

Meaning, scope and development of Anthropology

Meaning:

Anthropology is the study of various elements of humans, including biology and culture, in order to understand human origin and the evolution of various beliefs and social customs.

The term anthropology is a combination of two terms 'anthropos' and 'logos', the former meaning human and the latter meaning discourse or science. Thus anthropology is the science or discourse of man. It is the science or discourse of human beings. Aristotle first used the term 'Anthropologist'.

Anthropology, "the science of humanity," which studies human beings in aspects ranging from the biology and evolutionary history of *Homo sapiens* to the features of society and culture that decisively distinguish humans from other animal species.

Definitions of Anthropology

1. **The concise oxford dictionary:** study of mankind especially of its societies and customs; study of structure and evolution of man as an animal".
2. **Kroeber:** "Anthropology is the science of groups of men and their behaviour and production".
3. **Herskovits:** "Anthropology may be defined as the measurement of human beings."
4. **Jacobs and Stern:** "Anthropology is the scientific study of the physical, social and cultural development and behavior of human beings since their appearance on this earth."

Scope:

Anthropology has been divided into two main branches: Physical anthropology and cultural anthropology.

a) **Physical Anthropology**

Physical Anthropology deals mainly with :- **i) Human biology ii) Human evolution iii) Human variation and iv) Human genetics.**

Human Biology: The Physical anthropologist studies human biology as he is interested in *Homo sapiens* alone. He studies man out of the vast range of creatures that claim the attention of the general biologists. Therefore, there is close relationship between the Physical Anthropology and the study of other living beings. The Physical anthropologist tells about the man's place in the animal kingdom by making a comparative study on the different groups of man and his near relations like apes, monkey, etc. whom we call primates.

Human Evolution: Another object of Physical Anthropology is to deal with human evolution. Like other creatures man is also a living organism. It is difficult to explain under what conditions life had appeared on earth. But from the geological and palaeontological evidences it has been known that the first living organism that had appeared on earth consisted of one cell only, which is known as a unicellular organism or amoeba. In course of time this simple homogeneous organism through the process of changes attained the heterogeneous form at various stages. Ultimately, a complex form of animal called man had emerged. All living forms of humanity today belong to the single genus and species of *Homo sapiens*.

Human Variation: The physical anthropologist after having studies the origin, development and place of evolution of man focuses his attention on the study of the different varieties of man. Outwardly through they appear different, all men have some common characteristics and belong to the species - *Homo-sapiens*. However, it is generally found that the common hereditary does not resemble those of other groups in various ways

Human Genetics: The methodology of Physical Anthropology has now been changed. The days of descriptive stage are gone and the analytical stage has taken its place. The classical Physical Anthropology was mainly interested in the classification and not in the interpretation. For example, a Negro has platyrrhine nose whereas the European has the leptorrhine nose

b.Cultural Anthropology

Now, the main fields of studies under Cultural Anthropology are: Prehistoric archaeology, ethnology and ethno-linguistics. Under ethnology again economic anthropology, social anthropology, ethnography, religion, art, musicology, recreation, folklore etc. are studied.

Prehistoric Archaeology:

It is now a specialised branch of Cultural Anthropology. The prehistorians with their pick and shovel have been contributing much to get the first hand knowledge about the extinct peoples and their cultures and the past phases of living peoples. They enlighten us with how the prehistoric people coped with the natural setting by making tools and implements, weapons and other necessary equipments in order to serve their biological and psychological needs such as food, clothing, art etc. Prehistoric archaeology has also been helpful in finding out the sequence of culture and dating the past by adopting the various methods such as Stratigraphy, Radio-carbon methods, etc

Palaeontology:

There is another scientific discipline called palaeontology which is closely associated with prehistory and helpful to make a study on the extinct races from their fossilized forms. It tells us how the modern races have evolved from those extinct fossil races.

Technology:

In order to satisfy his wants and to live by adjusting with the natural environment, man had to make some material objects such as tools and implements, weapons, utensils, clothes, houses, canoes etc. This is called the material culture of the people. The study of the techniques of making these objects of material culture is known as Technology.

Ethnology:

Ethnology is another field of study under Cultural Anthropology. It made its appearance as a recognised branch in about 1840 and it developed very greatly during the next hundred years. It makes a comparative study of the cultures of the world and emphasises the theory of culture.

Ethnography: Ethnologic studies are essential for a cultural anthropologist to know the links between the different cultures and the principles guiding the socio-cultural systems. Ethnology includes in its fold Economic Anthropology, Social Anthropology, Religion, Art, Musicology and Recreation, Folklore etc

Economic Anthropology:

Studies different features of production, distribution and consumption of material goods and their relationships with other aspects of the socio-cultural complex. Thus, the anthropologist studies what man produces, how he produces, what and how he consumes and what and how he distributes or exchanges. He also analyses how far the economic factors are responsible to the growth of socio-cultural system of a people.

Social Anthropology:

As a society is a web of social relationships, a man is tied to the society with various strings of social relationships. He is a member of different kinship groups such as the family, the lineage, the clan, the phratry, the moiety etc. as well as he may be a member of various non kin groups or associations viz. boy's club, secret society, village council etc. Man is also involved in social institutions such as marriage, government, law etc. So in adjusting with social environment and to keep the society in continuity, one has to abide by the various laws and customs formulated by the society. So the social anthropologist studies various aspects of society in keeping with the cultural development.

Religion

It is a product of psychic reaction and adjustment of man to the supernatural world.

Folklore:

It deals with the survivals of archaic beliefs and customs in civilized peoples. It embraces everything relating to ancient observances and customs, to the notions, beliefs, traditions, superstitions and prejudice of the common people.

Ethnolinguistics:

It is the study of human speech and of the various dead and living languages and dialects of the different groups of people of the world.

Ethno-ecology: This is a special sub-field of anthropological study which deals with adaptation of human beings to their total environment.

Anthropology : Relationships with other disciplines

Social Sciences: - Anthropology studies social, economic and political aspects of man, which is why anthropology is related to sociology, economics and political science.

Anthropology's relationship with sociology is very close. Both the disciplines study social aspect of man such as marriage, family, kinship, group, institution, association, community, band, tribe, caste, peasants etc. Because of this commonness, social anthropology is regarded as comparative sociology. However the two disciplines differ in their focus and approach.

1. Anthropology is more concerned with simple tribal societies, whereas sociological preference is modern societies.
2. Anthropology studies origin and biological characteristic of man, whereas sociology ignores the study of biological aspect of man.

Anthropology and Economics: - Both the disciplines look into economic aspects of man, however differently.

Anthropology studies economic aspect of man in simple tribal societies from non-economic (socio-cultural) point of view. On the other hand Economics studies economic activities of modern societies from economic point of view (demand and supply, profit and loss etc.)

Anthropology and Political Science: - Both the disciplines study political aspect of man, however in different ways; Anthropology studies political aspect of man in simple tribal societies from non-political (socio-cultural) point of view, on the other hand political science studies political activities of modern societies from political point of view in terms of legislative, executive, and judiciary.

Anthropology and Behavioural Science: - Anthropology is closely related to behavioural sciences especially psychology. Anthropology and psychology, both study behaviour of man, socialization process, culture and personality etc. However, in the study and analysis of behaviour of man, both disciplines differ as follows. The focus of anthropological study is culture and from the study of culture, inference is drawn regarding behaviour of man. On the other hand psychology studies behaviour and from the study of behaviour, inference is drawn regarding culture. A man behaves in a certain way because he might have come from such and such cultural back ground.

