimo of Alaska undertaken by lewis Binford, provided him new ideas of how Archaelogy have been formed.

Ethno-Archaelogy emphasis more on explanation. Explaining how the Archaelogical record was formed & what excavated structure & artifacts might means in terms of human behavior. Ethno-Archaelogy was nothing new,as Anthropologists had already studied the American indians & Australian Aborigines since the 19th century. But, Archaelogical focus was the new one.

Ethno-Archaelogy is an indirect approach of understanding any past society.

Ethno-Archaelogy evidence focus on both general & specific questions.

At general level, Ethno-Archaelogy people tend to use materials which are easily available & abundant. But materials which have to reuse & carry with them require time to invest and effort into making implementations. The abundant materials does not have an intrinsic importance in culture.

Ethno-Archaelogy helps in identifying the function of a particular artifact. But it should be limited to cases, where there is demonstrable continuity of Archaelogical culture & modern society. Ethno-Archaelogical research is used to understand technology,social,political & economic aspects of past society.

Difference between new & old Archaelogy is , where old archaelogy was purely descriptive where as new incorporated 3 perspectives:
General Systems approach
Interpretive analysis
Logic-Deductive reasoning

Conclusion : Ethno-Archaelogy is the methodological manifestation of logic-deductive reasoning in archaelogy & anthropological discipline.

Risleys Classification

Herbert Hope Risley was a British ethnographer. In 1890, he attempted the racial classification of India and conducted the study on the basis of **Anthropomorphic Technique.** Published report in 1915 in '**The Peoples of India**'. Risley classified Indian population into **seven racial types.**

Turko – Iranian Type
- broad head, medium nose
- fairly tall
- Plentiful hair on the face
- eyes are generally dark
- fair complexion
- Baluchistan Province.
- represented by Baluchis and Afghans.

Indo – Aryan Type:
- long head
- long nose,
- Fair complexion and have dark coloured eyes
- live in the regions of Rajasthan, Patna, Punjab and the valley of Kashmir

Scythio – Dravidian Type
- medium to broad head
- nose is medium
- Fair complexion.
- Scanty hair on the face and body.
- Stature is medium.
- larger heads, flatter faces, higher noses and shorter stature.
- Gujarat and Coorg regions.

Aryo – Dravidian Type
- long heads with tendency towards medium
- Skin colour varies from light brown to dark
- Nose is medium but broad
- shorter and dark nose.
- Uttar-Pradesh, Rajputna, Bihar.
- inter-mixture of male Aryans and female Dravidians.
- broad head with tendency towards medium

Mongolo – Dravidian or Bengali Type
- nose is medium.
- skin colour is dark.
- plentiful facial hair.
- Stature is medium and short sometimes.
- broad heads.

Mongolian Type:
- broad head and nose varies from fine to broad
- Stature is short or below medium
- Oblique eyes showing epicanthic fold
- skin color is dark
- Scanty body with hair on the face
- in and around Assam Nepal and Burma.

Dravidian Type
- short statured people.

- Long head and Nose is broad
- depression seen at the root of nose
- Skin colour is very dark and dark coloured eyes
- *true aborigines of India*
- Hair is dark in colour and tends to curl.
- from ceylon to ganges covering whole south-eastern India

Factors for high population growth in India

· Excess of Birth rate over death rate - Death rate has been declining in India at a greater rate as compared to reduction in Birth rate resulting in a net addition of population. The decrease in death rate can be attributed to

o advancement in medical science thereby reducing deaths due to diseases like malaria, dengue, TB, Cholera, plague, small pox, etc

o Improved communication network resulting in greater access to populations to medical facilities,

o reduction / elimination of famines due to better management of food supplies eg: buffer stocks, advancements in agriculture, green revolution, etc,

· Other factors are

o Child marriage and Early marriage especially of females

o Lack of conscious family planning

o Low literacy rate especially among females. (Female 64.6% ; Male 80.9% ; overall 73% as per Census 2011)

o Prevalence of largely peaceful conditions with no major events such as war, conflicts and disasters claiming large number of lives.

· Indian population has been growing at decadal rate ranging from about 13% to 25 % since independence with the maximum being 24.8% during 1961-71. Subsequently the population of India has been on a growing at a reducing growth rate increase with the latest (census 2011) decadal growth rate being 17.69%.

· It is notable to state that it is for the 1st time since 1921 that the population of India has shown a declining trend in terms absolute numbers added.

POPULATION CONTROL IN INDIA

1.India is first among the countries which adopted an official family planning programme, as early as 1950. However, sixty four years later this has not prevented the population touching the one billion mark.

2.The problem, though very complex, can be discussed under two headings:
(i) the available methods for contraception and
(ii) the users. It will be evident soon that it is much easier to discuss the former rather than the latter

3.A careful choice has to be made among the current available methods, depending on the gender, country, socio-religious and cultural practices

4.the most accepted methods are the two terminal methods, vasectomy in the case of the male, and
tubectomy in the case of the female

5.the most accepted methods are the two terminal methods, vasectomy in the case of the male, and
tubectomy in the case of the female. These are methods of choice for all those who have completed their family size and to use them is a conscious decision made by the couple. The next most
Commonly used methods are the barrier methods, still popular in spite of a high failure rate. The other methods such as the use of contraceptive pills, intrauterine devices and injectable are used by a relatively small percentage of the population.

6.It is also evident that except for the barrier method and vasectomy there are no methods
available for male contraception, in contrast to the variety of methods available and in use for the female

7.The concept of reproductive health recognizes the diversity of the special health needs of women before, during, and beyond child bearing age, as well as the needs of men and the quality of life of the people involved. Considering this new emphasis, it is evident that population control programmes and reproductive health go hand in hand and are interdependent

8.what is wrong with our population control programme is that unless the status of women in society is improved there is no hope of curtailing our population growth. The woman alone should decide what method to choose, when to choose and how many children she wishes to have. Her status in society is the key to the success of the population control programme in India.

9.India's population growth is a cause of worry, but the problem is not one without solutions. But regulations will not help solve the problem. The sense of responsibility should come from within every individual. While the educated male should change his attitude towards his

female counterpart, granting her the dignity which is due to her, there is also an urgent need to change the status of the millions of underprivileged, illiterate women who are
discriminated. Unless they are involved in the decision making process, there is little hope for the future.

B.S.Guha's classification

1.majumdar defines race as-a groupof people who by their possession of a no. Of physical traits can be distinguished from others even if these biological groups are widely scattered in a population.

2.lndia being a heterogeneous nation has accommodated varies racial elements. Hence racial classification of Indian population is a tedious task. However a first such attempt was made by risely in 1915.

3.Guha presented his classification based on scientific criteria.

4.his classification is based on the anthropometric survey conducted as part of 1931 census. Because of his scientific approach it is most accepted classification.

5. Negrito - kadars,nagas. Contemporary of negroid stock.

6.proto-australoid-munda,ho. Posses features of aboriginal tribes of Australia.

7.mongoloid . He subdivided it into palaeo-long and broad headed.lepchas. tibeto mongoloid - long and flat face.tibetians.

8.Mediterranean-divided into three-a.palaeo . Nayars of kerala.

   B. Mediterranean.nambhudri brahmiof cochin.

    C.oriental.baniyas of rajputana.

9.western brachycephals-subdivided into three.a.alpinoid-kayasta of bengal. B.dinaric .coorgs. c.armenoid. Bengali vaidyas.

10.nordic-patans across central india.

He has been criticized on two accounts a. Undue importance of negrito elements. B. Source of all racial groups in india have been traced outside india.

Caste system in india-structure and characteristics, dominant caste, caste mobility, future of caste system, jajmani system, tribe caste continuum

23.1 Caste Characteristics

Caste System In India

Caste system has been derived from portugese caste, meaning race, lineage. Caste is referred to ideology of social stratification in indian society. Caste have been originated in the 2nd/1st millenium B.C. and was largely in place about 500 A.D.

In India, the caste principle is religious: castes are ranked in accordance with the degree of ritual purity ascribed to its members & to their activities(David Jary & Julia Jary in dictionary of Sociology).

Characteristics of Caste-:

Caste system is highly complex in india. According to D.G.S. Ghurye an attempt to describe caste is bound to fail, because of complexity of phenomenon. He describes 6 main characteristics of caste in his work " Caste & Race in India".

Caste has a name-:
Castes are names, there is no castes without unnamed. Castes help in maintaining identity & boundaries. They are names according to their occupational, ancestral region or places and has their own identification like dress,,decoration etc. Tracing of geneological is not possible.

Caste membership is by ascription-:
Caste membership is by birth,inherent & permanent.It is a closed unit that is ascribed by a recruitment and even person change his occupation caste membership won't undergo any change. Thus caste membership is hereditary and compulsory and not a matter of choice. However, there are no purely closed castes.

Caste- As a segmental division of society-:
Hindu society is a caste ridden society and it divided into number of segments called castes. It is not a homogeneous society and it

has a well defined boundary of their own.Status of individual is determined by his birth and not by selection nor accomplishments. Caste membership is unchangeable, unacquirable, unattainable, non transferable. Caste has own way of life and also it has their own customs,traditions etc.

Caste – As Hierarchial Division of society-:

Hindu society is divided into graditional one and divided into several small groups called castes & Sub-castes. Highness and lowness is associated with gradation. Brahmans are at the top of the hierarchy and are called as pure,supreme , superior. The degraded castes are called as untouchables occupies the l;ast postiion of hierarchy.

Restrictions on Marriages-:

Caste is an endogamous group and every individual in his caste has to marry within his or her group. Even at present intermarriage have not become any popular and violation of rule of endogamy was strictly in older days. The rule of endogamy is close in breeding.Hutton regards endogamy as very essence of the caste system.Exception of endogamy is seen in Malabar & Hills of punjab.

Caste also supports Exogamy Marriage.

Restrictions on occupational choice in caste-ridden society, there is gtradation of occupation also. Some pccupations are considered to be superior and some degraded & inferior. Every caste has their specific occupation and almost hereditary.

Restrictions on feeding & Social Intercourse-:

Caste system has imposed certain restrictions on food habits .In north india, Brahmin would accept "Pakka " food(prepared in ghee) and also Kaehacha(prepared with the use of water), but wont accept Kacheba(prepered by inferior castes).

Idea of pollution makes clear about restrictions on social relations. It means a touch of a lower caste man would pollute a man of higher caste. Tiyan was explained to maintain a distance from Brahmins.

Social & Religious disabilities-:

In the traditional caste society, lower caste people ssuffered from cewrtain civil or social and religious disabilities. Generally, Lower castes people are made to l;ive in outskirts. The reason was that their bodies would caste too long shadows, if they falls on brahmins it make them impure.

Caste Panchayat and its functions-:

In Olden days, every village have its own caste panchayat for every caste. It consists of five choosen senior members who enjoy much privelage and respect. They perform many functions-:

Make the members to comply with the rules & regulation in settling caste disputes.

Gives punishment who violates caste rules

23.2 Theories of origin of caste

The origin of caste cannot be traced to an exact point of time or source .There are various theories which deal with origin of caste system in India .

Traditional theory

According to this theory, Brahma, the creator the universe created the caste system. Different castes were born out of various body parts of Brahma. According to Purushasukta hymn of Rigveda, from his mouth came the Brahmins, from hands the Kshatriya, from stomach the Vaishyas and so on. People belonging to different castes then function as per the source of their origin. In ancient India, various sub-castes were born out of these castes and this has received a classical interpretation in the account of Manu. The theory has been criticized for its being a supernatural theory and for its base being just divine.

2.Political theory/Brahmanical theory

According to this theory, the Brahmins wanted to have a full control over the society in order to curb and rule them. So, their political interest created a caste system in India. Abbe Dubois, a French scholar, originally put forward this theory that was also supported by Indian thinkers such as Dr. Ghurye.

3.Religious theory

It is believed that various religious customs had given a birth to the caste system in India. People connected to religion like Kings and Brahmins were given higher positions. Different people used to perform different tasks for

the administration of the ruler that later on became the basis of caste system.

Along with this, restriction on food habits had led to the development of caste system. Earlier there were no such restrictions on taking food with others as people used to believe their origin was from one ancestor. But as they started worshipping different Gods, their food habits changed. This laid the foundation of caste system in India.

Occupational theory

Nesfield originally gave the name occupational theory, according to which castes in India developed as per the occupation of a person. Concept of superior and inferior caste also came with this as some persons were doing superior jobs and some were into lower kinds of jobs. All those people who were doing the task of purohits were superior and they were the ones who used to do specialization. Superior caste with time grouped into Brahmins. Similarly, other groups were also formed leading to different castes in India.

Evolutionary theory

According to Denzil Ibbesten Caste system is just like other social institution and developed through the process of evolution.Factors which contributed to it were purity of blood, devotion to a particular profession,theory of karma, conquests of one army by the other , geographical location and isolation.

Manu theory

Professor Hutton propounded this theory. The caste system was there in India before Aryans but Aryans made caste system clearer by enforcing this on everybody. In India, there was a fear of touching or coming in contact with strangers as touching might lead to either good or bad. So people started restraining themselves from others and this gave rise to restrictions regarding eating habits.

Herbert Risley proposed that caste came into existance due to clash of cultures and contact of races.this theorey was also supported by Ghurye,Majumdar, Westermark and others.

Risley mentioned 6 processes of development of caste system

a .Change in traditional occupation

b.migration

c.customary changes

d.preservation of old practices

e.tribals getting into folds of Hinduism

f. Role of religious enthusiasts.-creation of sects by preaching their own ideology.example Kabir Das

Theory of cultural integration:

Proposed by Sarat Chandra Roy ,caste is an outcome of the interaction between the Indo Aryans ,varna system on one hand and the tribal system of the Dravidian on the other.

It is believed that caste system in India is not a result of one individual theory or factor but this is the result of several factors.

23.3 Dominant Caste

· Put forward by M.N. Srinivas in his research paper Dominant Caste in Rampura in 1959

· Explains the phenomenon of power in rural India.

· Characteristics of dominant caste as per MN Srinivas :-

o Caste must own a sizable amount of cultivable land

o Must be considerable in numerical strength

o Must enjoy a high place in local caste hierarchy

· Traditionally the land owning castes were the dominant castes

· However in today's society ownership of land, numerical strength and high place in caste hierarchy are no longer the only determining factors of dominant caste.

· Western education, jobs in administration, political clout and contacts are the additional factors determining dominant caste.

· The introductions of universal adult suffrage, panchyayati raj, reservation for SC's, ST's and OBC's in state and central bodies has changed the equations of dominant caste.

· Further due to improvements in transport and communication systems village level dominance is meaningless. For a caste to be called a dominant caste it must have dominance spread over a region or vast contagious tract.

