FROM THE DIRECTOR’S DESK

Dear Readers,

Three arguments are in vogue with respect to the issue of development.

First, it is a Western concept, devised by the affluent strata of the West, virtually imposing it on rest of the world, particularly the poor people who emerged free after the colonial rule was liquidated, with the hope (and dream) that they would attain the same degree of fullness as the others in the developed world.

Second, the gains of development, including those that came from the transfer of technology and ideas to the developing world, went to the developed world, making it richer and more formidable, with a multiplication of inequality in the world.

Third, in the process of development, the small and vulnerable communities have suffered the most, with a depletion of their resources. The recurrent displacement of people for one or the other development programme has increased their vulnerability to exploitation and lessened their security in life. Their future is uncertain and bleak. As their children are unable to attend the schools regularly, their chances of a secure and upwardly mobile later life are dimmed.

To test these ideas, the Anthropological Survey of India has completed an empirical study of sixteen villages, to examine the impact of development and planned changes on the lives of people and their coping up strategies. Profiles of some of these villages have already been shared in the earlier copies of the Newsletter. Each village, our study points out, has its own developmental experiences, which are mixed, in the sense, if some areas of life have seen improvement, the others have become a matter of concern. In a nutshell, our study captures the voices of people, the 'beneficiaries' and 'survivors' of development.

Vinay Kumar Srivastava
Director
Anthropological Study of Nomadic, Semi-Nomadic & De-notified Communities

Since time immemorial India is the homeland of various castes and tribes with distinct cultural heritage. Apart from administrative categories of Scheduled Castes, Scheduled Tribes and Other Backward Classes or Economically and Socially Backward Classes in India, there are many other little known communities or groups of people, who have been designated as "Denotified, Nomadic and Semi-Nomadic Communities". Historically human groups/communities under such category do belong to various kinds of cultural as well as economic background, who once were socially stigmatised on various grounds during the colonial regime. Moreover most of them are victims of the cultural/economic supremacy of feudal social system in pre-Independent India. They were subjugated and became victims of social justice by enforcement of rulers' jurisprudence on wills and whims. On a general plane, these Denotified, Nomadic and Semi-Nomadic communities are socially as well as economically isolated groups in the regard to access to basic resources for existence as well as some other fundamental rights to welfare policies to be the citizen of a welfare state for generations. There are more than five hundred such communities in tribal, rural, urban and even urban fringes across the country. However, some of the communities have been incorporated under State-specific lists of Scheduled Tribe, Scheduled Caste and Other Backward Classes. They are distributed in various ecological zones beyond the state boundaries with immense variation in their subsistence patterns, technological development, ways of living and contact with outside world as well as with different worldviews in respect with their neighbourhood, the so-called mainstream population.

Till date no such empirical studies have been initiated focusing on the survival strategies; social engineering; subsistence pattern; public health perspectives; reciprocity and societal co-relates of these communities. In view of the academic importance as well as significance in framing 'true' welfare policy for these little known scattered communities, the Anthropological Survey of India has launched a comprehensive anthropological study among the Nomadic, Semi-Nomadic and Denotified Communities across the country.

Let us have a look at some of these communities:

Bedia / Sarpadhar Bedia

Bedia is the generic name of a number of vagrant gypsy-like groups who are believed to have obtained from the Sanskrit Vyadha means the 'nomadic forest dweller hunter'. They are expert in catching the wild animals live, including poisonous snakes, birds and also have the treasurer of traditional wisdom of medicinal herbs. Inhabitants of Poradi village revealed that the Bedia gave up their wandering lifestyles during the reign of kings and rulers and became Bhat in the royal court and engaged themselves in keeping records including genealogy. After diminishing of the princely states, the Bhat have transformed into Bedias as an occupational category. As per the Constitution Order of 1950, together with the revision as suggested by the Backward Classes Commission, the name of Bedia/Bedia was enlisted among Scheduled Castes in West Bengal. At present as per the Tribal Development Department, Government of West Bengal, the Bedia/Bede/Bediya is enlisted as a Scheduled Tribe whereas they are Scheduled Caste in Uttar Pradesh and Scheduled Tribe in Bihar. According to Census, 2011, the total population of the Bedias in West Bengal is 88,772, which is 1.67 percent of the total tribal population of West Bengal. This community is mainly found in the districts of Purulia, South and North 24 Paraganas, Murshidabad, Nadia, Dakshin Dinajpur.
The Samperia/Sarpadhar Bedia is one of the smallest groups of Bedia, who are constitutionally registered as tribal communities of West Bengal like the Saora Pahari, Sabar, Mahali and Birhor tribal groups. They live in Purulia and numerically occupy second in position after Sabar. The Bedias of Purulia are further recognized as Ba-da, Beda and Badia. As they do not possess any cultivable land they are reluctant to till the soil and grow the yield; they prefer nomadic life and earn livelihood through catching and taming of wild animals, particularly the snake; snake charming; displaying acrobatics and selling medicines (roots and stones); fortunetelling and soothsaying; selling medicinal herbs; fish-hooks; amulets; and so on. They are traditionally identified as Sarpadhar (snake charmer), who are believed to be descended from Vedvanshi raja. According to Ramesh, this language is described as Pashto or Parsi within the community. But the Bedias are generally fluent in the language of the regions where they live. During the present fieldwork among the Sarpadhar Bedias, it was observed that the language they use is called Mangla Bhasa. Probably the word mangla is derived or originated from maintenance of daily livings by begging and asking for.