Anthropology and Life Science: - Since anthropology studies origin and biological characteristics of man, that is why, anthropology is related to life science such as zoology and botany. Botany studies how existing plants evolved from pre-existing plants and their present functioning. Zoology studies how existing organism including man evolved from pre-existing organism and their present functioning. Anthropology is mainly concerned with how present human evolved from past human ancestors (Fossil men) such as Ramapithecus, Australopithecus, Homo erectus and Neanderthal. Mendel's Laws developed on Pea plant (in Botany) are very useful in anthropology for understanding human similarities and differences. Biological advancement such as DNA finger printing, Recombinant DNA technologies are useful in anthropology for the study of prevention and cure of human diseases.

Anthropology and Medical Science: - Both medical anthropology and medical science are concerned with the study of health and disease, however differently. Medical anthropology studies health and disease in primitive societies in socio-cultural dimension. It involves the study of sorcery, witchcraft, black magic, ritual practices, and herbal medicine in order to understand health and disease in tribal societies. On the other hand, medical science studies health and disease of modern societies in term of biological factors- bacteria, virus, protozoa etc.

Anthropology and Earth Science: - Anthropology is related to earth science i.e. geography and geology. Both anthropology and geography study man-environment relationship. Geography studies environment and its impacts of man's social, cultural, economic, political and biological aspect. On the other hand, anthropology studies man and his behavioural impacts on environment in term of deforestation, pollution etc. which further damages the quality of human life, longevity etc. by inflicting man with new diseases.

Anthropology and Humanities: - Science and humanities, although have exclusive approaches, but both come together in anthropology. The humanistic side of anthropology is evident in its concern with other culture's language, values and achievement in arts and literature (oral literature, among the people who lack writing). In those aspects anthropology is close to humanistic disciplines such as literature, history, fine arts etc., however anthropology differs from these disciplines in the way of studying the aspects in scientific manner. Anthropologists try to understand the humanistic aspects of other cultures by observing them from their eyes, living throughout with them, sharing their joys and suffering their deprivation including sickn

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

Chronology is one of the most fundamental issues in and perhaps a characteristic of archaeology. Archaeologists use several methods to assign ages to events of the past. They are engaged in defining the stages of hominid evolution and their artifactual record, and the assignment of a chronology to these stages.

Definition of Chronology

Chronology is the science of measuring time and ordering of the things in time. According to the Dictionary of Anthropology, the word chronology means the science of computing dates or treaties showing arrangement of events with dates.

In other words, Chronology is the arrangement of events, or the materials which represent them, in the order of their occurrence in time. Any study of the origins of human must be set in a chronological context.

- Prehistory denotes a period for which we do not have any written records. It deals with a long span of time.
- Therefore, whenever any kind of prehistoric remain is recovered, a very common question comes into mind is that, How old is it? Whether it belongs to palaeolithic period of some million years old or it belongs to a comparatively recent chalcolithic period of only some thousand years old?
- To get the answer we have to rely on various dating methods that are available to the prehistorians.
- Any study of the origins of human must be set in a chronological context. Prehistoric archaeologists use several methods to assign ages to events of the past. Knowledge on various dating methods, therefore, is very essential aspects of prehistoric archaeological studies.

Types of Dating

- There are mainly two types of dating; i) relative and ii) absolute or chronometric dating.
- Relative dating fixes a time frame in relation to other strata or material and not in absolute dates in numbers.

Relative Dating:

- i. Stratigraphy
- ii. Typology
- iii. Cross dating
- iv. Sequence dating

- v. Fluorine, uranium and nitrogen analysis
- vi. Palaeontology
- vii. Palynology
- viii. Patination.

2. Absolute Dating

- i. Carbon Dating
- ii. Potassium- argon Dating
- iii. Thermoluminescence
- iv. Dendrochronology
- v. Electron Spin Resonance
- vi. Fission Track Dating
- vii. Palaemagnetic dating
- viii. Obsidian hydration
- ix. Varve analysis

Stratigraphy -

- Stratigraphy is the analysis of a series of layers that exist in the horizontal dimension, studied in the vertical time dimension.
- The method is based on the basic geological principle that among the layers, the earlier deposit lies under later deposit.
- Therefore, whenever a stratigraphic sequence is observed during the excavation of a site, relative ages of the cultural levels can be worked out. The stratigraphic associations of artefact types within and between archaeological sites are regarded as one of the very important method of relative dating.

Typology -

- An archaeological site mainly consists of artefacts and tools. The tools found in the site are classified on the basis of their form or shape and accordingly different categories or types are made.
- These are then arranged from simple to elaborate or from poorly preserved to well preserved or from crude to refine etc. Then a relative antiquity is derived based on the presumption that simple, poorly preserved and crude tools are earlier than the elaborate, well preserved and refined ones.

Sequence Dating -

- In 1881 a relative dating method was developed by the great Egyptologist Sir Flinders Petrie in Egypt.
- The method is based on the fact that artefacts change in predictable ways through time. Among all other artefacts it is found that pottery changes with time frequently and a sequence of pottery design can thus be worked

Cross Dating -

- Cross dating involves the comparison of artefacts found in different stratigraphic levels. The method is based on the fact that the similar artefacts are approximately contemporary.
- The greater the similarity, the closer the ages. Certain artefacts like coins, pottery, arrowheads etc., which have limited occurrence in a given culture provide best sample for cross dating.
- When such type of objects are found in two different sites, according to cross dating sites are considered roughly the same age.

Fluorine, Uranium, and Nitrogen analysis:

- Prehistoric sites often consist of many bone remains. The basic principle of the method is that the longer a bone will be placed in soil, the more fluorine will be caught in and hence can suggest a relative date.
- All bones whether of animal or of human lying in the same level exhibit similar fluorine percentage in them. Therefore, if the quantity of fluorine remains same in both kinds of bone, it is sure that they belong to the same age.

Palaeontology -

- Palaeontology, the study of fossilised remains of bones in archaeological sites also provide relative dates. The method is based on the fact that some animals migrate or become extinct with the change of climate.
- That is, climate has a direct relationship with the presence or absence of certain animals. For example, if evidence for *Elephas antiquus* (a forest elephant) is found, one can assume a temperate climate, while the presence of *E. primigenius* (a steppe elephant) indicates a steppes or tundra environment of almost glacial conditions.

Palynology -

- Lennart Von Post, a Swedish Scientist, was the first to develop this palaeobotanical method in 1916.
- By this method a microscopic analysis of pollens extracted from trees are used to identify various trees and a pollen diagram is prepared.
- The pollen diagram in which relative frequencies of various species are plotted helps in tracing out the changing vegetation of an area

**Absolute Dating:
Carbon Dating -**

- Radiocarbon dating is a chemical analysis used to determine the age of organic materials based on their content of the radioisotope of carbon 14.
- The method was developed by Willard F. Libby and a team of scientists at the University of Chicago. In 1960 Libby received the Nobel Prize for his method to use Carbon-14 for age determinations in archaeology, geology, geophysics, and other branches of science.
- It subsequently evolved into the most powerful method of dating and Holocene artefacts and geologic events up to about 50,000 years.

Potassium- Argon (K-A40) Dating -

- This method is also a radioactive method. The earth's crust contains potassium of which isotope K40 decays to A40 at a known rate.
- The ratio of potassium to Argon may be measured to ascertain date of minerals and rocks in a deposit. This method is able to cover a wide range of time even far greater than C-14 method because, the half life of the radioactive potassium is 1330 million years.

Thermoluminescence(TL) -

- The use of Thermoluminescence (TL) for dating purposes was developed in 1960s mainly at the Oxford Research Laboratory for Archaeology and the History of Art by M. Aitken and co- workers.
- Initially designed to date archaeological ceramics, it was subsequently extended to other mineral materials, such as burnt flint.
- This is based on the fact that objects such as pottery that have been heated in the past can be dated by the measurement of their Thermoluminescence (TL) glow.