· Dominant caste usually keeps distance from others in the village, considers itself the watchdog of culture, sets norms for behavior, settles disputes through village and caste councils, etc

· S.C. Dube and Peter Gardner argue that there can be a dominant caste only if power is diffused in the caste and there is no inequality of wealth, prestige and power amongst members of the caste. Hence in the absence of the above Dube says that the power structure can be better understood through dominant individuals or dominant factions.

· MN Srininvas says that most of the time the dominant individuals or factions are from the the dominant caste itself.

· The dominant castes play a important role in popular participation in implementation of welfare schemes, schemes for economic development, etc through democratic institutions due to their ability to control and manipulate these institutions. Thus the political process and economic development at the micro and meso levels carry the stamp of the respective dominant castes.

23.4 JAJMANI SYSTEM

1. Wiser was the first socialogist to use word jajmani system for intercaste and inter familial system. he discribed it in " hindhu jajmani system 1936" based on study in karimpur village of U.p.

2. jajman or jijman means for land owning casting and kamin for serving group. jajmani refers to person performing yagna in vedic literature(he is termed as yajaman) intially jajmani system wass studied with reference to relation between

jajman and purohith but later other serving caste were also added to list of kamin.

3. various case studies in india on jajmani system indicate that it is sub continental rural phenomemom with certain similar or general features with different nomencleture.

4. for Majumdar though it mostly prevails in rural india it was universal in urban and rural india in pre-british times. He studied working of jajmani system nad presented in "caste and communication in a indian village 1962"

the following are generalised features of jajmani system-

1. it is relation between landowning and arisen caste, the landlord could be rajputs, brahmin, reddy, okkalingas or even backward communities.

2. jajmani relation between fixed families involves economic rights that cannot be transfered to other families. but Majumdar studied in lucknow indicated that on mutual agreement rights can be transfered.if a jajmani family splits rights are distributed among sons of commom family.

3. payments are generally in kind i.e.,food grains alongg with free residence, financial help etc to kamins. jajman protects the kamin in troubles and help in their survival.

4.Beidelman brought out the elements of dependence of one caste over the other.according to him kaminhave more than one family in village or no.of village to serve, on other hand landlords have a limited choice.

FUNCTIONS OF JAJMANI SYSTEM ACCORNDING DIFFERENT ANTHROPOLOGIST

1. this system maintains and regulates division of labour and economic inter dependence of caste- EDMAND LEECH.

2. this system serves to maintain indian villeges as a self sufficient community- WISER

3. It distrubutes agricultural produce in exchange of minial and craft services- HERALD GOULD.

4. it maintains the prestige of upper caste- BEIDELMAN

5. it provides stable labour supply- OSCAR LEWI.

EXPLOIATATIVE ELEMENTS OF JAJMANNI SYSTEM

1. it has been economic system of consisting of both exploitative and protective elements.

according to beidelman kamins were exploited by jajmans through lesser payments and cohersions.

2. majumdar refers to emergence of bonded labour from downward exploitation.

3. for oscar lewi jajmani system does not give oppertunity for the kaminto escape the cohersion of jajmani on other hand economic dependence of kamin on jajman increased rural poverty in india.

4. for M.N.Srinivas the exploitation is not only downward but also upward as well.his study in mysore pointed at the refusal of kamin to serve the jajman who intern persuates the kamin for service.

5. Herald Gould appionts that kamin are not totally dependent on jajamn as they can sell their services to other families and villages.

with the rigidity of caste system reducing jajmani system also lost its sheen, modern agriculture , emergence of market economy provide a wayout for both kamin and jajman.kamins found better opportunity and income in urban areas and jajman found a range of products to choose from. At the same time governmenbt policies such as land reform and abolotion of jamindar was a blow to jajmani system, promoting education of lower caste wellfare scheme, employment opportunities had everlasting blow to jajmani system. hence it can be summed up that currntly the system is found in traces as a relic of past.

23.5 Tribe- Caste Continuum-:

The concept of continuum was first discovered by Redfield in "The folk culture of yucatan(1941)". He found number of similarities & overlapping in rural & urban life , while working in mexico. He found that it is difficult to draw a similarities between folk & urban, & also explained that it was not always prudent to view the two segments of the society as completely disjunctive entities. Continuity of cultural traits observed in such a dichotomous scheme should be viewed in terms of continuum.

Much before Redford pinpoint, Indian Ethno-Graphers were grappling with the problem of discriminating between tribe & caste . The problem was identified for the first time at the end of 19th century, when census have began under British supervision. The census included both population & classification of concept into categories as tribes, castes, sects & even described Jats & ahirs as tribes. When Hutton took over as head of the census operations, academic rigor was applied. The difference between tribes & caste has became an academic issue from 1931 onwards. If a group to be shown clearly Hindu in terms of religious, beliefs,political & ecological factors were of secondary important.

Andre Betelle(1974) explained difference between Tribe & caste in sociologists point of view. There is relative isolation of tribes with castes. There are 2 facets-:

Geographical Isolation-: Tribes are concentrated in areas more or less accessible. Tribe is a word within it having few external socialties,where as caste a large whole being linked by multifarious tribes with other castes.

Language(or) Dialects-: Tribes speak a variety of dialects which differs from major indian language.

Religion-: There are numerous elements of religious beliefs & practice differs from Hinduism.

F.G.Bailey im his paper "Tribe & caste in India"(1961), He suggested that curb the tendency of viewing tribe & caste disjunctively. Instead, they should be viewed in terms of continuum. He argued that caste is hereditary & organic, while tribal is segmentary & egalitarian. He seeks to make the distinction in terms of Politico-economic system, not interms of totality of behavior. He declares that "both caste & tribal system are merged into a different system which is neither one nor the other".

Surajit Sinha opines that many of the lower castes in india seem to have share with the tribals emphasis on equality in social behavior within one's own ethnic group, freedom of cultural participation for women,value system burdened by puritancial ascetism.

Tribal-caste continuum can be understand by their interactinal level with little & great traditions. Reference of tribes like khasa & Bhils in the epics of Ramayana, Mahabarat proves that the tribes occassionally have cultural contacts with larger hindu society.

The Structure and nature of traditional Indian social systems-varnashrama,purushartha,karma,rina and rebirth

24.1 PURUSHARTHAS

1. Purusharthas refer to the goals or aims of life. They form the psycho-moral basis of the Ashramas - the individual through the Ashramas gets trained in the use and management of Purusharthas.

2. There are four Purusharthas:

i. Dharma - Means "to hold together or to preserve" and is the principle for maintaining stability of a society. It is central to all human activities.

ii. Artha - Refers to all the means necessary for acquiring worldly prosperity like power and wealth.

iii. Kama - Refers to all the desires in man for the enjoyment and satisfaction of the senses of life including sexual satisfaction.

iv. Moksha - It is salvation, liberation from the endless cycle of births and deaths. It refers to the absorption of self into eternal bliss.

3. Dharma stands on a higher level, while Artha and Kama refer to man's earthly belongings. The lowest level is occupied by Kama and is said to be one of the six enemies of man, collectively called the Arishadvargas.

4. The material means - Artha and the propagation of species - Kama are necessary for the manifestation or conduct of human life. But they should be in correct quality and quantity, this is done by Dharma.

5. In a proper, coordinated and careful management of Dharma, Artha and Kama lies the secret of a good humanity.

24.2 RINA

1. Every individual has to pass through the four Ashramas of life one after the other and pursue each of them to obtain Moksha.

2. Before entering into the last phase, Sanyasasrama, he has to satisfy himself that he has carried out the duties and obligations laid down for each of the earlier Ashramas.

3. He also has to see that he has duly given his dues in connection with the social obligations or debts. These debts are referred to as "Rinas". They are :

i. Deva Rina - It's a debt one owes to Gods and Goddesses and may be repaid through recitation of Vedas, offering sacrifices, performing Yagna.

ii. Rishi Rina - This is the obligation to the rishis and gurus through whom one acquires knowledge and thus removes darkness of mind and soul. It is repaid by giving guru dakshina, studying the Vedas and obeying the code of conduct of Bramhacharya ashrama.

iii. Pitri Rina - One owes one's existence to one's parents. This debt is repaid by reproducing Santana and making them good human beings and useful members of the society.

iv. Atithi Rina - Atithi(guests) have been equated with Gods whose service is an important element of Hindu Social Order. This debt can be repaid by showing reverence and serving guests in best possible way.

24.3 ASRAMAS

1: THe word Asrama is originally derived from the sankrit root "srama"-to exert oneself.

literally asrama is halting place i.e, stop in journey of live,for rest, in order to prepare oneself for further journey on the way to final liberation(moksha). they are four asramas:

1: Brahmacharyasrama

2: Grihastasrama

3: Vanaprastharama

4: Sanyasasrama

BRAHMACHARYASRAMA

1: concerns itself with the management of education as a social institution. the upanayana sacrament is virtually regarded as second birth of young boy, till upanayana is not conducted every child is considered nature born and as such, as good as shudra.after upanayan he becomes Dwija- twice born.

2:once upanayana ceremony is performed, the boy learns first lessons in simple living and gets his training irrespective of position or stutus of family in which he is born. and stars begging alms for his teacher,he is forbidden from accepting anythingexcept alms.

3: dress habits of students belonging to different varnas also differ, which go according to scripts. higher the verna to which student belong, less luxurious the piece of garment he wears.

4: in brahmacharyasrama the student has to keep his tongue, arms and stomach

under control and discipline to attain his vows. thus , the student is being trained in the habit os simple life, no matter to what family he belonged.

   5: apart from vedas, many other sciences are also studied by student through his guru and the latter's duty towards his pupil is to impart to him whatever truth he knows.since the teacher charges no fee from the pupil for his labour, the moral influece of the teacher upon his pupil has an added weight.

   6: after student has completed the course of his studies, he leaves the place of his teacher and journeys back home and now he his ready to entr next asrama i.e, grihasta.

GRUHASTASRAMA

1: i.e,real family life of a person, who has completed his course of the brahmacharyasrama starts with his marriage.

2: person now has to practice all those rites intended for the preservation and continuity of his family or lineage. he has to follow according to regulation and directions laid down by texts,the domestic activities,the duties and five great sacrifies.these sacrifies are moral obligations of householder. they are

  1) brahma yagna

 2) pitra yagna

 3)deva yagna

  4) bhuta yagna

  5) manushya yagna

performance of these five yagnas gives happiness.

3: home is a dwelling place not only of living members of the family, but also the forefathers who have passed away and the grand children who are yet to arrive.

4: for individuals , the samsara is a temperory field of action and his life in grihastasrama must be lived and directed only in terms of dharma and karma. to the extent to which the individual performs these, he prepares himself for the next stage of life and then final goal, the moksha.

VANAPRASTHASRAM

1: here individual has to leave the shelter not only of the family and the home but of the village too,he must go to forest and live there all the while starvingto bring under control his senses of enjoyment in the following manner-

has eat vegetables and fruits only, deer skin or bark of tree has to be used for clothing, no deliberate attempt to attain comforts has to be made by him and he should sleep on floor and reside under a tree.

2: five grade of sacrifice performed in grihastasrama are to be continued in this asrama and out of whatever he collects for eating has to be offered to guests who may visit him. reading of sacred texts to elevate his soul to higher levels has to be followed.

3: if a person dies in vanaprastasrma, he is expected to attain moksha by reaching the region of brahma.

SANYASASRAMA

1: all entry into last asrama of sanyasa is inevitable if an individual survives the vanaprastarama, by casting off all the attachment with world. acc. to manu, an individual can enter this last asrama even after the completion of grihastasram and some say that an individual can enter sanyasarama after the brahmachayasrama.

2: an individual in this asrama should be free from everything, posses nothing,should not depend on anybody and move around all alone.

3: all sins of a man who passes through this asrama are washed away and thus attains the ultimate and final goal of existence- moksha.

24.4 Caste and varna
1.opler morris defines caste as -"caste is hereditary and endogamous.it regulates social intercourse,graded in rank,and has an assembly which regulates internal affairs"

2.gurye also refers to restrictions on feeding and social intercourse, civil and religious disabilities.

3.it is the accepted religious principles supporting caste system that distinguishes it from other social stratification systems in the world.

4.varna has its first mention in the rig veda. It mentions three varnas- brahma,kshatra, vaishya. There is no direct mention of sudras but references to groups despised by aryans like agoya,chandala,nishadas.

5.it is said that their was no hierarchy in varnas during vedic period and it emerged during brahmanical period.

6.It was senate who stated caste and varna are not identical.

7.many anthropologists agree that caste is not a sub division of varna. As the origin of caste has nothing with origin of varna.though in the process of development of caste they came to be associated with varnas I.e the hierarchy and mobility of a caste came to be stated in varna terms.

8.importantance of varna is that it furnishes an all india frame into which jatis fit and had helped spread of uniform culture throughout the hindu society.

9.yet varna model has led to misinterpretation of the realities of caste syatem.

10.varna is a mere conceptual scheme for hindu society as a whole but caste depicts real situation of hindu society.

24.5 Concept of Varna

Concept of Varna

1. Varna means colour. Originally used to differentiate fair complexioned aryans from dark complexioned non aryans.

2. Later became system of social stratification based on nature of work.

    Brahmins - Teaching & Preist class
    Kshatriya - Ruler class
    Vaishya - Business class
    Shudras - Physical Labour class

3. Root of varna system was division of labour unlike Caste. However transition from one varna to another was not allowed.

4. Details about 4 varnas

    Brahmins :-
      — Enjoyed patronage of rulers
      — Held in high esteem
      — Teach, perform rites.

    Kshatriyas :-
      — Protection and rule of people
      — Military and political power

    Vaishyas :-
      — Mercantile class
      — Pay tribute to higher class

    Shudras :-
      — Servants of higher class
      — Non divyas
      — Not allowed to hear or read vedas

In later period, vaishyas and shudras embraced egalitarian religions like Buddhism, Jainism and Islam

Sacred complex and nature man spirit complex

25.1 Sacred Complex

Proposed by L.P.Vidyarthi
- Based on study in Gaya

intro
- Sacred complex is an intricate and interdependent grouping of sacred centres, perfomances and specialists
- A level of continuity,compromise,combination between great and little traditions is seen in sacred complex

Sacred Geography
- Idol,Tree,Bathing Ghat
- holy city has both sacred and secular zones
  - In sacred centre rites are performed
  - further divided zones, segments, clusters of sacred centres

Sacred Performances
- Mantras, meditation, floral offerings, Artistic performances
- Ex- Gaya shradh

Sacred Specialists
- Priests
- transmit great tradition to Rural areas

Sacred complex serve as channels of cultural transmission
- meeting point of people
- binds people from different socio linguistic groups
- promote arts and literature

Conclusion
- Sacred complex played integrating role in hindu civilizations
- Provided a meeting place different kinds of people,tradition,castes thru priesty relationship
- Led to further researches like sacred complex in Kashi,sacred geography of Dwarka
- secular zone is expanding due to Westernisation
- It Acted as unifying focii of Indian civilisation

25.2 Nature man spirit

1..its an important contribution of l.p vidyarathi in applied anthropology.

