FROM THE DIRECTOR’S DESK

Dear Readers,

Anthropology in India has a special relationship with Mohandas Karamchand Gandhi, whom Netaji Subhas Chandra Bose called the ‘Father of the Nation’, and the body of his thoughts that has come to be known as Gandhism. However, with respect to the societies that anthropologists principally study, it is the contribution of Pandit Jawaharlal Nehru that is more often referred. Of all the disciplines, anthropology is the only one fully committed to an intensive study of tribal societies, the factors of their stability and change, and hopefully, each student of Indian anthropology remembers by heart the Foreword that Pandit Nehru contributed to the Second Edition of Verrier Elwin’s A Philosophy for NEFA (1958), in which he delineated the five points, euphemistically called the panchshila, of tribal policy that have till date served as its sheet-anchor. Since the Fifth Five Year Plan, a lot of emphasis has been placed on alleviating poverty among the tribal communities, especially those who have been the victims of deforestation and development-induced displacement, and of those who earlier were called Primitive Tribes, but are now renamed Particularly Vulnerable Tribal Groups (PVTG).

Mahatma Gandhi - a ‘one-man boundary force’, in the words of Lord Mountbatten - is known for his unforgettable contribution to India’s freedom, eradication of untouchability, fostering of communal amity and unity, rural reconstruction, and enforcing the traditional Indian values and morality. To the understanding of most of these areas, social scientists from the disciplines of economics, political science, history,
and sociology have made unparalleled contribution. Philosophers and theologians have taken up a systematic study of Gandhi's thoughts. Some psychologists have looked into Gandhi's upbringing and personality.

The special relationship that anthropologists have with the Mahatma has two aspects. First, one of the most revered Indian anthropologists, the former third Director of the Anthropological Survey of India (from 29 January 1959 to 29 January 1964), Nirmal Kumar Bose, spent the years from 1934 to 1947 with Gandhi, and was his Secretary in the mid-1940s. Bose's Studies in Gandhism (1940) and My Days with Gandhi (1953) are known to almost all anthropology students. In his writings, we come across an anthropological construction of Gandhi and his variegated ideas.

Secondly, Gandhi left an indelible impact on many of his disciples, who were entrusted to pursue the constructive programmes that he had envisaged, although each of them added his or her own points of understanding to the work being done. We may call these disciples of Gandhi, "Gandhi's texts", in the sense that they endeavoured to embody Gandhian values and the righteous way of living. It was through them that Gandhi's thought found tangibility and spread. Two of them, whose concertedly-carried out work among tribespersons in India is well known to anthropologists, were Amritlal Vithaldas Thakkar (popularly known as Thakkar Bapa) and Verrier Elwin, a British national who came to India as a member of the Christa Seva Sangh, a voluntary organisation. Thakkar Bapa was a life-long collaborator of Gandhi. In the context of tribal studies he is known for his social work among the tribal people leading to their 'assimilation' with the wider world.

After being in close contact with Gandhi from 1928 to 1932, Elwin turned to academic anthropology, publishing not less than thirty-seven books and booklets on various aspects of tribal people. However, the influence of Gandhi on Elwin continued throughout his life, although on some issues differences between their respective views was stark and continued over time. In one of his letters to the Bishop (who looked after Karanjia where Elwin had settled down for his work with the Gond and the Baiga), Elwin described Gandhi as "the most sublime and Christ-like figure now living on this planet."

Another point may be noted here. Gandhi's work did not fall in any of the academic disciplines. To advance an analogy here, he was like a 'general physician'; as the latter looked at the body in totality, grasping the relations between and the dialectics of parts, rather than segmenting it in units, and remaining confined with these in isolation, in a similar fashion, Gandhi viewed human beings in relation with the outside world and nature in holistic terms. For him, social and political thoughts were not pigeon-holed; health, nutrition, economy, mind, and work were interconnected; so were religion, spirituality, philosophy, and society. Being highly perceptive and cogitative, Gandhi held views on almost every aspect of life - not only that he spoke on them, but also he put them in practice. Whenever time permitted, he also wrote up his ideas, as candidly as he could. As has been noted by several writers, he was far ahead of his time - that's why today whether it is the discussion of sustainability, development, livelihood, or natural wealth, reverberations of his thoughts can invariably be heard everywhere. Thus, one should not be surprised to see his words being favourably quoted in an academic reader on post-development or international peace.

Our submission is that Gandhi can be read from many angles, from many perspectives. Each academic disciplinarian would discover seeds of wisdom in his vast corpus of writings, on which he or she would be able to build his subject of study or refine it. Gandhi's modesty lay in the fact that he never claimed an authorship of the ideas he propagated; on the contrary, he referred to the source from where he had gathered his thought and the experience on which he had built it, and only after practicing, he owned them with a sense of conviction. Well known is the idea that Gandhi was an apotheosis of the composite Indian tradition. In fact, from a close study of his life and words, we may learn about the Indian way of living and thinking. By looking into his life and words, we indeed discover ourselves.

We noted earlier that anthropologists, with the exception of Bose and Elwin, did not write much on Gandhi. It was because they thought that Gandhi paid less attention to tribal people by comparison to caste communities. This was proved incorrect by the researches that K. Suresh Singh, the former Director and then the Director General of Anthropological Survey of India (from 29 April 1976 to 31 December 1977; and from 21 September 1984 to 31 March 1993) conducted. Besides showing the grip of Gandhi's ideas on anthropologists like Bose and Elwin, and how these ideas affected their respective writings, Singh documented the cases of tribal movements that were inspired by Gandhi's visits to their areas. It was during his satyagraha ('holding onto truth') in Champaran (in Panchmahal, Gujarat) in 1916, that Gandhi
came in contact with the tribal people, and then, in 1919-20, he sent Thakkar Bapa to work with the famine-stricken people in Mahikantha, Panchmahal, and Rewakantha areas of Bombay-Gujarat. Several other people, drawing inspiration from Gandhi, worked with tribal people.

