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ANTHROPOLOGY (Optional Paper)
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SOCIAL, POLITICAL AND ECONOMIC STATUSES OF RELIGIONS AND LINGUISTIC MINORITIES OF INDIA

- India is widely known as **'a nation of pluralism or multiculturalism'**.
- People speaking hundreds of languages and dialects and followers of all the major religions of the world inhabit this land of amazing cultural pluralism.
- Differentials in the socio-economic and demographic profiles of major religious communities in India, mainly emerging from socio-cultural and historical reasons.
- The status of linguistic communities is also largely related with these factors.
- The constitution of India uses the term minority but does not define it. the term minority is a compound of the Latin Word **minor** and the suffix **ity** meaning **inter alia (among othes)**. **"The smaller in numbr of the two aggregates that together constitute a whole"**.
- The Oxford English Dictionary defines minority as the condition or fact of being smaller, inferior or subordinate or as a number which is less than half of the whole number.
- The meanings and definitions just referred to contain a common criterion, namely, the statistical criterion.
- Apart from the statistical criterion mentioned above the term minority may also be defined on the basis of certain characteristics which are commonly possessed by the members constituting it.



- Sumanta Banerjee adding a very important dimension to the meaning and interpretation of minority says that in the context of human rights today, the term minority is no longer a numerical concept, but has come to signify a non-dominant and disadvantaged group in a state or society, be it ethnic, religious or linguistic. The Muslims for instance are a disadvantaged minority group in India.
- Though the constitution of India does not define minority yet it recognizes two types of minorities, based on religion and language. That is how and why we talk about religious and linguistic minorities. The constitution uses the term minority or minorities only in four articles, namely, Articles 29, 30, 350-A and 350B.
- The word minority in India is most often used in the context of religious communities – Muslims, Christians, Sikh etc. This category also includes Budhists and Jains which means that all the non-Hindu communitities come under the category of minorities. The profiles and important facts and figures about the social economic and political status of the religions minorities are as follows.

11th amendment → some crucial protections for linguistic minorities came into place.

Article 350 A → mandates states will provide primary education in the mother tongue.

Article 350 B → establishes a special office to investigate & report on the protection of minority rights.



- **Muslims :** Muslims in India are the largest and the most important religious minority of the country. Though a minority in its numerical strength, it is so big as to make it the second biggest Muslim population in the world, after Indonesia.
- They constitute about 12% of the total population of India and form an important segment in the social fabric of the country. They are distributed all over the country and live in every region, state and union territory in varying numbers.
- Muslims are in majority in Jammu and Kashmir and Lakshdweep and constitute a significant minority in several other states. They are more than 20% of the total population of Assam, Kerala and West Bengal.
- A significant fact about Muslim demography is their higher urban population. About 65% or more of Muslims live in urban areas and it has significant bearing on their economic profile and access to health care and educational facilities.
- **Economic Status :** According to different studies, surveys and reports Muslims are an educationally and economically backward community.
- A sizeable majority of Muslims live in abject poverty.
- The percentage of Muslim population below the poverty line stands at 43% higher than the national average. In rural areas, they are mostly landless and lack access to employment opportunities and other wage employment avenues.
ସେମାନେ କିମ୍ପା, ଉତ୍ପାଦକ
- The majority of Muslims are self employed and earn their livelihood through petty business, small scale enterprises and low paid jobs. In the rural areas their overwhelming majority are agricultural labourers and artisans while in the urban areas they earn income from artisan and industrial works.



- As compared to other communities. The participation of women in their work force is much lower.
- They contribute to the family economy largely through jobs performed within the four walls of the house such as bidi making, chikan work in and around Luchnow and similar other occupations.
- Muslims have been excellent artisans involved in different types of handicrafts and this has proved to be their undoing. In the face of the challenges of mechanization and industrialization emergence of new market forces and lack of access to institutional finance they have been reduced to mere wage labour and cease to be the owners of these units in most of the cases.
- Survey reports reveal that only in some of the industries they dominate while in others most of them are wage earners. Substantial presence of Muslim found in the following industries; such as Bangles, glassware, carpets, woolen shawls, chikan embroidery, shoes, leather, silk etc.
- **Different studies have painted a dismal picture of the socio-economic plight of Indian Muslims:**
 - [i] 52.3% Muslims live below poverty line
 - [ii] 50.5% Muslims are illiterate
 - [iii] Only 4% of Indians who received education upto high school are Muslims.
 - [iv] Only 1.6% of Indian College graduates are Muslims.
 - [v] Only 4.4% of Indians in government jobs are Muslims.
 - [vi] Only 3.7% of Indians who received financial assistance from the government for starting business are Muslims.



- Some of the main findings of the **NSSO Survey (National Sample Survey Office)** which yield usually reliable estimates of consumption, expenditure, employment and other characteristics that are routinely used as inputs for policy making by the Government –
- [i] A large proportion of Muslims than others suffer from low levels of consumption. The difference is much wider in towns and cities.
- [ii] If cultivation of land still decides economic status in rural India, then Muslims remain at a disadvantage.
- [iii] Unemployment among Muslims was higher in the rural areas but only marginally more in town.
- [iv] Illiteracy rates are also higher among the Muslims.
- [v] 90% of India's poor are members of the scheduled castes and tribes, OBCs and Muslims.
- [vi] The Muslims are also poorly represented in civil services. Similarly they are as poorly represented in Medical and engineering colleges.

Social Status :

- Indian Muslims are not a **“cultural Community”** in the sense that they do not have a common language of adhere to the same life style. They do not occupy a common geographical space.
- They are not regional communities. They are born live and die in different parts of India and speak a multiplicity of languages. The irony is that the religion based socio-cultural specialities are magnified and utilized to mark out the religious minorities.



- Indian Muslims, like Hindus and others are steeped in the Caste based social stratification contrary to the ideology of Islam.
- They have higher and lower caste groups – Ashraf belongs to higher castes and Ailaf belongs to lower castes.
- The case of several Muslim countries where women are more empowered and enjoy a higher social status point to the fact that religion has never been a barrier to social mobility among the Muslim women.
- Look at the educational backwardness of Indian Muslim Women. The traditional society always tried to keep her uneducated or gave her only elementary religious education so that she can perform certain religious duties, nothing more.
- **Political Status :** Indian Muslims enjoy all the civil and political rights enshrined in the constitution for all the citizens of India.
- They are integral part of the socio-political fabric of Indian society. Their electoral behaviour has been a matter of great interest for the political scientists. It is heartening to see that by the large. Muslims have preferred non-communal political parties, except Kerala.
- The Muslim, alongwith other religious communities have been participating actively in the democratic political process.
- Indian nationalism is not only the property of Hindus. It is the property of Muslims, Christians, Buddhists and Sikhs as well. So, religious minorities are the natural guardians of a secular state.