The present study was carried out in two villages: Jahajpur of Biltora Gram Panchayat of Purulia II CD Block and Poradi of Begun Kodor Gram Panchayat of Jhalda II CD Block. According to District Census Hand Book, Purulia district, Jahajpur and Poradi have the highest concentration of Bedia/Beda populations. Family is the unit of their society depending upon the marriage alliance. There are a number of patrilineal clans, termed gotra, or in a more vermacular manner, got. Clan, sub-clan and lineage is most elaborate in social structure, but its significance in social hierarchy is less. During fieldwork it has also been observed that the Sarpadhar Bedia do not disclose anything about sub-clan and lineage. Clan exogamy is the general rule of marriage but it usually does not have the spread of more than a few villages not exceeding a genealogical depth of more than four to five generation. Sarpadhar Bedias do not practice village or locality exogamy for marriage. The clans are totemic like sankha, salmaach, phecha, kachua, chidra, suya, mahua, etc. A marriage is arranged through negotiation and mutual consent. Polygyny is permitted, though monogamy is prevalent. Traditionally child marriage was the general rule, after marriage the married bride lived for a few years with her parents and afterwards was sent to her in-laws’ house. Widow marriage is quiet common in the society. The divorced couple may marry according to his/her choice and in that case there is no elaborate rituals performed. The payment of bride price is obligatory. Early marriage is a general trend; it has been observed during the study that the girl of 13 years is allowed to marry a boy of 16 or 17 years age.

**Gond:**

Under this project the first phase of fieldwork was carried out among the Gond of three different Blocks of Jalpaiguri and Darjeeling districts, viz. Metilli, Malbazar and Phansidewa of North Bengal. It was revealed that they had migrated in batches to this place as labourers from Chotanagpur plateau in search of livelihood way back during the 1930s. Later these populations engaged as labourer in various tea estates which were introduced by the British colonizers. Those days the Gond were listed as a Criminal Tribe and were later de-criminalised in 1951 by the Order of the President of India. In West Bengal this community is now being categorized as a Scheduled Tribe. The present study carried out in Gond settlements of Chulsa, AIIBEL, Nagrahata, Bijlimoni, Madhab, Bedguri gardens. In the villages of North Bengal tea garden, the lingua franca is basically Hindi and Bengali, apart from these within the several tribal communities they use Sadri dialect (as mother tongue) or in Gondi language while communicating to each other. The ancient tribal religion Sarnaism is also deeply rooted among a sizeable section of tea garden workers. However, traditional beliefs and practices as a whole are losing their appeal, particularly among young generations. Youth enjoy participating in the religious festivals of great tradition. During field survey it was observed that irrespective of gender, Gonds are mostly engaged in tea gardens and estates with a daily wage of Rs. 159.06/- per day for eight hours job. During working hours, a male labour has to pluck 26 kg of tender tea leaves, whereas plucking 23 kg of tea leaves per day is mandatory for a female labour. Apart from the mandatory task, if a person can engage in plucking more than the maximum limit of 37 kg for female and 40 kg for male respectively per day, an additional wage of Rs. 2.50/- per kg of leaves is given.

*Gond female folk: on the way to tea-garden*
**Banjara:**

The Banjaras are one of the largest communities among the De-notified communities, who are distributed extensively almost across the country. The Banjaras of the studied area in Ratlam district, Madhya Pradesh, claim themselves as the Bamininya Banjara and believe to occupy higher status among the Banjara communities. At present, the Banjaras rarely practice their traditional occupation of cattle rearing for livelihood. They mostly depend on daily wage labour. This is mainly due to a lack of sufficient grazing lands, which has compelled them to seek wage labour.