In the sesquicentennial year of Gandhi’s birth, the Anthropological Survey of India decided to hold in the financial year 2018-19, three seminars to explore, first, the anthropological perspectives that can be developed from Gandhi’s writings; second, to have a closer look at Bose’s work, and also of those anthropologists who worked with and also wrote on Gandhi (such as Elwin); and finally, to systematise Gandhi’s ideas on tribal people and examine how they were internalised and developed by his ‘texts’. Our hypothesis is that Gandhi may have written less on tribes, but it was through his disciples (whom we have called his ‘texts’) with whom he must have had umpteen interactions that his thoughts on tribespersons matured. Another issue that required our attention was a study of Gandhi’s reaction when some of these field anthropologists confronted him with the reality of tribal societies, where some of his thoughts seemed to receive stiff challenges.

The first seminar in this series was held in the Southern Regional Centre, Mysuru, on 2 October 2018. The title chosen for this was ‘Gandhi and Applied Anthropology’. The Head of the Office, Dr. C.N. Sathyanarayan introduced the aim of the seminar. Mr. V.V. Bhat, I.A.S. (Retd.), former Secretary to Government of India, provided a capsule account of Gandhi’s role in national freedom struggle; Professor M.N. Panini presented several perspectives from Gandhi’s works that could be useful for anthropological and sociological researches. Professor P.K. Misra employed the Gandhian framework for a meaningful understanding of the life of street vendors; and Professor H.K. Bhat charted out the premises of applied anthropology based on Gandhi’s ideas. The discussion arising out of these presentations was lively and well informed. The Director of the Anthropological Survey of India chaired the seminar.

The Anthropological Survey of India would organize the next seminar at the Western Regional Centre (Udaipur) on 29 and 30 January 2019; the theme of this seminar would be Gandhi and the issues of development of tribal and peasant communities. The North-Eastern Regional Centre would hold the third seminar on Gandhi and North-East India in Shillong (Meghalaya) on 14 February 2019.

Vinay Kumar Srivastava
Director
RESEARCH UPDATE

Anthropological Study of Nomadic, Semi-Nomadic & De-notified Communities

Under this Research Project, we have carried out extensive study among some communities in several parts of the country. Here we present some of these:

**Sangtarash**

Official records of the department of Labour, Government of Jammu and Kashmir refer to Sangtarash as a stone carving community. Nowadays, stone carving is not being treated as an art form or the community as the artisan. Stone carving as an occupation is rather enlisted under household industry in the Census records. However there are debates on the issue. Some scholars mention that the Sangtarash is a generic caste group specific to any group or individual who occupationally sustains on stone carving. Tarashi is a distinct genre of practice, thus is aesthetically different from general stone cutting or stone carving economic practice. It is an artwork, enriched in traditional wisdom of selection of specific types of stone for specific purposes and usages of tools accordingly. The Sangtarash are largely distributed in Pantha Chowk and Watal Kadal area of Srinagar. Another large concentration of this artisan group is found at Pampore area of Pulwama district. Besides, the districts of Anantanag, Budgam, Bandipora and Kulgam also have a noticeable number of Sangtarash workshops. As informed, there are more or less three hundred such Sangtarash workshops in the entire Kashmir that includes nearly a thousand of artisans (including master and the labour).

A few scholars (though couldn't provide evidence) opine that today's Sangtarashis are the descendent of those artisans who specialized in making various kind of anthropomorphic figurines of Hindu gods and goddesses, parsha devtas and various kinds of mythological figures and motifs as essential part of temple architecture and temple art through meticulous stone carving in pre-Islamic era. Might be those days they belonged to a particular caste group of medieval Hindu society of Kashmir. With the emergence of Islam in the valley in the 11th Century and its influence in later centuries, that artisan group might have shifted their school of art from Hindu temple art to Islamic art, in forms of construction of mosques, hamams (sauna bath) and tomb stones, which are still being practised by those artisans.

**Vadar/Wadar**

Among the De-notified communities of the Maharashtra, the Vadar is a semi-nomadic community, who migrated from the neighbouring states of Andhra Pradesh and Karnataka. They are distributed in a large concentration in the districts of Solapur, Latur, Osmanabad, Pune, Parbhani and in the larger parts of Vidarbha region of Amravati, Akola, Bhandara, Buldhana, Chandrapur, Nagpur, Wardha, Washim and Yavatmal of Maharashtra.

The Vadar/Wadar is further divided into three sub-groups, namely Pathar Wadar/ Patti Wadar; Mati Vadar and Gade Vadar, based on their occupational engagements. Among them, Gade Vadars are noticeably less in the Vidarbha region. They usually converse in Wadari, a vernacular influenced by the local dialects of bordering Andhra Pradesh, Karnataka and Maharasthra. However, they use Hindi or Marathi as the lingua franca for inter-ethnic communication. In naming pattern they have adopted Maharastrian surnames for some generations for personal identification. The present study was conducted at different settlements of Mati and Pathar Vadar community, who inhabit Nagpur and Wardha districts of Vidarbha region. It was found that both the communities are settled in slums and fringes of municipal area.

