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EDUCATIONAL QUALIFICATIONS

PH. D (SOCIAL ANTHROPOLOGY)

Department of Humanities and Social Sciences, NIT Rourkela (2018)

Title of dissertation: Changing Agricultural Practices and their Impact on Rural Social
Institutions in Uttar Pradesh, India.

Thesis Supervisor

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Department of Humanities and Social Sciences,
National Institute of Technology (NIT) Rourkela, Odisha

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Prof. Rajakishore Nath

Associate Professor

Department of Humanities and Social Sciences,
Indian Institute of Technology (IIT) Bombay, Maharashtra

External Examiner (Abroad)

Prof. Jan Patrick Heiss

Senior Researcher and Lecturer

ISEK - Institute for Social Anthropology and Empirical Cultural Studies
University of Zurich
Germany

M. SC. (ANTHROPOLOGY)

Department of Anthropology, University of Delhi (2004)

Title of Master's Thesis: Cultural Ecological Approach to Study Kyarkulli Village in
Mussorie, Uttranchal

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CBSE Delhi Board (1998)
10TH STD
CBSE Delhi Board (1996)

PROFESSIONAL EXPERIENCE

CENTRE FOR CULTURE AND DEVELOPMENT (CCD), VADODARA, GUJARAT

Assistant Professor (Social Anthropology)(March 2019- till now)

Working as an Assistant Professor at the CCD for anthropological study of Gujarat as state and its people. Recently co-edited (with Prof. Lancy Lobo) a book entitled '*Legacy of Ambedkar: Analysis and Appraisal*' published by Rawat Publication, Jaipur.

Currently engaged in the comparative study of social structures of Tribal Gujarat. It is by now well known that anthropologists and sociologists have for long focused their studies of the tribal communities of India on their culture (*sanskriti*). On the other hand, studies of social structure (*samaj*) of the tribes have been relatively sidelined. Given this background, we (I with Profs. A. M. Shah and Lancy Lobo) had taken up research to fill this lacunae in the context of western India. We had studied social structure of five major tribes, Gamit, Vasava, Chaudhri, Kokna and Warli of south Gujarat. We have undertaken a holistic view of at least one village of each tribe by focussing on its social structure. The social structure is taken as revolving around the nucleus of household and family, lineage, clan, marriage, and network of kinship and affinity.

After completing individual reports of these tribes, we are now comparing these five societies and try to reflect on tribal society in Gujarat and, by extension, of India in general. Along with this, I am also assisting some other projects of the CCD.

CENTRE FOR CULTURE AND DEVELOPMENT (CCD), VADODARA, GUJARAT

Faculty-Research Associate (Social Anthropology)(March 2016- February 2019)

Worked as a Faculty-Research Associate at the CCD. Handled research projects on 'Tribal Social Structure' with specific reference to indigenous population of Gujarat. The works include formulation of project, collection of data both qualitative as well quantitative, analyzing data with the help of anthropological tools, and report making.

PH. D (SOCIAL ANTHROPOLOGY)

Department of HSS, NIT Rourkela
(January 2011-August 2018)

My thesis investigates the social impact of the techno-economic system of rural India. This interdisciplinary work focuses on analysis of change and continuity among selected social institutions due to changing agricultural practices, specifically agricultural technology, in post-green revolution period. Although it include various forces of technologies in current rural scenario but my focuses will be on agricultural technology and adjoining external setup and its influence on the contemporary cultural system.

OMNIGLOBE INFORMATION TECHNOLOGIES, GURGAON (NCR)

Data Process Engineer (August 2009- December 2010)

Worked in R&D department with the responsibilities of analyzing behavioral and modification in technology by studying human-machine interface in Mobile User Interface Design Patterns.

PATNI COMPUTER SYSTEM, NOIDA (NCR)

Research Executive (May 2007 – January 2009)

Worked in CSR section (HR Department) with responsibilities of social auditing, report making of fund transfer and actual work done with co-ordination of various NGO on issues like education and development, awareness camp and disaster relief.

