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Paper- (Forest Tribology and Anthropology)
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Note: Attempt only five questions. Question number 1 is compulsory.

Q1. A) Objective type of questions: (1x5)

1. Migration among the tribal communities is due to –
 - a. pushed out factors
 - b. pulled into factors
 - c. both a & b
 - d. none of these

Ans:-both a &b

2. Specialized science dealing with remains of past human culture activity
 - a. Genocology
 - b. Archaeology
 - c. Mycology
 - d. None of these

Ans:-Archaeology

3. The social workers and politician A.V. Thakkar was popularly known by-
 - a. Babu sahib
 - b. Thakker bapa
 - c. Separatist
 - d. None of these

Ans:- b. Thakkar bapa

4. The condition of marital arrangement common all over the tribal India.
 - a. Polygynous
 - b. Polyandrous
 - c. Endogamy
 - d. All of these

Ans:- c. Endogamy

5. Bioculture approaches suggest that man must be studied as-
 - a. Culture unit
 - b. Human being
 - c. Biological unit
 - d. Both a & c

Ans:- d. Both a &c

Q1. B) Fill up the blanks (1x5)

1. Pagyli is a form of collective labour where every family contributes to the labour needs.
2. Korwa tribe of Sarguja district of C.G. have been victims of land alienation due to muslims moneylenders.
3. If the people in Rotary's club are an example of secondary group, the people in the taxi will be called as Quasi social group 'Aggregates'.
4. Anthropology is defined as a study of Man and his work
5. The Tharu and Bhoksa tribe of Tarai region of U.P. are victims of Punjabi refugee moneylenders – traders.

Q1 C) Define:

(2x5)

1. Ethnography:-

Ethnography is the description of the culture of a certain group of people.

2. Races:-

Race is a socially defined concept that is used to categorize people according to their physical characteristics

3. Linguistic Anthropology:-

Linguistic Anthropology is defined the study of speech and language within the context of anthropology. It is the study of language as a cultural resource and speaking as cultural practices.

4. Inductive research:-

Inductive method of research is a method by which the scientist first makes observation and collects data, on the basis of which he or she formulates hypothesis and theories.

5. Second world

Sociologists classified the Second World Countries as those countries which are industrially advanced Countries as the First World Countries but they were not highly industrially advanced and economically rich, such as the USA, Japan, Britain, France, Italy, Germany, and Canada and so on.

Q2. Explain what you understand by ethnography and describe the different methods of Anthropological studies.

Ans:-

Ethnography is the description of the culture of a certain group of people.

Important approaches in research design and in the overall research framework:

Inductive methods and deductive method.

1. Inductive method is a method by which the scientist first makes observation and collects data, on the basis of which he or she formulates hypothesis and theories. The researcher tries to build theories from particular observations and instances. Induction moves from the particular to the general; whereas
2. Deduction moves from the general to the particular. In deductive approach, the researcher attempts to derive specific assertions and claims from a general theoretical principle. In short, deductive approach in research goes from general theory to particular claims.

Steps in Research

Generally, there are about seven steps. It should also be noted that these steps are not fixed ones. Some steps may not necessarily be followed in some research projects.

1. Identification of Research Problems

The first step is to come up with a research problem. Identification of research problem basically involves choosing a research topic. The ways and manners in which researchers identify a research problem and choose a topic vary according to various factors. The research interests are often, triggered by their own life experiences and observations. The initial ideas for research thus may occur at any time and place for a researcher. Walking down a street, reading through newspapers, watching television, etc may suggest a topic of research for an observing and curious person

2. Literature Review

This step involves familiarizing or orienting yourself with the concepts, theories and the works already done pertaining to the topic identified. Relevant available literature on the topic chosen should be reviewed; we should also check out what works have already been done by others, what gaps are remaining, what questions remain unanswered, etc. Research work normally proceeds by reviewing earlier works on a specific research problem one has identified. The researcher will need to review past works on the question he or she is raising. The traditionally dominant source for literature review has been libraries and documentation centres where books and various references are found in card catalogued manner. Nowadays, most libraries maintain a computerized filing system, whereby references are made available via electronic online methods. Searching literature has become very easy, thus, with the computerization of library sources; one can easily access them if Internet connection is available. Literature review is necessitated by the fact that a researcher is probably not the first person to develop an interest in a particular problem; and hence, he or she need to spend some time in the library reviewing what theories and methods others have used to the topic in the past and what findings are there.