Dendrochronology -

- The age of wooden objects can be determined by means of Dendrochronology or tree ring analysis. It determines the calendar years of tree-ring formation and the felling dates of trees, which helps to determine the age of wooden objects with a great precision.
- Dendrochronology has therefore become well established in the field of archaeology, art history and cultural heritage.

Palaeomagnetic Dating -

- It is an important means of crosschecking the dates based on the constantly shifting nature of the earth magnetic field, both in direction and intensity.
- The measurement of the earth's magnetic field in several places of the world for centuries has shown that it varies with time.

References

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Human Evolution and emergence of Man

Human evolution is the **evolutionary** process that led to the emergence of **anatomically modern humans**, beginning with the **evolutionary history** of **primates**—in particular **genus *Homo***—and leading to the emergence of ***Homo sapiens***

Dryopithecus

- Evolution: About 15 million years ago in Miocene epoch
- Forest dwellers spending most of time on trees
- Semierect posture
- Forelimbs longer than hind limbs
- Vegetarian: Fruit eater
- Thick growth of hair

Ramapithecus or Shivapithecus

- Evolution: About 15 million years ago, in the siwalik hills in the Indian sub continent
- Hairs present
- Walk like Gorillas and Chimpanzees
- Ramapithecus shows more resemblance with man while Diapithecus was more apelike

Australopithecus

- About 2 million years ago, they lived in East African grass land
- Apeman
- Hunted with stone weapons
- Fruit eaters

Australopithecus Africans

- Fossils excavated in Africa
- Less cranial capacity
- Bipedal

Homo habilis

- First human being like
- Fossils are discovered in Africa
- Cranial capacity increased
- Made tools of stones for hunting

Homo erectus

- Evolved about 1.5 million years ago
- Fossils excavated in 1991 in Java
- Cranial capacity is 900cc
- Meat eaters
- Used fire for hunting, protection and cooking
- Varieties: Java man, Peking man

Homo sapiens

- Evolved during ice age between 7500-10000 years ago
- Cranial capacity-1400cc
- Well developed speech centre
- Agriculture started around 10,000 years ago
- Human races: Caucasoid, Negroid, Mongloid and Australoid

Family

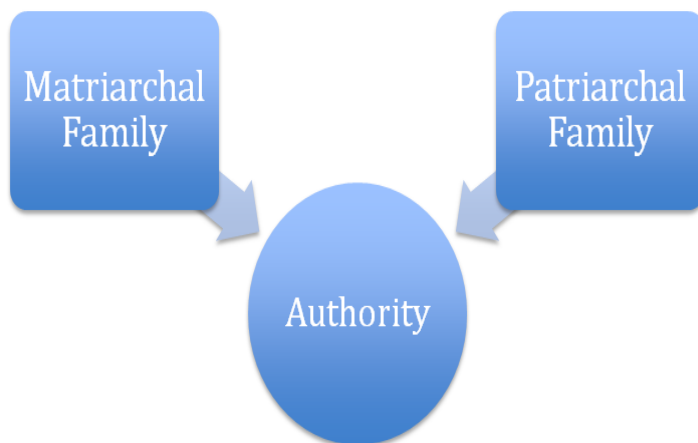
Burgess and Locke say *“the family is a group of persons united by the ties of marriage, blood or adoption; constituting a single household, interacting and communicating with each other in their respective social roles of husband and wife, mother and father, brother and sister, creating a common culture.”*

Characteristics of a family:

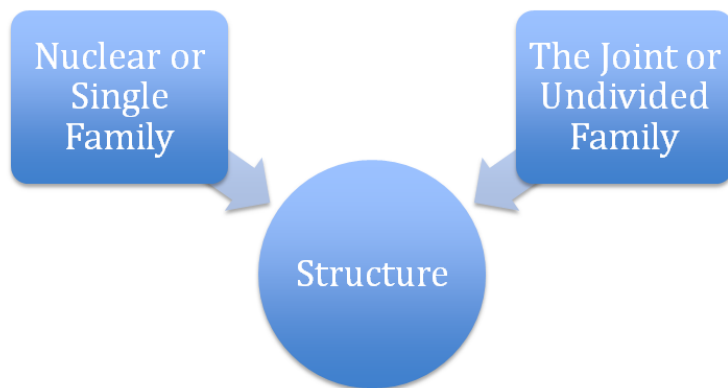
1. It is a universal phenomena
2. Prevalence of emotional relationship
3. Limited in size
4. Family is a basic unit of society
5. Existence of mutual rights and duties among the members of the family
6. Socializing of the members is the basic task of all families
7. Prevalence of mating relationships
8. Having a form of marriage
9. Some economic provisions shared by the members
10. Common habitation
11. Permanence

Types of Family in Sociology

On the **basis of the nature of authority** family can be classified into two main types:



On the **basis of size or structure and generations** of family can be classified into two main types:



Types of Family in India

Matriarchal Family

The matriarchal family known as mother centered or mother dominated family. The mother or the woman is the head of the family. She exercises authority and manages the property. The descent is traced through the mother hence it is matrilineal in descent. Daughters inherit the property of the mother.

Patriarchal Family

The patriarchal family is also known as father centered or father dominated family. The father is the head of the family and exercises authority. He is the administrator of the family property. The descent, inheritance and succession are recognized through the male line.

Nuclear Family

The individual nuclear family is a universal social phenomenon. It can be defined as a small group composed of husband and wife and children that constitute a unit apart from the rest of the community. The nuclear family is a characteristic of all the modern industrial societies in which a high degree of structural and functional specialization exists.

The Joint Family

The joint family is also known as undivided family or extended family. It normally consists of members belong to two-three generations: husband and wife, their married and unmarried children and their married or unmarried grandchildren. The joint family system constituted the basic social institution in many traditional societies particularly Asian societies like Indian

Kinship

Kinship is the relation by the bond of blood, marriage and includes kindered ones. It represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity.

There are two types of kinship

Consanguineous kinship and Affinal kinship

Consanguineous kinship

Relation by the bond of blood is called consanguineous kinship such as parents and their children and between children of same parents. Thus son, daughter, brother, sister, paternal uncle etc are consanguineous kin. Each of these is related through blood

Affinal

Kinship due to marriage is affinal kinship. New relations are created when marriage takes place. Not only man establishes relationship with the girl and the members of her but also family members of both the man and the woman get bound among themselves.

Types of Marriages

Marriage is one of the universal social institutions established and nourished by human society. It is closely connected to the institution of family. According to Gillin and Gillin, "Marriage is a socially approved way of establishing a family of procreation." Westermarck says that marriage is rooted in the family rather than the family in the marriage. Marriage is an institution of society with different purpose, functions and forms in different societies but is present everywhere as an institution. According to Malinowski, " marriage is a contract for the production and maintenance of children." According to Robert H Lowie," Marriage is a relatively permanent bond between permissible mates."

The main types of marriages are:



Polygyny

Polygyny is a form of marriage in which one man married more than one woman at a given time. Polygyny is more popular than polyandry but not as universal as monogamy. It was a common practice in ancient civilizations. At present it may be present in primitive tribes like Crow Indians, Baigas and

Gonds of India. Polygyny is of two types:



Sororal polygyny

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate. The Latin word Soror stands for sister. When several sisters are simultaneously or potentially the spouses of the same man the practice is called sororate. It is usually observed in those tribes that pay a high bride price.