DESHKAL SOCIETY (AN NGO), DELHI

Research Assistant (Aug. 2004 – June 2006)

Worked with Deshkal Society an NGO with responsibilities of conducting field-based ethnographic research on socio-cultural aspect of development such as myths, folksongs & folklore, ethnohistory, education in rural and tribal India.

PUBLICATION

PUBLISHED

1. Lobo, Lancy and Kumar, Dhananjay. 2019. **Introduction.** In *Legacy of Ambedkar: Analysis and Appraisal.* (eds.) Lancy Lobo and Dhananjay Kumar, pp: 17-32. Jaipur: Rawat Publication, ISBN: 9788131610688.
2. Kumar, Dhananjay. 2018. **The Musahar Folk Song of South Bihar: An Anthropological Insights,** *Asian Man(The)-An International Journal*, Vol. 12, Issue 2: 235-39 (ISSN: 0974-6366) UGC Journal list : 1277. DOI: DOI: 10.5958/0975-6884.2018.0031.2
3. Kumar, Dhananjay, Kanchan Bharati and Jayesh Shah. 2018. **Rural-Urban Linkage and Change: A Study of Fringe Villages in Vadodara City,** Urban India, Vol. 11, Issue 1: 70-98 (ISSN: 0970-9045) January-June 2018.
4. Kumar, Dhananjay and Mishra, Niharranjan. 2017. **New Agro-technological Practices and Caste Hierarchy: Some Anthropological Thoughts on Western Uttar Pradesh.** *Asian Man (The)-An International Journal*, Vol. 11, Issue 1: 26-34 (ISSN: 0974-6366) UGC Journal list : 1277. DOI: 10.5958/0975-6884.2017.00004.4
5. Kumar, Dhananjay and Mishra, Niharranjan. 2017. **Caste Hierarchy and New Agro-technological Practices: Some Anthropological thoughts on Western Uttar Pradesh.** *Man in India*, Vol. 97, Issue 11: 285-300 (ISSN:0025-1569) UGC Journal list : 1545
6. Kumar, Dhananjay and Kumar, Dhiraj. 2016. **Dalit Children Dropout in Schools: Need for Inclusive Curriculum.** *Contemporary Voice of Dalit* (Sage Publication), Vol. 8, Issue 2 : 124-35 (ISSN: 2455-328X) UGC Journal list : 42144. Doi <https://doi.org/10.1177/2455328X16631053>
7. Kumar, Dhananjay 2016. **New Agrotechnology and Traditional Agricultural Knowledge: Some Anthropological Reflection from Tribal India,** *Asian Journal of Research in Social Sciences and Humanities*, Vol 6, No 4 (March-April 2016): 1-10, (ISSN print: 2250-1665: online : 2249-7315) UGC Journal list : 1262 DOI : [10.5958/2249-7315.2016.00041.1](https://doi.org/10.5958/2249-7315.2016.00041.1)

8. Kumar, Dhananjay and Mishra, Niharranjan. 2016. **Traditional Technology and Cultural Adaptation to Mountain Ecosystem: A Case Study in Himalayan Village**, The Oriental Anthropologist: A Bi-Annual International Journal of The Science of Man (Sage Publication), Vol 16, No. 1 , pages 37-49 (ISSN : 0972-558X) UGC List: 36629
DOI: <https://doi.org/10.1177/0976343020160104>
9. Kumar, Dhananjay 2015. **“Exploring Linkages between Agrotechnology and Public Health.”** In **Public Health: Different Dimensions**, edited by Bhavna Verma and Anil Kumar Chaudhary, 172–86. Varanasi: Kala Prakashan . ISBN 9789385309809.
10. Kumar, Dhananjay.2015. **“Traditional Ecological Knowledge and Dynamic Agricultural Practices: Some reflection from rural India.”** In **Development, Resources and Livelihood**, edited by R. Shiva Prasad. HCU, Hyderabad Pages 21-49.
11. Kumar, Dhananjay 2014. **Traditional Knowledge and Cultural Adaptation in Himalayan Ecosystem: A Case Study from a Lower Himalayan, Jharkhand** Journal of Development and Management Studies: Vol 12, No. 2, Issues: 47, pages: 5927-5942, (April-June, 2014 Issues 47: Development and Global Ecology) (ISSN 0973-8444) NAAS rating = 3.23. UGC list: 48435
12. Kumar, Dhananjay 2005. **The Dina-Bhadri Myth of North Bihar**, in house publication of Deshkal , Deshkal Bulletin: Winter 2005, vol 2, pages: 3-5, ed. Sanjay Kumar, Delhi: Deshkal Publication
13. Kumar, Dhananjay 2004. **Folk Songs of Musahars: Reflections of the Culture**, in house publication of Deshkal , Deshkal Bulletin: Autumn 2004, vol 1, pages: 3-5, ed. Sanjay Kumar, Delhi: Deshkal Publication