Christians :

- The Christians constitute the second largest religious minority in India and they are 2.34% of the total population of the country. The emergence of Christianity and Christians in India has been linked up with the advent of the British colonial rule. // सिक्किम, मिज़ोरम, अरुणाचल प्रदेश Sea shore areas, jungle areas, tribal areas
- The Christians can be considered not only the oldest religious minority, but Christianity also as one of the oldest religions in India. So, the two crore plus christian population has been an integral part of India.
- Some of the important facts and figures about the christian population in the country are as follows—
- [i] They reveals a strong tendency of concentration in the southern states of Kerala, Tamil Nadu, Andhra Pradesh and Karnataka.
- [ii] At national level, they form around 2.5%, at state level they are in majority in three states viz. Nagaland (88%), Mizoram (86%) and Meghalaya (65%). There are a few other states with significant percentage of christians. These are Manipur, Goa, Kerala, Arunachal Pradesh and Tamil Nadu.
- [iii] Among all the religious communities of India the ratio of female population among the christians is the highest which is 994 females per 1000 males.
- [iv] Contrary to the popular belief Indian christians too are largely rural.
- [v] Among all the major religious minorities the christians have the highest rate of literacy
- [vi] The Indian Christians like Indian Muslims do not constitute a “cultural community”. They speak different languages, they maintain different life styles and do not occupy a common geographical space.



- [vii] The spread of Christianity owes much to the dedicated social work of missionaries in the area of education and health care.
- [viii] Large number of christian in rural areas, mainly converts from lower Hindu castes, follow their preconversion occupational patterns.
- [ix] There is a small section of urban middle class christians which has experienced upward mobility through the educational facilities made available by the missionaries.
- [x] Political status of Indian christians are not organized into a political party and this is due to two factors
- (a) socio-cultural fragmentation and conscious rejection of separate electorates.
- [xi] There is one area in which christians dominate in India, particularly in education and health.

Sikhs :

- The Sikhs are the third major religious minority in India. Originated in Punjab, they are found in all parts of the country carrying with them the vital elements of the Punjabi culture.
- The Sikhs constitute about 2% of the total population of India that comes to 16.26 million people. Significantly, the majority of the Sikhs are still concentrated in Punjab.
- The Sikh Jats became a symbol of irrigation agriculture and perhaps the most active agent of agrarian revolution that followed the construction of canals in Punjab.
- The Sikhs are not a monolith community. They consist of several sects such as Namdharis, Nihangs, Udasis, Nirankaris, Niranjanis, Nanak Panthis.



- It is the religio-cultural hub of the community where so many rituals and ceremonies related with birth, nomenclature, marriage and death. It is the most important place of congregation which has been used even for such secular activities as electoral politics.
- Though the devout sikhs visit a village gurudwar or a city gurudwara as a matter of routine but the most important congregations may be seen on Baisakhi which marks the birth of the Khalsa panth and the two Guru Parva (Birth day of Guru Nanak and Guru Govind Singh).
- The economic status of Sikhs has always been a matter of envy to others. In rural areas they are excellent cultivators and a substantial section of them are rich famers.
- It is important to note that the Sikh Jats have played a very important role in the 'Green Revolution' of the country. In urban areas most of them earn their livelihood in the trade and commerce sector.
- A substantial number of Sikhs have engaged in transport, automobile, spare parts and transport service sector such as garage etc.
- The Sikhs are internally segmented into caste, class and urban-rural sections. The urban Sikh trading community on the one hand and the daily wage earning sikhs and the other. There are caste-class divisions among artisans, such as carpenters, blacksmiths etc. right from the cities to the towns and the villages.

Conversion → Reason
Reason → Minority
Statistical measures
Occupations



Constitutional Provisions and Safeguards for Scheduled Tribes :

- India is a democratic country. Our country is guided by secular constitution.
- Due to its secular character, our country has been able to occupy a pivotal place in world affairs.
- The builders of our nation were fully aware of the fact that India is a country of cultural, social, economic, religious, regional, and ethnic diversities.
- At the same time, they knew that unity in diversity is the hallmark of Indian culture and civilization. That is why the founders of our Constitution laid emphasis upon its secular and democratic characters. The builders of our nation were aware of the fact that some ethnic groups had been deprived from their social and economic rights since centuries. Being deprived from various kinds of rights, the exploitation and oppression of those ethnic groups had taken place.
- Due to their oppression and exploitation, they have been identified as Dalits, deprived, oppressed and exploited groups. In our secular and democratic constitution, there are many provisions and safeguards to protect the interests of the Dalits, oppressed, exploited deprived groups, and weaker sections.



The constitutional provisions for STs can be divided into following headings:

1. Protective provisions
2. Developmental provisions
3. Administrative provisions
4. Reservational provisions

Protective provisions : The Articles 15, 16, 19, 23, 29, 46, 164, 330, 332, 334, 335, 338, 339, 342, 371(A), 371(B) and 371(C) of the Indian Constitution deals with protective provisions for STs.

- **Article 15 :** Article 15 of Indian Constitution deals with provisions for prohibition on distinction based on religion, race, ethnicity, caste, sex, colour, place of birth etc. According to the provisions in Article 15, any kind of distinction with STs is strictly prohibited.
- Section (4) of Article 15 deals with the special provisions for the development of STs, SCs and socially backward classes. This provision is in accordance with the policies adopted in Article 46 of our Constitution, which places emphasis upon special attention by the states for educational and economic interests and social justice of weaker sections.
- According to Section (4) of Article 15 and Section (2) of Article 29, no one can prohibit the States from taking special steps to enhance the social, economic, and educational conditions, of STs, SCs and weaker sections.



- **Article 16 :** This Article of our Constitution deals with the provision of equal opportunity to all in Government jobs. According to **Section (4) of Article 16** of our Constitution, no one can prohibit the states in providing reservations to STs, SCs and Backward classes in Government jobs.
- **Article 19 :** This Article of our Constitution deals with the provisions of acquiring property by any Indian citizen in the territory of India. According to this Article, STs have been provided rights to visit in any parts of India to seek work, to acquire property and to sell the acquired property.

Section (4) of Article 19 deals with the provisions to safeguard the tribal lands and areas.

- **Article 46 :** According to the provisions laid down in this article of our Constitution, Beggar Pratha and Forced labour have been prohibited. In 1976, Bonded Labour Abolition (Act) was passed. This Act lay prohibition upon the bonded labour system operating in Tribal areas.
- **Article 29 :** According to the provision of this article of our constitution, STs have been provided rights to protect their culture and language. No state can place any other culture and language on STs.
- **Article 46 :** This Article of our Constitution deals with the provisions for educational and economic development of STs, SCs and Backward classes.
- **Article 146 :** This Article deals with the provisions for the appointment of a Tribal Welfare Minister to protect the interest of STs in the states of Jharkhand, Orissa, and Madhya Pradesh.