The traditional occupation of Pathar Vadar or Patti Vadar is stone carving/cutting and chipping of mortar and pestles. They mostly relate themselves to some regions of Andhra Pradesh as the place of origin. Despite they are currently settled in urban slums, they maintain a semi-nomadic life-style for their survival. Earning livelihood through chipping of mortar and pestle of domestic use is only restricted among elder members. While youth do engage themselves in earning livelihood through hawking, collection of hair in exchange of utensils and then supplying those to the wig industry of Andhra Pradesh through middlemen. They are traditionally Hindu by religious faith. However, cases of embracing of Christianity among this sub-group are a recent trend. Christianity to some extent has encouraged modern education and triumph over alcoholism among the community members.
The Mati Vadars are engaged as labourers at construction sites. It was found that most of the Mati Vadars have migrated from Karnataka and moved to Latur, Osmanabad, Parbhani of Marathwada region, from where they have migrated further for their livelihood. This group has mainly moved from one place to another where digging of earth is essentially required for large construction projects. With limiting scopes in menial works in construction projects due to gradual increase in deployment of machine operated earth-movers, many of them have now switched-over to petty businesses like vending vegetables in local markets; running tea-stall at places, distillation of country liquor or other service sectors like auto-rickshaw, etc. Alcoholism is a part of life for this group and young addicts are often found in the settlements.

Educational status among both sub-groups is poor because of nomadic life-style and unstable economic pursuits. Status of education is very low in the community and the nomadic way of life is an important contributory factor. However, there is a little change in present scenario. They are now aware of the benefit of education and paying attention spontaneously. Though both the sub-groups have maintained marital relations to some extent among themselves as observed in earlier generation, with the embracing of Christianity by the Pathhar Vadar in recent times, the situation may change. It appears that the Pathhar Vadar is now trying to maintain a separate identity from the Mati Vadar.

Bansphor

The Bansphors are those artisan groups, who are traditionally engaged in making materials for domestic use from bamboo. They belong to the lower caste in the Hindu society. They are treated as De-notified Tribes as per the Ranke Commission Report, submitted to the Government of India. However in Meghalaya, the state government has recognized them as a sweeper caste and accordingly designated them a Scheduled Caste community. They are engaged in government departments for cleaning and sweeping as per ‘reservation’ under Scheduled Caste is applicable in recruitment procedure. In view of the socio-economic condition of the Bansphors, the state government has initiated several measures for their welfare. The state government has provided them houses along with the implementation of different government schemes for community development.

The history of the Banspor in Tura can be traced back to 1950, when Meghalaya came under the state of Assam. Most of their ancestors migrated from Bihar via Kalapani in Assam. They claimed that they were brought from Bihar to settle there right after India got independence. They have shifted from traditional artisan occupation of making brooms and baskets out of bamboo to service sector of sweeping and cleaning. In Meghalaya they are mostly distributed in Tura and Shillong though the majority of them are found in Tura. In Tura they reside in ten localities, namely Mondal Tilla, Anandamath, Babupura, Forest Tilla, Chandmari, Mission Quarters, K.A. Road, Civil Hospital, Georagere and Rongram Block.

Bhar

The Bhar is a small caste group of the Western part of West Bengal and Chotanagpur. The Bhar, also known as Rajbhar, in remote past migrated from Uttar Pradesh. During chiefdom, in remote past the Ranas (Bhar) were distributed in Kashipur, Jhapa, Jogorha, Seipur, Mapiji, Kedama. This study was carried out among the Bhar families, mainly concentrated at Mapuidi and Sidpur, under Para Block of the Purulia (West Bengal), which comes under Manbhum eco-cultural region of the Chotonagpur plateau. In Uttar Pradesh, they are in sizeable population. In Bihar their population is about 120,000 and more or less 21,000 in West Bengal. Most of them are cultivators, while a few of them stick to their ancestral occupation and earn livelihood through rendering personal services to the Rajas of Pachete. Though primarily they are cultivator, share-cropping is also the life-line of their livelihood practices.

Bhar were mainly appointee of the local chiefdom. Male community members served in major working force, designated for crop production; menial labour, intelligence and military actions of their master, while female members accompanied with the mistresses of the chiefdom. Accordingly the Bhar were allotted land through tenancy system, which was held for generations. However, a drastic change occurred in the land-accusation act during the regime of Cornwallis. In protest of high tax, natives of the chiefdom organized revolt and stopped paying tax to the British under leadership of the chief of the chiefdom. Although the colonial government lashed on the rebellion which made them flee to scattered areas and adopt a new identity as the Rana.
End of another day - A Bhar couple on the way to home

The Bhar in that area is now identified by two distinct surnames - Singh and Rana. Singh are divided in 'kashyap' and 'sandilya' gotra and the Ranas are in 'suryarishi' and 'bilyarishi' gotra. The Bhar are traditionally endogamous. Marriages are arranged by negotiations between elderly members of either side. Bride price is paid to the bride's family. Child marriage is still prevalent among the Bhar, however the trend towards adult marriage is increasing gradually. Daima, the village mid-wife, usually felicitates delivery of the baby. In return, she is offered foodstuff, clothes, etc., earlier, though now payment in cash is in practice. Birth pollution period is observed for nine days, which is over with some purification rites and Shashti Puja (worship of fertility cult) observed on the twenty-first day of new born baby and the mother resumes her daily domestic chores.