3. Hypothesis Formulation

Hypothesis is a statement that can be proved to be correct or incorrect. Hypothesis formulation involves identifying basic research objectives and determining research questions. This should be tested empirically. We put some guiding assumptions to the research in this step. We ask some basic research questions. However, we may note that this may not be always the case. The type of research may determine whether hypothesizing is needed or not. For example, in exploratory studies hypothesizing may not be needed.

4. Selections and Designing of Methods of Data Collection

Here the researcher determines data collection methods and prepares data collection instruments. He/she chooses from among the different data collection methods. There are generally two categories of methods: Quantitative methods and qualitative methods. Quantitative methods focus on measuring quantity of information: terms such as prevalence, scope, percentage, frequency, magnitude, etc are very important. On the other hand, qualitative methods focus on depth and quality of information. The complex, detailed and sensitive aspects; belief, attitudinal and knowledge dimensions etc are usually studied by qualitative methods.

5. Conducting Data Gathering Activity

This is the step in which the researcher engages in collecting the needed data by using the various methods and instruments. The researcher goes to the field and collects the data. He/ she trains data collectors, supervises the overall data collection process, and so on. Data collected thus may be of two types: primary and secondary data. Primary data are firsthand and original information; the researcher firsthand collects them. They are collected using research tools such as experiment, survey, questionnaire, interviews and observation. On the other hand, secondary data are those which are already collected by someone else found in various sources as documents or archives. They include: official statistical documents, mass media sources (such as electronic media – radio, television, films, etc; and print media such as newspapers, magazines, journals, posters, brochures, leaflets, sign boards, etc.)

6. Data Organization, Analysis, Interpretation, and Report Writing

The most challenging task is how to manage, handle, store and arrange the raw data as cautiously as possible. Data may get lost, if not handled well. The researcher here carefully stores the data, manages them, organizes and systematically arranges. Various ways of analyzing data are used both in qualitative and quantitative methods. For quantitative data researchers use sophisticated statistical techniques using computer models. Plans for data analysis are often made as early before the data are collected. Analysis of qualitative data also actually begins while the researcher is in the field recording his/ her field notes, tape recording and transcribing the interviews. Tape-recording the

interview process and transcribing are the essential components of analysis. In analyzing the data, the researcher must distinguish between his own views and the views of the people being studied.

7. Dissemination of Research Findings

This is the final step in which the researcher shares the findings with all concerned bodies. Dissemination of the research findings is possible via scientific journals, seminars, symposiums, conferences and other forums. steps may not necessarily be put in sequential order

Q3. What do you mean by races? Discuss the problems related to racism.

Ans:- Race is a socially defined concept that is used to categorize people according to their physical characteristics. Races were distinguished by skin color, facial type, cranial profile and size, and texture and color of hair. Races were almost universally considered to reflect group differences in moral character and intelligence.

These early understandings of race were usually both essentialist and taxonomic; essentialism refers to unchanging and inherent characteristics of individuals and taxonomic refers to classificatory (also usually hierarchical) in nature. The advent of Darwinian models of evolution and Mendelian genetics, however, called into question the scientific validity of both characteristics and required a radical reconsideration of race.

The first scientific racial classification of India was attempted by Sir Herbert Risley. He published his findings in 1915 in the book 'The people of India'. He classifies the entire India population into seven racial types:

1. *Turko- Iranian*
2. *Indo-Aryan*
3. *Scytho-Dravidian*
4. *Aryo- Dravidian*
5. *Mongolo- Dravidian*
6. *Monogoloid- Dravidian*
7. *Dravidian*

These seven types may be reduced to three basic types viz. The Dravidian, *Monogolion and Indo-Aryan*.

Social Construct or Biological Lineage

Social Construction Debates continue in and among academic disciplines as to how race should be understood. Some sociologists and biologists believe race is a social construct, meaning it does not have a basis in the natural world but is simply an artificial distinction created by humans. As a result of this understanding, some researchers have turned from conceptualizing and analyzing human variation by race to doing so in terms of populations, dismissing racial classifications altogether. In the face of the increasing rejection of race as a valid classification scheme, many social scientists have replaced the word race with the word ethnicity to refer to self-identifying groups based on shared religion, nationality, or culture.

