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Q4(c)

Compare the contribution of L. P. Vidyarthi and D. N. Majumdar to the study of Indian tribes

UPSC Civil Services Mains 2016 · Anthropology GS 2 · 15 marks · Indian Village

5.1 Indian Village-Significance of village study in India; Indian village as a social system; Traditional and changing patterns of settlement and inter-caste relations; Agrarian relations in Indian villages; Impact of globalization on Indian villages.

Core demand of the question

- Compare the contribution of **L. P. Vidyarthi** and **D. N. Majumdar** to the study of Indian tribes
- Keep the answer to a 15-mark length of about 200 words

Revision summary

Majumdar built Lucknow tribal ethnography and teaching.

Vidyarthi built Ranchi's nature-man-spirit and sacred-complex models.

Majumdar's accent is contact, measurement, and the textbook.

Vidyarthi's accent is civilisation and eastern tribal cosmos.

Both fed applied tribal study without being Elwin's isolation pole.

Introduction

D. N. Majumdar and **L. P. Vidyarthi** both made Indian tribes a university subject. One built Lucknow's tribal sociology; the other built Ranchi's sacred and nature models.

Body

D. N. Majumdar

- Fieldwork among Khasa, Ho, and others joined anthropometry, village, and change.
- He trained a generation at Lucknow and wrote textbooks that put tribe beside caste in Indian anthropology.
- The accent is culture contact, race questions of his day, and applied notes for administration.

L. P. Vidyarthi

- **Ranchi school: nature-man-spirit complex** for Maler and other eastern tribes, and **sacred complex** for Gaya as civilisation.
- He tied tribe to **Indian civilisation**, not only to a hill isolate, closer to **Bose** than to a zoo.
- Applied tribal development and Bihar fieldwork made Ranchi a policy address.

Comparison

- Majumdar is the earlier all-India teacher-ethnographer. Vidyarthi is the conceptual modeller of tribe and tirtha.
- Both accepted contact. Vidyarthi's complexes are more portable exam tools.

- Neither is **Elwin** the protectionist pole, but both fed planning files.

Flow diagram

Majumdar Lucknow -> Tribe contact textbooks

Vidyarthi Ranchi -> Nature-man-spirit

Vidyarthi Ranchi -> Sacred complex

Conclusion

Majumdar institutionalised tribal study in north Indian anthropology. Vidyarthi gave it the nature-man-spirit and sacred-complex frames still used to read eastern tribes and Hindu centres together.

Facts & figures

D. N. Majumdar

Lucknow anthropologist of Himalayan and tribal groups; major teacher of the subject.

L. P. Vidyarthi

Ranchi anthropologist of Maler, Gaya, and tribal development concepts.

Nature-man-spirit

Vidyarthi's model of tribal ecology, society, and religion as one complex.

Sacred complex

His model of tirtha organisation linking villagers, including tribal clients, to civilisation.

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