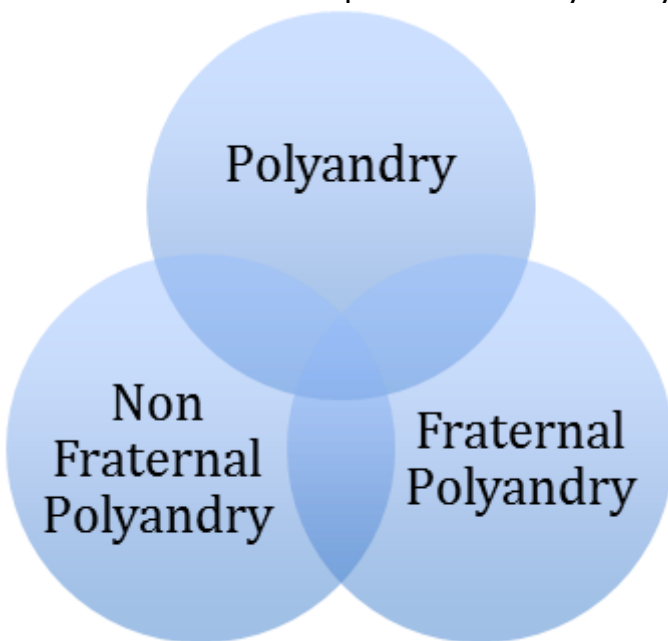
Non-sororal polygyny

It is a type of marriage in which the wives are not related as the sisters.

Polyandry

Polyandry is the marriage of one woman with several men. It is practiced among the Marquesan Islanders of Polynesia, The Bahama of Africa and tribes of Samoa. In India among tribes of Tiyan, Toda, Kota, Khasa and

Ladakhi Bota it is still prevalent. Polyandry is of two.



Fraternal polyandry

When several brothers share the same wife, the practice can be called fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among the Todas in India.

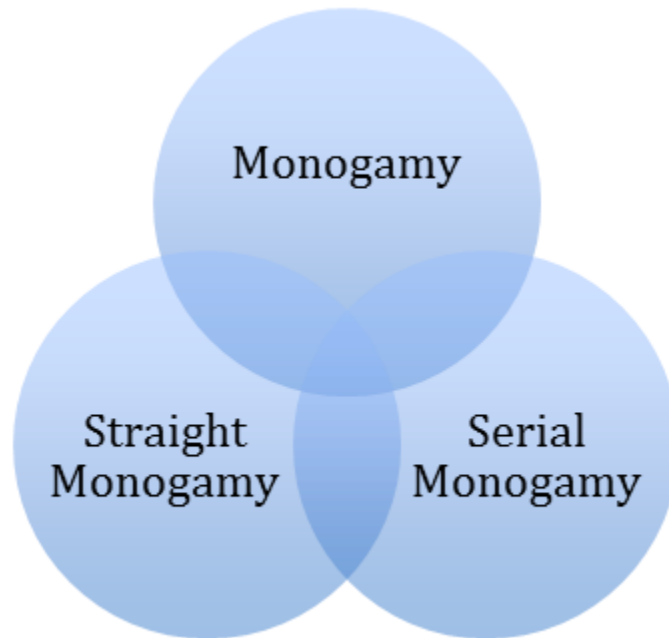
Non - fraternal polyandry

In this type the husbands need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands, the others have no claim over her. Polyandry has its own implications. It gives rise to the problem of determining biological paternity of the child. Among the Todas one of the husbands goes through what is called a bow and arrow ceremony with the woman and thereby becomes the legal father of her child. Among the Samoans, the children after the first few years are given the liberty to choose their parents for their permanent stay. The selected parent becomes the actual father of the children.

Monogamy

Monogamy is a form of marriage in which one man marries the woman. It is most common form of the marriage found among in the societies around the world. According to Westermarck monogamy is as old as humanity.

Monogamy is universally practiced providing marital opportunity and satisfaction to all the individuals. It promotes love and affection between husband and wife. It contributes to family peace, solidarity and happiness. Monogamous marriage is stable and long lasting. It is free from conflicts that are commonly found in polyandrous and polygamous families. Monogamous marriage gives greater attention to the socialization of their children. Women are given very low position in polygyny where their rights are never recognized. In monogamy women enjoy better social status. There are two types of monogamy.



Serial monogamy

In many societies individuals are permitted to marry again often on the death of the first spouse or after divorce but they cannot have more than one spouse at one and the same time.

Straight monogamy:

In straight monogamy the remarriage of the individuals is not allowed.

Group Marriage:

Group marriage means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

MAJOR TRIBES OF INDIA

There are seven tribes which account for a population of 10 lakh or more each. These are: *Bhils*, the *Gonds*, the *Santhals*, the *Minas*, the *Oraons*, the *Mundas* and the *Khonds*. A description of the major tribes is given below:

1. The Bhils

The *Bhils* constitute the largest tribal group in India. They are also known as *Bhilala* and the *Bhil Garasia*. They are concentrated in Madhya Pradesh, Andhra Pradesh, Gujarat, Karnataka, Rajasthan and Tripura. Western Madhya Pradesh is the chief centre of Bhils. Bhils are ancient tribes. *Ekalavya* of *Mahabharata* is believed to be one of the ancestors of this tribe. They are excellent bowmen. Their main source of livelihood is agriculture. They observe several festivals. *Holi* is one of their important festivals. Other important festivals are *Wabani* (seed sowing festival) and *Nivasa*. Some time back *Bhagoria Haat* used to be a significant festival where many young people chose their life partners.

2 The Gonds

The *Gonds* are the second largest tribe in the country and they belong to the *Dravidian* stock. They have been specified as the Scheduled Tribe in the States of Madhya Pradesh, Andhra Pradesh, Maharashtra, Bihar, Gujarat, Karnataka, Orissa and West Bengal. The *Gonds* are concentrated in the central region popularly known as *Gondwana* which includes the *Satpura Plateau*, a portion of the *Nagpur plain* and the *Narmada Valley*. They depend mainly on agro-forest economy.

3. The Santhals

The *Santhals*, like the *Bhils* belong to the *pre-Aryan* period. They are the third largest tribe of India. They have been specified as the Scheduled Tribes in the States of Bihar, West Bengal, Orissa and Tripura. The polity of the Santhal is patriarchal. The headman is known as *Jogmanjhi*. His important duty is to look after the morals of the boys and girls. He is assisted by *Parmanik*. *Naik* is the village priest and *Gorait*, the messenger. The *Majithan* is the usual place for communal talks and council meetings. *Soharae*, the harvest festival is their most important festival which is celebrated in the month of December-January. They also join the Hindus in the celebrations of the *Durga Pooja* and the *Holi*. *Baha* is the other important festival. The other festivals are *Maghsin*, *Eroksin* and *Karam*. *Singbonga* or the Sun god is the main deity of the *Santhals*. Other deities are *Jahir*, *Era*, *Monika* and *Maragburu*.

4. The Minas

The *Minas* have been specified as the Scheduled Tribes in the States of Rajasthan and Madhya Pradesh. In Rajasthan they are the largest tribe constituting about 50 per cent of the total population of the State. The *Minas* of Rajasthan were a ruling tribe. They had several large and small kingdoms and chieftainship in erstwhile Rajputana. They are believed to be the descendants of the *Matsya* tribe, which had ruled over the *Matsya* region of Rajasthan and Western part of Madhya Pradesh. At present the main occupation of *Minas* is agriculture. They worship *Lord Siva* and also *Rama*, *Krishna* and *Hanuman* and

goddesses like *Amba Mata*. They identify themselves with Hindus and seek regular services of the Brahmin priests on various occasions such as birth, marriage, death and so on. The Hindu festivals like *Holi*, *Deepavali*, *Durga Pooja*, *Janmashtami* etc are very popular among them.