- **Article 325 :** This Article of our Constitution deals with the provisions of no distinction in voting rights on the basis of race, language, region, religion, ethnicity, caste, sex, colour, creed, and place of birth.
- **Article 342 :** This Article of our Constitution deals with the provisions of making the list of STs by Honourable President of our country. Following the provisions under the Article 342, Honourable President has provided the status of some tribals as STs by making a list .
- **Developmental provisions:** Article **15, 16, 19, 46, 275 and 399** deal with the developmental provisions for STs.
- According to **Article 15**, any kind of distinction with STs in development processes has been prohibited.
- **Article 16** of our Constitution provides the STs with the right of getting equal payment of wages for equal work.
- **Article 19** our Constitution provides the rights of STs to earn property, to enhance property and to sell property.
- **Article 46** of our Constitution provides the rights for educational and economic development.
- **Under Article 275**, there is provision for special financial outlay by the Centre to States for the development of STs and their welfare.
- According to the provisions laid down in Article 399, the Central Government shall direct the state Governments for formulation and implementation of programmes of tribal welfare.
- **Administrative Provision :**
- Article 244 of our Constitution deals with the administrative provision for the tribals. In Article 244, there is provision for administration in Scheduled Areas, Tribal areas, and tribals. One finds the special Administrative provisions for tribals in fifth and sixth schedule of our constitution.



Fifth Schedule :

- One finds the description of scheduled areas and tribals in Fifth schedule of our Constitution.
- According to Fifth schedule, scheduled areas are those areas, which have been scheduled by Hon'ble President.
- Hon'ble President has Scheduled some areas of 8 states namely, Andhra Pradesh, Bihar, Gujarat, Himachal Pradesh, Madhya Pradesh, Maharashtra, Orissa and Rajasthan as Scheduled areas in 1950, 1976. The scheduled areas cover 19,50,496 sq. kms in our country.
- Nearly 2.5 millions Scheduled Tribes reside in scheduled areas. A special administrative and development programme called Tribal Sub plan (T.S.P.) has been launched since 1973-74. There is a provision for the establishment of Tribal Advisory Committee under Fifth schedule of Constitution in scheduled areas.
- The President can make change in the scheduled area after seeking advice from the Governor.
- The parliament can also make changes in scheduled areas but this can not be treated as constitutional amendment.
- Concerned Governors make efforts to check land alienation, and exploitation of tribals residing in scheduled areas.
- The Governors send reports relating to administrative activities and functioning of the Tribal Advisory Councils.



Sixth Schedule :

- One finds the explanation of Tribal Area in Sixth Schedule of our Constitution.
- The special administrative provisions for Tribal Areas are related to the Tribal Areas of the then Assam States, i. e., those areas of present Assam, Meghalaya, and Mizoram states where tribals reside.
- According to sixth schedule, there is sufficient provision for social, cultural, and political autonomy in these three states. In these states, there are provisions for administrative arrangement through Autonomous District Council or Autonomous Regional Council.
- According to **Article 338** of our constitution, Hon'ble President may appoint a special officer to enquire and report about the activities and means of tribal development in accordance with the constitution.
- According to **Article 339**, Hon'ble President may constitute Scheduled Tribes Commission to look after the administrative arrangement for the tribals.

Reservational Provision :

- There are provisions for reservation to STs for their overall upliftment in our constitution. There are provisions to provide reservations to STs in admission to educational institutions, Government jobs and Parliament and State Assemblies.



Reservation in Parliament and State Assemblies :

- Articles 330, 332 and 334 of our Constitution deal with reservation of seats in Parliament and State Assemblies.
- Initially they were reserved for STs & SCs for a period of 10 years. However, the period has been extended time to time by our Government.
- At present, the period for the benefit of reservation for STs and SCS has been extended upto 2010.
- At present, **40 seats in parliament and 315 seats in State Assemblies have been reserved for STs.**
- In Panchayati Raj system, the benefits of reservation are also applicable in the election of Gram Panchayats and local bodies.
- **Reservation in Government jobs :**
- According to Article 335 of our Constitution, there are provisions for reservation of seats in Government jobs.
- In all India level appointment, there is provision of providing 7.5 percent reservation to STs. In Group 'c' and 'D' level appointments; there is provision for reservation according to the population percentage of STs in concerned state.
- In the departmental promotions to posts under Group B, C and D, 7.5 percent posts have been reserved for STs.



- Besides reservation, some relaxations are also made for STs at the time of appointment, for example relaxation in age, experience, research works, etc.
- State Government has also reserved the posts for ST candidates in Government jobs and promotions according to population percentage.
- Central Government has appointed some special officers in different ministries to review whether benefits of reservations are being availed by tribals or not.
- Reservation in Educational Institutions: The Article 340 of our constitution deals with the provisions for reservation of seats for tribal students in Government educational institution.
- Thus it is clear that attempts have been made to protect the social, economic, political, religious, cultural, and educational interests of the STs in our secular and democratic constitution.



QUESTION

Q. Social, economic and political status of the religious minorities in India. (WBCS 2005)

Action



APPROACH TO TRIBAL PROBLEMS :

- Dr. S. C. Dube has divided the approach to the tribal problem into two broad categories : **aesthetic and political**.
- Action programmes for tribal areas should aim at to promote welfare to the tribes--- largely “using the tribal frame of reference, without making them a liability to the region and nation.”

(i) **Social service approach :**

- Voluntary agencies like Ramkrishna Mission, Bharat Seva-Ashram Sangha, Adivasi Sevak Dal, Christian Missionary Organization have done considerable humanitarian works in the tribal areas.
- Sometimes these humanitarian approach is misled by the lack of proper understanding of the tribal organization, values and problems.
- At times and again, these well-intentioned ‘reform’ have proved to be injurious to the tribals in terms of their social cultural integration.



- **Political approach :**

- This approach may be classified into two broad categories --- **Pre-independence British**

Period and Post-independence activities.”

- The Britishers created the ‘excluded’ and the ‘partially excluded’ area and gave separate political representations to the tribes. “This diabolic conspiracy to create a new separatistic minority has been strongly opposed by the National leaders of the Independent India.
- The negative approach of seclusion of the British administrators has been rightly resisted in the post-independence period.
- Constitutional safe-guards are, in a way, the positive political approach to uplift these backward communities and this allows them to participate on equal ground in the formation of well-integrated, prosperous nation.
- “A different political approach seeking independence or autonomy for the tribal areas has also been much in evidence in recent years; although territorially it has been confined mostly to regions.
- The demands for an independent Naga State and autonomous Jharkhand, have to be viewed not only from the point of view of tribal interests but also against the wider canvas of regional and national interests.