The understanding of race as a social construct is well-illustrated by examining race issues in countries, like U.S. and Brazil.

Constructing Race in the U.S.

Since the early days of the United States, Native Americans, African-Americans and European-Americans were classified as belonging to different races. But the criteria for membership in these races were radically different. For Africans, the government considered anyone with African appearance to be purely African. Native Americans, on the other hand, were classified based on a certain percentage of Indian blood. Finally, European-Americans had to have purely white ancestry.

The differing criteria for assigning membership to particular races had relatively little to do with biology; it had far more to do with maintaining a group's defined roles and position.

Constructing Race in Brazil

The Brazilian Institute of Geography and Statistics classifies the Brazilian population in five categories: white, black, pardo or (brown), yellow, and Indigenous, based on skin color as given by the individual being interviewed in the census.

- White (49.4% of the population): usually a Brazilian of full or predominant European ancestry or other ancestry (such as German Brazilian) who considers himself or herself to be White.
- Pardo or Brown (42.3%): usually a Multiracial Brazilian of mixed-race features who considers himself or herself to be "Pardo". In practice, most of the "Pardo" people are of mixed European and African (mulatos), but this category also includes people of mixed European and Amerindian (caboclos) and Amerindian and African (cafusos) genetic ancestry[10].
- Black (7.4%): usually a dark-skinned Brazilian of full or predominant Black African ancestry who considers himself or herself to be Black.
- Yellow: (0.5%) usually a Brazilian of East Asian descent, mostly Japanese.
- Indigenous (0.3%): usually a Brazilian of full or predominant Amerindian ancestry who considers himself or herself to be Amerindian.

Another fact is that there is a racial classification that falls between "white" and "black": "pardo" or "brown." That Brazilians have more racial classifications than do people in the United States illustrates the socially constructed nature of race. Additionally, racial classification in Brazil, because it is based on self-classification and there are no objective criteria for what it means to belong to one race or another, is inconsistent about 21% of the time. Because of the mixing of the races, race is not inherited but determined purely by physical characteristics (i.e., a white father and black mother could have a "white", "black," or "pardo" child). Additionally, because race is self-determined and there is discrimination based on race (white are favored), Brazilians have a tendency to "self-lighten," or report their race as being lighter than an independent observer may suggest. That people can "self-lighten" illustrates that race is not a fixed construct but rather that it is socially constructed.

Racism can refer to any or all of the following beliefs and behaviors:

- Race is the primary determinant of human capacities (prejudice or bias)
- A certain race is inherently superior or inferior to others (prejudice or bias)
- Individuals should be treated differently according to their racial classification (prejudice or bias)
- The actual treating of individuals differently based on their racial classification (discrimination)

An African-American drinks out of a water cooler designated for use by colored patrons in 1939 at a streetcar terminal in Oklahoma City.

Racism is recognised by many as an affront to basic human dignity and a violation of human rights.

Q4. Why and how culture shock does occur? Discuss the key characteristics of culture.

Ans:-

Culture shock: is the psychological and social maladjustment at micro or macro level that is experienced for the first time when people encounter new cultural elements such as new things, new ideas, new concepts, seemingly strange beliefs and practices.

Characteristics of culture

1. Culture is all- encompassing:

Culture encompasses all aspects, which affect people in their everyday of their lives. Culture comprises countless material and non-material aspects of human lives. Thus, when we talk about a particular people's culture, we are referring to all of its man- made objects, ideas, activities whether those of traditional, old time things of the past or those created lately. Culture is the sum total of human creation: intellectual, technical, artistic, physical, and moral; it is the complex pattern of

living that directs human social life, the things each new generation must learn and to which they eventually add.

2. Culture is general and specific

Generally, all human societies of the world have a culture. It distinguishes them from other nonhuman beings. Specifically, there are as specific cultures as there are diverse peoples in the world. Humanity shares a capacity for culture (general), but people live in particular cultures where they are encultured.