Kanjar

The Kanjar is one of the De-notified communities of Madhya Pradesh. Anecdotal history refers that in remote past the Kanjar community was engaged in the military troops of the Shishodiya dynasty of the Rajputan, who escaped in apprehension of atrocities by the Mougals, while they conquered over that princely state. The Kanjar fled and found hideouts at various parts of the country. Yesteryears, Kanjars (Scheduled Caste) were divided in small bands like others nomads. They are now settled in various villages in Bhopal, Rajgarh, Dewas, Sajapur, Ratlam, Guna, Datia, Gwalior of Madhya Pradesh.

In Rajgarh district of Madhya Pradesh, Kanjars live in the village of Sanjay gram (dhudhi) of the Shahpura Panchayat; Sautalia of the Nagar Panchayat Sautalia; Katariya Khedi of the Katariya Khedi Panchayat; Kachotia of the Khilchipur tehsil; Nannori village of the Rajgarh tehsil; Chhapeda village, Kanjarpura (Bidi), Nagar Panchayat Pachore and Nai Delhi and Berasia of the Narsinghgarh Tehsil. The present study was carried out at Dudhi, Katariyakhedi and Kanjarpura village of Rajgarh district of Madhya Pradesh. The Kanjars practice community endogamy and clan (gotra) exogamy. They are further divided into various clans such as Gudadawat (Guden), Karmawat, Nanawat, Chatarawat, Birawat, Jhanawat, Chadi, Sangodiya, Mandawat, Kacharawat, Jhaalawat Guwar, Kalalakhar, Bharatawat and Dhanaarat.

Nowadays, most of them work as wage labourers while some of them possess cultivable land. A few of them are engaged in petty business and other services. Prior to this, most of the families have received land from the government through various schemes and also borrowed handsome amount of loans under various development programs for construction of house and raise animal husbandry for livelihood. However, splitting of the joint-family system has directly affected land-holding capacity of heirs, thus consequentially causing excessive pressure on families in maintaining crop based economy. As a result, nearly seventy per cent of families are now defaulters in repaying loans (maximum loans for animal husbandry, agricultural loans).
to banks and other micro-finance agencies. Hence the entire village is categorically declared as ‘defaulter’ and debarred from further issuing of advances. In coping with the crisis, they have been in distillation of country liquor (kachki) from mahua and jiggery (gud) for sustenance for two decades. Their past history in crime made them stigmatized in the village society, except for some of them who succeeded in some dignified positions in the society are treated respectfully.

Ghasia / Ghasi / Ghasiya

Ghasia/Ghasi/Ghasiya is a Dravidian group of Odisha and Central India, who cut grass; trains horses and render services to villages as musicians in festivals. In the Central Provinces they numbered 43,000 in 1911, residing principally in the Chhattisgarh Division and the adjoining Feudatory States. The word Ghasia is derived from ghas (grass) and means a grass cutter and are believed to be a profession of making ropes from long grass, which is commonly prevalent in the river banks. Colonel Dalton mentioned in his "Descriptive Ethnology of Bengal" in 1872, that the Ghasia are "an extraordinary tribe, foul parasites of the Central Indian hill who submitted them as a degraded community. If the Chandals of the Puranas, though descended from the union of a Brahmin and a Sudra, are the lowest of the low, the Ghasias are Chandals and the people further south who are called Pariahs are no doubt of the same distinguished lineage." In 1891, in his ethnographic account, "Tribe and Caste of Bengal", H.H. Risley stated that they are fishing and cultivating caste of Chotanagpur and Central India, who attend as musicians at wedding and festivals and also perform menial jobs of all kinds. In Bastar, they are described as an inferior caste that serve as horse-keepers and also make and mend brass vessels.

Under the Criminal Tribe Act, 1871 the Ghasi of Sambalpur, Koraput and other districts of Odisha were identified as criminals for looting, snatching, burglary, hooliganism etc., during early past. This Act was in force till 1952 and later they were brought to ‘de-notified’ category. However social stigma on the Ghasi has been continuing till date. According to The Scheduled Caste and Scheduled Tribes Orders (Amendment) Act’, 1956, Act No. 63 the name Ghasi/Ghasia of Odisha (part-VI) is under Scheduled Caste list in the serial number 31. Other than Odisha, they are also found in Jharkhand, Bihar, Madhya Pradesh, Chhattisgarh, West Bengal, Uttar Pradesh, Andhra Pradesh, and Maharashtra and so on. It is believed that they have probably migrated from Odisha and Bundelkhand. It has been reported that Ghasia have subdivisions like - (1) Udia - who cure raw hides and do the work of sweeping and scavenging and are generally looked down on; (2) Dongkuchia - who castrate cattle and ponies; (3) Dolbha - who carry dhoolies or palanquins; (4) Nagarchi - who derive their name from the nakkara or kettle drum and are village musicians.

Census, 2011 reported that the Ghasi have largest population (142,000 person) in the state of Odisha, followed by Jharkhand (126,000 persons) and Chhattisgarh (123,000 persons). According to the report, in Odisha, the Ghasi are involved in leather work and scavenging. They are still stigmatized for unclean occupations. They are landless and refuse to employ for agricultural wage work by the agriculturist communities. In Rengali village of Western Odisha, the elected ward member, Chamayu Pathar Khamia, who belongs to the Ghasi caste, sweeps the roads, removes the carcasses and skins of dead cattle for subsistence. In return, he is given a handful of rice, and occasionally money, by the villagers. “If I would deny in extending those services to the village, my family would face consequences to the extent of being expelled from the village by the Panchayat. And because of my work, even Dalits of the Ganda caste despise me even though we are all Scheduled Castes”, said Shri Khamia. Economic compulsions prevent most Dalits from escaping humiliating hereditary occupations. Scavenging may secure them regular employment in the local municipalities.