Religious approach :

- The conversion of the tribals into the new religious faith and the welfare works done in gaining their confidence may be included in this type of approach.
- The activities of the Christian Missionaries during the British regime in the different tribal belts of India should not be considered totally 'evil' and 'motivated'; some of the endeavours in the establishment of educational institutions, Hospitals, clubs, and library should be conceived as 'good works' for the overall development of these backward communities.
- The religious associations of the Hindus never aimed at to detribalize and disintegrate these communities and to convert them to Hinduism. Some of the tribal groups seek their entry to the Great Tradition of the Hindus at their own initiative, as pointed out by different scholars including Risley.
- This process of conversion from tribalism to Hinduism is slow, age-old process.
- The different tribal groups have initiated different types of mobility movements to achieve Hindu caste status and they are found in different stages of assimilation. Prof. T.C. Das conceived the Hindu social system as a structure comprising of a number of concentric circles with increasing radius, at the centre of which the 'Brahmin-Kshatriya-Vaishya' derived castes lie.
- The 'clean' castes occupy immediately outer circles and the 'unclean' castes are to be placed next circles. The outermost circles occupied by the 'untouchables' and 'tribal' groups.



- The proximity or distance from the core depend largely upon the nature and intensity of articulation with the Hindu social system. Each constituent group within the Hindu social structure, however, maintains their undisturbed socio-political existence mechanisms of endogamy, commensality, and occupational specialization.
- The independent existence of the tribals within the Hindu social system may prompt them to come nearer to Hinduism (Das : 1960).

Anthropological Approach :

- “Rather than offering an omnibus solution of the tribal problems, the Anthropologists have been thinking of possible solution.
- By and large Anthropologists regard the ultimate integration of the tribes into the main stream of Indian life as a natural and desirable goal; they only insist on care and caution in planning for the tribes and emphasize restraint in certain areas against innovations of doubtful value.”
- Elements of anthropological thinking on the problem have been largely incorporated in national policies though they have rarely been acknowledged.
- They want to recognize vital linkages between the advanced and backward communities aiming towards maintaining harmony in the two levels of culture.
- They advised to be cautious in formulating welfare plans and programmes which should accomodate tribal needs with regional and national interests.
- The Anthropologists are always inclined to eliminate the elements that destroy the social solidarity of the tribals and their freedom.



WELFARE WORK UNDER OPERATION :

▪ Under Article 275 of the Constitution of India, the central government sanctions grant-in-aids time to time to different State government to promote the welfare activities of the Scheduled areas, specially to tribal areas, aiming at the poverty, ignorance, ill-health, and rudimentary culture of the tribals which form the integral part of the tribal life, concerted attack on all of these four sides was necessary at the initial stage. To attain this end, the following measures have been taken by the state government with the assistance of the central government.

- [i] Establishment of a large number of free primary schools in tribal areas for the benefit of the tribal children.
- [ii] Establishment of free night schools in different backward areas for the benefit of adult tribals.
- [iii] Establishment of school with vocational bias -- one for each group of 10 villages or 500 persons. Standard Class VIII i.e. four years course subjects to be taught on the vocational side -- compulsory-Agriculture, Livestock farming (eg. Dairy, Poultry, Apiary), Spinning, Optional subjects -- any one or two Weaving, Carpentry, Smithy, Tailoring etc.
- [iv] Free supply of books, slates, and pencils to tribal children reading in Primary schools.



- [v] The opening of a number of subsidised hostels for the tribal boys and girls taking education in schools and colleges.
- [vi] The programme of economic development of the tribal people consists, at present, of introducing improved agriculture, improved live-stock farming, and new and improved crafts. Improved varieties of seed, manure, fertilizers, live-stock etc. are to be supplied to the tribal farmers. There is a ban on the selling on lands of the tribal people without the prior permission of the local governmental authority.
- [vii] Setting up of village Welfare Centres and Health Centres with free medical facilities. The village Welfare Centres are provided with the following branches :
 - (a) An Agricultural Demonstration Farm, (b) A livestock Farm,
 - c) A Handicraft Centre. These centres also have separate squads for Sanitation and Health Propaganda.

✓ **A village Welfare Centre should also undertake;** (i) Minor irrigation schemes, (ii) Communication developing schemes, (iii) Co-operative Movements (iv) Grain-gola Scheme (v) Loan-scheme, (vi) Spinning and weaving of Khadi scheme. Establishment of training-cum-production centres in different tribal belts enabling them to improve their traditional crafts.

[ix] Reclamation of barren land and distribution among the tribal cultivators.

[x] Attempts has also been made to protect tribal culture. In this matter, the Anthropological Survey of India the Cultural Research Institutes of the State government and the Adivasi Advisory Council give serious an fruitful suggestions to help the administration.



- [xi] Rehabilitation of the nomadic forest-dwellers, especially of the shifting hill cultivators and ex-criminal tribes. Establishment of Forest labourers' Co-operative Societies has been installed for the forest dwellers.
- [xii] The recommendations of International Labour Organization have also been upheld in the benefit of the tribal labouring class working in mines, factories, tea-gardens and other vocations.
- [xiii] In the Parliament and in State Legislation, the tribals will have their reserved 'seats'.
- [xiv] In governmental and non-governmental services, a definite number of posts are to kept reserved for the scheduled tribes and castes.
- [xv] In joint entrance or some such competitive examinations, the mark barrier for the scheduled tribe candidates has been relaxed.



The Impact of Islam and Modernization :

- Cultural traditions, might undergo momentous and revolutionary changes even through endogenous processes. In the developing societies.
- Africa and Latin America modernisation as a culture goal implies an exposure to deeply ambivalent situations the normative structure of modernisation being mostly foreign to the indigenous culture tradition of these societies, it poses a threat to their identity.
- In contradistinction to this, since modernization also constitutes a kind of universal strategy for economic development and social growth, its requirement is urgently felt and it is coveted for.
- This introduces some ambivalence in the cultural response of these traditions to modernisation.
- Such ambivalence may be recognised as an inalienable part of all the processes of cultural changes which take place through encounters between an indigenous and a non-indigenous cultural tradition.
- More often than not, the bearers of heterogeneity cultural tradition came in contact with these primary civilizations as colonizers and conquerors.
- The processes of cultural syncretism which thus started, were from the very beginning faced with psychological constraint.



The Tradition of Islam

- In contradistinction to the structure of the Hindu Great tradition, the Great tradition of Islam is founded on a world-view which is apparently non-hierarchical is purely monotheistic and messianic-historical in ethos.
- The holistic principle in Hinduism is derived from the primacy of the normative order (dharma) which is internally differentiated and hierarchized in socio-cultural manifestations. In Hinduism, the principle of holism is a co-ordinate to the principle of hierarchy.
- In the revealed tradition of Islam, the principle of holism is sociologically, though not in principle, differentiated from hierarchism, there being less substantive place for the latter in the tradition.
- Islamic holism is based on the unity of Muslim umma, the collective of the faithful. This unity in the principle transcends the boundaries of territory and nation.