2. It can be used in formulation and implementation of developmental programs in tribal india.

3.the concept is based on cultural ecological approach approach in anthropology which explains the constant interaction between man and nature.

4.an attempt to understand the adaptation of socio-cultural institutions with local environmental conditions.

5. Vidyarthi studies the malers primitive tribes of rajmahal hills inbihar.

6.gosain is the suprr naturasl spirit which governs all other spirits.the basic two type of spirits are benevolent responisble for health,wealth and increased agricultural production and malevolent spirits cause sickness,death and natural calamities.

7.thus the spirit economic activity I.e shifting vcultivation called khallu locally and the social institutions form a complex.

there is constant interaction among social institutions economic activity and religion.and an equilibrium is established in them

8.the resistance to introduction of developmental programs by tribes is because it disturbs the equilibrium without preparing them adequately for change.

9.the concept advices an applied anthropologist to be sensitive and receptive to change that threatens the equilibrium.

10.thus it tells little tradition are not only resilient but can reject the grest tradition . This concept may find its utility in rehabilitation programs of primitive hunting gathering,shifting cultivators and other simple societies.

Impact of Buddhism, jainism, islam and Christianity in Indian society

27.1 Impact of Buddhism on Indian society

Impact of Buddhism, Jainism, Islam & christianity on Indian society.

Buddhism

1) National Unity

Shattered the dominance of caste system.
gave death blow to dominance of Brahmins
Unnecessary rites and rituals gave way
to social & political understanding
Due to this Unity and social harmony 'Mauryas'
could found a powerful empire
EB Havell, said "In social & political sphere.
Buddhism has played the same role in culturing a
national spirit in India which christianity did in
7th century to integrate the diversified elements
of Saxon hierarchy.

2) Destruction of militant spirit → Emphasized on
→ Ahimsa. contempt for violence & militant
activities. King Ashoka - after kalinga war.
Policy of territorial expansion given up, crushed the
military spirit of army & people, so they fell easy
prey for invaders.

Contact с outside world: Missionary religion
Support from Ashoka & kanishka. spread to china, Japan,
Mongolia, Burma, Java, Sumatra, Tibet & Ceylon
This contact promoted political & commercial relations

Blow to caste system: revolted against social &
religious malpractices, condemned various social evils

gave fatal blow to caste system. Buddhism insisted on equality of manhood & attracted followers from all the castes.

5) **Simplification of caste system** —
So that it can be understood by common man. In these religions rites, rituals, yagnas & castes had no place "Acco to K. M. Panikar" to the common man this was indeed a new gospel, no secret mantras, no expensive yagas © sacrifices and indeed no difficult doctrines as in upanishads?

6) **Improvement on moral standard**: importance to moral upliftment of man & directed people to lead a moral life. It insisted on virtues like charity, purity, self sacrifice, truthfulness, control over passions, non injury to living creatures in thought & action. Though upanishads preached all this, Buddhism put this into actual practice.

7) **Effect on Brahmanical religion!** – It exercised an humanising effect on Brahmanism. Brahmanism was full of unnecessary rites & rituals, unpopular 2 common people, because they could not understood these formalities. Use of Sanskrit was difficult to understand preachings. The popularity of teachings of Buddha made them realise that they should carryout reforms in their religion. As a result a number of new faiths like Bhagavad Dharma & Shaivism took shape. These new forms

of Hinduism laid great emphasis on Ahimsa & Bhakti & were less dogmatic.

8) _Idol worship_. Kanishka → Idol worship of Buddha started. Hinduism borrowed Idol worship & Erection of temples from Buddhism.
Vedic period → Symbols of various gods in open
Aryans — Sacrifices performed in open.
People constructed stupas, where they worshiped Idols of Buddha.

9) Literature - Tripitakas & Jatakas, most emp works of Buddhists, held in high esteem & translated to foreign languages. Originally written in Pali, Language of masses. In addition Amarakosha by Amarsingh. Sundarananda & Buddhacharite by Asva Ghosha, he also wrote two dramas, Rashtrapala & Sariputra. Another Buddhist scholar Nagarjuna wrote a imp book on Ayurveda. Other works Malindpanho, Mahavashu & Dirghani - kaya.

10) Education: Amazing contributions Buddhist Sanghas and Viharas, served as great centres of education. Students from far off places came for education. Nalanda, Taxila and Vikramashila, were actually of Buddha Viharas. Nalanda enjoyed great reputation as education centre. They imparted education not only in religion but other subjects also.

11) **Development of Art:**

The contribution of Buddhism to the domain of art, architecture & sculpture was also remarkable. The Buddhists for first time applied art to religious architecture. A number of Viharas were built for monks all over the country. Stupas of stone were raised on relics of Buddha & Bodhi Satvas. The whole life of Buddha was compressed on stones. (Sanchi Stupa)

They were first to erect cave temples. The cave temples of Kanheri (Boombay), Karle (Poone, Nasik are best specimens. The Gandhara school of art was also outcome of Buddhist patronage.

IMPACT OF JAINISM

27.2

27.3 Impact of Jainism on Indian Society

· It is popularly believed that Jainism is fundamentally an offshoot of Hinduism

· It was popularized by during Mahavira's period during 599-527 BC

· Contributions:

o Ethical idealism; Strengthening of ethical life and moral virtues

o Austerity, both external (eg: begging, fasting, lack of fetishism) internal (eg: humility, service to humanity, acquisition of knowledge, meditation, penances) to shut influx of evil

o Preaches kindness not only to human society but to other life forms too which gave form to pure vegetarianism

o Intoxication of any kind is strictly prohibited in Jainism

o Construction of dharamshalas (rest houses, inn) for public service

o In fine arts, their rock cut architecture, temple architecture and paintings stand out

· Jainism has laid down a simple ethical code for people as against complex and esoteric ideas. Prominent among the essence of Jainism are observance of principles of :-

o Satya (truth)

o asteya (non-stealing)

o brahmacharya (non-adultery)

o aparigraha (non-possession)

o Ahimsa (non violence, peace)

· Observance of these moral virtues are is known as anuvarna

· Both lay persons (Shravakta) and the ascetic (Yati) are supposed to be bound by the following vows

o Cultivation of right state of mind

o Regular practice of meditation

o Observance of fast on the 8th and 14th day of moons waxing and waning period

o Confessions of faults and consequent penance

· Because of factors such as orthodoxy, its affinity with brahmanism, non-missionary spirit, absence of hostility with other faiths Jainism still flourishes in Indian society despite the fact that like other religious ideologies it has imbibed a number of distortions.

27.4

27.5 Impact of Christianity on Indian Society

1. The spread of Christianity in India came with the advent of the Europeans from the early 16th century onwards. Among the earliest missionaries were the Portuguese followed by the Dutch, the French and the British.

2. It was a contact between a pre-modern and a modernizing cultural system.

3. The missionaries preached in the mother tongue and also used English to adapt them to Christian civilization. This lead to the growth of vernacular languages as well as English.

4. Female missionaries did a remarkable job in educating Indian women.

5. Christianity attacked the evils of caste system and contributed immensely to loosening up the system through preaching the formation of an egalitarian society based on self respect and social justice. It helped in uplifting the victims of the oppressive caste system.

6. It has been one of the earliest agencies of social welfare. Through the vast network of social services, it has been able to provide educational and medical facilities to the relatively isolated regions of India.

7. In matters of legal justice and civil rights, it encouraged the values of equality, equity and universalism as opposed to those of status and hierarchy.

8. In India, Christianity has been one of the important factors of modernization and economic development. The existing value structure was rendered more open, liberal, egalitarian and humanistic.

Emergence and growth of anthropology in india

Contributions of the 18 19 20 th century scholar -administrators. contribution s of Indian anthropologists to tribal and caste studies

28.1 L.P.VIDYARTHI CONTRIBUTION TO INDIAN ANTHROPOLOGY

Lalith Prasad Vidyarthi,popularly known as L.P.Vidyarthi is familiar name in contemporary Indian Anthropology. He was a student of D.N.Majumdar at Lucknow, Robert Red Field at Chicago.His was the last P.Hd supervised by the great patriarch of chicago. He joined in Ranchi University & raised the status of the anthropological department & added multifarious dimension to it a major department of anthropology in country,centre of advanced studies in anthropology & a very productive area of anthropological research.

The concept of sacred complex is an original contribution of vidyarthi through which the cultural processes in the indian civilization is sought to be understood. He did field work mostly among the tribes of Bihar & developed new insights into applied anthropology. He headed the task force for the development of the backward areas appointed by the planning commission on the

eve of 5th five year plan,brought a great honour to the applied anthropology in India.The concept of tribal subplan is a product of this effort.

He has published several books &research papers on applied anthropology . By writing extensively on the impact of Industrialisation & Urbanisation on the tribes of the chotanagpur region, he contibuted immensely to on industrial anthropology in India.

When the Tenth International congress of Anthropological & Ethnological sciences was held in 1978 in India, it not only brought a singular honour to India (bed it was the 1st time held in Asian country), But also L.P.Vidyarthi who chaired the congress.

28.2 Contributions of N.K.Bose to Indian Anthropology:

Education and Career:

A bachelor in geology, his interest in Orissa architecture turned Bose towards a Masters in anthropology. He worked in various positions such as Research Fellow, Assistant Lecturer in Anthropology in Calcutta University. He worked as Director of Anthropological Survey of India and Advisor to Government of India on Tribal Affairs during 1959-64.

Post retirement, he accompanied a study team to Assam Hill Districts, reported on educational problems in NEFA in 1966. He served as Commissioner for SCs and STs during 1967-69. He delivered various lectures abroad. He was awarded Padmashri for his contributions.

Literary Contributions:

Most famous book was 'Cultural Anthropology'. Other works include 'Culture and Society in India', 'Excavations in Mayurbhanj', 'Problems of National Integration', 'Tribal life in India'.

He wrote many articles in various journals and books in Bengali. He was also editor of the first Anthropological journal 'Man in India' since 1951.

Methods of study:

- Bose was deeply influenced by Boas, Kroeber, Freud, Marx, Malinowski and also Gandhi.
- He applied diffusionist study of distribution of cultural traits in his study of temple architecture.

- His 'Cultural Anthropology' takes functional approach of defining nature of culture as an adaptive device organised around 'Soul of culture' or the body of beliefs and sentiments central to the culture.
- Field studies include his survey of people as a part of social work, over the economic conditions of rural families, repatriated indentured labourers etc.

Contributions:

Caste System: Bose proposes that the persistence of caste system is to be found in the economic and cultural security provided by the non-competitive, hereditary, vocation based productive organisation in an ideal pattern of rural society.

Further his general proposition has been that caste as an economic system and as a regulator of social life is disintegrating at different rates in different regions in India.

He initiated a number of studies on operation of caste association in different regions of India.

Tribal Studies: After a brief field study of Juang of Orissa, he highlighted the changes in tribal economy, absorption of tribes into Hindu culture and the root of tribal separatist movement. He also observed in his book 'Tribal Life in India' that the difference between rural folk and urban classes is greater than that between peasants and the tribals.

Structure of Indian Civilization: Bose in his Bengali book on it highlighted many dimensions of Indian social structure and social processes such as tribal enclaves and their absorption, self sufficiency in village communities and their links with fairs, piligrimage centres etc, impact of British rule on economy and caste system.

He opines that traditional systems though may not suit modern times, can be studied to help in solving contemporary problems. He also wrote on Unity in diversity of India.

Pattern of unity: Bose proposes a pyramidal imagery of unity of Indian civilization with the differences at material level narrowing at ideological level, above it is the unity of beliefs and aspirations which gives Indian civilization a character of its own.

He draws a contrast with European Civilization where repeated wars led to spirit of nationalism while India had developed a cultural pluralism in relatively peaceful conditions.

Pre-historic archaeology: His field research at Mayurbhanj along with Dharani Sen was designed to establish stratigraphic sequence between different types of tools recovered by excavations. He also attempted to correlate finding of prehistory with contemporary ethnographic information on ancient crafts.

Gandhism: Participating in national movement, Bose has published a number of books on Gandhian ideas and thoughts like 'My Days with Gandhi',' Selections from Gandhi'.

28.3 Shyama Chandra Dube

Shyama Chandra Dube (1922-1996) is a well known anthropologist of India . His works were multidisciplinary in nature .

CONTRIBUTIONS TO TRIBAL STUDY

His first book , The Kamar is a full length monograph of the tribe Kamar of Madhya Pradesh

CONTRIBUTIONS TO VILLAGE STUDIES

His another book , Indian Village deals with total study considering historical , geographical , political perspectives as well as economic , religious , social practices of village Shamirpet of Telangana . They provide comprehensive insights into complex web of village life in India .

CONTRIBUTIONS TO POLITICAL ANTHROPOLOGY

For him fundamental principles of caste ranking is a concept of ritual purity & pollution . In the case of Shamirpet it is determined based on traditions of prescribed daily rituals food eaten occupations followed , & myths .

In his paper titled ' Dominant caste and village leadership " he added to the concepts and methods of study of rural leadership in India. He says political power is concentrated in few hands rather diffused in the caste .

CONTRIBUTIONS TO YOUTH STUDIES

In his paper ' The Restive students :Strands and themes in Contemoary Youth culture ' he objects to the term indian students as an undifferentiated mass . He identifies different sub cultures of contemporary youth .

CONTRIBUTION TO FAMILY PLANNING RESEARCH

Dube studied the diffusion of IUCD (intra uterine devices) which were introduced as family panning devices . He suggested the need for improvement in research tools , scale to measure variables .

CONTRIBUTION TO COMMUNITY DEVELOPMENT PROGRAMME RESEARCH

In his book " India's changing villages ' based on fieldwork in villages in UP deals with changes brought in villages by invitation of community development schemes

Dube followed structural functional structural approach in village studies . Thus interlinking various elements of social structure at the individual level as well as higher level to bring about solidarity & consensus among villages.