Concentration of the Ghasi is in different villages of the blocks of Dhankura, Kuchinda, Maneswar, Dherakol and Rengali of Sambalpur district. The second highest concentration of the Ghasi is in Sundergarh district. On considering the above mentioned fact the present fieldwork was conducted in Sambalpur district. Enquiring from various sources we came to know that previously a De-notified community, the Ghasi are now enlisted as Scheduled Caste community in Odisha. After making an extensive visit in and around the probable pockets their major concentration was identified in the outskirts of municipal areas, where the avenues of scavenging work are more. A comprehensive Ghasi settlement was identified just outside the Sambalpur Municipal Corporation area, where more than 300 households were clustered in one place, and people lived in a congested unhealthy environment.
Dafer

A group of Muslim migrated from Sindh region to Saurashtra region of the Gujarat sometimes in the past, when they were under Sasak (Ruler). In those days they were engaged in the military troops of that Sasak (Ruler) and assigned for territorial defense as well as conquering nearby areas of other princely states. In case of defeat they were expelled from the troops. In the quest of life some hinterland became the last resort for survival. They moved to the core of the Gir forest, where later they adopted robbery, foraging practices for subsistence. In 1871, they were designated as a Criminal Tribe by the British. They further shifted from the core area of the Gir forest to its periphery, as the Gir forest was declared a National Park in 1965 and consequently "Wildlife Protection Act" came in enforcement in 1972. Historical consequences over centuries transformed the Dafer into a wondering semi-nomadic community.

Most of them are now urban fringe dwellers. They live in some sort of a temporary dwelling with black plastic sheets cover on the top, without any provision of basic amenities. It is their only shelter in the urban milieu. Their population in Gujarat is more or less five thousand. Their major concentrations are in Mehsana, Patan and Surat districts of Gujarat. Earning wages through menial works attached to paddy field and nearby saw-mill is the only way of subsistence. Since wage is too meager to meet the daily need, they render duty as night-guards at crops fields and devote toils at saw-mills in day hours. Member of this community are not exposed to formal education system. Simultaneously they are not facilitated with government social welfare schemes like MGNREGA, Window Pension Scheme and others. Initiatives of some local NGOs have succeeded in getting from voter's epic cards, which empowering them in receiving provisions through public distribution system and in accessing Ujjwalyojna, Health Insurance, etc.

Handi Jogi

The Handi Jogis are one of the twenty four de-Notified communities of Karnataka, with scattered distribution in several districts such as Hubli, Gadag, Bellari, Bagalkot, Bangalore, Vijayapura, Belagavi, Dandeli and Mysore. They claim to have migrated from the Telugu speaking regions of the present Telangana and Andhra Pradesh States long ago. In Mysore district, the Handi Jogis are distributed in Hunsur and Periyapatana taluks. The present study was carried out primarily among the Handi Jogis living in villages of Ranganatha Badavane and Kattemalvadi in Hunsur taluk of Mysore district. The members of the community are also referred to as Handi Chikka, Handi Golla, Pandula Jogi, Ram Jogi, Rama Jogula or Rama Jogular.

Traditional occupation of the Handi Jogi is rearing of pigs and selling pork. It is said that, in the past, they were a kind of wandering community, living in jungles with their pigs. As they gradually settled in the villages, they have taken to agricultural labour as well as to pig breeding. In the study villages, only a small section of them are keeping pigs in the pig pens. Their source of income is through rearing pigs and agricultural labour. Both men and women of this community are found to be working as agricultural labourers. In certain areas, some of them are engaged in collection of herbs and selling these to the local markets. In the study villages it has been reported that a number of the Handi Jogi people are dependent on money lenders from outside for cash.

In Karnataka, the Handi Jogis are classified as a Scheduled Caste community and they are covered by all the welfare schemes meant for the Scheduled Castes. Most of them live in the Government constructed houses under the welfare schemes having electricity and attached with latrines under the Ashraya and Ambedkar schemes. Most of them hardly pursue further studies beyond high school standard. A few of them have attended higher education up to college. Alcoholism and smoking is rampant among them.
Development and Sustainability

Ponnappasanthe of the Kodagu District (Karnataka)

The land of Kodagu is blessed with pristine natural landscapes. The district is driven by a thriving rural agriculture based economy and the region is well suited for the cultivation of many high valued plantation crops like coffee, black pepper and cardamom. Kodagu produces one-third of the nation’s coffee and more than 25% of the land under coffee plantation in India is found in Kodagu. Another developing option for livelihoods in Kodagu is tourism. Kodagu has carved itself a place in the tourism map of India, for displaying to the world its natural beauty and the unique hospitality of the Kodavas. Together with the traditional religious tourist attractions, Kodagu attracts urban nature lovers with a unique combination of eco-tourism and home stays.

The village Ponnappasanthe is situated in Virajpet taluk of Kodagu district. It is a multi-caste village having three religious groups. The main inhabited communities are the Kodava (12.0 per cent), the Yerava (19.0 per cent), the Panjari Yerava (2.0 per cent), the Adi Karnatakta (36.6 per cent), the Muslim (12.0 per cent) and others. Totally there are three blocks: Besaguru; Nellur and Ponnappasanthe. However, the village is numerically dominated by the Adi Karnatakta. The Kodava is the main land holding community of the village and it mainly depends on the coffee plantation and agriculture for their livelihood. The agriculture is the main economic pursuit of the Ponnappasanthe village. Different crops like orange, pepper, cardamom, pineapple production are intensified with advanced agro technology.