Islamic Tradition in India and Change

- The contact of India with Islam is almost a millennium old. It started with Arab conquest of the Sind in the beginning of the eighth century.
- Accumulative and endogenous changes in the Great tradition of Islam in India have evolved through three major stages.
- These stages were set by the historical forces and greatly influenced the structure of this tradition.
- The first stage relates to the duration of Islamic rule in India, the second stage was initiated after the establishment of the British domination and finally the third stage was marked at the beginning of the Indian freedom movement leading to the country's partition and political independence.
- The first stage had the longest duration (A.D. 1206 to A.D. 1818-24) and in cultural historical terms was of a momentous significance. It was not only marked with periods of conflicts and tensions but also led to major adaptation and cultural syncretism between the Hindu and the Islamic traditions. Islamic conquest is apparently associated with the spirit of Jihad or religious warfare.
- Such association about the cause of the expansion of Islam in India creates historical biases in an objective evaluation of the place of Islamic cultural tradition in Indian civilization.
- In such conquests the religious sanctions and the support of the Ulemas played an important role, they were too ready to provide moral and religious justifications for otherwise purely political enterprises of Muslims rulers.
- For a social structural view-point, by the time the Islamic expansion in India started, its tribal egalitarian character had changed; coming into with Persian society, its social structure was hierarchized and Islamic elites, as bearers of its great tradition, were now stratified into separate classes.



- The elites were the bearers of the Great tradition of Islam in India and constituted the uppermost segment of the Islamic society did not come from amongst the indigenous converts to this religion.
- Most of them were of foreign descent and belonged to the social hierarchy of the Ashrafts or the four major immigrant groups of the Muslims called Sayyad, Sheikh, Mughal and Pathan.
- The Sufi tradition of Islam was not only responsible for the perpetuation of the Islamic religious beliefs and metaphysics but played also a significant role in the spread of Islam in India. Its emphasis on ascetic personal ethic, ephemerality of material phenomena (fauna) and on mystical self-abengation, though being a foreign origin, was also in many ways concomitant with the Hindu Tradition and made a deep impact on a large section of the Hindus.
- Non-ritualism and abstract monotheism as preached by the Sufi saints and philosophers was not only appealing to the Hindu masses but also tended to be in harmony with the forces of introversion and retreatism which had overtaken the Hindu tradition after its loss of political power. Amir Khusro did a great deal to interpret the endogenous tradition of Hinduism to the Muslim world.
- In the nineteenth century India, these various pulls in the reformation movement of the Great Islamic tradition began to polarize into two major schools one which stood for liberalism and peaceful reform and the other which was for more orthodoxy and militantism.
- The former trend was activated by Shah Abdul Azia and his disciple Sheikh Karamat Ali both of whom were for peaceful religious reforms. The more militant approach was offered by Sayyid Ahmad Bareilvi and Shariat-Ullah who were for Jihad and condemnation of the British regime as a religious war zone.



- This phase of changes in the cultural tradition came to the force in the early twentieth century Ashrafs.
- The uppermost section of Muslims who maintained a social distance from the lowercaste converts in matters of marriage and social intercourse.
- Even the pollution-purity norms were practised: Muslim bhangis were not allowed to enter mosques for reasons of uncleanness.
- A hierarchical gradation in social and ritual status thus crept into the social structure of Islam very much on the pattern of the Hindu tradition.
- Islamization is a process of status mobility within the Islamic social structural framework has many sociological equivalents with Sanskritizations.
- In both the processes, mobility in status is sought through adoption of names and customs of culturally high-placed groups. In both situations the economic status of the 'reference model' is and has been traditionally of a superior nature.
- Finally, both in Sankritization and in Islamization aspiration for mobility is proceeded by some degree of betterment in the economic status of the aspirant group.
- With the changing politico-cultural situation in the free and democratic India, the very context of Islamization as a process of cultural change has altered. There is an increased tendency towards horizontal consolidation of ranks.
- Islamization in this context connotes increased tendency among Indian Muslims towards new identity formation based on an increase in orthodox Islamic principles in cultural life and conscious rejection of many syncretic elements which had thus far persisted in their culture as remnants of their hindu past.



- Many Muslim communities which were converted from lower Hindu caste had continued to maintain their cultural links with Hinduism, its festivals, deities and some rituals.
- The first strain to this relationship was caused by the political movement for Pakistan which had a double effect both the political and religious mobilization of Indian Muslims.
- It was during this period that a missionary movement for revivalism in Islam, called tabligh, was started by Maulvi Mohammad Ilyas.
- The Muslims with minority community status in India who have historically been enjoying favourable cultural and political situations now of necessity are impelled to unite and form solidaristic groups for their welfare as well as for cultural survival.
- Islamization which serves to unite the multifarious shades of ethnic and cultural strands which have been ingested into the Islamic community through conversion provides the only viable ideological foundation for such a venture.
- Islamization as a movement of revivalism of basic virtues in the Islamic tradition of unity of umma increased egalitarianism, conformity to sharia and other legal codes of Islam, relatively more organised as the Church is in Islam-might contribute to greater conservatism by increasing the hold of the religious legislation's intended for social reforms (some of which have been promulgated even in the Islamic state like Pakistan) tends to support this assumption.



- Historically, in most of the Islamic societies where modernisation has been introduced, initiative was taken by the political elites often despite the resistance of the Ulema.
- The third form of Islamization, which is of minor historical importance now, generally took place during the Muslim rule in India.
- Many Hindu communities and castes during the Mughal period borrowed many Muslim cultural patterns, ranging from food habits, styles of dress, learning of Persian language, to even celebration of some Muslim religion- cultural customs. Kaysathas of North India were reputed to be proficient scribes and scholars in Persian. They took to the learning of this language during the reign of Sikandar Lodi and Suri.



FOLKLORE, ART AND CRAFT OF THE TRIBALS

- The beating of the Mandars and drums and blowing of flutes are the signature tunes of the tribal arts.
- The dancing legs are the motion whereas the folk-tales and folk-songs are the props of their art, music and dance as a whole.
- Their wood-carving symbolizes their life and beliefs. In these activities the age as such has no place and persons of all ages actively take part in the music and dance, though the tribal youths cherish them most.
- The tribal folklore, folk-tales, folk-songs, folk-music and dance, folkcraft, wood-carvings and their countenances combine to offer them an aesthetic life which is worth mentioning.
- They have ample time at their disposal during off season, and the evening hours they utilize in their favourite arts.
- They are also fond of riddles and practically everybody knows some, but a few of them are famous for their repertoire. These arts present a vivid picture of tribal life.
- These artistic activities concern their hunting, agriculture and other aspects of their everyday life.
- Various aspects of tribal life such as their economic life, social life, conjugal life, sacred life, their thoughts, their cattle and poultry, vegetable and fruit are also amply represented in their folklore, art and craft.
- Their keen observation and powers of graphic and symbolic description may easily be noticed through their folk-arts. The folklore of the tribals contains in itself their unwritten record of cultural life. In other words, the folklore is the mirror of the tribal culture.



