

## Indian Anthropological Museums: Social Awareness and Educational Role

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### ABSTRACT

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*Anthropological Museums in India have emerged as vibrant institutions providing a link between the present and past. Now, museums are trying more and more for providing such kind of quality services which gives quality of experience in every aspect to the users (visitors). Nowadays, in every type of museum education with amusement has become the main objective along with other activities. Now the museums are developing as a supplementary educational institution. The museums are coming up with better facilities, display, dissemination of knowledge or education and entertainment. The details regarding the history and role of Anthropological Museums, especially various aspects and modes of dissemination of knowledge and its significance as per preservation, education and awareness point of view are discussed here keeping in mind the changing perspective and vision of Indian museums today in the present age of professionalism.*

In the present age of professionalism the museums are gaining more and more importance as great source of knowledge with amusement. Now the museums are developing as a supplementary informal educational institution. The preservation of the past information and experience and providing relevant quality services to the visitors are prime concern of the present day museums. Thus, Museums can be simply defined as, **“The institutions basically fall under the service sector which provides services to the public for grater social benefit and transforms knowledge from present generation to future generation. The basic services provided by museums are the preservation of the past through collection and related information for future generations and spreading awareness and informal education with amusement.”**

India is a land of diverse socio-cultural settings having many religions, languages and cultural traditions. Museums in our country have an important role to play in making the people aware of this richness and diversity. Dr. C. Rangarajan had very well quoted in his keynote address delivered in the eighth convocation of the National Museum Institute on 28th April, 2004, the very same year I received my degree in Museology, that “even

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countries with a short history are taking great pains to exhibit their historical roots. How much more relevant are museums in a country like ours that has a long and rich historical past. There is so much to tell and so much to know and absorb". Museums come under the overall umbrella of heritage protection. Museum collections comprise of tangible and intangible heritage. Indian Council of Monuments and Sites (ICOMAS) has declared 18th April every year to be celebrated as "World Heritage Day".

Museums of Anthropology occupy a special place among the museums of the world. Having their origins in the early fascination of the West with the exotic cultures of the societies, they have become, for the general public, centers of information on those cultures, some of which, of course, no longer exist, while almost all have changed dramatically as a result of Western industrial influences (Renolds, 1989:111). Fenton (1974:29) has estimated that the total anthropological holdings of museums throughout the world comprise some 4.5 million artifacts. Of these it would be reasonable to surmise that less than 50 percent is used for exhibitions, educational, research or other purposes; the rest remains permanently in reserve storage.

Museums have moved far away from the 'store house' phase. A museum is not an assemblage of scattered isolated objects; its purpose is to collect and present objects against the background of the cultural and social settings. A museum, in effect, is one medium of reproduction of history. World over museums have seen four kinds of transition:

1. From a simple repository of objects to that of an educational medium.
2. From an emphasis on isolated objects to an integrated presentation of objects.
3. From the privilege of the few to the service of many, and
4. From passive to an active participant in the social and cultural life.

Since the starting of 20th century the importance of educational function of museums developed considerably. In 1952, UNESCO seminar was held in Brooklyn on the educational role of museums. It enhanced the emphasis on museum education all over the world. The museums started looking towards their existing and possible resources and their educational potential which resulted in the increase in museum educational activities. The clear cut need for non-formal education in India has been emphasized by the New Educational Policy of 1986. It is observed that in the 19th century, the museums were very much object-oriented, but the view-point altogether changed in the 20th century and still growing in the 21st century. The visitors became the main target for all the museums. Documentation part developed considerably and the museums started functioning as centres of recreation, learning and dissemination of knowledge. Outreach programmes also increased with enriching of the internal and open display, hands on experience and participatory programmes in the museums. The museums have now started fund-raising for their own survival and sustenance. This shows a vital change in the perception, outlook, approach and functioning of the museums today in order to facilitate more and more to their visitors.

Museums like all social institutions have changed over time; they have changed in form, in function and in the basic approach. Museums have thus emerged as vibrant institutions providing a link between the present and past. Now, museums are trying more and more for providing such kind of quality services which gives quality of experience in every aspect to the users (visitors). Generating awareness, dissemination of knowledge or education is the prime focus of all the museums today.

In some way or another the main core aim of all the Anthropological Museums in India is **“To make the collection representative of the Indian / regional culture, history, life style, knowledge and technology, status, changes and development in its totality and diversity and to maintain and conserve the collection with adequate information (interpretation); so that it can be utilized with its full potential to generate awareness and harmony among the people and to preserve and promote the bio-cultural traits, especially the diminishing ones”**. The core objectives of all the anthropological museums in India are netted around this basic aim. But, the other objectives of various anthropological museums may vary as per the scope, status, preferences and ground circumstances.

### **Scope, Type and Nature of Anthropological Collection**

Scope of the collection should be according to the aim and scope of the museum. The object / collection should be appropriate and worthy according to the aim and objectives of the respective anthropological museums. Etymologically anthropology (anthropos=man and logos=science or study) means science of man. It strives to understand man, his actions and works in totality. The subject matter of anthropology is only limited to man in time and space. Mainly, the discipline is concerned with what is biological in men and what is socio-cultural in them and how the two are interrelated. Anthropological collection can be of different type depending on the different branches of Anthropology, i.e., Physical or biological anthropology, Social-Cultural Anthropology, Archaeological/ Palaeo-Anthropology, Linguistic Anthropology, Forensic Anthropology, Medical Anthropology, etc.