5. The Oraons

The *Oraons* belong to the Dravidian stock. They have been specified as the Scheduled Tribe in the States of Bihar, Madhya Pradesh, Maharashtra, Orissa and West Bengal. They depend on agriculture and are believed to have first introduced plough cultivation in the Chhotanagapur Plateau. *Sarhul* and *Karma* are their important festivals. These are celebrated with lot of gaiety which includes dancing, drinking and feasting.

6. The Mundas

The *Mundas* are one of the ancient tribes and are believed to belong to the *Kolaian* stock. They have been specified as the Scheduled Tribes in the States of Bihar, Madhya Pradesh, Orissa, Tripura and West Bengal. They are mainly agriculturists. Their main festivals are *Garam Dharam*, *Maghe Parab* and *Sarhul*. *Halachar* festival is observed on the first day of the month *Magh* (January-February) with ritual of ploughing of land for paddy.

7. The Khonds

The *Khond* tribe belongs to the Dravidian stock. They have been specified as the Scheduled Tribes of Orissa, Bihar, Andhra Pradesh, Maharashtra, Madhya Pradesh and West Bengal. Some of them practise *polygamy*. Their main festivals are related to the cropping operations. *Nabanand* is the *new rice festival* celebrated by them in September-October.

Small Tribes

There are five small tribes in India, namely, the *Great Andamanese*, *Santinelese*, *Onges*, *Jarawa* and the *Cholanaikans*. The total population of each of these tribes is very low, i.e., around 100 or below.

As these tribes are in a very poor state of economy, a separate Special Central Assistance is provided to the States/Union Territories for their development. The Special Central Assistance is supplementary to the State/UT plan resources and is meant to be utilized for family beneficiary income programme.

Rajasthan Tribes

Rajasthan tribals constitute around twelve percent of the total population of the state. The tribes of Rajasthan, India constitutes of mainly Bhils and the Minas. Infact, they were the original inhabitants of the area where Rajasthan stands now. Apart from these main tribes, there are also a number of smaller tribes in Rajasthan. However all Rajasthan tribes share certain common traits, the variations being in their costumes, jewelry, fair and festivals, etc

Bhils

Around 39% of Rajasthan tribals comprises of the Bhils. Dominating in the Banswara area of Rajasthan, the Bhils are believed to be fine archers. Infact, Bhil bowmen even found a reference in the great epics Mahabarata and Ramayan. The Bhils were originally food gatherers. However, with the passage of time, they have taken up small-scale agriculture, city residence and employment. The major festivals of Bhils are the Baneshwar fair (held near Dungarpur) and Holi.

Minas

The second largest tribal group of Rajasthan is that of the Minas. The original inhabitants of the Indus Valley civilization, Minas have a tall, athletic build with sharp features, large eyes, thick lips and a light brown complexion. They are found dominating the regions of Shekhawati and eastern Rajasthan. Minas solemnize marriage in the younger years of the children.

Gadiya Lohars

Gadiya Lohars are wandering blacksmiths that are named after their attractive bullock carts called gadis. Initially a martial Rajput tribe, they left their homeland when Emperor Akbar ousted Maharana Pratap from Chittorgarh.

Garasias

Garasias is a small Rajput tribe inhabiting Abu Road area of southern Rajasthan.

Sahariyas

Sahariyas, the jungle dwellers, is considered as the most backward tribe in Rajasthan. Believed to be of Bhil origin, they inhabit the areas of Kota, Dungarpur and Sawai Madhopur in the southeast of Rajasthan. Their main occupations include working as shifting cultivators, hunters and fishermen.

Damors

Belonging to the Dungarpur and Udaipur districts, Damors are mainly cultivators and manual laborers.

Rajasthan tribes include the following also:

- Meo and Banjara (the traveling tribes)
- Kathodi (found in Mewar region)

- Rabaris (cattle breeders, found in Marwar region)
- Sansi
- Kanjar

Particularly Vulnerable Tribal Groups

Tribal communities are often identified by some specific signs such as primitive traits, distinctive culture, geographical isolation, shyness to contact with the community at large and backwardness. Along with these, some tribal groups have some specific features such as dependency on hunting, gathering for food, having pre-agriculture level of technology, zero or negative growth of population and extremely low level of literacy. These groups are called Particularly Vulnerable Tribal Groups.

Government of India had identified 75 Particularly Vulnerable Tribal Groups according to 2011 census

| State / UT Name | PVTGs Name |
|---------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Andhra Pradesh and Telangana | 1. Bodo Gadaba 2. Bondo Poroja 3. Chenchu 4. Dongria Khond 5. Gutob Gadaba 6. Khond Poroja 7. Kolam 8. Kondareddis 9. Konda Savaras 10. Kutia Khond 11. Parengi Poroja 12. Thoti |
| Bihar and Jharkhand | 13. Asurs 14. Birhor 15. Birjia 16. Hill Kharia 17. Konvas 18. Mal Paharia 19. Parhaiyas 20. Sauda Paharia 21. Savar |
| Jharkhand | Same as above |
| Gujarat | 22. Kathodi 23. Kohvalia 24. Padhar 25. Siddi 26. Kolgha |
| Karnataka | 27. Jenu Kuruba 28. Koraga |
| Kerala | 29. Cholanaikayan (a section of Kattunaickans) 30. Kadar 31. Kattunayakan 32. Kurumbas 33. Koraga |
| Madhya Pradesh and Chhattisgarh | 34. Abujh Macias 35. Baigas 36. Bharias 37. Hill Korbas 38. Kamars 39. Saharias 40. Birhor |
| Chhattisgarh | Same as above |
| Maharashtra | 41. Katkaria (Kathodia) 42. Kolam 43. Maria Gond |

| | |
|-------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Manipur | 44. Maram Nagas |
| Odisha | 45. Birhor 46. Bondo 47. Didayi 48. Dongria-Khond 49. Juangs 50. Kharias 51. Kutia Kondh 52. Lanjia Sauras 53. Lodhas 54. Mankidias 55. Paudi Bhuyans 56. Soura 57. Chuktia Bhunjia |
| Rajasthan | 58. Seharis |
| Tamil Nadu | 59. Kattu Nayakans 60. Kotas 61. Kurumbas 62. Irulas 63. Paniyans 64. Todas |
| Tripura | 65. Reangs |
| Uttar Pradesh and Uttarakhand | 66. Buxas 67. Rajis |
| West Bengal | 68. Birhor 69. Lodhas 70. Totos |
| Andaman & Nicobar Islands | 71. Great Andamanese 72. Jarawas 73. Onges 74. Sentinelese 75. Shorn Pens |

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Constitutional Safeguards for Tribals

The Constitution of India provides for a number of safeguards for STs mainly to facilitate the implementation of the Directive Principles of State Policy contained in Article 46 of the Constitution which reads as follows: "*The State shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.*" The important safeguards provided in the Constitution include the following:

1. Article 15 (4): Article 15 prohibits any discrimination on grounds of religion, race, caste, sex or place of birth. But clause 4 of this Article provides an exception to this. It empowers the State to make any special provision for the advancement of socially and educationally backward classes of the citizens or for the SC and ST. This provision is in accordance with the policy envisaged in Article 46.

2. Article 16(4): Article 16 (4) provides for protective discrimination in the matter of employment in the State Government services.

3. Article 19 (5): While the Fundamental Rights allow the people free movement and residence throughout the country, acquisition and disposition of property are guaranteed to every citizen, special restrictions may be imposed by the State for protection of the interests of the members of the STs under this Article.