PUBLISHED BOOK:

1. With Lancy Lobo (eds.), ***Legacy of Ambedkar: Analysis and Appraisal***. Jaipur: Rawat, 2019, ISBN: 9788131610688.

ACCEPTED FOR PUBLICATION:

1. Bharati, Kanchan and Kumar, Dhananjay. 2020. **A Report on National Seminar on “Ecology, Environment and Religions: Key Issues and Challenges, Ecology, Economy and Society—the INSEE Journal 3 (1): January 2020**
2. Kumar, Dhananjay. 2020. **Health and Well-being among the Jats of western Uttar Pradesh: An anthropological life cycle approach** In *Psycho-Social Perspectives on Mental Health and Well-being* edited by Srinivasan Padmanaban and Chittarajanjan Subudhi. IGI Global. (in press).
3. Kumar, Dhananjay 2020 **Traditional Ecological Knowledge (TEK) and Scientific Ecological Knowledge (SEK): A summary of their inter-relationships to dynamics agricultural practices**, Jharkhand Journal of Development and Management Studies: Vol 17, No. 3
4. Kumar, Dhananjay 2020. **The Folk Song and Folk Culture of South Bihar’s Musahars: A Brief Ethnographic Sketch**, South Asian Anthropology

WORKSHOPS/ SEMINARS AND CONFERENCES ATTENDED

1. Attended, participated and presented a paper with title of **“Kinship System of Five Tribal Societies of South Gujarat”** in the National Seminar on **“Social Structure of Tribal India: Concepts, Debates and Empirical Realities”** organized by