3. Culture is socially learned

Culture is a natural outgrowth of the social interactions that constitute human groups whether in societies or organizations. Whenever and wherever people come to gather over time, culture develops. The essence of culture is that it is learned, shared, interrelated, and adaptive. Culture is learned through social interaction. And the learned behavior is communicated in the group through forms of socialization such as observation, instruction, reward, punishment and experience. Three different ways of learning should be noted here:

- Individual situation learning: this means an individual animal or person learns something by himself as specific situations lead him.
- Social situational learning: this involves learning from other members of a group, through imitation. Even animals can learn this way.
- Cultural learning: this is uniquely human. It is possible only through the utilization of intelligence and the ability to communicate through attaching meanings to words, objects or things. This is called symbolic communication. People learn culture directly and through observation and social interaction.

4. Culture is symbolic

Symbolic thought is unique and crucial to humans and to culture. Symbolic thought is the human ability to give a thing or event an arbitrary meaning and grasp and appreciate that meaning. Symbols are the central components of culture. Symbols refer to anything to which people attach meaning and which they use to communicate with others. More specifically, symbols are words, objects, gestures, sounds or images that represent something else rather than themselves. Symbolic thought is unique and crucial to humans and to culture. It is the human ability to give a thing or event an arbitrary meaning and grasp and appreciate that meaning. There is no obvious natural or necessary connection between a symbol and what it symbolizes. Culture thus works in the symbolic domain emphasizing meaning, rather than the technical/practical rational side of human behavior. All actions have symbolic content as well as being action in and of themselves. Things, actions, behaviors, etc, always stand for something else than merely, the thing itself.

5. Culture seizes nature

Culture imposes itself on nature. It suppresses the natural, biological instincts in us and expresses it in particular ways. For example, we as biological beings feel the desire for food; but what type of food to eat, how many times per day to eat, with whom to eat, how much to eat, how fast or slow to eat, etc, are all determined by the cultural values and norms of a particular group of people. Or, we feel the desire to urinate, but one cannot do that anytime and anywhere, unless one is an animal, an immature child or a mentally sick person. The nature- nurture debate is, however, a very heated one in the social sciences, and we need to underscore the fact of the dialectical relationship between the two. Nature in terms of the natural environment, the evolutionary growth and development in biological dimensions, genetic make-up of people, etc, is said to have its own important effect in determining the creation, expression and continuity of human culture.

6. Culture is shared

It is a possession of individuals as members of a social group; observing, listening, talking and interacting with other people learn it. Culturally distinct ways of thinking, behaving, feeling, and responding become habitual very early in life through sharing. Behavior and ways of thinking or

interacting must be shared within a group of people in order to be considered part of culture. Some cultural patterns are shared by nearly all people in some culture; and shared culture gives people common experiences. However, we should note that not all things shared among a group of people are cultural. There are many biological and psychological characteristics are shared among a group of people.

7. Culture is patterned

Cultures are not haphazard collection of customs and beliefs, but are integrated, patterned systems. The parts are interrelated. Culture is an integrated whole, that is the parts of culture are interrelated to one another. No one single cultural trait has its meaning outside of its integrated context.

8. People use culture creatively

There is difference between ideal culture and real culture. What culture-rules say and what people do may be different; cultural rules tell us what to do and how to do it, but we don't always do what the rules dictate. We use culture creatively.

9. Culture is adaptive and maladaptive

People adapt themselves to the environment using culture. The ability to adapt themselves to practically any ecological condition, unlike other animals, makes humans unique. This ability is attributed to human's capacity for creating and using culture. Culture has also maladaptive dimensions. That is, the very cultural creations and achievements of peoples may turn out to threaten their survival. When we see the contemporary problems of the environments, the side effects of rapid growth and in science and technology, etc, we see that culture is also maladaptive.

10. Culture is stable and yet it changes

Culture is stable and yet changing: Culture is stable when we consider what people hold valuable and are handing over to the next generation in order to maintain their norms and values. However, when culture comes into contact with other cultures, it can change. That is, cultural diffusion, the spread of cultural traits from one are to the other, may cause cultural change. However, culture changes not only because of direct or indirect contact between cultures, but also through innovation and adaptation to new circumstances. That is, the forces of culture change are not only external, but they are also internal.

Q5. Define marriage and discuss various forms and function of marriages in tribal communities.

Ans:-

Forms of Marriage:

Marriage can be of several types. All over India, and in other part of the world as well , we come across rules laying down prohibitions, preferences and prescriptions in deciding the form of marriage.