The government of Karnataka has set up a program like ‘Organic Village’ in 2004-2005. This program was initiated to promote sustainable agriculture development with the help of local NGOs. Five NGOs were involved in implementation of government programs towards sustainability of agriculture and in influencing awareness program and marketing facilities. Some farmers practice organic farming as a way of life. In recent days, the demand for organic farming products is increasing day by day because of its high nutritive value, good taste and grown with organic nutrients.

Labour issues in Kodagu are comparatively more acute than in other districts of the state due to the out-migration of educated skilled labour because of lack of opportunities for them. Besides due to shortage of labourers, the labour contractors hire labourers from the surrounding areas by providing free transportation facilities. On the other hand, labourers from farther places came and settle in the line houses for three to six months along with their spouses and children, in which most of them are Scheduled tribes. Majority of the migrated tribes are not getting any government benefits like monthly ration and medical aid, etc. Meanwhile the labour contractors brought labourers from Bihar in cheaper wages, which affected many local and surrounded tribal labourers. The impact of labour problem made many of the Kodavas to migrate to urban centres.

Kodagu has got its own place in tourism and the tourism’s associated activities (groceries, gift shops, private transportation agencies etc.) through the network of lodges, hotels, resorts, and home stays became livelihood for many families. A few planters have constructed buildings for making home stays in their estates by following strict regulation on the construction of buildings in ecologically sensitive areas. The people are very much cautious about the delicate ecosystem of Kodagu and in order to prevent deforestation at the cost of development, they have strong reservation railway connectivity between Kerala and Karnataka through Kodagu.

Among the three taluks of Kodagu, Virajpet lags behind in school education, availability of infrastructure and per-capita expenditure on education. Virajpet taluk has a higher concentration of Scheduled Tribe population, the health profile of Scheduled Tribe communities related to reproductive and child health is noticeably poor.

Community Genetics and Health (Human Genetics Extension Programme)

Altogether 277 intravenous blood samples from school going children of Nagpur city were collected. Samples were subjected to analysis for CBC, ABO blood groups system, capillary electrophoresis. The positive samples for sickle cell anaemia and thalassaemia would be subjected to molecular detection.

Paleo-anthropological Study in India

Scholars carried out analysis of fossils material including photographic documentation of collected specimen/fossils material from Siwalik Himalayan Range, Himachal Pradesh.
EVENTS

Documentation and Dissemination

Exhibition

- Complementing the National Seminar on 'Anthropology of Pilgrimage with Special Reference to Kumbh Mela' on 16th November, 2018, a ten-day long photographic exhibition on 'Simhastha Maha Parv, Ujjain' was organized by the Centre Regional Centre of the Survey at its Zonal Anthropological Museum, at Nagpur from 16th November to 25th November, 2018 at Nagpur. Prof. Vijendra Kumar, Hon’ble Vice Chancellor, Maharashtra National University of Law, Nagpur, inaugurated the exhibition. The exhibition received overwhelming response from the people. In view of the peoples’ interest on the theme of the exhibition, it was further extended till 5th December, 2018.

- The exhibition unit of the Head Office, Kolkata, participated in the 23rd Sundarban Kristi Mela-O-Loko Sankriti Utsav, at Kultali, Basanti, South 24 Parganas (West Bengal), from 20th December to 29th December, 2018.

Seminar

The Central Regional Centre, Nagpur, organized a daylong National Seminar on ‘Anthropology of Pilgrimage with Special Reference to Kumbh Mela’ on 16th November, 2018. Prof. Vijendra Kumar, Hon’ble Vice Chancellor, Maharashtra National University of Law, Nagpur, graced the seminar as the Chief Guest and inaugurated the Seminar. In the presidential address, Prof. Vinay Kumar Srivastava, Director Anthropological Survey of India, portrayed a tailor-made methodology for partaking in-depth studies on anthropology of pilgrimages in India. Eminent scholars of this field like Prof. D.P. Dubey; Dr. Kapil Tiwari and young scholars Dr. Sweta Tiwari and Dr. Karuna Shanker Pandey added brilliance with their deliberation.

Audio-visual documentation

- Shri Amit Kumar Ghosh, Superintending Anthropologist (Cultural), carried out Visual documentation on the Bedia, the snake charmer community of the Purulia District (West Bengal).

- Scholars from the Central Regional Centre, Nagpur, carried out a reconnoiter tour to Prayag in November, 2018 in connection with the photographic and video-graphic documentation on ‘Kumbh Mahaparv - 2019’.
Foundation Day:

The Seventy-Fourth Foundation Day of the Anthropological Survey of India was observed on 1st December 2018. The Chief Guest on this occasion was Professor P. R. G. Mathur, a distinguished scholar from Kerala.

The Survey was separated from the Zoological Survey of India on 1 December 1945, where, in the words of Verrier Elwin, who served the Survey as its Deputy Director, "man [lay] prostrate to the feet of animals." For the Zoological Survey, man was essentially a bio-being, a mammal, a primate, a member of the genus Homo. The fission of the Anthropological from the Zoological Survey marked the recognition of man (now human) as 'wise', the 'linguistic being', the 'creator of culture', and the 'one who not only critically studied himself but also kept on designing better lives for himself and for others.' For us, man was past-embedded, present-situated, and future-oriented.

Dr. M. Sasikumar, Deputy Director and Head of Office, Headquarter, provided a short account of the history and aims of the Survey. The Director, Anthropological Survey of India, welcomed the Chief Guest, spelling out the challenges before anthropologists.