- Centre for Culture and Development, Vadodara, Gujarat** on November 22-23, 2019.
2. Attended, participated and presented a paper with title of “**Household and Family in Five Tribal Societies of South Gujarat**” in the National Seminar on “**Social Structure of Tribal India: Concepts, Debates and Empirical Realities**” organized by **Centre for Culture and Development, Vadodara, Gujarat** on November 22-23, 2019.
 3. Attended, participated and reported in the National Seminar on “**Suicide and Self-harm: Issues and Challenges**” organized by **Centre for Culture and Development, Vadodara, Gujarat** on December 07-08, 2018.
 4. Attended participated and reported in the National Seminar on “**Procedural and Substantive Democracy in India**” organized by **Centre for Culture and Development, Vadodara, Gujarat** on September, 07, 2018.
 5. Attended and presented a paper in National Seminar on ' **Ecology, Environment and Religions: Key Issues and Challenges**' with title of “**Status of Environment in Gujarat**” organized by **Centre for Culture and Development, Vadodara, Gujarat** during **February 26-27, 2018**.
 6. Attended and participated in National Seminar on ' **Constitutional Quest for Uniform Civil Code: Consensus, Compulsion or Mirage**' organized by **Centre for Culture and Development, Vadodara, Gujarat** during **December 21-22, 2017**.
 7. Attended and participated in National Seminar on ' **Legacy of Dr. Babasaheb Ambedkar: Analysis and Appraisal**' organized by **Centre for Culture and Development, Vadodara, Gujarat** during **December 1-3, 2016**.
 8. Attended and presented a paper in National Seminar on 'Moving towards an Equitable Health System in India: Key Issues and Challenges' with title of “**Exploring Linkages between Agrotechnology and Public Health with Emphasis on Health Risks**”, organized by **Centre for Culture and Development, Vadodara, Gujarat** during **May 6-7, 2016**.
 9. Attended workshop, at NIT Rourkela (NIT), on **Intellectual Property and Innovation Management in Knowledge Era**. November 24, 2015.
 10. Attended and presented a paper in International Seminar on 'Development, Resources and Livelihoods' with title of “**Traditional Ecological Knowledge and Dynamic Agricultural Practices: Some Reflection from Rural India**”, Organized by **Department of Anthropology, School of Social Sciences, Hyderabad Central University** during **February 12-13, 2015**.
 11. Attended and presented a paper in National Seminar on Population Studies and Public Health with title of “**Expoloring Linkages Between Agrotechnology and Public Health with Special Reference to the Agrarian Population of Western Uttar Pradesh**”, Organized by **Organized by Department of Social Work, Mahatma Gandhi Kashi Vidyapith, Varanasi** during **January 24-25, 2015**.
 12. Attended and presented a paper in Indian Sociological Society 40th All-India Sociological Conference on Development, Diversity & Democracy with title , “**New Agro-technological Practices and Caste Dynamics: A Case Study of Western Uttar Pradesh**”, Organized by **Organized by Department of Sociology,**

Mahatma Gandhi Kashi Vidyapith, Varanasi during November 29, 30 & December 01, 2014.

13. Attended and presented a paper in National Seminar on Challenges and prospects of Indian Culture in Present times with the title of **“Changing Agricultural Technology and Social Institution: Change and Continuity of Culture in Rural North India”** organized by Department of Sociology, Banaras Hindu University (BHU) Varanasi, Uttar Pradesh during March 26-27, 2014.
14. Attended and presented a paper in National Seminar on Social Accommodation of Widows: State, NGOs & Society with the title of **“The role of NGO and Widow Empowerment”** organized by Department of Sociology, Banaras Hindu University (BHU) Varanasi, Uttar Pradesh during February 17-18, 2014.
15. Attended **“Ten-Day Research Methodology Course in Social Sciences”** in School of Management Studies, NIT Rourkela, Odisha during 3-12, February 2014.
16. Attended and presented a paper in National Seminar on Issues and Challenges in Tribal with the title **“Traditional Knowledge System, Livelihood and Empowerment: Some Reflection from Tribal India”**, organized by the Department of Anthropology, University of Hyderabad, during March 29-30, 2012.
17. Attended and presented a paper in Indian Sociological Society Diamond Jubilee Celebrations xxxvii All India Sociological Conference with title , **“New Agro-technology and its impact on Rural Women in India”**, Organized by Centre for the study of Social Systems School of Social Sciences Jawaharlal Nehru University, New Delhi (December 11-13, 2011).
18. Attended Young Sociologists Workshop, at Indian Institute of Technology (IIT), Delhi, **Theme: Doing research, doing ethnography**. December 9-10, 2011.
19. Attended and presented paper in National Seminar on ‘Indian Tribes: Contemporary Issues’, paper titled **‘New-Agro Technology and Traditional Agricultural Knowledge: Some Reflection from Tribal India’** organized by the Department of Anthropology, Vinoba Bhave University, Hazaribag, 16-17 November 2011.
20. Presented a paper in National Seminar on the theme: Community, Institutions and Participation in Natural Resource Governance’, paper entitled: **‘Gender and Equity Issues in Natural Resource Governance: An Overview of Watershed’**, organized by Department of Sociology, University of Hyderabad, March 3-4, 2011.
21. Attended training course on, **“Research Methodology and Computer application for Social Science Research”**, organized by NCDS Orissa from 01-10 February 2011.
22. Attended and participated in the two day workshop on **‘Emerging Dalit Studies: Problems, Potentials and Challenges in Higher Education’** organized by **Deshkal Society at A. N. Sinha Institute, Patna, Bihar** on October 30-31, 2004.