28.4 Christopher Von Furer Heimendorf

Born in USA. Initially he was a biologist, later moved to Anthropology under the infuence of Malinowsky. He studied archaeology and physical anthropology in London. Hence he is considered to be as British Anthropologist.He preferred to study simple societies through participant observation. He was influenced by Geldon, he chose Naga hills ("Konyaka Nagas 1969" and "The Aonagas 1969") for his study in India but his first visit to Assam was under the guidance of Malinowsky. Methods and Techniques of Study:

1. He followed the techniques of participant observation, working in the native languages, staying among the natives for a considerably longer period of time and studying culture change by revisiting the societies as propounded by Malinowski.He practices detailed note writing, and technique of visual anthropology.

2. He was not a extreme functionalist.

3. In the study of material culture, he used the historical approach and museum methodology as followed by Geldon.

Contributions:

1. Tribal societies: The study of chenchus, Rajgonds ("Rajgonds of Adilabad 1948") and Reddys("The Reddy of Baison hills 1945") was seen in a detailed form under him.

Inspired by his contribution, he was appointed as a special officer to the north east frontier province and was permitted to conduct field studies among the Apatamis of Arunachal Pradesh. He was appointed as advisor for tribes to Nizams on the issue of land reforms. Chenchus ("The Chenchus 1948"): He studied social system, transition to economic subsistence. He found that Chenchus shifted from hunting and gathering to being travel guides in Srisailam.

2. Educational institutions: Under Nizam rule, he established many educations institutions and had undertaken issues related to tribal development. His objective was to preserve and safeguard the indigenous cultures and languages. He chaired the Asian Anthropology wing in the school of Oriental and African studies of Osmania University.

3. Sanskritization: He used the concept of Sanskri tization even before such a concept was defined. Without using the word, he explained how the tribals were trying to imitate the lifestyle of a mainstream caste group. 4. He contributed to the understanding of Megalithic cultures and the evolution of material culture among the north eastern tribes of India. His contribution to study of tribal and lingustic studies is appreciated. The Gonds poem "Happy we are" is a commensuration of his return to their land. His revisit was to study culture change and to evaluate the impact of tribal development programme.

28.5

28.6 *DHIRENDRA* NATH MAJUMDAR

D. N. Majumdar was born on 3 June 1903 in Patna, the eldest son of Kushum Kumari and Rebati Mohan Majumdar. He was educated at Dacca Government College (now in Dhaka), University College Calcutta (now in Kolkata), Cambridge University and Dalton Laboratory in London.

He became a Masters in Anthropology from Calcutta University in 1924 (securing first position), winning several awards. He started lecturing on Primitive Economics at the Department of Economics and Sociology, Lucknow University as a Lecturer in 1928. He had been selected for this appointment by Professor Radhakamal Mukherjee, who was really interested in Anthropology.

D. N. Majumdar, a student of Sarat Chandra Roy from Calcutta University, went to Cambridge to conduct his Ph.D. under Professor T. C. Hodson in 1933. For his fieldwork, he selected a tribe called the Ho in the Kolhan region of Chotanagpur. This study became a basis for the study of society by students in the future. The approach could be shortened to MARC, or Man, Area, Resource and Cooperation. The relationship between these four elements guided the existence of any society. Man here refers to human beings having certain biological needs and physical properties. Area refers

to the spaces which they occupy, the geographical referent which forms the basis of their existence. Resource signifies the materials available in the spaces that they occupy. Finally, cooperation indicates the relationships between the human beings studied. Harmony in all these four elements leads to a functional unity in society. This unity breaks down due to external pressures.

Using this model Majumdar claimed that the Hos were being influenced due to external pressures. He saw that primitive tribes were declining and this was for him a primary concern for anthropologists. An advanced culture impinging on a simple and passive society, according to him, caused such a decline. He did not agree that this could be stopped by creating reserves for tribals so that they may not be influenced, or by including them very closely within the Hindu fold as a backward form of Hinduism, but that they should be integrated into Indian society, a form that he called "creative or generative adaptation." He believed that dominant groups should give respect to those communities that were backward or downtrodden. A social change, in his opinion, should not be disruptive but should be in continuity with existing cultural traditions. Thus, his work was on culture contact and acculturation among the Ho. His Ph.D. was awarded in 1935. During this period, he was invited to deliver a course of lectures at Cambridge and was elected a Fellow of the Royal Anthropological Institute of Great Britain and Ireland in 1936.

In spite of his specialization in Social Anthropology, he managed to keep up with trends in Physical Anthropology and Prehistory. He advanced in his training through his teachers Professor G. M. Morant and Gates, who taught him advanced techniques in the field. He also regarded Bronislaw Malinowski as his teacher and was greatly influenced by him. He rejoined his post in Lucknow University on his return. In 1939, he became the President of the section of Anthropology and Archaeology of the 26th Indian Science Congress held at Lahore. Medals and honours continued to be showered upon him. In 1941 he became a fellow 24 of the National Institute of Sciences. He was also elected a fellow of the American Association of Physical Anthropology. In 1950, he was awarded the Research Medal by the Gujarat Research Society, Bombay. In 1958, he received the Annandale Gold Medal by the Asiatic Society of Bengal for his contributions to Asian Anthropology.

He was involved in the decennial census operations of 1941, carrying out anthropological and serological surveys in the United Provinces (now Uttar Pradesh). P. C. Mahalonobis, the famous statistician, collaborated with him. Majumdar also went on to study polyandrous societies like the Khasa of Jaunsar-Bawar in the Himalayas, the Korwas and the Tharus as well as towns and castes in Uttar Pradesh. After Sarat Chandra Roy, he carried on the

traditions of fieldwork in India. He extended his work from tribals to urban societies also.

In physical anthropology, he worked on blood groups, anthropometric surveys, health and disease also. Anthropometric and serological data was analysed statistically by him (known as biometrics). In Uttar Pradesh, he tried to find out the biometrical correlates of caste hierarchy. Though using racial factors in his analysis he was opposed to the concept of race and was not fond of single factor explanations in caste studies. Using physical anthropology, he also studied the school children of Lucknow. He was also known to be interested in prehistoric archaeology, keeping up with the latest on the topic and occasionally lecturing on it. He became more and more knowledgeable about the castes and tribes of the country and went on to promote a problem-oriented research work based on theory rather than mere ethnographical ones. He learnt more about the tribes and castes of Bihar, Madhya Pradesh (studying the Gonds of Bastar), Uttar Pradesh, Gujarat (studying the Bhils) and West Bengal. Another promoter of this approach was his peer Verrier Elwin.

In 1946 he delivered the Rathodkar Memorial Readership Lectures at Nagpur University. He was a visting Professor at Cornell University from 1952-53 and at London University, School of Oriental and African Studies from 1957-58. He went to the Wenner-Gren International Congress in Anthropology at New York in 1952, the World Congress on Population held in Rome in 1954 and the International Sociological Congress in Paris in 1954. In 1953 he collaborated with M. E. Opler of Cornell University in a research project on village studies.

By 1945-7, he laid the foundation of what became the thriving 'Ethnographic and Folk Culture Society' (EFCS) in Lucknow. The society wished to collect ethnographic data on the local cultures of rural Uttar Pradesh. Under this society, the Eastern Anthropologist started out as a premier journal in Anthropology. The journal has a good readership and is still popular. The society has now started two other journals in Anthropology – Manav
(in Hindi) and the Indian Journal of Physical Anthropology. He contributed greatly to village studies in anthropology in India. He recommended the kinds of studies thatwere required for the future and also demarcated the social contours of anindustrial city. He also incorporated an evaluation of administratively engineered social change. He was further involved in carrying out excavations of archaeological sites.

He wrote many important works like Race Elementsin Bengal (which he wrote with C. R. Rao), Social Contours of an Industrial City (with N.S. Reddy and S. Bahadur), A Village on the Fringe, Race and Cultures of India, Fortunes of Primitive Tribes and A Tribe in Transition. He also wrote a very

famous textbook which has been reprinted again and again, remaining popular till date – the book An Introduction to Social Anthropology that he wrote with T. N. Madan.

In 1960-61, at the time of his death, he had promoted Anthropology all over the country in a number of universities and also inculcated anthropology among many generations of students. He had then been the Head of the Department and Dean, Faculty of Arts. He apparently died after a full day's work on 31 May 1960 after a cerebral haemorrhage.
Recently, a full year of celebratory seminars, conferences and lectures were held by EFCS to celebrate the centennial year of D. N. Majumdar's birth.

Growth of Indian Anthropology

Attempts have been made to review the growth of anthropology in India by S.C. Roy, D.N. Majumdar, G.S. Ghurye, S.C. Dube, N.K. Bose, L.P. Vidyarthi and Surjeet Sinha etc. In 1921 S.C.

Roy presented a bibliography of the publications of tribal and caste studies in India. 25 years later Majumdar reviewed the development of anthropology in India. G.S. Ghurye reviewed the development of anthropology in Bombay in a volume published by UNESCO in 1956. S.C. Dube presented a review in the proceedings of the fourth International congress of Anthropology and Ethnological Sciences, in 1952 in Vienna.

In 1962 he presented another title Anthropology in India, published in D.N. Majumdar commemoration volume. N.K. Bose prepared a small booklet onjthis issue entitled Fifty Years of Science in India, Progress of Anthropology and Archaeology, published by Indian Science Congress Association, Calcutta in 1963. L.P. Vidyarthi reviewed the growth of social anthropological research a thorough and the latest review of the growth of Indian anthropology in his book entitled Rise of Anthropology in India, a social science orientation, Vol. 1st, The Tribal Dimensions, published in 1978.

The growth of Indian anthropology has been divided into different periods by the above mentioned and other notable anthropologists in a slightly different way. According to S.C. Roy the growth of anthropology in India can be classified in terms of the sources of publications such as magazines, handbooks and monograms etc. and also in terms of the nationality of the authors. According to S.C. Dube this growth can be classified in three phases:

1. Compilation and publication of volumes on tribes and castes.

2. Detailed monographic studies of individual tribes mostly based upon personal observation.

3. Quantitative advancement and qualitative achievement.

N.K Bose divides the growth of anthropology in India into the following three phases:

1. Encyclopaedia of tribes and castes.

2. Descriptive monographs.

3. Analytical studies of village, marriage and family, caste and civilization etc.

D. N. Majumdar divided the growth of anthropological researches in India into the following three historical periods:

1. Formulation phase (1774-1911),

2. Constructive phase (1912-1937),

3. Critical phase (1938-to present day).

According to L.P. Vidyarthi the constructive period started around 1920 with the opening of the Department of anthropology in Calcutta with R. Chandra as its head and the starting of Indian Journal of Anthropology by S.C. Roy in 1921.

In the critical period Indian and British Anthropologists met together on the occasion of Silver Jubilee of the Indian Science Congress at Lahore. D.N. Majumdar published a problem-oriented monograph on the tribe published under the title A Tribe in Transition: A Study in Culture Patterns, published by Longman's Green and Co. London in 1937. This constitutes the start of what Majumdar calls critical period in the growth of Indian anthropology.

This period had the initiation of American collaboration with Lucknow University in anthropological studies. Oscar Lewis came to India as a consultant to the Central Ministry of Community Development, to carry on anthropological studies on a large scale. Another significant outsider to help in this growth was Morris Opler.

Some noted Indian anthropologists like S.C. Dube also visited academic anthropological institutions in America. An important publication of this period was Religion and Society among the Coorgs of South India, by M. N. Sriniwas, published by Oxford University Press in 1952. Thus the critical period was also called analytical period by some anthropologists including L.P. Vidyarthi? In short the growth of anthropology in India can be briefly summarised as follows:

1. the beginning, formative period.

In 1774 Sir William Jones started Asiatic Society of Bengal as its founder president, to study nature and man in India. Since then the British administrators, missionaries, travellers and anthropologists studied Indian tribes and published their accounts in the Journal of Asiatic Society of Bengal (1784), Indian Antiquary (1872), Journal of Bihar and Orissa Research Society (1915), and Man in India (1921). Accounts were also published in a series of districts Gazetteer, hand books and monograms on tribes.

Data were collected on the tribes during the census in 1931 and 1941. Important contribution in this direction was made by scholarly British administrators such as Risley, Dalton, O'Malley, Russel, Thurston and Crooks. Cambell, Latham and Risley published general books on Indian ethnology. These were followed by detailed accounts of specific tribes by Briggs, Shakespear, Gurdel, Mills, Parry and Grigson, in the following important works:

1. R.G. Latham, Ethnography of India, London, Voorst viii + 375 pp., 1859.

2. H.H. Risley, Tribes and Castes of Bengal, Calcutta, (1891).

3. George W. Briggs, the Chamars, Calcutta Association Press, Russel Street, Calcutta, 1920.

4. J. Shakespear, the Lushai Kuki Clans, London, Mac-Millan & Co., 1912.

5. P.R.T. Gurden, the Khasi, London, MacMillan & Co., 1912.

6. J.P. Mills, the Lhota Naga, London, MacMillan & Co., 1922 and the Rengma Naga, London, MacMillan & Co., 1937.

7. N.E. Parry, the Lakhers, London,, MacMillan & Co., 1932.

8. W.V. Grigson, the Maria Gonds of Bastar, Oxford University Press, London, 1938.

Some missionaries also made important ethnographic and linguistic studies. Among these were P.O. Bodding and J. Hoffman, W.H.R. Rivers published an important work, The Todas, in 1906 published by MacMillan and Co., London in 1911, G.G. Saligmann and B.G. Saligmann published an important work entitled The Veddas of Ceylone, in 1911 by Cambridge University Press.

2. Constructive period.

In 1919 Social Anthropology was included in the curricula of Bombay University in Sociology. In 1921 Department of Anthropology was started at Calcutta University. These centres started anthropological researches to which important contributions were made by the following scholars and their publications:

(1) A.R. Radcliffe Brown, The Andaman Islanders :A Study in Social Anthropology, Cambridge University Press, The Free Press, Glencoe, Illinois, 1922.

(2) J.H. Hutton, "Census of India," Vol. 1, India, Simla, Government of India Press, Part III-B, Ethnographic Notes, 1931.

(3) S.C. Roy, (a) Mundas and Their Country, Calcutta, City Book Society, 1912, (b) The Oraons of Chhota Nagpur, Ranchi, Author, Bar Library 1915. (C) The Birhor, a little Known Jungle Tribe of Chhota Nogpur, Man in India Office, Church Road, Ranchi, 1925, (d) Oraon Religion and Customs, Ranchi, Man in India Office, 1928, (e) 7 he Hill Bhuinyas of Orissa, Ranchi, Man in India Office, 1935, and (f) The Kharia, Vol. I & II (with R.C. Roy), Ranchi, Man in India Office, 1937.

(4) G.S. Ghurye: (a) "A Note on Cross Cousin Marriage and Rural Organisation, Kathiawar," Journal of University of Bombay, Vol. 5, Part 1, pp. 88-90, 1943, (b) "Social Change in Maharashtra," Part I, Sociological Bulletin, Vol. 1, (c) "Social Change in Maharashtra," Part II, Ibid.