The Anthropological Survey of India is principally an academic and research institution. Its objectives are to generate anthropological knowledge, rooted in modes of interdisciplinary perspectives, about the people of India, and keep updating this so that our expertise is profitably employed for the tasks of nation building, development, and integration. Also, the understanding thus gained could help us in suggesting viable and operational measures for working towards international peace and welfare of all beings in the world.

In addition, the universities teaching anthropology and those subjects that have a strong anthropological input can bank upon the intellectual resources of the Survey. The synergistic relationship between the university anthropology departments and the Survey is chiefly because the former invariably suffer from an acute shortage of grants for macro-level research, the study of large universes. Furthermore, they are largely viewed as teaching, and not research, institutions, notwithstanding the emphasis placed on research publications for promoting the teaching faculty to higher grades. By comparison, the Survey is exclusively devoted to research pursuits and the dissemination of knowledge thus built up through its varied publications. The Survey has tremendous ability to produce vast amounts of data, properly analyzed and presented, on which the universities can always depend for teaching and testing their theoretical ideas. We think a decline in the standards of anthropological theorizing in the universities is closely related to the anonymity, the hiatus, which came to prevail between the Survey and the university.
anthropology departments. Unfortunately, in this process of drifting away, both have suffered: the universities have remained bereft of newer information and collaboration, and the Survey work has become more and more cloistered. The Survey is the treasure trove of anthropological knowledge, field-generated, macro-cosmic, which is continuously renewed and made available for scrutiny.

Professor Mathur, in his address, emphasized the role of fieldwork in anthropology and theory building. Dr. Amitabha Basu, a former employee of the Survey, read out his paper on paleo-anthropological researches that the Survey has conducted. Dr. Umesh Kumar, Senior Ecologist, presented the vote of thanks. The celebration ended with a cultural programme.

**Collaborative Programme**

- In collaboration with the Eastern Institute of Cultural Research, Tripura, the Survey organized the 12th Annual National Conference on "Northeast India: Changing Contexts, Shifting Meaning and Transformation of Traditions" from 6th November to 18th November, 2018 at Agartala.

- The Anthropological Survey of India and the School of Liberal Studies, Ambedkar University, Delhi organized a ten-day workshop on "Ethnography for Research Scholars" from 26th November to 6th December, 2018.

- The Survey provided collaborative academic financial assistance for holding a seminar on "Skill Development of Persons with Disabilities - its prospective and Strategy" on 3rd December, 2018 at Mahajati Sadaan, Seminar Hall, Kolkata.

- The Survey provided collaborative academic financial assistance for holding a Seminar on "Organic Theatre-Revival of Culture and Agriculture" on 23rd December, 2018 at St. Jude Conference Hall, Adimali.

- The Survey extended academic financial assistance for holding the National Conference on "Health Disparity and Health Equity: Indigenous People and Beyond" from 22nd December to 23rd December, 2018 at Sree Chaitanya College, Habra, West Bengal.

- The Survey provided collaborative academic financial assistance for holding a Seminar on "Contribution of Prof. P.K. Bhowmick in the field of Action and Applied Anthropology" from 6th December and 7th December, 2018 at Institute of Social Research & Applied Anthropology, Bidisha.

**Man-power training**

- A two-day long workshop on the National Project "Anthropological Study of Denotified, Nomadic and Semi-nomadic communities" was carried out among the research personnel of this study from 22nd October to 23rd October, 2018 at Head Office, Kolkata.

- In collaboration with the Andaman and Nicobar Tribal Research Institute (ANTRI), Andaman & Nicobar Administration, a two-day long workshop on the "Anthropological Study among the Shompen Tribe of the Great Nicobar Island" was organised from 2nd November to 3rd November, 2018, at Port Blair.

- An academic session on "Forest and the forest dwellers of Chhattisgarh", was organised for in-service trainees of the Department of Forest and Environment, Govt. of Chhattisgarh, at the Zonal Museum of Anthropological Survey of India, Sub-Regional Centre, Jagdalpur on 20th November, 2018.
NEWS

Participation in National / International Seminar/ Workshop

- Dr. Manwendra Singh Bhatwal, Post Doctoral Fellow, North-Western Regional Centre, Dehradun of this Survey attended a Seminar "Hindu Cultural Traits: Celebration of Timeless Traditions - Gods and Goddesses, Pilgrims and Prayers, Temples and Texts" organized by SAARC Cultural Centre, Srilanka at New Delhi, from 8th October to 9th October 2018 and presented a paper on ‘Nanda Devi Pilgrimage and Roopkund Mystery’.

- Dr. Arsi Prasad Jha, Research Associate (Psychology), Western Regional Centre, Udaipur of this Survey attended the International Conference on “Languages, Literature, Arts, Culture, Gender Studies, Humanities, Spirituality and Philosophy for Sustainable Social Development” organized by Dr. Govind Chandra Mishra Educational Foundation at Jawaharlal Nehru University, New Delhi on 17th November, 2018.

- Dr. Karuna Shankar Pandey, Research Associate (Cultural), North-Western Regional Centre, Dehradun of this Survey attended the National Seminar on "Anthropology of Pilgrimage: With special Reference to Kumbha Mela" held at Central Regional Centre, Nagpur on 16th November, 2018 and presented a paper on "Understanding Pilgrimage: With Reference to Pilgrimage to Gaya".