4. Article 23: This Article prohibits illegal traffic in human beings and other similar forms of forced labour.

5. Article 29: This Article safeguards culture and languages of the minority, including the STs.

6 Article 46: This empowers the State and Union Territory governments to frame necessary rules that are required to promote the educational interests of the STs including reservation of seats in professional colleges.

7 Article 164: It provides for a Ministry of Tribal Welfare in each of the State of MP Bihar and Orissa which have large concentration of ST population. These Ministries are required to look after the welfare of the STs in their respective States.

8. Article 244: This provides for the inclusion of a Fifth Schedule in the Constitution for incorporating provisions for the administration of the Scheduled Areas and tribes of the States which have sizeable tribal population (other than those of Assam).

9. Article 275: This Article provides for the grant of special funds by the Union Govt. to State Govts for promoting the welfare of STs and providing them with a better administration.

10. Article 320(4): This Article provides that Public Service Commissions need not be consulted as respect of the manner in which any provision referred to in clause 4 of Article 16 may be made or as respects the manner in which effect may be given to the provisions of Article 335.

11. Article 330: Article 330 provides for reservation of seats for SC and ST in the House of Parliament for SC and ST.

12. Article 332: Article 332 provides reservation of seats for SC and ST in the Legislative Assemblies of the States.

13. Article 335: Article 335 provides that the claims of members of SC and ST shall be taken into consideration in the matter of appointment to the services and posts under the Union and States as far may be consistent with maintenance of efficiency of administration.

14. Article 338: As per Article 338 there shall be a Special Officer for the SC and ST to be appointed by the President. Such an Officer is designated as Commissioner for SCs and STs . This Officer has to investigate all matters relating to the safeguards provided for SC and ST under the Constitution.

15 Article 339: Article 339 makes provision for the appointment of a Commission to report on the administration of Scheduled Areas and the welfare of the STs in the States. Only one such Commission, namely, Scheduled Areas and Scheduled Tribes Commission was appointed on April 28, 1960 and it submitted its report in 1961.

16 Article 342: Article 342 makes provision for appointing Lokur Committee, which is the Advisory Committee to the President of India for revising the list of the SCs and STs. The President makes announcements regarding the changes in the lists of the SCs and STs in the States and Union Territories.

Thus there are various Articles in the Constitution of India to safeguard the interests of the Scheduled Tribes of the country.

TRIBALS AND FORESTS

There is a symbiotic relationship between the tribals and forests. Forests are closely associated with the tribal economy and culture. They depend on forests for food, fuel wood, housing material, herbal medicines, and fodder for cattle and materials for agricultural implements. Their culture is also influenced by forests. They worship many trees.

Minor Forest Produce (MFP)

Minor Forest Produce provides substantial means for subsistence to the tribals. In the past it primarily met their personal requirements. But gradually some items of forest produce acquired commercial value; trade in them developed and brought additional income to the tribals over their subsistence level. The Forest Department was given the control of trade. It started the practice of assigning collection of MFP to the traders on payment of lumpsum or royalty based on the quantity collected. The traders generally entrust the collection of the forest produce to the tribals who are paid at the rates fixed by the traders or by the Forest Department. The collection charges are generally very low and the State also gets very little revenue. Many malpractices have crept into the trade. In order to do away with those, some items of the MFP have been nationalized in some States.

Items of Minor Forest Produce

The items of MFP vary from State to State. The most important among them are honey, bamboo, grasses, cane, and different types of leaves, some oil seeds, tanning extract, gum, lac, resin, wax, arrow root, neem seed, tamarind, some types of barks, amla and some types of flowers.

Collection of MFP is done through three agencies, namely, (i) Contractors, (ii) Co-operatives and (iii) Government Departmental Agency. However, in most cases the collection is done through agents. They are appointed by the State and are generally men of private contractors. Appointment of such agents solves the problem of quality of collection and its handling, storage, disposal, etc., which otherwise would be the responsibility of the Forest Department. The State gets the difference of the collection charges and the final selling price. This has become the main source of the forest revenue; but it is at the expense of the tribals. The tribals are deprived of the fair market price of the items as the increased price would amount to narrowing the margin of the profit of the sale. This arrangement precludes the primary objective of removing the middlemen and passing on the maximum benefit to the primary collector.

Major Constraints

The major constraints in respect of collection and sale of minor forest produce are the following:-

- (a) Inadequate organizations at the grass root level;
- (b) Inadequate transport and communication facilities;
- (c) Lack of storage facilities;
- (d) Lack of processing units;
- (e) Short period of collection;
- (f) Financial constraints;
- (g) Most primitive technique of collection;
- (h) Lack of knowledge on the economic use of many items; and

(i) Presence of intermediaries who have no interest in the development of the tribals or the minor forest produce.

Tribal Co-operative Societies

There are different types of co-operative societies with different objectives. Their multifarious activities led to the birth of multi-purpose co-operative societies. In fact, co-operation is the main pillar of strength in tribal areas of India where all economic activities rotate around it. It is proposed to bring all families under the co-operative fold in the coming one or two decades. The co-operative societies in tribal areas stand for credit facilities, marketing facilities besides many other activities of co-operative village management.

Collection and marketing of both minor forest produce and surplus produce are important activities of the Large Area Multi-Purpose Co-operative societies (LAMPS) and the Tribal Development Co-operative Corporations (TDCCs). About 2400 LAMPS and 12 TDCCs are functioning in the country. However, they have been facing a number of difficulties in the marketing of minor forest produce and surplus agricultural produce of the tribal areas. One of the major difficulties is the competition with the vested interest and market forces. Keeping in view the various aspects the Government of India established in August 1987, a Tribal Co-operative Marketing Development Federation of India Limited (TRIFED) as a National Level Apex Co-operative Marketing Organization. It would provide support to the State Tribal Development Federations and State Forest Corporations for the inter-state and inter-national marketing of minor forest produce and other tribal products. As per the understanding, the responsibility of procurement, transport and marketing in the State, the minor forest produce and other tribal products will be of the State Federation and their export and marketing outside the State would be looked after by the TRIFED. It is too early to say how far these organizations would succeed in facing the competition from the vested interest. In the case of credit, the tribals are not satisfied with the co-operative credit societies. They are given now in the grips of private money lenders and their ruthless exploitation.

Forest Villages

There are about 5000 forest villages in the country inhabited by 2 million tribal families. The Union Ministry of Agriculture had advised the State Governments to confer long term heritable and inalienable rights to the forest dwellers over the lands under traditional use. But the response of the State Governments so far has not been adequate.

Shifting Cultivation

Shifting cultivation, popularly known as Jhum or Pody, is prevalent in the humid areas where forests are cleared fully or partially in the month of January-February. The biomass is burnt in the month of April after getting them fully dried up. At the onset of monsoon the ground is prepared by using simple instruments like spades and knives which the tribals make for themselves. The boundaries of the farm fields belonging to each household are demarcated by using the unburnt or partially burnt wood after the biomass is set fire. The surface of the ground is scratched with the help of small spades, and the seeds of paddy are sown. Along with the paddy plants weeds and other bushes also grow. So the tribals live in a temporary hut near the farm field and do weeding work regularly. Water logging is not required for these plants. But frequent rainfall gives necessary water for these plants. After 100 days paddy is harvested and threshed by the

members of the family and some relatives. The paddy is then stored in the temporary warehouses close to the farm fields.