Preference and prohibition: A taboo on sexual relation between closely related kin like parents and children and between siblings is universal. An extension of this 'nuclear prohibition' is found everywhere, including among the castes and tribes of India. Since the practice of marrying outside the family is found extended to wider groups like clans, as among the Gond, the Baiga, the Ho, the Korwa etc. The cultural factor of widening the area of co-operatives social contact may be considerably responsible for this prohibition on sex relation between close relatives. This practice of marrying outside one's clan is called *exogamy*.

The reverse practice of marrying within one's tribe or very rarely clan is called *endogamy*. Due to the universal fear of the strange, the novel and the unknown, almost all the Indian tribes are endogamous.

In certain cases there is a prescription, or only a preference, expresses for marriage to a particular kin. Thus, it is found that a Gond must marry his/her cross- cousin, and if one would like to have this prescription waived in one's case, compensation has to be paid to the losing party.

Cross-cousin marriage, as form of exogamy, the only form of exogamy under dual organization, is often explained to be device for avoiding payment of a high bride price, and also for maintaining property in the household. The Gond of M.P. call this form of marriage *dudhlautawa*, 'return of milk'.

Levirate and Sororate:- Preferential marriages are also often designed to promote inter-familial cordiality by making certain linkages imperative. Among the Toda, the practice has been for one women to marry several brothers, (*fraternal or adelphic polyandry*). This practice of being mate, actual or potential, to one's husband's brother is called *levirate*. When several sisters are simultaneously, or potentially, the spouses of the same man, the practice is called *sororate*.

Monogamy:- is a form of marriage in which no man may be married to more than one woman at a time. Majority of the Indian tribes practices monogamy. Eg. Kamar of M.P.

Polygamy:- that is , marriage to more than one person, is fairly widespread all over the world. Among Indian tribes, there are many who are following this type of matrimonial alliance. Polygamy has two aspect:

1. Polygyny- is marriage of one man to several women e.g. Naga, Ghond, Baiga Toda etc.
2. Polyandry- is marriage of one woman to several men e.g. Tiyen, Toda, Kota, Khasa (Jounsari) and the Ladakhi Bota.

Hypergamy:- Under the kind of social structure that caste has given rise to in India, there are certain restrictions in the form of limits beyond which a man and a woman cannot go in the choice of a spouse; of course, he or she must invariably marry outside of his or her own gotra. Therefore, to prevent a woman from losing caste and becoming ritually impure, percribed *hypergamous (anuloma)* marriage under which a man can marry from his own caste or from those below, but a woman can marry only her caste or above. *Hypogamy (partiloma)* i.e. marriage of a woman to a man from a lower caste is not permitted.

Thus, for men, the following marriages are permissible:

| | |
|-----------|-----------------------------------|
| Brahmin | Brahmin; Kshatriya; Vaish; Sudra. |
| Kshatriya | Kshatriya; Vaish; Sudra. |
| Vaish | Vaish; Sudra. |
| Sudra | Sudra |

Likewise, for women:

| | |
|-----------|----------------------------------|
| Sudra | Sudra; Vaish; Kshatriya; Brahmin |
| Vaish | Vaish; Kshatriya; Brahmin |
| Kshatriya | Kshatriya; Brahmin |
| Brahmin | Brahmin |

Functions:

Marriages ensures a biological satisfaction (that of sex) and a psychological satisfaction (that of having children) on the individual plane; on the wider collective plane, it ensures a twofold survival, viz. that of the group and its culture. Besides, the economic organization of some tribes is found so much dependent upon co-operation and division of labour between the two sexes that a stable functioning is possible only when the two sexes enter into socially sanctioned and permanent or semi-permanent relations with each other.

Q6. Write in brief about the following:

1. Land alienation

According to latest statistics nearly 88 percent of the scheduled tribes are engaged in agriculture. The tribal have great emotional attachment with their lands. Agricultural is the only source of livelihood which most of them have known for centuries.