The literacy rate is found to be extremely low. Child marriage is a common practice among the Banjaras. They also have the practice of bride price. They resolve their intra-community, intra-family disputes through traditional jati panchayat (or caste council system). However, people approach the court when a community member is not satisfied with the customary jurisprudence. Interestingly, female participation in jati panchayat is not permitted in Banjara society. The community lives in utter poverty with hand-to-mouth existence. Both male and female members of the family equally shoulder livelihood responsibilities. Woman plays significant role in decision making in regard to day to day household expenditure. Though there are provisions of some aid under the Government of India’s welfare schemes for the De-notified communities exclusively, unfortunately those hardly are meaningful to them because of poor level of exposure to formal education and gross ignorance about these schemes.

**Sansi:**

Sansi is a prominent community in Madhya Pradesh, distributed in Dewas, Ujjain, Guna, Ashoknagar, Rajgarh and Jabalpur. They are also distributed in Maharashtra, Gujarat, Rajasthan, Haryana, Delhi Uttar Pradesh, Karnataka and Uttar Pradesh. The present study was undertaken in Gulkhed, Hukkedi and Kadia Sansi village in Rajgarh and Dewas district of Madhya Pradesh. Popular legend about migration is that they originally belonged to Chittorgarh of Rajasthan, who later left that kingdom during the Muslim invasive to Chittorgarh. Before getting appointed as Santri or Prahari in Narsinghgarh Kindom they led nomadic life for a long time.

Now-a-days, Sansis are settled in villages. Looting, snatching, and robbery, and selling of country and illicit foreign liquor are primary engagements of earning livelihood. As they are perceived by people surrounding them that no one would buy anything from them except country liquor. Dealing with liquor will not help them in occupying a respectable position among the other communities but it will help them in living affluently. They consider the selling of foreign liquor as their prime business but also risky because of police raids. Besides illicit liquor suppliers, some of them also depend on agriculture. A few of them are in government service or in other white-collar profession.

**Banchhada:**

Banchhada is a De-notified community of Central India that practices family-based prostitution for generations. They are settled in the villages of Neemuch, Mandasur and Ratlam districts of Madhya Pradesh. The study was mainly carried out in the villages of Mandsaur and Neemuch. The oral tradition of this community refers to military connections with the cavalry brigades of Prithvi Raj Chauhan. Later on, they separated from the cavalry after the defeat of the King and dispersed into small groups. During the course of time they earned ill-fame as criminal tribe because of their involvement in thieving, looting and indulgence in crime. For a century or more they are engaged in prostitution for subsistence. There is a saying in the community that the process of settling down in villages had great consequences in their social life and behind the formation of a dera/basti of Banchhda in any village bears the story of a village chief and a Banchhda girl. The eldest daughter of the family was sacrificed to save the family from uncertainty. Later on
every adult member of the community found lucrative hard cash in each transaction, thus dragging other girls in the occupation, later instigating the entire community. As a result, prostitution became an easy mode of earning livelihood. Interestingly, it was observed the married ladies refrain themselves from such activities. They only run the domestic chores. Because of such profession, their activities are under the scanner of local police administration.

The present study reveals that about sixty percent of the population is not associated with this profession. They primarily depend on agriculture, petty business and odd jobs. Literacy rate is very low. Government has come up with many schemes to uplift them in terms of capacity building, imparting training in computers and helping them to join police services. But the stigma of Criminal Tribe, their earlier engagement in petty crimes and prostitution, are the main hindrance which restrict them to join the mainstream. Social media has also sensationalized their situation. At present the younger generation is also desperately trying to overcome such stigmatic identity of the Bachhanda.

**Development and Sustainability**

Nilgiri was one of the areas, where this Research Programme was carried out intensively. Here is a glance:

**Nilgiris (Tamil Nadu)**

The present study in the Nilgiris of Tamil Nadu focused on the development scenario among the Particularly Vulnerable Tribal Groups (PVTGs) such as Toda, Kota, Irular, Kattunayakan, Paniyan and Kurumba, covering the three distinct endogamous subgroups of the Kurumbas, namely Alu Kurumbar, Mullu Kurumbar and Betta Kurumbar, who have been living in the hilly terrain for generations. All these tribal communities together comprise about 30,000 people, who are now outnumbered by a total population of 7.35 lakh of the Nilgiris district (Census, 2011).