- Our first Prime Minister, Pandit Jawaharlal Nehru, had all appreciation for their culture specially their virtue in the form of their dance and song, their folk ways, folklore, and the fine art of folk paintings and carving.
- He believed that they were the people who sang and danced and liked to enjoy life. Nehru's love for the tribals found expression in his efforts to mix with them as frequently as possible by putting on their dresses and by joining the dancing groups.
- He had the feeling that we should try to encourage in every way the tribals' traditional arts and culture.
- Folk-art is part of the culture but not the whole of it. It includes folklore, i.e., myths, legends, tales, proverbs, riddles, ballads and other songs, folk-dance, folk-music, folk-carvings, etc.

10-12 points

THE FOLKLORE STUDIES 20Marks



- We find the earliest folk-tales, folk-songs and ballads in the Vedic literature of India.
- The Panchatantra is the oldest specimen of folk-tales. But in the modern period the study of folklore in India is still in infancy and has come into being in this country virtually as a branch of Indology.
- Until the word "folklore" was coined by W.J. Thomas in 1846, it was known as "popular antiquities". It has been derived from the German word Volklehre i.e., people's customs.
- In anthropological usage the term folklore has come to mean myths, legends, folk-talkes, folk-songs, proverbs, riddles and a variety of forms of artistic expression whose medium is the spoken word.
- The Journal of Royal Asiatic Society of Bengal established in 1774 was the pioneer in bringing out some publications of folk-songs and folk-tales. Interest in the study of folklore increased when Indian Antiquary which appeared in 1886 gave a considerable support to the study of folklore.
- A number of scholars were encouraged to collect folk-songs and folk-tales. From this time onward, many other journals on Indology, anthropology, sociology and on like subjects appeared which included valuable folklore materials in the their respective volumes.
- Of them mention may be made of journal of Mythic Society from Bangalore, Man in India from Ranchi, Journal of Bihar and Orissa from Patna, etc.



- The first full-fledged book on folkloric collection was published in 1868 under the title *The Old Deccan Days* by Merry Frere.
- It was followed by the publication of *Miss Stokes (Indian Fairy Tales)*. The book *Wide Awake Stories* by Flora Steel and Sir R.C. Temple was published in 1884. It was a collection of tales from the Punjab.
- With this beginning, a tradition of folkloric studies was initiated and several literatures, scholarly administrators, foreign missionaries and a few anthropologists were attracted to the collection of folk-songs and folktales from the pre-literate or semi-literate communities in different parts of India.
- Though the phase of collection of folk- songs and folk-tales has been continuing for many years, analytic researches in this field have been attempted by a few folklorists only recently.
- The structural analysis of various forms of folklore helps in understanding the life-styles of small folk communities in particular and cultural processes in India in general. A few researches deserve our mention.
- Among them are the doctoral these on Bhojpuri, Maithili, Assamese, Marathi and tribal folklore. A number of book is have been published.
- A journal, *Folklore*, exclusively devoted to folklore materials has been coming out since 1956. under the auspices of the Indian Folklore Association (1957) all -India folklore conferences have been organized in Bombay, Allahabad, Calcutta and other places. Sen Gupta (1956), the editor of the journal, has emphasized the introduction of a new science "Folklorology" to meet the needs of scientific study of folkloric materials.



- The teaching of folklore at university level along with anthropology has been adopted in Ranchi University which is perhaps the first and foremost university in the country to recognize the folklore at university level.
- A number of universities are gradually coming up to recognize "folk-lore". Gauhati and Saurashtra Universities have gone a step ahead by introducing the subject as a separate discipline.
- A few bibliographies such as of South Asia by Kirkland and of India by Sankar Sen Gupta and Dr. S. Parmar (1967) on the folklore and related subjects have been published.
- Folklore researches in India have been outlined by several persons such as Sankar Sen Gupta (1964), Indra Deva (1972), Vidyarthi (1973) and Upadhyaya (1973). The largest number of publications on Indian folklore materials and studies are naturally in different Indian languages.
- It is a matter of pleasure that the Indian Council of Social Sciences Research has proposed to cover the materials in Indian languages in a separate programme.
- In the present context of understanding the tribal ways of life through folklore we come to review the studies of tribal folk-tales, folk-songs and related subjects.
- Here again the tribal regions with different States as subunits have been taken as units of study. It is true that the picture of social life of a people derived from their folklore is not exhaustive and proportionate. But the tribal ways of life lie in the state of verbal communication and here the folklore reflects their ecological and cultural setting more faithfully.



- In the north-eastern Himalayan region the folklore studies were started by British administrators like Damant (1875 and 1877) on Manipuri tales, Houghton (1893) on Lushai tales and Anderson (1895) on Kachari stories. Mitra collected myths and legends from among the tribes of Assam like the Kukis, Lushais and Lhota Nagas.
- Khasi folklore materials were collected by Rafy (1920) and Narayan (1942).
- The study of tribal folk-songs of Assam and Nagaland was initiated by ethnographers like Hutton, Mills, Gordon, Shakespear in the course of their monographic studies of different tribes like the Nagas, Khasis, Lushais, etc.
- Among the contemporary scholars mention may be made of [Goswami \(1949, 1954-55\)](#) for Abor tales, Naga tales and tribal songs; [Elwin \(1958\)](#) for myths of Arunachal Pradesh; [Rangamathu \(1960\)](#), himself a Garo, presents as many as 89 folk-tales of the Garos of Meghalaya. [Kabiraj \(1962\)](#) presents a series of Garo songs related to Jhum and rains.
- The Bodo folk-songs have been published by Brahma (1960).
- In the central Himalayas Gariola (1926) brought to light the folklore of Garhwal. Bhandari (1946) collected as many as sixty Garhwali songs under the general series on the folk culture sponsored and edited by D.N. Majumdar.
- The Garhwal style of life has been described by Bhatt (1962) through folk-songs collected by him. Babukar (1964) has also collected rich materials on it. Pandey (1962) has attempted researches on folklore in the Kumaun area.
- Another scholar. V.S. Agrawal (1948), under the inspiration of D.N. Majumdar, collected Bhutia folklore of Kumaun.