Causes:-

Among the major causes for land alienation, chronic shortage of cash has been ever since they come into contact with the civilized world and its monetary institutions. The tribal people are always in

need of cash for various purposes like marriages, fairs and festivals, clothing, liquor and a host of needs of everyday life. Due to poor and inadequate yield and uneconomic agriculture they have also to purchase food grains from the markets. Thus their chronic indebtedness to the neighbouring shopkeepers and moneylenders becomes the primary factor in land alienation. The omnipresent moneylenders posing as godfather and saviour of the tribals is ever ready to advance loan to them without demanding any guarantee and for whatsoever purpose. The only thing a tribal has to do is to affix his thumb impression on a blank paper against a draft in a language the illiterate tribal is unable to decipher. Sometime, the loan may be extended on oral commitment, no matter this seemingly innocuous oral commitment may become a commitment to total slavery or forfeiture of land.

e.g. Korwa tribe of Sarguja district of M.P. and Tharu and Bhoksa of Tarai of U. P. have been the worst victim of deceit and plunder of their land. The entire region inhabited by the Korwas is surrounded by Muslims moneylenders locally known as Miyan. They are ever ready to advance loan at the slightest pretext with the only condition that the Korwa has to mortgage some of his land.

The Tharu and Bhoksa tribes of Tarai region of U.P. are the victims of Punjabi refugee moneylenders- traders who have grabbed thousands of acres of land reclaimed by the tribals.

2. Quasi social group

Quasi-groups are those kinds of social groupings which lack the essential features of social groups. In this kind of grouping, there may be no functional integration among members. There are little or no structured and patterned social relationships. This kind of social interactions is common in modern, industrial and complex societies. It is more common in urban heterogeneous settings. They characterize individualistic societies. Such groups lack meaningful social structures and social interaction. There are two types of quasi groups: aggregates and categories.

Aggregates

A social aggregate is quasi-social grouping in which two or more people are physically together at a certain time and at a certain place. There is physical proximity without enduring social interaction. There is no shared psychological-identity. However, out of this kind of grouping a real social group can emerge. Examples of an aggregate include: two or more people in a- taxi, bus, air plane, an elevator, a busy city street, in a cafeteria, a stadium, in a market, in a hospital ward, etc. Anonymity in the midst of crowd behaviour usually characterizes aggregates. Such condition may lead to the problem of sense of alienation, dehumanization, sense of being lost, depression, social stress and other psychosocial problems. Suicide is very common in urban than rural areas and mental illness is more increased in societies characterized by anonymity, individualism, and heterogeneity.

Categories

This is a quasi-group which consists of a plurality or collectively of people who are physically dispersed, but who share common traits and interests. It refers to a social class; or a group of people who are more or less of similar lifestyles, and physical and psychosocial characteristics. There may be little or no social interaction, social structure, social norms, etc; but there is the feeling of belongingness, even though the people may never know each other. However, gradually, a meaningful social grouping can grow out of a category. Examples of a social category include: all female students in higher learning institutions in Ethiopia; all female engineers in Ethiopia; all students from rural background, HIV positive persons, etc.

3. The scheduled tribes and other traditional forest dwellers (Recognition of Forest rights) Act, 2006

The tribal enjoyed full privileges inside the forest in pre-independence era then British peoples prevented few rights from them in the form of forest management. After independence, most of their rights were taken away in the name of forest conservation . In recent years, many social

activities appreciated the tribal rights as a result of the continuance of these efforts Indian governance on December 18, 2006 passed tribal act, 2006 that is referred as “Scheduled Tribes and other Traditional Forest Dweller (Recognition of Forest Rights) Act, 2006. This Act deals with the rights of Forest dwelling communities to land and other forest resources. This is also referred as forest right Act, tribal right Act, tribal bill and tribal land act. This act is applicable to whole of India except Jammu and Kashmir.

Tribal Rights

The section 3(1) of the tribal act recognizes following rights:

1. Right to hold and live in the forest land under the individual or common occupation for habitation or for self –cultivation for livelihood by a member or members of a forest dwelling Scheduled Tribe or other traditional forest dwellers.
2. Community right such as nistar, by whatever name called, including those used in erstwhile Princely states, Zamindari or such intermediary regimes.
3. Right of ownership, access to collect, use and dispose of minor forest produce which has been traditionally collected within or outside village boundaries.
4. Other community rights of uses or entitlements such as fish and other products of water bodies, grazing (both settled or transhumant) and traditional seasonal resource access of nomadic or pastoral communities.
5. Right including community tenures of habitat and habitation for primitive tribal groups and pre-agriculture communities.
6. Rights for conversion of pattas or lease or grants issued by any local authority or any state Govt. on forest lands to titles.
7. Rights of settlement and conversion of all forest village, old habitation, unsurveyed villages and other villages in forest, whether recorded, notified or not into revenue villages.
8. Right to protect, regenerate or converse or manage any community foret resource for sustainable use.
9. Rights which are recognized under any state law or laws of any Autonomous Dist. Council or Autonomous Regional Council or which are accepted as rights of tribals under any traditional or customary law of the concerned tribes of any state.
10. Right of access to biodiversity and community right to intellectual property and traditional knowledge related to biodiversity and cultural diversity.
11. Any other traditional right customarily enjoyed by the forest dwelling Scheduled Tribes or other traditional forest dwellers as the case may be, which are not mentioned in clauses- 1to 11, but excluding the traditional right of hunting or trapping extracting part of the body of any species of wild animal.

Q7. Describe the role of Anthropology in tribal development.

Kroeber (1956) who put forward beautifully the role of Anthropology as compared to other disciplines in understanding humanity and implementing programmes for its betterment.

If Anthropology, an integrated science of man, deals ‘holistically’ both with the biological and cultural aspects of man, its applied or practical branch is equally comprehensive and strives to meet the need of mankind by planning for an all round development of human society.

Commenting on the role of Anthropology in identifying the problems and suggesting remedial measures for the human society especially simple societies, George Foster puts forward three most important merits of Anthropology:

1. Anthropology as a point of view
2. As a storehouse or treasure of factual information
3. It’s distinct research methodology

The holistic approach, belief in cultural relativism and a strong humanitarian tradition put anthropology on a different pedestal. By virtue of its vast experience of fieldwork for more than 150 years among the simple societies, anthropologists have accumulated a vast treasure of factual

information. The comparative method or cross-cultural comparison has added an important dimension to such studies. Among the tools of data collection utilized by the anthropologists 'participant observation' is a unique way of getting the most reliable information described by many as 'insider's view'. Thus anthropology, equipped with these distinct features and looking at 'development' through a different angle, may play a unique role in tribal development.

There is difference in the way an administrator looks at the tribal and the way the tribal looks at the world. Though anthropologists lack practical experience of administration and are sometimes unable to translate their concepts into simple language for the benefit of administrators, yet by virtue of their training in anthropology, they understand the importance of qualitative data in any programme for development which others sadly lack. Development means "growth" plus "change". It involves both the material and the human factors.

Q8. Describe the various ways of acquiring mates in tribal communities.

Ans:-

Various ways of acquiring mates reported in tribal communities:-

1. Probationary marriage.
2. Marriage by capture,
3. Marriage by trial,
4. Marriage by purchase,
5. Marriage by service,
6. Marriage by exchange,
7. Marriage by mutual consent,
8. Marriage by intrusion.

Probationary marriage-has been reported from among the kuki. They permit a young man to live with his sweetheart in the latter's house for weeks together, after which, if they so decide, they marry each other. In case the couple do not find each other's temperament to be suitable and compatible, they separate, and the young man pays cash compensation to the girl's parents.

Marriage by capture- is growing rare with social advance and the widening application of the Indian penal Code. However, it continues up-to-date, to be one of the ways of acquiring a mate among the Naga tribes, fear of raids having in the past led to female infanticides.

Marriage by trial is the recognition of personal courage and bravery as highly desirable traits in a young man; and some tribes require a young man to prove his powers before he can claim the hand of any girl as his wife. Among the Bhil such a practice is reported to prevail even now.

Marriage by purchase is found prevalent all over tribal India. The Naga tribes pay a bride price, and so do the tribes in Middle India. The bride price may be paid in cash or kind or both.

Marriage by service :- In Gonds and Baigas when the bride groom is not in a position to pay the bride price, he goes to serve in his would- be father -in law's house as a suitor - servant, and marries the desired girl after which they both return to his household.

Marriage by exchange :- In marriage by exchange two household exchange with each other . This is found practical all over India. E.g. Khasi, however prohibit such marriage.

Marriage by mutual consent and elopement, - in case the parent consent was not forthcoming, an elopement has generally been the way out , and the indulgent elders have always received back over fond couple.

Marriage by intrusion is referred to physical and ceremonial capture by young man of a girl he is fond of but who will not marry him. The opposite case of a girl desirous of marrying the inwilling young man is also found.