Sustainable livelihood practices through the symbiotic relationship between the ecology of the Nilgiris and tribes has already been anthropologically documented on several occasions by various scholars. However that immense bond between the tribes and the nature of the immediate surroundings of the habitat has changed drastically with continuous migration of people from the plains, flourishing of tourism, conversion of forest and grasslands into tea plantation and other cash crops from the beginning of the 20th Century. Having lost to control on traditional livelihood mechanism makes these tribes to look for wage labour.

Owing to its scenic beauty, mountainous landscapes, forests and pleasant weather conditions, the Nilgiris became a popular tourist’s destination in south India for the last 150 years or so. However the tribal communities have hardly benefitted from the tourism industry, except serving menial labour in nurturing the industry. During the last few years, the Tamil Nadu Forest Department paid sincere efforts in creating income generation avenues among the tribes as local stake-holders through eco-tourism programmes at Ninth Mile, Cairn Hill, Dodda Betta, Avalanche, Oosimalai and Mudumalai. It has been observed that though the tribal communities are covered by several welfare programmes, the life and livelihood of the tribal people in Nilgiris is still crippled by land alienation and increasing levels of debt coupled with chronic alcoholism.
Community Health, Diseases and Genetic Structure of Indian Population

- A team of research personnel conducted a reconnoiter tour to Lataguri in Jalpaiguri, West Bengal, in connection with the arrangement of Health Awareness Camp-cum-Screening Camp for screening Beta Thalassemia; abnormal Hemoglobinopathies among the Gond Tribe of the Jalpaiguri District, West Bengal.

- Comprehensive report on "Prevalence of Haemoglobinopathies among Tribes of Central India with Special Reference to PVTGs" has been finalized by the research personnel attached to the DNA-Laboratory of the Central Regional Centre of the Survey.

Paleo-anthropological Study in India

Under the broad theme of this project a team of scholars of the North-Western Regional Centre, Dehradun carried out extensive fieldwork in Chamoli district of Uttarakhand in regard to the paleo-anthropological study entitled, "Nanda Devi Rajjat and Roopkund Mystery: An Anthropological Investigation".
EVENTS

Health Awareness Programme

- A team of anthropologists and research fellows of the North-Western Regional Centre, Dehradun, organized a “Health Awareness Camp for Genetic Disorder among Changspa Scheduled Tribe Community of Ladakh District, Jammu and Kashmir” from 9th August to 10th August 2018.

- A team of research personnel of the Head Office, Kolkata, carried out a screening camp for “Beta Thalassemia and other Hemoglobinopathies” at Srirampur College, Srirampur, Hooghly, West Bengal, from 9th August to 10th August, 2018.

- A team of research personnel of the Head Office, Kolkata, organized a “Health Awareness-cum-Screening Camp for Beta Thalassemia, Abnormal Hemoglobinopathies” among the Gond Community of Motidhar Village, Phansidewa Block, Darjeeling District, West Bengal from 20th September to 24th September, 2018.

Documentation and Dissemination

The Mishing : Migration and Movement

The Mishing, also known as ‘Miri’, is one of the ethnic groups inhabiting the districts of Dhemaji, North Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat and Golaghat of Assam. According to Census of India 2001, the population of Mishing in Assam is 5,87,310 of which 2,99,790 are male and 2,87,520 female. It is the second largest tribe in Assam and one of the largest tribal groups in the North-East India. Nearly 5000 individuals are living in Pasighat of East Siyang, Lower Dibang Valley and Lohit district of Arunachal Pradesh. According to Ethnologue, Miri is included under North Assam group of Tibeto-Burman subgroup of Sino Tibetan family. Miri has close connection with Mishmi, another tribe of Tibeto-Burman family settled in fertile river bed of Brahmaputra on both banks from Sadiya in the east and Jorhat in the west. They dwell in thatched houses raised on bamboo stilts, known as ‘Chang Ghar’ to protect themselves against flood waters and wild animals during the rainy season. Alexander Mackenzie stated that the Abor and Miris originally came from the same habitat and are still so alike in all material aspects as to warrant us about their earlier and late migration of the same tribe. The Abors are one of the last tribe’s retaining their pristine savagery and hardihood, while the Miris have been to some extent influenced by free association with the plainsmen and the settled habits of civilization. Under the Assam Government, the Miris acted as ‘go between’ of the Abors and the traders of Assam. The Mishings are still identified as Miris in Indian Constitution. The tribe of North Assam section call themselves collectively as Tani or Ami group. The Tanis or the Amis are also known to others as the Mishings, Miniyongs, Padams, Gallongs, Nishis, Hill Mirris, Apatanis, etc. Therefore comments and observations made by different authorities are the only source for reconstruction of their past.
and the ones living in the hilly tracts of Arunachal Pradesh. The Mishing do not possess any history of their own except a few oral folk songs known as Abong. According to Prof. Chatterjee, the North Assam tribes (like the Abors, Akas, Daflas, Miris and Mishmis) appear to have come later and established themselves in the mountains in the North of the Brahmaputra. The plains were already occupied by the Bodos. Thus, it is believed that the North Assam tribes were settled in their present habitat since the beginning of the Christian era.