SEMINARS AND CONFERENCES COORDINATED OR ORGANIZED

- I have organized two Day National Seminar (along with Kanchan Bharati and Lancy Lobo) on ‘Ecology, Environment and Religions: Key Issues and Challenges’ during 26-27 February 2018, at Centre for Culture and Development, Vadodara, India. Scholars from different parts of India participated in the seminar.

- I have assisted in four more national level seminars at Centre for Culture and Development, Vadodara, India.

OTHER PROGRAMMES COORDINATED OR ORGANIZED

- Given a talk on Tribal Village and Religion Structure on at Centre for Culture and Development, on 18 August, 2018. Students from Gujarat Participated in it.
- I have coordinated (along with Lancy Lobo and Jayesh Shah) a one week training programme on '**Critical Thinking on Contemporary India (CTCI-2018)** during 17-24 April 2018, at Centre for Culture and Development, Vadodara, India. Research Scholars from different parts of India participated in this programme. I have taken four theoretical and fieldwork sessions on Social Science Research in Rural and Tribal India.
- I have organized (along with Kanchan Bharati and Lancy Lobo) a one day suicide prevention and awareness programme for school children titled '**Suicide: Issues, Prevention and worth of Life**' on 25 August 2017 at Centre for Culture and Development, Vadodara, India. Thirty Children from two schools of Petlad, Gujarat were participated in this programme.
- Given a (with Lancy Lobo and Kanchan Bharati) two days orientation on 'Understanding of Indian Rural Landscape: A Contemporary View' for three Jesuit Juniors of Ahmedabad, at CCD on 16-17 September 2018.
- Participated as an expert, anthropologist, in a panel discussion on Suicide and Self Harm broadcast on VNM TV. 07.12.2018. 08:00 PM to 09:00PM. <https://www.youtube.com/watch?v=XUTxtLxrQbI&feature=youtu.be>

REPORT /MIMEOGRAPH PUBLISHED

- **The Study of Social Structure of Four Tribes in South Gujarat**, Published by Centre for Culture and Development, Vadodara, 2019 (with Prof. Lancy Lobo).
- **Study of the Social and Political Structure of the Gamit Tribe in Gujarat**, Published by Centre for Culture and Development, Vadodara, 2017 (with Prof. Lancy Lobo).

PROJECTS HANDLED

S. N o.	Title of Project	Sponsoring Agency	Project Duration		Total Budget (Rs. In Lakhs)	Role
			Begin	End		
1.	Structure and Behaviour of Daily Labour Markets in Gujarat	ALBOAN, Spain	April, 2019	December, 2020 (Continuing)	24.02	Co-PI
2.	Study of Social Structure of Four Tribes in South Gujarat	ALBOAN, Spain	April, 2017	April, 2019 (Continuing)	11.71	PI
3.	Study of Social and Political Structure of the Gamit Tribe in Gujarat	ICSSR, Western Division, Bombay	March, 2016	April, 2017	1.25	PI

4.	Research, Documentation and Promotion of the Culture, Language and History of the Musahar Community in Bihar	Ford Foundation , India	August, 2004	June, 2006	8.75	Co-PI
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PROFESSIONAL QUALIFICATIONS & AWARDS

UGC-NET (ANTHROPOLOGY)

Delhi (thrice)