Jhum land is abandoned to remain fallow for some years varying from 2 to 12 years in different States depending on the availability of land. About 6.4 lakh families are involved in the practice of Jhum cultivation over an approximate area of one million hectares every year. The total area affected by this practice is about 5 million hectares in 15 States of the country. Shifting cultivation is practised primarily in the North-Eastern States, namely, Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. It is practised partially in Andhra Pradesh, Bihar, Madhya Pradesh, Orissa, Kerala, Maharashtra and Sikkim.

Shifting cultivation causes deterioration and loss of soil. The problem of soil erosion has assumed an alarming proportion and flood has become an annual feature. In the Brahmaputra Valley alone the annual loss has been estimated to be more than Rs. 300 crore. The shifting cultivation has not only become obsolete but is wasteful activity from ecology, forest and health point of view. The problem needs serious attention. The problems of Jhum control program are three-fold, Viz., (i) rehabilitation of Jhumia families; (ii) development of their economy; and (iii) provision of advance technology and capital investment.

The strategy for control of shifting cultivation involves an integrated program of reclamation and development of land for settlement of jhumias under regular agriculture, animal husbandry, horticulture and forestry.

New Forest Policy of 1988

In order to provide protection and development to the forests the old forest policy was revised in 1988. The New Forest Policy which was adopted on December 7, 1988 taking into consideration the symbiotic relationship between the tribal people and forests. It envisages that all the agencies responsible for forest management including the Forest Development Corporation should associate the tribal people closely in the protection, regeneration and development of forests as well as providing gainful employment to the people living in and around the forests. The rights and concessions enjoyed by them should be fully protected. Their domestic requirements of fuel, wood, fodder, minor forest produce and timber should be the first charge on forest produce. The New Forest Policy, if implemented sincerely, would protect the tribal interests on the one hand and the maintenance of forests on the other.

Tribal Social Structure

The social structure among the tribal communities slightly differs from tribe to tribe. Social organizations of the tribal communities help the tribes run their economic activities, maintain law and order and also regulate marriage within the tribes. They follow customary laws for their internal administration. Village elders, chieftains or parents with the help of local Panchayat settle all kinds of disputes. No difference is maintained between civil and criminal cases.

Clan

Normally, every tribe is divided into a number of units. The inter-relation between these units provides the frame of social organization. In fact regulation of marriage is the most important function of these units. *The concept of clan refers to the members of a given tribe who are the descendants of a common ancestor.* The members of a clan are required to seek marriage alliance outside their own clan. In other words, a clan is described as *exogamous* whereas a tribe within which its members are required to marry is described as *endogamous*.

Totem

The ancestor's symbolic existence is perceived in an animal or plant or rock or any other object and it is generally referred to as a *totem*. The attitude of the clan towards *totem* may differ from tribe to tribe. The members of the clans are forbidden to cut down *totemic* plants or kill *totemic* animals. The destruction of a *totem* caused by a development program of the government or any forest authority may be highly resisted by the tribes. Religious ceremonies may be held to pray for the *totem*.

Marriage

Among the tribal communities different types of marriages exist. Normally marriage takes place with the consent of the parents and relatives of the bride and the bridegroom. Such marriages are accompanied by a ceremonial feasting and merry-making. But those parents who cannot afford heavy expenses on marriage will allow their daughters to be captured by the bridegrooms who like to marry them. This is called *marriage by capture*. In case of *marriage by elopement* the bride and bridegroom run away from their village as there is no consent for marriage from the parents of the bride or bridegroom or from both. In case of normal marriages the bridegroom has to pay the customary price to the parents of the bride. This is called *bride price*. Generally the *bride price* is given in terms of animals such as cows, oxen, bison or buffaloes.

Widow marriage is widely practised by the tribal communities. If a widow is married by the brother of her deceased husband then the practice is called *levirate*. Sometimes after the death of a woman her husband may marry his wife's sister and that practice is described as *sororate*.

Among most of the tribal communities a man keeps only one wife (*monogamy*) at a time. But there are tribes like the *Gond*, the *Baiga*, and the *Naga* etc. wherein a person marries more than one woman. This is described as *polygamy*. The custom of one woman marrying more than one husband is called *polyandry*. It is practised by tribes like the *Toda*, the *Kota*, and the *Bhot* and so on.

Family

Marriage leads to the formation of a family. After marriage the husband and wife have to stay together at some place. In majority of cases, the wife stays with her

husband's parents. This arrangement is called **patrilocal** residence. The reverse is called **matrilocal** whereby the husband moves to stay with his wife, i.e., in the household of her parents. Among the *Khasis* of Meghalaya, the family is usually formed by the woman, her husband, her unmarried children and her married daughters and their husbands. In this type of family the property is inherited through the female line, i.e., from mother to daughter, from daughter to grand-daughter and so on. This arrangement is called **matrilineal** inheritance.

In the families of **patrilocal** residence the inheritance is followed through male line and it is known as **patrilineal** inheritance.

The family among the tribals is a *production-cum-consumption* unit. All members including women and children participate in the economic activities of the family and share food from the same kitchen. The extended families are very rare among the tribals; but the *Kurichiyans* of Kerala practise the extended family system. But they too started abandoning the extended family system.

Kinship Structure

The children born to a couple usually have two sets of relatives – one set related through father and through mother. Besides, the brothers and sisters born of the same parents are related to each other as siblings. Persons are said to be kin to each other if the relationship can be traced genealogically. But here also there will be two types of kin. In the first type are included the kin who are generally identified as blood relations, i.e., consanguineous kin. These kin can be traced through descent like father, father's brother, father's sister, grand-father's brother, sister, son or daughter. The second category called affinal kin which includes those kin who are related through marriage and descent like wife, brother's wife, sister's husband, husband, husband of father's sister, husband of daughter's son, etc.

The bond of kinship is very strong among the tribal communities. Important kin are required to play significant roles at the time of different socio-economic and religious functions. The relatives with whom marriages to be avoided are decided on the basis of kinship. This may include not only near kin but also others like the members of a clan with whom it may not be possible to trace relationship genealogically.

Associations and Dormitories

Besides family, clan etc. of which people become members by birth, the members of a tribe may form associations on the basis of age or sex. In these associations, normally people belonging to specific age groups alone are admitted. Such associations may organize their own youth houses called **dormitories**. The **dormitory** members organize group activities which may be related to economic, cultural or recreational aspects of the tribe.

Law and Justice

Among the tribes, code of conduct is regularized by customs. Customary laws are followed for settling disputes and for punishing the guilty. Tribals have their own code of conduct and rules to regulate inheritance of property and to decide a person's right to an office relating to religious or political position. Breaking customary laws is considered as an offence and the guilty is punished by the village court. The village court consists of the village chieftain, the village priest and three elders. The guilty are publicly whipped or fined. The fines have to be given in terms of their domestic animals such as pigs, cocks, cows, etc. These animals are eaten by the village collectively.

Religious Beliefs

Every tribal community has its own religious beliefs. They believe in the presence of supernatural powers, ghosts and spirits. Different rituals are performed to have the blessings of spirits. Since faith in spirits and supernatural powers is the important aspect of tribal religion it is called *animism*.

The tribals believe that thunder, lightening, flood rain, etc. are produced by supernatural powers. Similarly, they also believe that every object such as forest, river, mountain etc. has got its guardian spirit. Even after death people exist through their souls or are reborn as offspring. They believe that the spirits of the dead ancestors have power which decides their destiny. The diseases are thought of as the evil influence of spirits. They believe that suitable rituals help in the eradication of diseases.

The tribals have festivals. The important festivals of *Santhals* are *Soharae* (harvesting festival), *Baha*, *Maghsin*, *Eroksin*, etc.