The Chinese monk Huien Tsang wanted to linkup a relation of the Chinese with the Mishings of North East of ancient Kamrupa. If that was true we may assume that the Mishings formed a trading class between India and China through the North Eastern Hilly routes and they used to inhabit the hills till the time of Huien Tsang i.e., 630-643 A.D. A few references depicted in the writing of Sankardeva and Madhabdeva witnessed that the Miris came to be known as a distinct tribe since the beginning of the 16th century.

A.H. Dani opines that some Neolithic tools made of local rocks and bones have been discovered at Sadiya, Abor Hills and Mishmi Hills, associated with agricultural and slaying purpose. Thus it has closest link with the types of tools known from yunon, the prolific use of adzeite further strengthened the link with Yunan of Chinese province? The analysis of tools suggests that Neolithic cultures in Assam as represented by these stone tools are of late origin. The earliest possible date links us with the chronology of the developed neoliths in the centuries of South East Asia and South China.

Some government officials during the British rule have tried to point the original home and migration of the Mishings, based on folk tales and beliefs. There are some references about the Mishings in the traditional Assamese chronicles known as Buranjee. According to Dalton and Mackenzie, the Miris of the plains are offshoots from the Abors and claims that they are runaway slaves, settled down in the valley of the Dihing. In course of time they spread over to the plains of river basins of Assam. This Mongoloid tribe occupies the North Bank of the Brahmaputra in Lakhimpur up to Dihong and extends up to the foothills, where they interpose on the offshoots of 'Hill Miri' between the Daflas in the west and Abors in the East, with both of whom they claim distant kinship. They call themselves Mishings but popularly as Miris.

In the foot hill areas, the Mishings got disturbed by Miniyong Abors and some of the clans sailed down along the Brahmaputra. Though they left their place, the relationship between the Adis and Mishings are still maintained in material culture and language, many cases similar or identical. The Adis addressed the Mishings as 'plains' brother', i.e. Aying Birrang and Mishing addressed the Adis as Hills' brother i.e Adi Birrang and both of them prefer to be introduced as descendants of Abotani, the inheritor of Dony Polo. Besides upper Brahmaputra, they are also settled in different tributaries and rivers which flow through Lakhimpur, Darrang, Dibrugarh, Sibsagar, Sadiya, Jonai, Dhemaji, Majuli, Balipara and Sonitpur. The Mishings have been living amidst the Assamese society for the last several centuries, preserving their own language and culture. For the national interest they introduce themselves as an integral part of the indigenous Assamese population. Lakhimpur, Darrang and Sibsagar districts are the main concentration of the Mishings areas after the Bodos of Assam.

Seminar
- The universe of Indian Anthropology is enlightened with scholastic contribution of many great scholars, which has given us an admirable position globally. Prof. Surajit Chandra Sinha was one such fine anthropologist. Prof. Sinha himself was a confluence of great ideas in understanding Indian society in depth as well as a sensible administrator of various capacities in applying anthropology as the finest tool in simplifying social complexity of the plural-nation like ours.

In view of the immense contribution of Prof. Sinha to Indian anthropology as well as to the Anthropological Survey of India, the Eastern Regional Centre of the Survey organized
A day-long invited lecture series on "Journey through Tribe, Caste and the Peasant world: Legacy of Surajit Chandra Sinha" on 25th July, 2018. Prof. Ranjit Kumar Bhattacharya, former Director of this organization graced the occasion as the Chief Guest. Vinay Kumar Srivastava presided over the inaugural session. A true homage to Prof. Sinha was offered through scholarly presentations by his disciples such as Prof. Asim Kumar Adhikari; Dr. Satyabrata Chakrabarty, General Secretary, Asiatic Society; Prof. Sk. Rahim Mondol; Prof. Omkar Prasad; Prof. Abhijit Guha; Dr. Jayanta Kumar Sarkar; Dr. Ranajit Kumar Saha; Dr. Pashupati Mahato and some other scholars of present generation, like Dr. Krishna Mohon Sinha Roy; Dr. Tilak Kumar Bagchi; Dr. Krishna Basu; Dr. Nabakumar Duari and Shri Indranil Biswas who have been in ideological interactions often in understanding contemporary Indian society. Prof. Omkar Prasad delivered the valedictory address.