December 2003, June 2005, December 2005

PERSONAL PARTICULARS

Date of Birth: 25 Jan 1981

Father's Name: Swami Nath

Languages: Hindi, English, Punjabi

Marital Status: Married

Interest and Activities: Reading Literature and Listening Music

Academic References

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Other Activities

FIELDWORK EXPERIENCE

Conducted fieldwork in / with

- A multi-caste village (named Kyarkulli) in Mussoorie, Uttarakhand, October-December 2003.
- The Musahars of North Bihar (study was conducted in two villages of Madhepura Block, Jhanjharpur Subdivision, Madhubani district) October- November , 2004.
- The Musahars of South Bihar (study conducted in village Bapugram, Fatepur Block, Gaya District), March-May , 2005.
- A multi-caste village called Niloha, Meerut , Uttar Pradesh, August-September 2012, February 2013 to August 2013, October 2013-December 2013.
- The Gamits of South Gujarat (study conducted in two adjacent villages Chikhalpada and Vadirupgadh, Songadh Taluka, Tapi District), April – August 2016.
- The Vasavas and Chaudhries of South Gujarat (study conducted in three adjacent villages Ambapur, Katkuva and Rakhaskhadi), April-August 2017.
- The Kuknas and Warlis of South Gujarat (study conducted in three hamlets of a large village, Makadban, in Dharampur Taluka of Valsad district. February-May-September 2018.
- Urban areas of Vadodara city of Central Gujarat (study conducted in flooded parts of the city), August-September 2019.

Dhananjay Kumar

Place: Vadodara
Date: 15/11/2019

(Dhananjay Kumar)



Legacy of Ambedkar

Analysis and Appraisal

Editors

Lancy Lobo

Dhananjay Kumar

Legacy of Ambedkar

Analysis and Appraisal

Editors

**Lancy Lobo
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I

Legacy of Ambedkar: Social, Political, and Constitutional

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RESEARCH REPORT

The Musahar Folk Song of South Bihar: An Anthropological Insights

Dhananjay Kumar

Received: 21-6-2018; Accepted: 27-11-2018

INTRODUCTION

The folk song is an important subject for anthropologist because it is a form of creativity illustrated by its spontaneous performance and disseminations. Folk songs are a valuable form of the oral traditions that enables any cultures to emphasise their identities. The folk song is a product of social and cultural elements, and it is influenced by a society customs and traditions. The folk song is created within the framework of reality and the dominant culture, which makes it a subject for anthropological study. In fact, when we examine the social and cultural factors that influence a song, we must also explore customs and traditions. In vernacular, folk song is called *lok-geet*, which means people's song. This song is not associated with any person by people and known by region specific like *Maithili Lok Geet*,¹ *Bhojpuri Lok Geet*.²

Folk song is not a monolithic category but have segmentation at the different levels such as regional, linguistic, ethnic and relational level in particular group. At first and the top, there are regional levels of folk songs based on the geo-territorial characteristics like of pahari and tarai folk song. Sometimes these region levels are related to the politico-territorial group, mostly used in the literature, may consist several socio-cultural linguistic categories like folk songs of Uttar Pradesh or Bihar.

Second level consists of linguistic level that may consist in sub-regional level or may cross different territorial regions. It is consider of particular linguistic group or dialect group like folk song of Maithili, Bhojpuri or *Magahiya*. *Magahiya* is linguistic cultural level of, elsewhere, Magadh region. It is different dialect than other

region of the state of Bihar. Furthermore, in one sub-region, folk songs may segment at the bases of specific group of people. In a larger *Magahiya* culture, the folk songs may segment into folk songs of Rajput, Yadav, Dusadh or Musahar.

There may found variance in folk song segmentation of one group in two different regions as per change in geography, language and culture. So, Musahar of north Bihar have folk songs in *Maithili* language and are part of *Maithili* culture. Whereas Musahar of south Bihar have differing folks song based on *Magahiya* or *Magahi* dialect.

Further and last segmentation in folk song—like of Musahar of South Bihar—can be gauged at the it relational levels. Some folk songs are related to specific rituals like marriage folk song, birth folk songs, and so on. There are other folk songs related to particular activity like agricultural, like of Ropni folk songs (paddy transplantation songs) or they may be performed at different occasions like *Jhoomer* Songs at the harvest seasons. So the idea, the word 'folk' has wide range of understanding and connotations—ranging from 'natural' to 'native' to 'traditional' to 'rural' and in some cases 'from the heart'. The 'outpourings from the heart' of native or traditional people later takes the form of folk song. Folk song tells us how people order their universe and provides an insight into their world view.