(5) K.P. Chattopadhyay : (a) "An Essay on the History of Mewar Culture," Journal and Proceedings of Asiatic Society of Bengal (New Series), Vol. XXIII, No, 3,1925 and (b) "Some Malayalam kinship terms", Man in India, Vol II, No. 2,1922.

(6) M.N. Srinivas: (a) Marriage and Family in Mysore, Bombay, 1942 and (b) The Social Organisation of South India (note), Man, Vol. 46, No. 86, 1946.

(7) D.N. Majumdar, A Tribe in Transition: A Study in Culture Patterns, London, Longmans, Green & Co., 1937.

(8) Iravati Karve, Kinship Terminology and 'Kinship Uses of the Maratha Country*, Bulletin of the Deccan College Research Institute, Vol. 2-4, pp. 327-89, 1940.

Among others who made important contribution to the growth of anthropology in India, the most notable were the studies of the following:

P.N. Mishra, L.KA. Iyer, K.P. Chattopadhyay, T.C. Das, and D.N. Majumdar in the East and North India, and G.S. Ghurye, Iravati Karve, L.K. Ananthakrishna Iyer and A. Aiyappan in the West and South India. All these scholars stimulated anthropological research and publication of articles, monographs and books. In 1938 a joint session of the Indian Science

Congress Association and the British Association reviewed the progress of anthropology in India. This was the first review of the anthropological researches in India. Among the most notable contribution made to anthropology during this period the works of D.N. Majumdar, M.N. Sriniwas and N.K. bose may be noted. D.N. Majumdar published from Lucknow in 1950, The Affairs of a Tribe: A Study of

Tribal Dynamics, In 1942 M.N. Sriniwas published his work, Marriage and Family in Mysore.

An important contribution was made by N.K. Bose in his paper Hindu Method of Tribal Absorption, published by Cultural Anthropology, in 1941. The following may be noted as important additions to the anthropological literature published during this period:

1. Verrier Elwin:

(a) The Baiga, London, Johan Murry, 1939, (b) The Agaria, O.U.P., 1943, (c) Maria, Murder and Suicide, O.U.P., 1943, (d) The Muria and Their Ghotul, Geoggery Cambridge, O.U.P., 1947, (e) Religion of an Indian Tribe, Oxford University Press, 1955.

2. C. Von Furer-Haimendorf:

(a) The Chenchus, Jungle Folk of the Deccan, London, MacMillan & Co., 1942, (B) The Tribal Population of Hyderabad, Hyderabad Revenue Department Census 1945, (c) The Reddis of the Bison Hills :A Study in Acculturation' (in collaboration with Elizabeth Von Furer Haimendorf) in two volumes, London, Macmillan & co., 1945, (J) "The Agriculture and Land Tenure among the Apa Tanis," Man in India, Vol. 26,1946, pp. 181-95 and "Notes on Tribal Justice among the Apa Tanis," Man in India, vol. 29,1946.

3. G.W. Briggs, the Chamars, Calcutta Association Press, Russel Street, Calcutta, 1926.

4. L.K. Ananthakrishna Iyer, "The Kahars of Mysore", Man in India, Vol. 9, 1929.

5. J.H. Hutton, Caste in India, Cambridge University Press, 1946.

Summing up the development of anthropology in India during the constructive period L.P. Vidyarthi has rightly remarked, "Thus, Indian anthropology which was born and brought up under the predominant influence of the British, matured during the constructive phase on the lines of British anthropology.

During this period, except a few studies of Indian institutions like Caste, the tribal studies continued to be the exclusive field of study by the enlightened British scholars, administrators, missionaries and later by the British and Indian anthropologists till the end of the forties of this century.

On the lines of anthropology taught at that time at Cambridge, Oxford, and London, Indian anthropology was characterised by ethnological and monographic studies with a special emphasis on researches in kinship and social organization.

3. Analytical Period, 1950.

After Second World War some eminent American anthropologists including Morris Opeler of Cornell University, Oscar Lewis of University of Illinois, David Mandelbaum of the University of California and others came to India and conducted many important studies in rural and tribal areas.

Besides, important rural studies were made by M.N. Srinivas, Iravati Karve, S.C. Dube and D.N. Majumdar among others. The following are the notable contributions to the growth of anthropology in India during this period:

1. M.N. Srinivas, Religion and Society among the Coorgs of South India, Oxford University Press, 1952.

2. Iravati Karve, Kinship Organization in India, Poona, Deccan College (first edition), 1953.

3. S.K. Srivastva, "The Tharu: A Study in Cultural Dynamics Agra, Agra University Press, 1958.

4. D.N. Majumdar, "Himalayan Polyandry", Bombay, Asia Publishing House, 1963.

5. Burling, "Rengsanggri," Philadelphia, University of Pennsylvania Press, 1963.

6. C. Von Furer-Haimendorf, the Konyak Nagas, London, Oxford University Press, 1969.

7. L.P. Vidyarthi, the Maler: A Study in Nature-Man-Spirit Complex of a Hill Tribe, Calcutta, Bookland Private Limited, 1963.

8. Edward J. Jay, A Tribal Village in Middle India, Calcutta, Anthropological Surevey of India, 1970.

9. D.P. Sinha, Culture Change in an Inter-tribal Market, Bombay, Asia Publishing House, 1968.

10. Sachchidananda, Culture Change in Tribal Bihar, Calcutta, Bookland Private Limited, 1964.

11. B.N. Sahay, Dynamics of Leadership, New Delhi, Book Hive,

1968.

12. A.B. Saran, "Murder and Suicide among the Two Tribes of Bihar, New Delhi, National Publishing House, 1975.

13. P.K. Bhowmick, the Lodha? Of West Bengal: A Socio-Economic Study, Calcutta, Punthi Pustak, 1963.

14. F.G. Bailey, Tribe, Caste and Nation, Bombay, Oxford University Press, 1960.

15. G.S. Ghurye, the Scheduled Tribes, Bombay, Popular Book Depot, 1960.

16. P.G. Shah, Tribal Life in Gujarat, Bombay, Gujarat Research Society, 1964.

17. L.N. Chapekar, the Thakurs of Sahadri, Bombay, O.U.P., 1960.

18. P.G. Shah, Tribal Life in Gujarat, Bombay, Gujarat Research Society, 1964.

19. Y.V.S. Nath, the Bhils of Ratanmal, Baroda, M.S. University of Baroda, 1960.

20. Ehrenfel, Kadar of Cochin, Madras, University of Madras, 1952.

21. P.K. Mishra, Nomads in Mysore City, Calcutta, Anthropological Survey of India, 1971.

22. G.M. Carstairs, the Twice-Bom, London, the Hogarth Press,

1957.

23. Oscar Lewis, Group Dynamics in a North Indian Village, Delhi, Planning Commission, 1954.

24. H.S. Dhillon, Leadership and Groups in a South Indian Village, New Delhi, Planning Commission, 1955.

25. S.C. Dube (ed.) EmergingPattems of Rural Leadership in Southern Asia, Hyderabad, National Institute of Community Development, 1965.

26. Rajrii Kothari (ed.), "Caste in Indian Politics," NewDelhi, Orient Longmans Ltd., 1970.

27. LP. Vidyarthi, Dynamics of Tribal Leadership in Bihar, Allahabad, Kitab Mahal, 1976.

28. D.N. Majumdar, Affairs of a Tribe: A Study in Tribal Dynamics, Lucknow, Universal, 1950.

29. Verrier Elwin, Religion of an Indian Tribe, London, Oxford University Press, 1955.

30. L.P. Vidyarthi, Aspects of Religion in Indian Society, Meerut, Kedar Nath Ramnath, 1961.

31. E.B. Harper, Religion in South Asia, Seattle, University of Washington Press, 1964.

32. L.P. Vidyarthi, Sacred Complex of Hindu Gaya, Bombay, Asia Publishing House, 1961.

33. M.Jha, Sacred Complex of Janakpur, Allahabad, United Publishers, 1971.

34. L.P. Vidyarthi and M. Jha (eds.), Sacred Complex of India, Ranchi, Council and Cultural Research, Bihar, 1974.

35. S. Narayan, Sacred Complex of Deoghar, Ph. D. Thesis submitted to Ranchi University, Ranchi, 1973.

Among the important seminars conducted and published during this period are : Urgent Researches in Social Anthropology and Tribal Situation in India published by Indian Institute of Advanced Study, Simla, Numerous papers have been published by Anthropologists in India concerning (a) change leading to tribal identity, integration, vanishing culture and planning, (b) emergence of industrial anthropology, (c) increased emphasis on tribal demography, and (d) integrated study of tribal regions. Important contribution has been made to Action Research, Socio-Psychological Research, and Folklore researches, Studies of Power Structure and Leadership and Anthropology of Religion.

To conclude in the words of L.P. Vidyarthi, "The journey of Indian anthropology still continues. It has gone much ahead under the influence of and in collaboration with the British and American anthropologists. Of course, in a broader perspective, they will continue to influence the Indian social science for some more time.

Science knows no barrier and the science of man in India will continue to collaborate and learn in the- fields of theory and methods of social research from the other scientifically advanced countries of the world

Linguistic Elements of Indian Population

Languages in India are divided into 6 linguistic families by G.A.Garrison in 1927. They are:

- **The Austric Family:** The speakers of these languages are Proto-Australoid and Australoid tribes. It has two sub families:

  Australasian : These languages are prevalent in Madagascar, Indonesia and Pacific Islands and not spoken in India.
  Austro-Asiatic: This family is further subdivided into two branches:

  o Mon-Khemer: Nicobarese language spoken by Nicobarese people, Khasi language spoken by Khasi tribes of Meghalaya belong to this branch
  o Munda Branch: It is the largest of Austric family which includes 14 languages. Mundari, Santhali are the best known languages of this branch.
- **Karen Family**: This family is spoken by Karen tribe of South Burma and parts of Thailand and not spoken in the Indian mainland.

- **Man Family**: It is spoken by tribes in China, Indochina, Indo-Burmese border.
- **Tibeto-Chinese Family**: It is further classified into Tibeto-Burman sub-family which has three branches

  Tibeto-Himalayan: The languages belonging to this group are Tibetan, Ladakhi, Balti, Purik, Lohke etc
  North Assam: The languages belonging to this group are Aka, Urgkas, Dafla, Mishni etc
  Assam-Burmese: These languages are spoken in Naga hills, Garo Hills, Tippara Hills, Manipur etc which are to the south of Himalayas

- **Dravidian Family**: Spoken by most of the Dravidian ethnic group except Mundas. It is a very closely knit family and Telugu, Tamil, Kannada and Malayalam account for 96% of the speakers This family has 3 groups:

  The South Dravidian Group: This group includes the major languages like Tamil, Kannada, Malayalam and minor languages like Tulu, Coorgi, Erukula etc.
  The Central Dravidian Group: This group includes Telugu, the most widely spoken Dravidian language and minor languages like Gondi, Kui, Khond, Koya etc.

  The North Dravidian Group: This group consists of Kurukh, Oraon, Malti etc.

- **Indo-European Family:** This family has 3 branches

  Iranian branch: This is spoken from Iran to the east of Pamirs.
  Dardic or Pisacha branch: These languages are spoken in Sindh, Pakistan and Kashmir.
  Indo-Aryan branch: This is the most widely spoken branch in India. It has 3 sub branches.

- Outer sub branch: It has three groups

  1   North west group: Punjabi, Sindhi
  2   Southern group: Marathi
  3   Eastern group: Oriya, Bihari, Bengali, Assamese

- Intermediate sub branch: This has intermediate groups that include eastern Hindi or Purviya languages
- Inner sub branch: It has two groups:

  1   Central group: Western Hindi, Punjabi, Gujarati, Bhilli, Kandeshi, Rajasthani
  2   Pahari group: Pahari, Nepali, Kumaoni, Gharwali, Kuluhi, Jaunsari.

Universalization and parochialisation

1.Mckim Marriot is the propounder of this concept. It is the process of understanding how little tradition becomes great tradition and vice versa. His case study was western U.P village

2. universalization means carrying forward of materials which are already present on the little tradition. It is the process which little tradition evolves into great tradition.

Parochialisation means downward devolution of great traditional elements and their integration with little traditional elements. it is a process of localization, of limitation upon the scope of intelligibility, of deprivation of literary from of reduction to less systematic and less reflective dimension

3.In India time immemorial there is a continuous interaction between great tradition and little traditions. Fragments of great tradition have been absorbed into great tradition and the culture of the villages and tribes have in the long run also have been responsive to the authoritative teachings of literati.

4. there are many little traditional elements which cannot stand the scrutiny of reason and rationale, yet they continue to be accepted generation after generation

5. He studied Krishnagarhi village in UP, it had 24 castes and celebrated 19 festivals in a year. In which 8 belong to great tradition and 11 belong to little tradition.

He speaks of two festival "Govardhana puja" and " navaratri puja" and its parochialisation of great traditions.

6. he studied one of the little tradition festivals known as saluno and Saurati puja which is universalized into a great tradition festival know as rakshabhandan and lakshmi puja.

7. Criticism

a)U and P is not unilinear two directional process but in fact the process are circular and continuous in operation

b)folk culture is not confined to a single village nor even to a small region but it confines to whole of india what appears to be parochial may be essentially pan indian and vice versa .

c) marriot is very limited in scope because he focuses merely upon the orthogenetic processes of culture change

d)the very process of flow pf elements from one tradition to another reveals the process of diffusion as revealed by franzboaz . whenelement's diffuse the recipients do not accept them as they are.so MM explanation is a repetition of what boaz said long before

Religious Minority

1. Religion depicts the main socio-cultural characteristics of a person. Different

communities and people perceive religion differently. Some people have an established set of beliefs, rituals and traditional practices and worship one Supreme Being or deity that may be their own caste/tribe or village deity. Other people worship a number of Gods and Goddesses while some practice and perceive religion in their own way and belief others prefer to be atheist. India is a unique country where some religions like Hinduism, Buddhism, Jainism and Sikhism have originated and other

religions of foreign origin flourished bringing 'unity in diversity'.

2. The word 'minority religion' has not been defined anywhere in the Constitution but it finds mention in various Articles in Part III of the Constitution.

3. The U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities has defined 'minority' as one including only those non-dominant groups in a population which possess and wish to preserve stable ethnic, religious or linguistic traditions or characteristics markedly different from those of the population.

4. In exercise of the powers conferred by Clause (c) of Section 2 of the National

Commission for Minorities Act 1992 (19 of 1992), the Central Government in 1993 notified the following communities as "the Minority communities" for the purposes of the said Act, namely: Muslims, Christians, Sikhs, Buddhists, and Zoroastrians (Parsis). However, minorities are not limited to these five religions and States are free to declare/recognise others. Jains have been recognised as one of the religious

minorities in nine States.