The Western Regional Centre, Udaipur, organized a daylong Regional Seminar on "Tribes of Rajasthan" on 24th August, 2018. Shri. H.K. Damor, Retd. IAS and Member, National Commission for Scheduled Tribes, graced the occasion as the Chief Guest, while Vinay Kumar Srivastava delivered the Keynote Address. The seminar was enriched with various aspects of tribal situation of Rajasthan by scholarly participation of Director, MLV Tribal Research and Training Institute, Govt. of Rajasthan along with other Senior Officers of the State; Professor S.K. Mishra Director, School of Social Work and Head Department of Sociology, Rajasthan Vidhyapeeth University, Udaipur and Scholars of relevant disciplines. Dr. B.K. Mohanty, Anthropologist (Cultural) and Head of Office of the Centre delivered the Valedictory Address.

A two days National Seminar was held in Central Regional Centre, Nagpur from 26th to 27th September, 2018 on "Vartaman Sandarbh main Bhartiya Janjatiyon main paramparik gyan ki prasangikta" at its conference room. The inaugural programme was glittered with the presence of Prof. Girishwar Mishra, Vice Chancellor, Mahatma Gandhi AntarRashtriya Hindi Vishvavidyalaya, Wardha, who was the Chief Guest of the function. Director, Anthropological Survey of India, Kolkata delivered the presidential address. Dr. M. Sasikumar, Deputy Director and Head of Office, Kolkata, was present on the occasion. The valedictory speech was delivered by Prof. P.C. Joshi. Scholars from different Regional Centers of the Anthropological Survey of India and from various universities participated in the Seminar.
Workshop

- The Central Regional Centre, Nagpur organized a workshop on "For Protection of Women against Sexual Harassment at Work place and Vishakha guidelines" on 27th July, 2018.

- The Survey organized a daylong workshop on "Consumer Expenditure Survey: Issues and Methods" on 10th August, 2018 at Head Office, Kolkata. The issue of conducting quantitative research was also taken up, so was the usefulness of the Census data. The questionnaire for conducting consumer expenditure among the De-notified, nomadic and Semi-nomadic communities was also discussed and finalized. The workshop was convened by Shri A.J. Biswas, Senior Statistical Officer and Shri Subrato Majumdar, Senior Statistical Office, Head Office, Anthropological Survey of India, Kolakata.

- Director, Anthropological Survey of India, visited the North-Eastern Regional Centre, Shillong, from 6th September to 8th September, 2018. He conducted a day-long discussion with academic staff, particularly the fieldwork they are carrying out in connection with national project. During the course of this visit, he also conducted an interactive meeting with the Banspoudh, a De-notified Community of the Meghalaya.

Guest lecture

Dr. Madhuri Barsagade, Dermatologist, Central Government Health Scheme, Nagpur, delivered a lecture on 'Different types of skin diseases and its remedies' on 5th September, 2018 at the Conference Hall of the Central Regional Centre, Nagpur.

Exhibition

- A team of scholars under the supervision of Shri Sanjay Shukla, Assistant Keeper, Zonal Anthropological Museum, Nagpur, organized an exhibition on 'Human Evolution and People of India' at Pragati Maidan, New Delhi, from 27th July to 29th July 2018 in 'Government Achievement and Schemes Expo 2018'. The Exhibition got the Second Award.

- An exhibition on Meena/Mina painting of Rajasthan was organized by the Western Regional Centre, Udaipur of the Anthropological Survey of India, at its premises on 24th August, 2018. This elaborately exhibited the aesthetic sense of Mina/Meena of Sawai Madhopur, Tonk and Bundi of Rajasthan during the two workshops organized by this Regional Centre. The exhibition was inaugurated by Shri H.K. Damor, IAS (Retd.) and Member, National Commission for Scheduled Tribes, and Vinay Kumar Srivastava, Director, Anthropological Survey of India. The exhibition was appreciated by anthropologists, art-critics, media houses and the mass. In the honour of the peoples' responses this exhibition continued for public till 23rd October, 2018.

International Day of the World's Indigenous People

Like past years, the Anthropological Survey of India also observed the International Day of the World's Indigenous People on 9th August, 2018 at various Regional Centres through organizing different programmes based on this year's theme 'Indigenous peoples' migration and movement'.