- Ahana Ghosh, Junior Research Fellow, Dehradun of this Survey attended Fourth International Conference on "Radio- Tracers and Energy Beams in Science: (ARCEBS 2018)", jointly organized by CERN, International Atomic Energy Agency and Saha Institute of Nuclear Physics from 14th November to 17th November 2018 at Kolkata and presented a paper on "New Dates from the site of Erenda, East Medinipur, West Bengal: Implication in Indian Proto-history".

- Dr. Arsi Prasad Jha, Research Associate (Psychology), Western Regional Centre, Udaipur of this survey attended an International Conference on Harmony through Education organized by C.E.R.A and Department of Education and Dr. Baba Saheb Ambedkar University, Ahmedabad from 2nd December to 3rd December, 2018.

Representation of Survey / Government of India / Abroad

- Prof. Vinay Kumar Srivastava, Director, Anthropological Survey of India met His Excellence Shri D.K. Joshi (Former Admiral), Hon’ble Lt. Governor, Andaman and Nicobar Islands on 2nd November 2018 and discussed in length the anthropological study among the Shompen Tribe of the Great Nicobar Island.

- Director, Anthropological Survey of India, along with a team of scholars of the Survey had a discussion with the Director, Andaman and Nicobar Tribal Research Institute, Andaman and Nicobar Administration, for future planning of study among the Shompen of the Great Nicobar Island.

- Dr. Tilak Bagchi, Assistant Keeper, Western Regional Centre, Udaipur of this Survey acted as one of the Judges in the 4th Level Photographic Competition (on tribal habitat) organized by MLV Tribal Research and Training Institute, Government of Rajasthan, Udaipur on 26th November, 2018.

- Dr. Ratna Dhar, Superintending Anthropologist (Cultural), Central Regional Centre, Nagpur of this Survey attended a meeting on 20th November, 2018 at Raman Science Centre and Planetarium, Nagpur in connection with the 8th Science Expo-2019.

- Dr. B.P. Urade, Superintending Anthropologist (Cultural), Central Regional Centre, Nagpur of this Survey attended as a guest speaker at School of Life Sciences (Biotech), SRTM University, Nanded, Maharashtra on 29th November, 2018.

Guest lecture

Dr. Veena Mushrif Tripathy, Assistant Professor, Department of Ancient History Culture and Archaeology, Deccan College Post Graduate and Research Institute, Pune, delivered a lecture on “Scope of Osteological Analysis to Understand the Past: A Case Study on Kumhar Tekari” in the Conference Hall of the Central Regional Centre of the Survey, Nagpur office, on 7th December, 2018.

Rajbhasha

- Hindi Timayh Karyashala (Quarterly Hindi Workshop) was conducted among the staff members at all Regional Centres of the Survey.

- A daylong workshop on the new techniques of computerization in Hindi was organized by the Western Regional Centre, Udaipur.

- Dr. Satish Dubey, Hindi Officer, AG Office, Nagpur delivered a lecture on ‘Rajbhasha Hindi ka Badalta Savaraip aur Karyalaya mein Karyanbayan par Parta Prabhav’ in the quarterly Hindi Karyashala at the Central Regional Centre, Nagpur on 21st December 2018.
Vigilance Awareness Week
On 30th October, 2018, the Survey observed the occasion in a befitting manner at its all Regional Centres and Head Office, Kolkata.

Rashtriya Ekta Diwas
The Staff members of the Regional Centres and the Head Office of the Survey, observed Rashtriya Ekta Diwas on 31st October, 2018 in appropriate manner.

Quami Ekta Week
Quami Ekta Week observed from 22nd November to 28th November 2018, at its Regional Centres and the Head Office of the Survey, properly.

Swachh Bharat Abhiyan
Cleanliness drive, Swachh Bharat Abhiyan carried out in all Regional Centre and the Head Office of the Survey with great enthusiasm during the reported quarter.

Others
- Her Excellency, Smt. Anandiben Patel, Hon’ble Governor of Chhattisgarh made her visit to the Zonal Anthropological Museum of Anthropological Survey of India, Sub-Regional Centre Jagdalpur on 4th December, 2018.
- Dr. D.S. Gangwar (IAS), Additional Secretary and Financial Adviser to the Government of India, Ministry of Culture, made his maiden visit to the Survey on 20th December, 2018 at the Eastern Regional Centre, Salt Lake City, Kolkata.

Newly Recruited
Nilanjan Khatua (Superintending Anthropologist, Culture); Wanpli Coelho Syannah (Research Associate, Folklore); Sujit Malhar (Research Associate, Biochemist); Rakhi Kumari (Research Associate, Linguist) and Monika Huindom Devi (Research Associate, Linguist).

Promoted
P.M. Mozarkar (Assistant); Goutam Kumar Mallik (Assistant Anthropologist, Cultural); M. Rajendra Prasad (Assistant Anthropologist, Cultural); Debashis Basu (Assistant Anthropologist, Physical); Niloy Kumar Bagchi (Assistant Anthropologist, Physical); Subrat Roy (Assistant); T.S. Hazra (Assistant); Utpal Chakraborty (UDC) and Radhey Shyam (Assistant).

Superannuated
Shri Jeevan Prakash Kumawat (MTS) and Shri Tara Sankar Hazra (UDC).

Scholastic imprints
Front Cover: A Riag lady with a traditional bamboo make hookah

Back Cover: On introducing entry ticketing system at the Zonal Anthropological Museum, Jagdalpur
Dr. D.S. Gangwar (IAS), Additional Secretary to Govt. of India on his visit to Kolkata
Taking pledge on Rastriya Ekta Diwas
India- through a cultural collage
Photographic exhibition in Sundarban

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