ADMINISTRATION FOR TRIBAL DEVELOPMENT

Article 244 and 244(A) under Part X of the Constitution provide for administration of Scheduled Areas and Tribal Areas. These are two concepts having special connotations. The scheduled areas are governed by the provisions contained in the Fifth Schedule. These are called the Fifth Scheduled Areas. The tribal Areas are governed by the provisions of the Sixth Schedule.

1. Objectives of the Fifth Schedule

The following two are the objectives of the Fifth Schedule:

- a. To assist the tribals in enjoying their existing rights without any hindrance by others; and
- b. To develop the Scheduled Areas and protect and promote the interest of the Scheduled Tribes.

2. Main Features of the Fifth Schedule

The main features of the Fifth Schedule are: (a) Special Legislative Powers; (b) Governor's Report to the President; and (c) Tribes' Advisory Council.

(a) Special Legislative Powers

The Governor of the State having Scheduled Area has been vested with special powers of legislation in two ways: (i) Legislation by Notification and (ii) Legislation by Regulation.

The Governor of the State having Scheduled Areas is responsible for deciding whether an Act of Parliament or of the State Legislature is suitable or unsuitable for the Scheduled Areas. The Governor may, by public notification, direct that any such Act shall not apply to a Scheduled Area. He can withhold or modify the application of the law which is not suitable for such areas.

The Governor has been empowered to make regulations for peace and goodness by prohibiting or restricting the transfer of land of the tribals; regulating the allotment of Scheduled Areas land to the members of the tribes; and regulating the conduct of business of money lenders to the tribes.

(b) Governor's Report

Para 3 of the Fifth Schedule lays down mechanism of keeping the Union Government informed of the situation in tribal areas. It provides that the Governor of each State having Scheduled Areas therein shall annually, or whenever so required by the President of India, makes a report to the President regarding the administration of the Scheduled Areas in that State. The submission of the report by the Governor is intended to enable the Union Government to decide how best it can discharge its responsibility towards the tribes. On its basis the Union Government may issue directives to the State for better administration of the Scheduled Areas.

(c) Tribes' Advisory Council

The Excluded and Partially Excluded Area's Sub-Committee of the Advisory Committee of the Constituent Assembly which had gone into the tribal situation had recommended the setting up of Tribes' Advisory Councils to keep the State Government in their respective States constantly in touch with the needs of the aboriginal tracts and to

exercise special advisory functions over the working of the development schemes. The Councils have established in all the 8 States of Andhra Pradesh, Bihar, Madhya Pradesh, Maharashtra, Gujarat, Himachal Pradesh, Rajasthan and Orissa which have Scheduled Areas. In addition, Tribes' Advisory Councils have also been established in two States which do not have Scheduled Areas, namely, Tamil Nadu and West Bengal.

The Tribes' Advisory Council consists of not more than 20 members. Of these, three-fourth should be the representatives of the Scheduled Tribes in the Legislative Assembly of the State. In case, the number of representatives of the Scheduled Tribes in the Assembly of the State is less than the seats in the Tribes' Advisory Council, the remaining seats shall be filled by other members of the tribes in the State. The Council should consist of persons who have sufficient knowledge of tribal problems and represent all shades of opinions. In all States, these Councils are expected to meet at least twice a year. However, it has been observed that the meetings are not held regularly.

Para 4 of the Fifth Schedule provides that it shall be the duty of the Tribes' Advisory Council to advise on such matters pertaining to the welfare and advancement of the Scheduled Tribes in the State as may be referred to them by the Governor. It is also provided that no regulation shall be made by the Governor unless he has consulted the matter with the Tribes' Advisory Council.

The mechanism of Tribes' Advisory Council provided in the Constitution is very vital. It should be effectively involved, apart from legislative process, in policy making, planning and supervision of the development schemes, as well as in effective administration of the Scheduled Areas.

3. Main Features of the Sixth Schedule

The Sixth Schedule applies to the Tribal Areas within the States of Assam, Meghalaya, Mizoram and Tripura. The main features of the Sixth Schedule are given below:

- a. Tribal Areas enjoy full autonomy in respect of matters falling within their jurisdiction. So these areas are called *States within a State*.
- b. It provides to the tribals the power of self management through autonomous districts and autonomous regions.
- c. The writ of the Parliament or the State Legislature does not run automatically unless the Acts in whole or part are specifically extended to the Tribal Areas by notification of the Governor. Each autonomous district has a District Council for its administration. The District Council and Regional Councils have the powers in respect of all areas under their respective jurisdiction to make laws with respect to the following:
 - a. The allotment, occupation or use of land, other than any land which is a reserve forest;
 - b. The management of any forest not being a reserve forest;
 - c. Use of any canal or water course for the purpose of agriculture;
 - d. The regulation of the practice of Jhum or shifting cultivation;
 - e. The establishment of Village or Town Committees or Councils and their Board;
 - f. Any other matter relating to village or town administration including village or town policy and public health sanitation;
 - g. Appointment or succession of Chiefs or Headman of the village;
 - h. The inheritance of property;
 - i. Marriage and divorce; and

j. Social customs.

All laws codified in respect of the above subjects shall be submitted to the Governor and until endorsed by him, shall have no effect.

4. Distinction between 5th and 6th Schedules

The Fifth Schedule applies to the Scheduled Areas, which have been specified in eight States (A.P., Bihar, Gujarat, M.P., Maharashtra, Orissa, Rajasthan and H.P.) and the Sixth Schedule applies to Tribal Areas which have been specified in four States (Assam, Meghalaya, Mizoram and Tripura). Under the Fifth Schedule, laws passed by the Parliament or by the State Legislature apply automatically to Scheduled Areas unless the Governor declares it otherwise in respect of law or part thereof. Under the Sixth Schedule, the position is quite different. The law made by the Parliament or State Legislature for Tribal Areas shall not apply unless the Governor extends that law to such areas. In one case, it applies unless excluded and in the other, it does not apply unless extended.

The Fifth Schedule confers substantial powers on the Governor which in practice are exercisable with the aid and advice of the Council of Ministers. He can make laws by Notification or by Regulation. The Sixth Schedule envisages a special administrative mechanism of self-government to the tribals inhabiting the Tribal Areas. The laws made by the Parliament or State Legislature do not run automatically in these areas unless applied by the District Councils or are applied by them.

Race and Racism

Race is a group of individuals who share common physical characteristics, history, nationality and geographic location. Race characterizes individuals based on physical appearance, and infers stereotyped differences between individuals

Racism is acting or making decisions or changing your attitude toward a person based on his race. Treating someone of a different race as inferior to another race, another person or you constitutes racism. Unearned privileged based on race that subordinates a person of a different race is racial discrimination.

Caucasion:

Skull: Dolicephalic(Long-Head),High forehead,Little supraorbital development.

Face: Mainly Leptoprosopic(Narrow)Sometimes Meso- or even

Euryproscopic, Neither Facial nor alveolar prognathism occurs except among some archaic peoples.

Nose:Long,narrow,high in both root and bridge.

Mongoloid:

Skull: High incidence of Brachycephaly(Short Round Head)

American Indians while Mongoloid are often Dolicephalic.

Foreheads slightly lower than that of the Caucasoid.

No Supraorbital development.

Face: Wide and short, projecting cheek bones, Prognathism rare. Shovel shaped incisors common especially in Asia.

Nose: Mesorine(Low and Broad in both root and bridge.

Negroid:

Skull: usually Dolicephalic, a small minority are Brachycephalic.

Forehead most often high, little supraorbital development.

Face: Leprosopic (to a much lesser degree than the Caucasion), Prognathism common in most Negro populations.

Nose: Low & broad in root and bridge with characteristic depression at root.

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