Socio-economic Characteristics of Religious Minorities

5. Indian social structure is characterised by unity as well as diversity. It has had numerous groups of immigrants from different parts of Asia and Europe. All the great religions of the world are represented in this country. People speak different anguages. Diversity is seen in the patterns of rural-urban settlements, community life, forms of land tenure, and agricultural operations and in the mode of living. Some eke livelihood out of hills and forests, others out of land and agriculture and

yet a few depend upon marine resources. The fusion of varying religions, the caste system and

peoples occupational structure are the salient features of Indian society. Inter-caste relations at the village level are bound by economic ties, be it peasant, the leather worker, carpenter, blacksmith or the servicing communities.

5.1. The demography of minority communities, their rural-urban distribution, sex composition, literacy and educational status, marital status and livelihood patterns do indicate the lifestyle of the people. Pattern of landholdings, sources of income and health status narrate their quality of life. Today, socio-economic changes are taking place rapidly in the country affecting the majority as well minority communities, due to diversification of economic pursuits, urbanisation, westernisation of education, inter-caste marriages etc.

6. The Constitution of India uses the word 'minority' or its plural form in some Articles – 29 to 30 and 350A to 350 B – but does not define it anywhere. Article 29 has the word "minorities" in its marginal heading but speaks of "any sections of citizens.... having a distinct language, script or culture." This may be a whole community generally seen as a minority or a group within a majority community. Article30 speaks specifically of two categories of minorities – religious and linguistic. The remaining two Articles – 350A and 350B relate to linguistic minorities only.

7. In common parlance, the expression "minority" means a group comprising less than half of the population and differing from others, especially the predominant section, in race, religion, traditions and culture, language, etc. The Oxford Dictionary defines 'Minority' as a smaller number or part; a number or part representing less than half of the whole; a relatively small group of people, differing from others in race, religion, language or political persuasion". A special Sub-Committee on the Protection of Minority Rights appointed by the United Nations Human Rights Commission in 1946 defined the 'minority' as those "non-dominant groups in a population which possess a wish to preserve stable ethnic, religious and linguistic traditions or characteristics markedly different from those of the rest of population."

8. As regards religious minorities at the national level in India, all those who profess a religion other than Hindu are considered minorities since over 80 percent population of the country professes Hindu religion. At the national level, Muslims are the largest minority. Other minorities are much smaller in size. Next to the Muslims are the Christians (2.34 percent) and Sikhs (1.9 percent); while all the

other religious groups are still smaller. As regards linguistic minorities, there is no majority at the national level and the minority status is to be essentially decided at the State/Union Territory level. At the State/Union Territory level – which is quite important in a federal structure like ours – the Muslims are the majority in the State of Jammu and Kashmir and the Union Territory of Lakshadweep. In the States of Meghalaya, Mizoram and Nagaland, Christians constitute the majority. Sikhs are the majority community in the State of Punjab. No other religious community among the minorities is a majority in any other State/UT.

Impact of globalisation on peasants

Globalisation involves movement of people , goods , ideas and information across borders . Post 1990 India on compulsion from international institutions took up LPG reforms . Its impact on peasants are

NEGATIVE

1. Due to strings imposed by western world institutions, roll back of state caused decreased state investment in agriculture

2. Not much access to credit as public sector banks gradually stopped expanding into rural areas (initiated started with nationalisation of banks withdrew with LPG reforms)

3. Lack of formal credit system , forcing peasants to borrow at high interest rates . Its leading to suicide . Suicides are also accentuated by increase shift to cash crops .

4. High inflation increased cost of agriculture input . Though Government adopted MSP policy its able to meet cost of production .

5. Decrease employment opportunities due to increase farm mechanisation . MGNREGA is just a limited employment guarantee

6. SEZ took away agricultural lands of few farmers leaving them landless .

7. Lead to polarisation of rich landowning & extremely poor landless

8. Monetisation expanded new avenues for Social mobility . This disintegrated joint family system to nuclear families , thus increasing the burden of financial security in old age

9. Caste barriers to economic mobility crumbled

10. Their culture is being dissipated , inculcating more of western cultures mostly in dressing & food habits. At times leading to malnutrition

11. With increased income to top sections of peasants in a way contributed to women empowerment

POSITIVE

Its difficult to give positive attributes as there are lot many difficulties araising due to liberalised economies . But there are few to mention .

1. New avenues as health care , education entered rural life

2. Better monsoon forecasting to warn them of weather vagaries

3. Improved decimation of information regarding agricultural practices .

4. Inter connectedness with economy via commodity trading centres

Peasants are the ones most affected with globalisation , vehemently opposed globalisation , leading to various peasants movement .

Though it has positive impacts as better Health & education services , it's their livelihood that is at stake . So apart from measures that are taken , states need to monitor proper implantation of schemes & also take corrective measures to ensure them secure means of livelihood .

Caste and politics

Relationship between caste and politics can be analysed at two levels, how caste affects politics and how politics influences caste.

Introduction of democratic polities brought to fore the importance of numerical power as well as caste identity in politics. Caste system made available to the leadership, structural and ideological bases for political mobilisation. The leadership was forced to make concessions to local opinion and organize castes for economic and political purposes. On the other hand, economic opportunity, administrative patronage and positions of power attracted the castes into modern politics.

Caste in politics initially involved the higher castes like Reddy in Andhra Pradesh, Lingayats in Karnataka, Kayasthas in Bihar. Later lower castes and masses were also involved. Reservation system introduced in the constitution aided this. With spreading of modern education and awareness, cross cultural allegiances also emerged. Thus on one side, caste ceases to be an exclusive political support base while on other side it continues to affect political affinities as one among various other factors. Beteille points out that politics thus caused simultaneous strengthening as well as loosening of traditional structures.

Caste assumed great importance in emerging power structure in rural areas based on panchayati raj systems. Andre Beteille based on his study says that loyalties of caste are exploited in voting. New alliances cut across castes such as caste federations are formed with a common political objective. For example Gujars, Jats, Rajputs formed an alliance in Haryana in 1989. Such cohesion usually involves cohesion of elites within the caste groups. Aside this, fragmentation and factionalism within caste is also seen in struggle for power.

Several castes have attempted to use politics for betterment of their social and economic condition in terms of better education, employment opportunities, government benefits etc. Breakdown of economic dependence on other castes and higher political position brings higher status for the caste. Robert's study of Nadars in Tamil Nadu shows how they emerged from a backward class to most politically and economically successful one.

Little and Great tradition

- Concepts first used by Robert Redfield proposed in "Peasant Society and Culture". They are appoaches to analyse social change.

- Traditions is defined as customs, practices which are transmitted from generation to generation. The change in tradition can be of two types:

  Orthogenic due to internal factors

  Heterogenic due to external influence

Little tradition	Great tradition	• •	• •
Mostly oral and are followed as beliefs not necessarily based on rationality	Mentioned in original religious epics	• •	• •
Localised, maintain a self-sufficient	National in nature I.e. range	• •	• •

economy as they live in relative isolation, cultural homogenity	is very wide				
unorganized, and ambiguous	Clearcut and unambiguous	●	●	●	●
related with rural,unlettered,folk,tribal or peasantry	Related with elite, reflective few of urban class	●	●	●	●
Transmitted orally.(India: Folklore, religio-magical practices, customs and rituals)	Transmitted throug texts. (India: Epics like Mahabharata, Gita, Ramayana, Upanishads)	●	●	i	●	●

- The little and great traditions though exist independently, also interact with each other.

- The degree of flow from great to little has always been greater than the vice-versa

- This concept was applied to India by Mariott and Singer.

According to him in India, great tradition refers to practices and belief systems emanating from scriptures such as Mahabharata, Gita, Ramayana, Upanishads etc. Little tradition refers to folk and locally accepted traditions. Civilisation process grows from folk tradition to peasant tradition to urban tradition. Over a pwriod of time , a mixture of these type of tradition emerges.

To explain the diffusion of traditions, concepts like Universalization and Parochialization were used.

- SC Dube did not agree with this "bipolar" model to understand the Indian cultural realities and proposed a "multipolar model". This model was based on a six fold classification : classical, regional, local, western, emergent, subcultural traditions.

Industrialisation impact on tribals

36.1 Impact on Tribals in India

- TRIBALS IN INDIA
  - According to Article 342 of the Constitution, the Scheduled Tribes are the tribes or tribal communities or part of or groups within these tribes and tribal communities which have been declared as such by the President through a public notification.

- o The Scheduled Tribes account for 84.32 million representing 8.2 percent of the country's population. Scheduled Tribes are spread across the country mainly in forest and hilly regions.(2001 census)
- o The essential characteristics of these communities are (This criterion is not spelt out in the Constitution but has become well established). :-
- o Primitive Traits
- o Geographical isolation
- o Distinct culture
- o Shy of contact with community at large
- o Employed mostly in primary sector
- o High levels of poverty and illiteracy, low nutritional levels.
- o The Constitution incorporates several provisions for the promotion of educational and economic interest of Scheduled Tribes and their protection from social injustice and all forms of exploitation.
- PRE-INDEPENDENCE FEATURES
  - o Before independence, tribals had a history of common ownership of land, forest resources and the produce. Economic autarky.
  - o Inequality in tribals societies was not as striking as non-tribal caste societies.
  - o They were, over the centuries, systematically dominated by rulers who claimed sovereignty over their lands and controlled them often ruthlessly from far off areas.
  - o Slowly, non-tribals started to settle on tribals land, and when British rule made land a saleable property vast amount of land was passed into non-tribal hands.
  - o Classes emerged among tribals.
  - o They were declared encroachers on the very same land that they had lived on for centuries.
  - o This dispossession from land and restriction of control over forest during colonial era pushed tribals into labor market.
  - o By the beginning of 20 th century they were pushed into plantation sector and newly coming industries in Bengal, Assam and Bihar.
  - o They mostly did low or unskilled jobs getting very little economic compensation as they had little access to modern education.
- TRIBALS v/s DEVELOPMENT
  - o After independence numerous measures were taken to ensure tribal development.
  - o To ensure spread of education, medical facilities, bringing them into mainstream society.

- o Broadly divided into three categories 1) Mobilizational 2) Protective 3)Developmental
- o Worldwide experience of modern development process often leading to conflict and destruction of tribal lifestyle(in America, Africa, Australia) was kept in mind, and a slow process directed by Panchsheel principle was to be adopted.
- o The customary rights of the tribals over resources were to be honored.
- TRIBALS v/s DEVELOPMENT
  - o But, the approach adopted has been quite the contrary.
  - o Tribal interests and welfare often was at loggerheads with imperatives of national development .
  - o Development was seen as a important tool to bring tribals into societal mainstream.
  - o Infrastructure, industries, dams, mines etc .
  - o Mineral and forest resources were exploited
  - o Much of India's mineral and forest wealth lay in tribal areas, leading to an inevitable conflict.
  - o Historically, Tribals have always been in a continuous process of integration with ever larger economies.
  - o Food gathering to peasants.
  - o Communal ownership to private ownership of land.
- SOCIAL CONSEQUENCES OF DEVELOPMENT
  - o The Developmental policies drastically altered the relationship of tribes with natural environment and resources.
  - o Changed the pattern and methods of ownership and usage.
  - o Land and forest most exploited, fundamentally altering the tribal way of life.
  - o Land made a saleable private property.
  - o Unscrupulous methods used. Modern communication and transport technologies hastened the process.
  - o High migrations and uprooting.
  - o The dissatisfied tribals now turn to Naxalites.
- SOCIAL CONSEQUENCES OF DEVELOPMENT
  - o Depletion of forest resources.
  - o Furthermore, developmental projects have seen large scale immigration of people from outside, in search of employment, thus distorting demographics.
  - o Often tribals become minorities in their own traditional living areas.
  - o Sometimes it has also lead to oppression of indigenous populations.
  - o The benefits of large scale expansion of industries and infrastructure, never reaches these tribals .
  - o Employment opportunities are denied to them.

- o Overall development of tribal areas has had a deleterious effect on tribals. They are increasingly subjected to oppression and exploitation.
  - o This has contributed to rise of Naxalite movements .
  - o The above policies have also led to environmental destruction.
- GENERAL PERSPECTIVES ON DEVELOPMENT
  - o Earlier , Tribals were themselves seen as hindrance to development.
  - o Their traditional socio-economic and cultural systems blamed.
  - o Tribals represented as backward, ignorant, superstitious.
  - o Hence, the emphasis has been on introducing values attitudes, and institutions that would help them take advantages of fruits of development.
  - o This strategy, of late has been changed and it is now recognized that development would be more effective if it is in line with traditional values of tribals.
  - o Development without or at minimal cost to ecology and environment.
  - o Tribes are now seen as 'alternate' in which a solution lies.
  - o Realization that conservation is not possible without participation of rural and tribal communities.
-
- THE PRESENT SCENARIO
  - o India is not the only country where mining and industrialization in tribal areas is linked with retarded economic performance.
  - o Resource curse.
  - o Blame on institutional weakness and political economy.
  - o People embrace Naxalism due to present model of development.
  - o It gains popularity by focusing on attainment of tribal self determination and control over local resources.
  - o Crisis of political empowerment.
  - o Naxalites have attacked both private companies and government institutions.
  - o The government has acted in a stubborn manner, myopically seeing it as only a 'internal security threat'.
  - o Need to recognize the failure of governance, understand the basic reasons and to have political will to institutionalize alternative policies.
  - o To give people and communities the right to say 'no' to a developmental project.
- FOREST RIGHTS ACT (2006)
  - o The law concerns the rights of forest dwelling communities to land and other resources, denied to them over decades as a result of the continuance of colonial forest laws in India.

- o Supporters of the Act claim that it will redress the "historical injustice".
- o It will provide a legal right for communities themselves to protect the forest.
- o Opponents of the law claim it will lead to massive forest destruction and should be repealed.
- o They see it as a 'land redistribution exercise'.
- o The Law as passed in 2006 has the following basic points. 1) Types of Rights 2) Eligibility Criteria 3) Process of Recognition of Rights 4) Resettlement for Wildlife Conservation
- o Any corresponding law for mineral and rights over other kind of resources yet to be formulated.
- o Mechanism needed to divert benefits to people rather than government machinery or private sector.