- The Sub-Regional Centre, Jagdalpur, organized Photographic Exhibition on 'Socio-cultural glimpses of Bastar', Chhattisgarh. Dr. Shailendra Kumar Singh, Honourable Vice-Chancellor of Bastar University graced the function as Chief Guest. Dr. M.L. Lakanpal, Principal of Dantewadi College, Jagdalpur, also spoke regarding the problems of migration of tribal people. Smt. Shanti Salam, a well known tribal figure who belongs to Gond community also addressed the issues of tribal in the context of Abujmarh where the Abujhmariyas are still neglected and deprived from the benefits and facilities provided by the government and advocated against human trafficking and unfair killings in Bastar. Dr. L.S. Gajpal, Associate Professor, Department of Social Studies, Pt. Ravi Shankar Shukla University, Raipur delivered lecture on "Trends of Tribal Migration in Chhattisgarh". Dr. Piyusa Ranjan Sahoo, Anthropologist and Head of Office, Sub-Regional Centre, Jagdalpur, elaborated the significance of the "International Day of the World's Indigenous Peoples" and the theme "Indigenous peoples' migration and movement"; which was substantiated with some life-time experiences that shared by the local tribal resource persons and the resource person from the Chowra Island (Andaman
and Nicobar Islands) with the gathering. On this occasion, the day-long programme was concluded with the valedictory address by Dr. B.L. Jha, Ex-Principal of Danteswari College.

- The Eastern Regional Centre, Salt Lake City, Kolkata, observed the day with a series of guest talks. On this occasion, eminent Santali writer and activist, Shri Subodh Hansda, graced the occasion as the Chief Guest. Prof. Vinay Kumar Srivastava, Director of this Survey, chaired the inaugural programme. Dr. Amit Kumar Kisku, Head of Department (Anthropology), Vidyasagar University, Dr. Kakali Chakrabarty, Dr. Kanchan Mukhopadhyay and representatives of the tribes of West Bengal shared experience on the theme.

- The Central Regional Centre, Nagpur celebrated the occasion in a befitting manner at the premises of the Zonal Anthropological Museum. Dr. B.P. Urade, Superintending Anthropologist (Physical), presided over the function and delivered a lecture on the relevance of "International Day of World’s Indigenous People" followed by lecture delivered by Dr. Abhishikta Ghosh Roy, Anthropologist (Physical) and Dr. Sanjay Kumar Shukla, Asst. Keeper.

- The North-Eastern Regional Centre, Shillong observed this day in gala way. Prof. Mipun, Dept. of Geography, North-Eastern Hill University, Shillong delivered lecture along with the slide show on "Mishing People's Migration and Movement" followed by documentary film.

Collaborative Programme

- In collaboration with the Department of Anthropology, Hyderabad University, the Survey organized a two-day long National Seminar on "Tribal Identity and Tribal Integration: Issues of Nation Building" from 31st July to 1st August, 2018 at University of Hyderabad.

- In collaboration with National Centre for Inclusive Growth & Development Research Trust, Mysore the Survey organized a two-day long National Seminar on "Tribal Development and Corporate Social Responsibility: Issues and Prospects" from 13th August to 14th August, 2018 at Vinayakanagar, Mysore.

- The Survey provided financial assistance for holding a National Seminar on "Transition of Tribes in India and Contemporary Discourses" from 24th September to 25th September, 2018 at Indira Gandhi National Tribal University, Amarkantak.

Man-power Training

- A contingent of officials participated in training on "Government E-marketing (GeM)" organized by Pay and Accounts, New Delhi.


- A contingent of Research Personnel participated in Summer School Programme on "Use and Application of SPSS" held at Biological Anthropology Unit, Indian Statistical Institute, Kolkata from 27th August to 31st August, 2018.

Independence Day

The 72nd Independence Day of the Nation was celebrated ceremoniously at Research Centers of the Survey in a befitting manner. On the day in Kolkata, National Flag was hoisted by Professor Vinay Kumar Srivastava at its Salt Kale Campus.
Rajbhasha

- Under supervision of the Director, Anthropological Survey of India, the North-Western Regional Centre, Dehradun corordinated 13th Meeting of Hindi Advisory Committee of Department of Official Language, Ministry of Culture, Government of India, New Delhi with at Dehradun on 13th July, 2018. Dr. Ved Prakash Gaur, Director, Department of Official Language, Ministry of Culture, Government of India convened the said meeting. The Hon'ble Minister of Culture, Dr. Mahesh Sharma, Chaired the Meetin. Issues pertaining to the promotion of Hindi in Official work were discussed. The meeting was also attended by Dr. Umesh Kumar, Senior Ecologist, Head Office and Dr. Harshawadhana, Superintending Anthropologist and Head of Office, North-Western Regional Centre, Dehradun.