FOLK TRADITION, LANGUAGE, ART AND CULTURE

In folk songs, language itself is kept alive in these vibrant forms far more effectively than in codified forms such as dictionaries, grammatical texts and other texts.

¹Folk song of Mithila

²Folk song of Bhojpur lingusitc area

RURAL-URBAN LINKAGE AND CHANGE: A STUDY OF FRINGE VILLAGES IN VADODARA CITY

KANCHAN BHARATI

Research Associate, Centre for Culture and Development (CCD), Vadodara

DHANANJAY KUMAR

Research Associate, Centre for Culture and Development (CCD), Vadodara

JAYESH SHAH

Research Consultant, Centre for Culture and Development (CCD), Vadodara

ABSTRACT

The urban regions of India are increasingly facing several challenges of dealing with highly dynamic city growth and at the same time, institutional changes like decentralisation and globalisation. These kinds of changes express themselves most evidently in rural-urban fringe areas, where urban and rural life meet. These fringe areas are dynamic and have been at the different stages of rapid physical, social and economic transformations at particular time. Based on the primary survey and some secondary literature, this paper makes an effort to identify generic attributes of changes in three selected fringe villages of Vadodara city. Few major attributes of fringe villages identified in this study are fringe space (the spatial expression of rural-urban fringe development); fringe area as functional unit (the functional appearances of land use, activities and fringe innovation); fringe as way of life (cultural attributes of fringe village dwellers) and change in fringe villages (a causal and temporal perspective feature in flows and drivers of change).

Keywords: Urban fringe, Rural-Urban Network, Land Pattern, Social Change

Introduction

The city has been defined from different perspectives. From the various definitions of the city, it is clear that city is a temporal, spatial, socio-economic and cultural space. It is temporal because it is a dynamic entity and has its own stages of development. As it occupies a definite geographic location and has its own economic way of life hence spatial. It is cultural because it has its own specific socio-cultural attributes. These all unique characteristics lead us to understand 'urbanism' of any urban and non-rural set up.

On the other side of city, mostly seen as opposite or dichotomous to it, there exist village. For village, we also have varied form of definitions of which few can be generalized. The village is more related to its immediate surroundings and more dependent on it for its survival and existence. Further like city, it has its own spatial, temporal, socio-economic and cultural characteristics. Though these two entities,

CASTE HIERARCHY AND NEW AGRO-TECHNOLOGICAL PRACTICES: SOME ANTHROPOLOGICAL THOUGHTS ON WESTERN UTTAR PRADESH

Dhananjay Kumar* and Nihar Ranjan Mishra**

Abstract: The caste hierarchy in an Indian village is ubiquitous fact with having explicable metaphors for each of them. Villagers regard the castes as higher or lower than one another in precedence and esteem thereby forming a hierarchy of castes. Overall the entire caste group in the village can be termed as high, medium, and low. However, this en bloc category having themselves with different caste and sub-caste group which occurring with the hierarchy provision among themselves. However, while looking the individual caste or jati hierarchy in the particular village one come across different metaphors. With the coming of the new agrotechnology there are observable changes happens in the caste and class of rural culture with the addition of socio-economic status of particular jati group. With the above background and taking some secondary sources with ethnographic field work, the present paper highlights some changes in understanding, manifestation, and overview of caste and class concept with the advent of new agro-technology in rural India. Authors found that there is on going process of jati hierarchy and distinct expressive behaviour among the lower caste group in the village.

Keyword: Agricultural technology, culture of agriculture, caste hierarchy, agrarian change.