36.2 Development projects displacing tribals in India

In recent times the large scale industrialization, privatization and globalization for sake of "development" has emerged as the biggest threat to tribal's survival – ironically, the so called "modern civilized society" has become a predator of their age-old eco-friendly, peaceful and harmonious lifestyle. The tribals, their lands, and other resources are now exposed to the exploitative market forces, mostly due to the State and Multi National Companies (MNCs) sponsored developmental projects to exploit minerals and other natural resources. Land alienation of the tribals by the powerful entities has become common phenomena. It is most unfortunate that "the freedom to live in their own traditional ways" as guaranteed by the constitution is flouted by those who understand the constitution better.

The state ownership of the tribal community land, called common property resources (CPR) land, (which the government owns and involves no compensation when taken over) provides a convenient entry point to project managers. In order to reduce the project cost, they deliberately choose the administratively neglected backward areas with high CPR component and where legal compensation for the private owned land is low. Bureaucrats are of course ever willing to serve the cause of the rich and powerful.

These so called "developmental" activities, which do not confer any direct benefit to the tribals, merely leave them landless and without means for survival. Monetary benefits do not really count when the lifestyle for generations is changed irreparably. Displacement from their traditional habitations leaves them under acute trauma and uncertainty – there is institution in India that is interested in alleviating indescribable human sufferings of the tribals left to struggle for survival with any dignity.

Tribals have paid the highest price of national development because their regions are resource rich: 90 percent of all coal and around 50 percent of the remaining minerals are in their regions. Also the forest, water and other sources abound in their habitat. The indigenous/ tribal peoples who constituted 8% of the total population of India at 1991 census make up 55% of the total displaced persons due to development projects up to 1990. According to the Ministry of Tribal Affairs (MTA) nearly 85 lakh tribals were displaced until 1990 on account of mega developmental projects like dams, mining, industries and conservation of forests etc. Lakhs of tribals have been displaced from 1990 onwards (due to the so-called economic liberalization policies of the Center under pressure from the Western lenders) without proper rehabilitation. Yet, no proper study has been conducted in regard to displacement and rehabilitation of tribals – who cares for voiceless poor tribals as long as corporate czars are happy?

Article 46 of the constitution places an obligation upon States to promote the interests of Scheduled Castes and Scheduled Tribes and protect them from social injustice and all forms of exploitation. It must be mentioned that displacement of tribals from their lands amounts to violation of the Fifth Schedule of the Constitution as it deprives them of control and ownership of natural resources and land essential for their way of life.

Lack of Long Term Foresight

It is the height of injustice that the tribals whose eco-friendly lifestyle preserved forest, mineral and natural resources for ages are now mercilessly uprooted by "outsiders" who would only make money from the resources for some time, creates few jobs mostly for urban middle class and then walk away with the booty only to look for another place to exploit. If all citizens are equal under Indian constitution, why then the helpless tribals are forced to pay the price with their traditional land and lifestyle? Does their peaceful and preserving co-existence with natural surroundings threaten the country in any way? What makes the exploitative corporates superior to poor tribals who have served as custodians of resources for centuries?

Unfortunately such questions don't interest the "people's representatives" sitting in the parliament or assemblies. Led by the finance ministers they are happy to support efforts to sustain the sacred GDP growth rate, after paying lip service to the well being of the poor and native tribals.

In recent years, West Bengal has seen huge anti-land acquisition movements in Singur and Nandigram while social activists have repeatedly been raising the issue of displacement of tribals due to mining and other activities in central India.

On 8 August 2008, the Supreme Court allowed POSCO India Pvt Ltd, a subsidiary of Korea-based POSCO, to build its Rs 51,000-crore steel plant in Paradeep in

Jagatsinghpur district of Orissa. On the same day, the Supreme Court also allowed Sterlite India Limited, a subsidiary of Britain's Vedanta Resources Plc, to mine bauxite in Niyamgiri hills in Kalahandi district of Orissa considered sacred by Dongria Kondh tribe. The Supreme Court's order has undermined the tribal protests and encouraged further acquisition of lands of the tribals leading to their displacement without proper rehabilitation, destruction of their culture and posing threats to their survival in the name of development.

The state government has been backing the pro-POSCO activists to counter the movement by POSCO Pratirodh Sangram Samiti. Nothing surprising about that – it is an open secret.

An Austrian anthropologist, Haimendorf, had first studied some tribes in the 1940s. Then again he studied them in 1970 and asked "How do you explain the fact that their communities that were self-reliant thirty years ago today need State subsidies? Their women had a high status three decades ago. How have they lost it today

The so called economic liberalization, privatization, and globalization that was started 20 years by the current Prime Minister is clearly designed to further the interests of the urban areas and the rich corporations of the country as well from outside. Liberalization, in simple terms, only means allowing the rich corporate to exploit country's resources at rather easy terms unmindful of what happens to th environment and the displaced people who have historically acted at custodians of the lands and surroundings. Who says that the British exploitative policies ended after they left India in 1947?!

Over two decades ago, the West, former colonial powers, cleverly devised the strategies of Globalization and WTO agreements to gain access to natural wealth situated in the remotest corners of the world – all through legal international agreements with governments! Now their giant companies (often bigger than the country they are eyeing) can reach anywhere and grab raw materials and feed the lifestyle of the West at the local people all around the world. And the beauty is: no one is in the position to complain once a government signs the agreement – which is a matter of push-pull, arm-twisting, kickbacks, and buying few legislators and officials, all away from the public knowledge.

The truth is: indigenous people across the globe are being alienated from their lands (and natural resources) and losing their traditional culture, knowledge and lifestyle. This is what happens when the money power rules the world; not the principles of human justice or equity

Impact of various factors on a Family

37.1 Modernisation /Urbanization

- Modernisation is a transformation from a traditional, rural, agrarian society to a secular, urban, industrial society. Modernisation as a concept represents ideologies and values of industrial, capitalist and democratic societies of Western Europe and North America.
- Modernisation is represented by literacy, political participation, urbanisation, occupational mobility and empathy. Other characteristics are free market, industrialisation, modern technology, democratic state and modern education.
- Modernisation differs from its predecessor westernisation in a way that it is much less value loaded thus much less threatening to the cultural heritage and dignity of the third world nations, thus people accepted it more readily than westernisation.
- The core idea of modernisation is rationality. A modernised society has three features. Empathy for each other, high social mobility, high public participation. Modernised societies operate through institutional structures that are capable of continuously absorbing changes.
- At the time of independence India had age old traditional institutions like caste, joint family, untouchability etc. Our constitution makers tried to alter few of these institutions by creating new structures based on constitutional provisions such as modern state, parliamentary democracy and organisations for planned development of society, elimination of untouchability, creation of just and equal society in India
- Modernisation has entered into agriculture with several irrigation schemes, improved seed and farming technology. Green revolution has made India self sufficient in food production.
- Modernisation has revolutionised industry. It fuelled urbanisation which changed the social structure of the society. The institutions of joint families broke down in India. But it increased access to health and education irrespective of caste and class. Mortality rates fell, life expectancies improved dramatically.
- On the other hand this social transformation generated numerous problems like regional imbalances, pollution, ecological degradation, slums, global terrorism etc.
- At individual level where people's level of income rose, new problems like life style diseases, trauma, loneliness, increased alcoholism and drug addiction is seen.
- Despite all the problems which arose due to modernisation, it has brought about a qualitative shift in every sphere of the society and ultimately how humans live their lives.

Media and social change:

Media is the means through which information is transmitted and plays a major role in development and change within the society. While it has been influencing Indian society in the form of print media, radio, television since pre independence times, the recent development of internet enlarged it's role. It aids the changes in social, cultural and political spheres.

*Cultural sphere : Media has contrasting roles in cultural sphere.

- On one hand, media exposure accelerates the process of cultural change by acquainting new things around the world which are added to the culture. It could bring change in day to day activities like modes of consumption, style if dress, use of synthetic materials etc.It sometimes poses threat of loss of culture.

- On the other hand media has a role in preservation and continuity of culture by writing or depicting about various cultural elements and practices which are otherwise unknown to people.

- Media through the above processes causes a kind of cultural integration between value systems of tradition and modernity thus bringing different people closer. Sociologists call this 'cultural resilience'.

*Social sphere: There could be positive as well as negative aspects.

- With the increasing access to media like TV and internet, they play an increasingly important role in the socialisation of young. Development of values, beliefs and attitudes are shaped by these.

- Imparting knowledge, new skills and techniques, media can help enlarge mental horizons of people. It can be used to raise levels of aspirations.

- By exposing negative aspects within the society like violence against women, media can help stir up a debate over traditional stereotypic thinking, causing a positive change in the outlook of people.

- Exposing the failures of existing systems in catering to needs of all and highlighting positive works done by NGOs and other groups, media can inspire people towards greater social participation.

- Rapid growth of social media through internet creates a virtual world which could grow out of bounds affecting real world activities. It could also cause social and psychological problems.

- With the influence of cosmopolitan culture through media, values of sharing, collaboration, harmony decline and tension in society may increase.

*Political sphere:

- Media plays an important role in bringing awareness among people regarding political issues as well as their rights. This helps in betterment of disadvantaged sections who could now demand for their entitlements.

- By drawing attentions to institutional failures such as corruption, nepotism, inefficiency etc., media can pressurise governments for improving quality of governance.

Dominant Caste

The concept of dominant caste has been used for the first item in sociological literature by an eminent Indian Sociologist M.N. Srinivas in his essay social system of a Mysore Village, which was written after his study of village Rampur. The concept occupies a key position in the process of 'Sanskritisation' as propounded by the same sociologists in his book, Religion and society among the Coorgs at south India.

It is held by some sociologists like Domont and Peacock that Srinivas transplanted the notion of "dominance" form the African society to the Indian Society. It may be true to some extent. Srinivas himself writes that. I used the term dominant caste for the first time in my essay 'Social System of a Mysore village' and it is probable clean and dominant lineage in the contemporary anthropological literature on Africa. But in a sense Coorg book is also about a dominant caste and it was but a step from it a formulation of the idea of the dominant caste.

The term dominant caste is used to refer to a caste which "wields economic or political power and occupies a fairly high position in the hierarchy." These castes are accorded high status and position in all the fields of social life. The people of other lower castes look at them as their 'reference group' and try to imitate their behavior, ritual pattern, custom and ideology.

In this way, the dominant caste of a particular locality plays an important role in the 'process of cultural transmission' in that area. The members of a dominant caste have an upper hand in all the affairs of the locality and enjoy many special opportunities as well as privileges.

Factors contributing towards dominance:

There are different factors that make a caste dominant in a particular locality or region. As Srinivas tells "a caste to be dominant, it should own a sizable amount of arable land locally available, have strength or numbers and occupy a high place of local hierarchy. New factors contributing towards dominance are "western education, jobs in administration, and urban source of income." Let us discuss these factors in brief to have a clear understanding of their role in making a caste dominant.

i) Land Ownership:

Land is the most precious possession in rural area since it is the principal source of income. Uneven distribution of locally available cultivable field is a regular

phenomenon of Indian Society. A vast area of land is concentrated in the hands of rich minority generally the big landowners come from higher castes. These land owners employ the people of other castes as their laborers. They also give land on rent to the people. As a result, the entire population of the locality remains obliged to the few land owners of a particular caste.

These few landlords of a caste exercise considerable amount of power over all other castes and become the dominant caste of that locality. Srinivas cites the examples of landowning jots treating Brahmins as their servants in Punjab. Thakur landlords denying accepting cooked food from all Brahmins accept their gurus and religious teacher.

ii) Numerical Strength:

The numerical strength of a caste also contributes towards its dominance. The more the number the greater the power. In many areas, the Kshyatriyas due to their large population are able to exercise their control and power even over the few rich Brahmins of a locality and are able to dominate the socio-political situation.

iii) High place in local hierarchy:

Indian Society has been stratified into various groups on the basis of Caste System organised according to the beliefs and ideas of purity and pollution. In every locality certain caste is accorded high status owing to its ritual purity. They always enjoy social superiority to all other castes in every aspects of social life.

All the factors described above contributed towards the dominance of a caste in traditional society. With the onset of modernisation and change in the attitude and belief of people the new factors have come up overshadowing the old ones, they are:

iv) Education:

The caste, member of which are highly educated, is naturally looked up by the members of others castes. Due to their high education, they win the morale of others. The illiterate people have to take their help in many occasions owing to the complexities of modern social life. The educated people, due to their well information and knowledge about various developmental activities, plans and programmes, are also in a better position to utilise them which aids to their prosperity making them dominant in a particular area.

v) Job in administration and urban sources of income:

The caste, the majority members of which is in government bureaucracy or has sound economic strength, always finds itself in an advantageous position. Its

members held legal and administrative powers by virtue of their being government officials. They help their other caste fellows to have different sources of urban income like supplying of food grains to urban dwellers, doing various types of business.

In this way they strengthen their economic position and become comparatively rich then, the members of caste who are engaged only in agricultural activities. All these aid to the higher position of that caste in a locality and make it dominant.

vi) Political involvement:

The dominant place of politics in contemporary Indian Society can hardly be undermined. The caste being more involved in political affairs of the state or locality, automatically raises its position and exercises control in all fields of social life. Till now we have been emphasizing on the point that a caste becomes dominant in a locality due to its attributes as discussed above. But dominance is no longer a purely local phenomenon.

The caste may or may not have attributes of dominance in a particular locality or village but till it can contribute to be a dominant caste, if the same caste occupies a dominant position in that wider region. In such a case, the network or relationship and friendship ties of the members of locally unimportant caste with the dominant relatives of that region, makes them dominant.

Forest Rights Act

FRA 2006

NEED for FRA

· Earlier acts didn't define forest area properly as most of it wasn't surveyed

· There was little regard to communities living in forests

· There was criminalisation of tribal communities in name of encroachments by all powerful forest officers.

· Earlier policies were mere extension of FRA1927 whose main purpose was providing timber to British .

FRA

· It gives legal recognition to traditional forest dwelling communities (those residing in forest for >75yrs , depend on forest for livelihood or ST residing & depending on forest for livelihood)

RIGHTS GRANTED

1. LAND RIGHTS :

A) Those cultivating but with no documents can claim upto max of 4 ha

B) Get back lands with pattas that have been illegally taken by forest dept

2. USE RIGHTS

A) Use & collect minor forest produce (except timber)

B) Continue nomadic & pastoral activities

C) Use grazing grounds , water bodies , do cultivation

3. RIGHT TO PROTECT & CONSERVE

A) For the first time community have been granted rights to protect & manage forests For sustainable use . Its vital for village communities who been doing it since ages.

4. RIGHT TO REHABILITATION

A) Right to in situ rehabilitation including alternative land if they are illegally displaced.

5. OTHER RIGHTS

A) Community right to intellectual property & traditional knowledge reacting to biodiversity & cultural diversity

Recognition of rights

· Gram Sabha makes recommendation , this passes through screening committes at taluk & district levels . Final decision is taken at district levels

Other provisions

· Land recognised can't be sold it can only be inherited

· No forest land can be diverted without central government approval

· If central government have to divert : it has to take informed consent of affected gram Sabha , also record & certify peoples right by gram Sabha .