- He further expanded it into a book (1949). In the north-western Himalayan region, among the early writings mention may be made of Dracott (1906), She presents 57 folk-tales of different types of Himachal Pradesh and leaves us to think about the richness of the ancient hill culture reflected in these tales.
- Devendra Satyarthi (1952- 53) writes about the Gaddi folk-songs which reflect every phase of Gaddi life. In another article (Satyarthi, 1953-54) on folklore, he covers a broader area of north India which includes Himachal Pradesh, neighbouring areas of Uttar Pradesh, Punjab, Haryana.
- Kidar Nath (1958) presents Kangras folk-songs on the daughters of the region. Srivastava (1949 a, 1949 b and 1958) has collected a few folk-songs of the Tharus.
- In middle India, the collection of folklore materials from the tribes of Bihar like the Munda, Oraon, Santhal, and Ho was started by missionaries and British administrators in the 19th century.
- Mitra's and Roy's researches are perhaps the first effort made by any Indian in the region. Roy (1916) brought to light the divine myths of the Munda, Mitra's work (1922, 1928) is most praiseworthy as he extended the folklore research to the forest hunting tribe of Birhors.
- In recent times mention may be made of Jagdish Trigunayat (1957) and the students of the Department of Anthropology, Ranchi University, who have been collecting rich materials in the course of their anthropological field work ever since 1955.



- The initiation of folklore researches dates back to 1875. Cole (1875), Campbell (1891, 1916), Bompas (1909) and Bodding (1925) are mentionable in reference to Santhal folklore studies.
- In recent times Doman Sahu Samir has published a few tales in Hor Sambad (a Santhali weekly from Deoghar). Archer (1943) has made an intensive study of the Santal songs and dances.
- When Archer accepted the editorship of Man in India devoted one of the issues (Vol. 23, No. 1, 1943) exclusively to folk-poetry.
- Samir also collected several types of Santhali songs. In this context other names which Roy started collecting Munda folklore in 1912. He also published Oraon, Kharia and Birhor folklore materials in three separate monographs. He utilized the material in tracing their history and made a special study of the divine myths of the Mundas (Roy 1916).
- The others who appended tales, myths, legends, etc., of the Mundas are M.B. Bhaduri, S.C. Mitra and J. Hoffmann (in his 13 volumes of Encyclopaedia Mundarica, Government Printing Press, Patna).
- Among recent researches Jagdish Trigunayat (1957) comes first. Ram Dayal Munda and Norman Zide (1969) presented an analytical work on Munda folk-songs reflecting the story of Birsa rebellion. May be mentioned are Bhagat Murmu, Aditya Santhali, K.M. Bahuguna, Dulaichand Munda and others.
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- The folklore of the Oraons was collected by Roy (1928), F. Hahn and Archer (1934-37). Very recently Dhan (1972) attempted to analyze the poetry in Oraon songs.
- The folkloric work among the Hos has been done by Dalton in 1872, Sukumar Haldar in 1916-17, S.C. Mitra and Kanhu Deogam in 1928, D.N. Majumdar and W.G. Archer in the 1904s.
- Among recent workers the names mentionable are Gautum Shankar Ray, Ram Dayal Munda, etc. Now the work among non-agriculturist minor tribes has also been done to some extent.
- Mitra and Roy come first in the list who worked among the forest hunting Birhors. The hill cultivator Malers where also explored in this respect.
- The works of Cole (1876), N.S. P. Mishra (1956), Edmand Toppo (1959) and L.P. Vidyarthi (1963) are important. Lastly it is worth mentioning that the research students of the Department of Anthropology, Ranchi University, have undertaken the work on folklore material collection from different tribes of Bihar.



- In West Bengal the pioneer researcher in the field was Dalton (1872). In recent years Devendra Salyanthi's book Meet My People (1951) has given a short account of Bengal folklore and emphasizes that in the western portion of West Bengal Bhadu and Tusu folk-songs are popular.
- There have been a few students like Bhowmik (1957) and others who along with their ethnographic researches have also collected folk-songs of the tribes like the Lodha etc.
- For the last one decade the Folklore, a monthly published from Calcutta under the editorship of Shankar Sen Gupta and exclusively devoted to folklore, has provided an effective forum to the folklorists of India.
- In Orissa the first full-length publication of folk-tales was made by Upendra Narayan Dutta Gupta (1923). Among the recent works the most outstanding is by Elwin (1954) who collected the Tribal Myths of Orissa and regarded them as tribal "Puranas".
- He examines a number of anthropological hypotheses made by different anthropologists.
- He agreed with the observation like "folklore is a work of primitive art" (Boas), "folklore is primitive ethnology expressed in poetic form" (Tylor), and "myth is too wide and potent a thing to be adjusted to a policy and one may recognize that it may play different parts in different cultures and may well fulfil very varied functions in the same culture" (Malinowski).
- (Malinowski). Elwin point out that the tribal myths are of simple type usually with a single motif. He observes that the stories based on the sun and the moon are similar all over tribal India.



- The Hindu God, Mahadeo, is popular in tribal folklore. Elwin (1948) also collected juang songs. In a recent paper B.P. Adarshi (1960) and K.B. Das (1964) bring out the importance of folk-songs of the tribes of Orissa.
- In Mahya Pradesh, the first folkloric research was attempted by Venkataswami in 1899-1903 and E.M. Gordon in 1908.
- Elwin was the first person who did systematic as well as exhaustive work and published a number of books and articles during the period 1937-1949.
- His works are Phulmath of the Hills (1937) which include tales about the Gonds, Pradhans, Baigas, etc; Folktales of Mahakoshal (1944) covering tribes like the Agaria. Baiga, Muria, Ojha, Savara, etc;
- “Folklore of the Bastar Clan God” (1943, in *Man in India*); the *Muria and Their Ghotul* (1947) discussing the folklore of Ghotul and *Myths of Middle India* (1949) presented as Aboriginal Puranas Covering a vast area of Madhya Pradesh, Orissa, Bihar and Rajasthan.
- In addition to these researches Elwin in his monographic studies on the tribes like the Baiga, Bondo, Muria has given their folk-songs. Others who have collected tribal folklore materials from Madhya Pradesh are Grifith (1944), Archer (1943), S.C. Dube (1947), Devendra Satyarthi (1951), Shyam Parmar (1954),
- S.C. Jain (1965), Amrit Lal Dube (1963), Shekhgulab (1964, edited by T.B. Naik), Stephen Fuchs (1960), etc.