- Central Regional Center, Nagpur conducted 'Inter-Departmental Hindi Poetry writing and recitation competition' on 28th August, 2018 under the banner of Nagar Rajbhasha Karyanyan Samiti (NARAKAS), Nagpur. Employees of seventeen Central government of the city enthusiastically participated in the competition.

- In addition to conducting Hindi Timahy Karyashala (Quarterly Hindi Workshop) among the staff members at all Research Centres of the Survey, Hindi Diwas, Hindi Sapt and Hindi Pakhawada was observed in a befitting manner at the Field Station, Sub-Regional Centre, Regional Centres and Head Quarter, Kolkata in the month of September, 2018.

Swachha Bharat Abhiyan

The Survey observed "Swachhta Pakhvara" from 18th September to 2nd October, 2018 at its all Regional Centre and Head Quarter, Kolkata.

National / International Seminar / Workshop

- Dr. Abhishikt Ghosh Roy, Anthropologist (Physical) participated in the 5th International Conference on "Multidisciplinary Trends in Academic Research" held at Bangkok, Thailand from 27th September to 28th September, 2018. She received best paper award with a certificate for her paper on "A Study of Association between p53 gene and Breast Cancer in Bengalee Hindu Caste Females, West Bengal, India".

- Ms. Banita Behera, Assistant Keeper, participated in the 5th International Conference on "Multidisciplinary Trends..."
in Academic Research" held at Bangkok, Thailand from 27th September to 28th September, 2018. She presented research paper titled "The High Altitude Cultures of India: Perception of New Paradigms" and rewarded with Best Presentation Award.

- Dr. B.K. Mohanty, Anthropologist (Cultural) of this Survey attended the workshop on "Role of Private Sector in promoting Entrepreneurship among Scheduled Castes and Scheduled Tribes" on 20th August, 2018 at Loyola College, Chennai.

Representation of Survey / Government of India / Abroad

- Dr. Harashwaradhana, Superintending Anthropologist (Physical) attended the meeting with the Joint Secretary, Ministry of Culture, Govt. of India, New Delhi on 3rd July 2018.

- Dr. Harashwaradana, Superintending Anthropologist (Physical) attended the Executive Committee Meeting of the Indira Gandhi Rastriya Manav Sangrahalya, at New Delhi.

- Shri C. Raghur, Anthropologist (Cultural) of this Survey attended 42nd Annual General Meeting of the Executive Council of Andaman Adim Janjati Vikas Samiti (AAJVS).

- Dr. Arshi Prasad Jha, Research Associate (Psychology) of this Survey delivered a lecture titled Urbanizing Rural India in the All India Radio, Udaipur on 12th July 2018.

- Dr. Ratna Dhar, Superintending Anthropologist (Cultural) attended the Selection Committee Meeting as External Member for the interview of Research Associate and Research Assistant for a project on 'Diversities of Identity Imagined India among Younger Generations of Indian Diaspora' as External Member of Selection Committee in Department of 'Department of Migration and Diaspora' at Mahatma Gandhi Antaraarashtra Hindu Vishavavidyalaya, Wardha, Maharashtra on 13th July, 2018

Others

- Shri Raghvendra Singh, IAS, Secretary to Government of India, Ministry of Culture visited Anthropological Survey of India at its Eastern Regional Centre on 20th July,

Media coverage of Director's presentation at the National Library, Kolkata

Shri Raghvendra Singh, IAS, Secretary to Government of India, Ministry of Culture on his maiden visit
2018 and had an inspection to the current status of the under construction Office Building of the Head Quarter at Salt Lake.

- Shri Arun Kumar Goel, IAS, Secretary to Government of India, Ministry of Culture visited Anthropological Survey of India at its Eastern Regional Centre and had an intensive interactive session with the Competent Authority and Staff Members of the Survey on 23rd September, 2018.

- Behera, B. 2018. Do don’t Do: The Unusual Collaborations leads to unveil a New visions for Museums to Preserve Tangible and Intangible Cultural Heritage, *International Journal of Humanities and Social Science Invention*, Vol. 7 (04), August.


- Ms. Banita Behera, Assistant Keeper has empanelled as member in Board of Studies in Anthropology of Khallikotte Autonomous College, Berhampur, Odisha.