BANM-163: TRIBAL CULTURES OF INDIA
TUTOR MARKED ASSIGNMENT
(TMA)

Course Code: BANM 163
Assignment Code: BANM- 163/ASST/TMA/ July 2026- January 2027
Total Marks: 100

There are two Sections in the Assignment. You have to answer all questions in all the sections.

Assignment – I

Answer the following in about 500 words each. 2X20= 40

a. Define tribes. Discuss de-notified, nomadic and semi nomadic tribes in India.
b. Examine the tribal monographs written during the formative and the analytical phases in India.

Assignment – II

Answer the following in about 250 words each. (Write Short Notes) 3X10=30

a. What are the Constitutional provisions and safeguards for the Scheduled Tribes in India? Discuss the welfare programmes.
b. Examine the impact of globalisation on tribes in India.
c. How do migration, land alienation, indebtedness and debt bondage impact the tribal populations? Discuss with examples.

Answer the following questions in about 150 words each. 6X5=30

a. The Santal revolt
b. Tribal women in agriculture and employment
c. F.G. Bailey and Tribe-Caste continuum
d. Issues of liquor consumption among tribes
e. Religion and Magic among tribes
f. Indigenous communities

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a. Define tribes. Discuss de-notified, nomadic and semi nomadic tribes in India.

Answer

A tribe is generally understood as a community whose members share a sense of identity, a historical connection with a particular region, and certain customs, social relationships and cultural practices. In traditional anthropological descriptions, a tribe often had a common name, a shared language or dialect, close kinship ties, customary leadership, and an economy linked with land, forests, farming, herding or crafts. These characteristics are useful, but no single feature is found in every tribe. Some anthropologists have highlighted relative cultural distinctiveness, while others focus on how communities organise kinship, customary law and relations with neighbouring populations. The idea of a common territory also needs care: settlements may be scattered, and pastoral communities may use a recognised route rather than a single permanent village. Many communities now live in towns, work in different occupations, and maintain relations with other groups. Therefore, tribes should not be described as completely isolated or unchanged societies.

In India the term Scheduled Tribe has a particular legal meaning. It refers to communities specified under Article 342 of the Constitution for a state or Union Territory. This official category is not identical with every anthropological use of the word tribe. Likewise, de-notified, nomadic and semi-nomadic communities are related but separate categories; a community may fall into more than one category depending on its history and the state concerned.

De-notified tribes

Under colonial rule, the Criminal Tribes Act of 1871 allowed entire communities to be labelled as supposedly hereditary criminals. Registration, restrictions on movement, surveillance and compulsory reporting affected many innocent families simply because they belonged to a named community. The basic assumption behind the law was discriminatory: criminal conduct was treated as an inherited characteristic rather than an act for which an individual should be responsible. After independence, the colonial criminal-tribe laws were repealed in 1952, and the communities formerly notified under them came to be called de-notified tribes or communities (DNTs).

De-notification ended that legal classification, but it did not immediately remove public prejudice. Some groups continued to face police suspicion,