- In western India, Elwin (1949) included some tribal folkloric materials from Rajasthan in his book Myths of Middle India. Khanapurkar (1946) presented the folk-songs of Dagni Bhils.
- Avari (1957) has edited a volume on the Adivasi songs of Maharashtra and published them in Marathi.
- The folklore of Gujarat tribes has been dealt with by Shah (1964) in his book on Tribal Life in Gujarat. He has covered tribes like the Dhanka, Dubla, Naika, Bhil, Dhodia and Kukana.
- In South India eminent researchers who collected folkloric materials are M.B. Emaneau (1938-65), who did work on the Todas and Kotas, and W.A. Smith (1948), who presented an analysis of the Kota texts and suggested consideration of the Kotas as a caste.
- Among other scholars are Reddy (1948), who worked on the Chenchus and Yanadis; Venkataraman (1956), who worked on the Koragas; Ramana Rao (1956), who presented Savara songs. The analytical paper of Gover refers to the songs of the Badagas.
- His first publication came out in 1871 on the folk-songs of southern India. Apart from these works folkloric materials have been collected by different ethnographers as well.
- Important characteristics of the folk-art are that; (a) it is oral and of folk character; (b) it is transmitted from one generation to another; (c) it has various materials like ; **[i] tales, songs and other arts,**
- **[ii] folk language or speech,**
- **[iii] arts like carving and painting,**
- **[iv] crafts like weaving, etc.**



- The most noted distinction of the folk-art is the repetition of a particular act whether it is the working of a song, a dance or a musical tune, and so on.
- Another remarkable characteristic of folklore is the great persistence with respect to form.
- Contents may vary, but its form is relatively stable. There may be new riddles or new ballads, but the riddle form and the ballad formula remain the same.
- In tribal communities of India myths, folk-tales or folk-songs in general are not an idle speculation about the origin of things or institutions, nor are they the outcome of the contemplation of nature an rhapsodical interpretation of its laws.
- The function of myths is neither explanatory nor symbolic. It is a statement of an extra ordinary event, the occurrence of which had once and for all established the social order of a tribe or some of its economic pursuits, its arts and crafts or its religious or magical beliefs and ceremonies.
- The folklore of a particular tribal community is part of the entire culture of the people.
- It reflects the culture of the people and also brings solidarity, continuity and consistency in a cultural group. A sacred tribal tale, for example, told in justification of a ritual or to illuminate religious mysteries, is of the greatest importance in that it systematises belief and regulates conduct.
- Again a legend; or an incident in tribal history may also contribute to the building up of morals.



- The folk-art among the tribal people is the traditional handing from generation to generation of stories and folk-songs, of riddles and puzzles, of dramatic games and dances, depicting their failure and success, the importance of religion and magic, of totems and taboos, of disciplines and customs, the roles of work and games, of hunger and work, of tribal sentiments and aspirations.
- The feature common to different folk-arts of the tribal society is very simple in nature. The patterns present in folk-music may also be found in other forms of folklore. For example, the pattern departure and return is found in folk-music, exemplified by the melodic or harmonic technique of ending where one began : on the initial note or in the initial tonality.
- The same pattern is manifested in games by leaving and returning safely to home base; in folk-dance by leaving and returning to the initial position; and in folk-tale by the hero's leaving on a quest and his returning.
- Also, some of the patterns in folk-art may be found in non-folk artistic materials. Folk-art, one must remember, is after all just one part of human culture. If there are formal laws which govern it, there is no reason why these laws could not regulate other aspects of the culture.
- While interpreting these folk-art materials, folk-tale, folk-songs, riddles, puzzles, folk-dances, games, plays, chants, prayers, fundamental terms and grammatical terms, etc., one might get three things, first : simple literary forms; secondly, it brings out the dominant economic, social, political and religious attitudes of the particular tribe; and thirdly, it gives an opportunity to compare the picture about the tribal culture with that of the ethnographic ones.
- A point-wise description of different folk-arts will clearly illustrate the artistic life of the tribals in its totality.



FORMS OF TRIBAL ARTS

- Dr. Majumdar and other anthropologists opine that tribal artistic life is reflected mainly in three forms of their art : (i) Oral literature, (ii) Magic and Dance and (iii) Art and Dancing.

- The above classification has excluded the folk artisan, craft, acrobatics, etc. The artistic life of the tribals includes in itself the following forms :

(1) Folklore : Oral Literature–It includes myths, tales, legends, riddle, proverbs, song, verse aspect, etc.

(2) Folk Music and Dance–These include folk-songs (musical aspect), folk-song music, folk-dance, etc.

(3) Folk-art Handicraft and Acrobatics–These include folk-art, drawing, painting, carving, wood craft, metal craft, garment-making with decoration, wooden or cotton produce, etc.



1. Folklore :

- Folklore is the oral literature of the simpler societies and is perpetuated by oral traditions. There is usually no technique of teaching, certainly no formal technique, connected with the making and singing of songs; they are learnt by the ear, and transmitted in this fashion from generation to generation.
- Nor is there a conscious awareness of form of construction on the part of the folk-singer or folk-teller; there is no aesthetic or analytic theory in his mind.
- The tribal people sit at a place in the village for chatting, dancing, singing and even talking serious matters of the village. In many of the tribes, there is an institution of youth dormitory, a place where all the unmarried youth of the village assemble at night after a day's toil.
- Before going to bed they tell stories, solve puzzles and give dramatic performances; they also sing and dance. This regular assembly of boys and girls, which is embodied in the tribal institutions of youth dormitory, is helpful in many ways in the origin, development and transmission of tribal folklore in an institutionalized form.
- In tribes with no system of dormitory this may be done in a non-institutionalized way on village streets or men's houses etc.



- For the tribals, the functions of folklore are more important than its form. Also they care little about its origin or definition.
- The lullaby is for putting children to sleep, while a love-song gives enthusiasm to young couples.
- The old feel elevated by telling stories of their ancestors and try to educate their younger generation and so on.
- There are diverse functions of folklore some of the most common of which include aiding in the education of the young, promoting a group's feeling of solidarity, providing socially sanctioned ways for individuals act superior to or to censure other individuals serving as a vehicle for social protest, offering an enjoyable escape from reality, and converting dull work into play.
- Different types of folklore can share similar, if not identical, functions. In a verbal dwelling situation, one can use tales, riddles and proverbs. Among other kinds of folklore, the function is the same though the form is different.
- It is equally important to realize that any one item of folklore may have diverse functions. A work-song that helps the Oraon or Munda paddy planting men and women synchronize their efforts may also be sung for entertainment by children at Dhumkuria.
- The form is the same; the function is different. One cannot always tell from the form alone what the associated contextual function is.
- The first function of folklore in non-literate societies though not exclusive is that it educates, the importance of the many forms of folklore as pedagogic devices has been documented in many parts of the tribal India. Stories are used in the discipline of very young children, and lullabies sung to put them in good humour.



- Folk-songs or folk-tales incorporating morals are introduced “to inculcate general attitudes and principles, such as diligence and filial piety, and laziness, rebelliousness and snobbishness. The formal instruction given to the Oraon or Munda boys in the youth dormitory is often summarized or emphasized through the use of proverbs.
- The “examinations” or dialogues between the old people and children are related in form to the riddle. Some of the verbal instructions during the marriage ceremonies of boys and the preparation of girls for marriage are given in the form of songs; and throughout the later life, songs of ridicule are important as a means of censuring misbehaviour.