Recently Government is trying to do away with informed consent for mining leasing , thereby diluting green laws . This may not augur well in our efforts to conserve biodiversity . There needs to be fine balance between development needs and needs of multiple species dependent on forests inorder to achieve sustainable development .

Tribal education and health

41.1 Tribal Problem : Low Literacy and Poor educational facilities

* The vulnerablity of tribal populations to exploitation can be largely traced to thier illiteracy. They have not been able to take advantage of new economic opportunites.
* Literacy rate among the tribes has increased but it is far below the general level. Some states like Mizoram and Nagaland have high literacy rates due to the work of missionaries but many states have a very low literacy.

Causes and Suggestions:
1. Inadequate Educational institutions:
* The supporting services like scholarships, book banks are insignificant and do not attract the children. The schools do not blend well into the tribal environment.
* Non-formal and vocational education centres have been successful and hence should provide academic education along with vocational training.
2. The Medium of instruction:
* Though there are provisions in the constitution which guarantee the instruction of pupils in their mother tongue, many state governments do not provide for the required facilities. As initial instructions are given in a foreign language, they understand and assimilate very little.
3. Content and Method of Education:
* It should be objectively evaluated taking into consideration the unique historical and social background of the tribal youth. Presently, the general contents have been extended which in many cases are not relevant.
* The content and method should help in creating interest among the youth for better life. As the tribes have inherent talent for sports, it should be included as a part of curriculum.
4. Absenteeism of teachers:
* There is no proper supervision to check the absence of teachers. As a result, many children also drop out of school due to unavailibility of teachers.
* Thus the teachers should be selected from the tribes themselves or the non-tribal teachers who know the tribal language should be selected.A system of effective supervision is essential.

5. Education Policy:
- There is no clear education policy for the tribal areas. This lack of administrative policy affects the education of tribes.

5. Poverty:
- Many cannot afford for the education of their children. This results in children working at a very young age to support the family.
- some states have abolished tuition fees and also provide free education in the schools run by local bodies. Such methods should be adopted to fight the problem of poverty.

Unemployment , Underemployment and Bonded Labor

Unemployment And Underemployment

What is Unemployment

> The state of not having a job

> The total number of people who do not have jobs in a particular place or area

> The Involuntary idleness of workers

What is Underemployment?

The condition in which people in a labor force are employed at less than full-time or regular jobs or at jobs inadequate with respect to their training or economic needs

Causes of Unemployment and Underemployment

> Institutions have "Under-Subscription" of Long Term Courses and "Over-Subscription" on Common Courses.

> Physical and Natural Cause such as Calamities.

> Frequent Change in Season

> Influx of Technological Inventions

> Discrimination in the Workplace

> Prospective Workers outlook toward Employment

> Population Growth

Different types of Unemployment and Underemployment

> Voluntary Unemployment > Overqualification

> Involuntary Unemployment > Involuntary part-time

> Cyclical Unemployment > Overstaffing

> Frictional Unemployment

> Structural Unemployment

Effects of Unemployment

> Increased Crime Rate

> Women abort children during Pregnancy

> Children are forced to stop school and work

> Parents are forced to leave their children and work abroad

> More poor people sleep at squatters

> More people die

> Malnutrition

> Rate of beggars increase

> Food decrease

> People rallies outside the governments office

> Mental Health Problems

> Health diseases

> Tension at home

> Political issues

> Tension over taxes rise

> Insecurity amongst employees

> Suicide cases

> Social outing

> Stigma

> Standard of leaving

> Employment gaps

> Lose of skills' usage

Effects of Underemployment

> Being dissatisfied with self

> Just having a job is not enough

> Not multiplying one's time

Solution to lessen unemployment and underemployment taken by the government, religious institution, schools and NGO's

> DOLE (Department of Labor and Employment)

Bonded Labor

Definition: The bonded or forced labour system was known by different names in different parts of the country like Begar, Sagri or Hali, Jeetham etc. The problem of bonded labour was closely linked to the broader socioeconomic problems of surplus labour, unemployment/under-employment, inequitable distribution of land and assets, low wages, distress migration, social customs etc.

How Act was formed?

•
The issue of 'bonded labour' came to the forefront as a national issue, when it was included in the old 20-Point Programme in 1975. It was the 5th point of the Programme which stated that "bonded labour, wherever it exists will be declared illegal."

· To implement this, Bonded Labour System (Abolition) Ordinance was promulgated. Which was later on replaced by the Bonded Labour System (Abolition) Act, 1976.

· It freed unilaterally all the bonded labourers from bondage with simultaneous liquidation of their debts.

Understanding it...

Bonded labour system means the system of forced or partly forced labour under which a debtor enters or has or is presumed to have entered into an agreement with the creditor to the effect that he would –

1. Render, by himself or through any member of his family or any person dependent on him labour or service to the creditor for a specified period or for any unspecified period either with wages or nominal wages.

2. For the freedom of employment or other means of livelihood for a specified period or for unspecified period.

3. Forfeit the right to move freely throughout the territory of India.

4. Forfeit the right to appropriate or sell at market value any of his property or product of his labour of a member of his family or any person dependent on him.And includes the system of forced or partly forced labour under which a surety for a debtor enters or has or is presumed to have entered into an agreement with the creditor to the effect that in the event of the failure of the debtor to repay the debt, he would render the bonded labour on behalf of the debtor.

The factors are the handicaps of :

1- Absence of freedom to choose one's employment.

2- Denial of freedom to relinquish one's employment whenever desired.

3- Dept bondage and

4- Consequential nominal or no wage payment

Constitution of India

.
Under Article 23.

Prohibition of traffic in human beings and forced labour-Traffic in human beings and begar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law. Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only on religion, race, caste or class or any of them.

·Under Article 42.

Provision for just and humane conditions of work and maternity relief- The State shall make provision for securing just and humane conditions of work and for maternity relief.

· Under Article 43.

Living wage, etc. for workers- The State shall endeavour to secure, by suitable legislation or economic organization or in any other way, to all workers, agricultural, industrial or otherwise, work and living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities and, in particular the State shall endeavour to promote cottage industrial on an individual or co-operative basis in rural areas.

IPC

· Indian Penal Code:

· Under Section 374.

Unlawful compulsory labour- Whoever unlawfully compels any person to labour against the will of that person, shall be punishable with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Biogenetic variations of tribes in India

India has the world's largest tribal population of 104.2 million which is 8.6% of Indian Population in 2011. the Constitution (Scheduled Tribes) Order, 1950 lists 744 tribes across 22 states in its First Schedule. With these many groups present, there is bound to be lot of variation among the tribes. So they are classified in by their:

Geographical Distribution: L P Vidyarthi by taking into consideration geographical, ecological, social, economic, administrative, ethnic and racial factors classified tribes of India into 4 regions and an islands subregion. These are:

- Himalayan Region: More than one third of the region's population is made of tribes which is almost 1/8th of tribal India. It has 3 subregions.

    1. North Eastern Himalayan region: It includes all the 8 Northeastern states and Darjeeling region of West Bengal.
    2. Central Himalayan region: state of Uttarakhand
    3. North Western Himalayan region: It includes states of Himachal Pradesh and Jammu and Kashmir

- Middle India Region: This region has about 55% of total tribal population of the country. This region includes states of Jharkhand, Chhattisgarh, Odisha, West Bengal and Madhya Pradesh.
- Western Indian Region: This region constitutes about a quarter of the tribal population of the country. It includes states of Rajasthan, Gujarat, Maharshtra, Goa and Dadar and Nagar Haveli.
- Southern India Region: This region consists of around 6% of the total tribal population of the country. It comprises of Telangana, Andhra Pradesh, Karnataka, Kerala and Tamil Nadu.
- Island Region: 55% of the total populations of these islands are tribals. Andaman and Nicobar in Bay of Bengal and Lakshadweep in Arabian sea constitute this distinct subregion.

Racial Classification: According to Guha tribal people on India can be grouped into three major categories.

1. The Proto Australoids: Munda, Oraon, Ho, Gond, Khond etc especially concentrated in the Central region
2. The Mongoloids: Tribal people of Himalayan region
3. The Negrito: Kadars of Kerala, Andamanis of Andaman island.

Linguistic Classification: Languages spoken by tribals broadly fall into 4 major linguistic families:

- Austro-Asiatic Family:

1. Mon-Khmer Branch: Khasi, Nicobari
2. Munda Branch: Santhali, Karwari, Ho, Munda, Gondi, Kharia, Savara, Khond, Gadaba etc

- Tibeto-Chinese Family:

1. Siamese-Chinese sub family: Khampti, Phakial etc
2. Tibeto-Burmese sub family

   o Tibeto-Himalayan branch: Bhotia
   o Western sub group of Himalaya: Chamba
   o Lahauli, Swangli, Kanauri etc
   o Himalayan group: Lepcha, Toto etc
   o Arunachal group: Aka, Abot, Miri, Dafla, Mishmi etc
   o Assam-Burmese branch: Nagas- Angami, Ao, Sema, Rengma etc, Singhpo, Manipuri, Lushai, Sokte etc
- Dravidian family: Korawa, Yerukula, Yarava, Baaga, Toda, Kota, Kurukh, Malto, Khondi etc
- Indo-European family: Hajong, Bhili etc

Impact of Urbanization on Tribals

- Urbanization is the process of social and cultural change in which the tribal and rural India is gradually changing towards urban centres. The migrants introduce influences of urbanism back to their areas and affect the tribal folk.
- This process has started during British period and it has been continued because of the planned change induced by the five year plans after Independence.

British Rule:
- With the establishment of British rule, every remote area in India became a part of the widest political community.
- The various policies of British which broke the isolation of tribal areas from mainstream are:
1. Construction of Roads and development of communications
2. Uniform civil and criminal law
3. Measures taken to improve the public health systems
4. Western Education
5. Extension of the economic network

Urbanization has its impact on the lifestyle, religion, political, social and economic life in tribal India

Political:
- Hereditary leadership is replaced by rational leadership.
- The leadership is based on legality and authority
- The voting choice is given to people.

Economic:
- with the coming in contact with urban centres, tribals often foresake their traditional means of livelihood like agriculture and allied activities in lieu of better prospects in industry.
- They are exposed to new urban commodities in rural market.

Social:
- Urbanisation makes them tolerant towards other religions.Hence religion is less primitive and more rational.
- Individualism replaces collective conciousness
- Change in the status of women as they acquire social and economic independence.
- Changes in the institution of Marriage like inter caste marriages.

Urbanization also has many detrimental effects on the tribal life:
- Loss of traditional working capabilities
- Development of slums because of scarcity of living accommodation.
- Increased incidence of crimes
- Decline in social sympathy and fellow feeling. This is due to decline in social control (family, religion)
- Breakdown of joint family.

Thus Urbanization is essential but it is required to be taken up with planning and anthropological insight and strategies.

Shifting cultivation-merits and demerits

Shifting cultivation is an agricultural system in which plots of land are cultivated temporarily, then abandoned and allowed to revert to their natural vegetation while the cultivator moves on to another plot. The period of cultivation is usually terminated when the soil shows signs of exhaustion or, more commonly, when the field is overrun by weeds. The length of time that a field is cultivated is usually shorter than the period over which the land is allowed to regenerate by lying fallow.

One land-clearing system of shifting agriculture is the slash-and-burn method, which leaves only stumps and large trees in the field after the standing vegetation has been cut down and burned, its ashes enriching the soil. Cultivation of the earth after clearing is usually accomplished by hoe or digging stick and not by plough.

It is prevalent in tropical region in different names e.g, Jhumming in North eastern states of india, Milpa in central America and Mexico, Ladang in Indonesia and Malaysia.

Advantages :

- Helps thr land to replenish the depleted nutrients.

- Recycling of land.

- Improves sustainability and productivity for initial few years.

- Environment friendly as it is organic farming.

- A form of weed and pest control.

- Reduced incidence of soil borne diseases.

Disadvantages :

- Deforestation

- Desertification

- causes soil erosion.

- Loss of biodiversity.

- soil loses its quality after few years of repeated recycling.

- Un economical.

IMPACTS OF SANCTUARIES AND NATIONAL PARKS ON TRIBAL POPULATION.

In recent years, India has captured international attention for both its high levels of threatened biodiversity as well as the cultural diversity amongst its people. In an attempt to preserve the nation's forests and wildlife, the government has adopted the international notion that for nature to be conserved, it must remain pristine and uninhabited by humans.Unfortunately, this ideal has created an array of difficulties for the indigenous hill tribe people of the country, especially in the northeastern states.

The Wildlife Protection Act, 1972 is a strong regulatory statute which restricts almost all activities inside Protected Areas. These include restrictions on entry to sanctuary (Section 27), removal of forest products including NTFPs (except for bonafide self consumption), regulation or prohibition of grazing or movement of livestock etc. This effectively exiles people living inside the Protected area from civilization, with restrictions on movement of goods and services. The Protected areas under the act such as National parks and wildlife sanctuaries threaten local villager's traditional livelihoods by tearing them from their homes, denying them access to previously used resources,and preventing them from acquiring land for agriculture.

It is not uncommon for this to have even further negative impacts on the villagers' food stability, health and economy. In addition,government policies based on the assumption that people are incompatible with wilderness protection have created a hostile environment in which hill tribes' relations with park management turn bitter and mutual cooperation for the environment's sake is absent.

Other issues with the govt. Such as,

a) Non-recognition of rights over land in Survey and Settlement: This applies mainly to the   practice of shifting cultivation, traditionally practiced by large number of tribal communities.

b) Non-recognition of customary use : Most of the customary uses of the local inhabitants onforests (including other natural resources like water) have not been codified or recorded in any record of rights.

c) Lack of up to date and proper settlements of land rights: Most of the sanctuaries are in the remote tribal areas. In most of these areas, only one round of

Settlements have taken place. The current situation in terms of land tenure in these areas is highly confused, with a major discrepancy between formal tenure and informal land use.

For eg., Makdias and Khadias are the nomadic tribes who preferred to live inside the forest. Following the declaration of Simlipal Tiger Reserve they were assured of rehabilitation and resettlement, which is still under process even after years.

Current discourse thus emphasizes the need to integrate conservation with community development by embracing

a) rights-based approaches

b) hill tribe participation

c) co-management of parks

d) economic incentives for the land's protection.

Though it is undeniable that conservation policies are essential for the survival of India's precious biodiversity, protection strategies must incorporate indigenous rights in order to be successful in the impleme.ntation of conservation of biodiversity programmes.

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