INTRODUCTION

There are growing literature regarding the technology is cultural construct and it should be given important to traditional wisdom to capture the local knowledge. Anthropologists in evolutionist era like White, Steward, Binford, argued that the adaptation to the diverse environmental condition attained by the human beings with the use of culture is nothing but the use of technology (Binford, 1962; Steward, 1955; White, 1949). For them technology is an integral part of human culture. White said culture was a 'super organic' entity that was '*sui generis*' and could be explained only in terms of itself. It was composed of three levels: the technological, the social organizational, and the ideological. Each level rested on the previous one, and although they all interacted, ultimately the technological level was the determining one, what White calls "The hero of our piece" and "the leading character of our play" (White, 1949: 390-91). Similarly Binford extended and argued Whites concept that culture is an "extrasomatic means of adaptation" that "employed in the integration of a society with its environment and with other sociocultural systems" (Binford, 1965: 205). In this way technology is very much the 'cultural means of adaptation' (Kumar, 2004, 2014; Kumar & Mishra, 2016)

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Dalit Children Dropout in Schools: Need for Inclusive Curriculum

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Abstract

Dalit children are generally marginal with respect to students of other categories, and their dropout rate is an alarming situation in India. Scholars, social scientists and educationists have tried to understand the reasons of student disengagement from the school system and have revealed various causes and given many varied suggestions that are related to a child's family background and socio-cultural background. Although several attempts have been made to understand the reasons for dropout, still it is not explored well. Also, cultural politics for dropout of particular group is not yet explored at the micro and macro levels. In this article, we try to understand how school, through its structures and ideology including textbook culture, influences student's decisions to stay out. This study also considers traditional explanations for understanding the socio-background behaviours of the children for dropout. At the same time, we try to understand the role of school in Dalit children dropout.

Keywords

Curriculum, Dalit, dropout education, periphery, school, textbook culture

Introduction

Education for All, School Education for Whom

Education can be used as a powerful instrument for dysfunction inequalities and at the same time, it can be used for promoting human development and social justice. In this regard, schools play a significant role. Education provided by the school is important for any individual as it acts as main primer as well as catalyst for socio-economic development. At the same time, it is important because education of children is a fundamental human right. The question arises here as to why education is important for the society? Education acts as a fundamental component of individual emancipation and achievement in life. It further enables individuals to make their livelihood, to live without fear of being subordinate and to build healthy lives. Amartya Sen, in his work *Development as Freedom* (1999), refers to education as a central part of 'social opportunity' alongside other facilities such as health at the micro and macro

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Traditional Technology and Cultural Adaptation to Mountain Ecosystem: A Case Study of a Himalayan Village

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ABSTRACT

The material aspect of culture is used by the human being in the adaptation to their immediate local environment. This adaptation in an ecological setting is done by means of traditional technology. Traditional technology is part and parcel of human culture and passed through generations through the means of cultural communication. For the mountain ecosystem, such as Himalayan, there specific requirement is the reason for development of traditional technology. Often this technology is blend with traditional knowledge, local ecological resources, combined with the new technology (that include innovative ideas developed within the group as well the borrowed knowledge system from the mainstream urban setup). In this paper authors have examined the traditional technology and cultural adaptation to mountain ecosystem in a Himalayan village.

INTRODUCTION

Since the inception of human culture, the need of technology has become an integral part of human life. Literally, technology means the discourse or treatise on an art or arts; the scientific study of the practical or industrial arts. The origins of the word technology started from the Greek word '*technologia*' meaning 'systematic treatment'. As per the Greek literature the term *technologia* developed from the word '*techné*' means art and craft and '*logia*' mean study. The Macmillan dictionary of anthropology defines technology of a human group, "as the total systems of a means by which the group interacts with its environment, the information or knowledge employed and the organizations of resources for productions activity" (Smith, 1987). Whereas Pfaffenberger argues the technology is not simply a technical phenomenon and extends his view from 'standard view' of technical system to more complex social process, such as, social organization, rituals, and social usage of particular technology (1992: 513-51). So *technologies are not merely technical systems, but also are cultural constructs*. If one looks at

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