Collections related to Physical or biological anthropology, Forensic Anthropology and Medical Anthropology includes objects and information related to human body parts (preserved as well as models / dioramas) specially anatomical parts, models showing physical characteristics and racial spread, models / pictorial display regarding disease, health and hygiene textual and graphical information / display, literature, audio-visual material, etc.

The collection related to Archaeological / Palaeo-Anthropology mainly includes the fossil remains, stone tools, Paleolithic cave paintings, textual and graphical information / display, literature, photographs, audio-visual material, etc.

The ethnographic collection related to the Socio-Cultural Anthropology includes the material culture of all the regions / ethnic groups of India. Typologically, they can be broadly classified in the following major types :-

- i) Agricultural implements
- ii) Domestic Implements
- iii) Fishing implements
- iv) Hunting implements
- v) Arms and Weapons
- vi) Dress and Head Gears
- vii) Ornaments
- viii) Pottery
- ix) Basketry
- x) Narcotics
- xi) Travel and Transport
- xii) Machine and tools
- xiii) Mask and effigy
- xiv) Magico – Religious Articles
- xv) Toys
- xvi) Art objects
- xvii) Indigenous medicinal objects
- xviii) Musical Instruments
- xix) Folklore
- xx) Miscellaneous

Along with the tangible specimens the non-tangible collections are also made, such as, the Folklore including folksongs and folk-tunes are collected through audio and video recordings along with codified documental support. Collections related to the Linguistic Anthropology can also be developed in similar fashion. This sort of information may be communicated through various enjoyable ways in the form of graphical and textual display, literature, kiosk, audio-visual show, etc.

The collection material of the Anthropological museum includes the material culture of all the ethnic groups of India. Anthropological specimens are mainly made up of composite (both organic and non-organic) materials. For example, fishing implements of different varieties are mainly made of bamboo and cane stripes, sometime bones and iron pieces can also be found to be used. Arms and weapons are mainly made of wood and iron. We find raw jute, cotton, silk, feather and cane, leather, etc. have been used for making dress and headgear. Ornaments are mainly made of iron, bel-metal, brass, lead, Ivory lac, cane etc. Domestic implements are mainly made of bel-metal, brass, wood, bamboo, leaf of the tree, coconut shell, iron, etc. Agricultural implements are mainly made of wood and iron, basketry and narcotic implements and implements under the category of travel and

transport, machine and tools are mainly made of wood, iron and bamboo. So considering the various types of materials mentioned above, it can be said that the anthropological specimens are mainly composite in nature.

The scope of collection of Anthropological section is to – collect the objects related to all the ethnic group(s) of the respective region / India, especially of those cultures that are going to be extinct and fading trails of various cultures. Tribal and folk cultures are changing so fast in India that there is only one proposition left “Record it now or never”. But one thing must be kept always in notice that the collection should be built up in accordance with the aim, collection policy and collection maintenance facilities available in the museum, such as, storage, preservation, conservation, etc.

### **Role and significance of anthropological museums**

Museums are the true custodians of our heritage and are a way to recourse of education and culture. Many of the artistic creations have already been destroyed by human vandalism, natural disaster, fire and war. What remains had to be preserved at all cost by the anthropological museums, so that the future generations may have access to the past archaeological and ethnological works. It is a well recognized fact that the development of the science of anthropology has been facilitated by the growth of ethnographical, ethnological and culture-history museums (Gautam, 1969; Urry, 1972). Ethnographical museums are established by ethnographic collections and these collections are not mere collection of the artifacts, but they are the life-history of those ethnic groups or communities from where the collections have been made. Through ethnographic collections, a community may be perceived in its totality (Soni, 1995). These ethnographic collections do not give the descriptive account of the community, but they throw light on the aesthetics, technology, material culture, occupational and religious pursuits, and arts and crafts of a community. The ethnographic museums are not only the repositories of cultural materials, but also a dynamic centre for dissemination of knowledge (Morley, 1976). Various ways are employed by Anthropological Museums in India for generating awareness and dissemination of knowledge for greater social benefit. Which are as follows :

1. Exhibition (permanent, temporary of open and closed display type)
2. Kiosk
3. Activity corner / discovery room
4. Museum Guide
5. Gallery talk
6. Film shows
7. Reserve collection – visual storage
8. Archive
9. Audio – visual section

10. Library
11. Lecturers
12. Demonstrations
13. Workshops
14. Conferences / Seminars
15. Social awareness programs
16. Museum Outreach programs
17. Training programs
18. Museum visits by students
19. School loan kits
20. Supplementary educational institution
21. Events / programs
22. Publication
23. Special educational programs / facilities for differentially abled visitors
24. Eco-Tourism and Eco-museum related activities
25. Collaboration

**Exhibition** is the face of every museum. Museums usually exhibits collections in **permanent** and **temporary** exhibitions of **open and closed display type**. The first and foremost task of museums is to arouse feeling of wonder and curiosity about its collection among the mass and simultaneously the curiosity of visitors must be met with best possible answers. Museum collections are the central point around which all museum educational activities revolve. All sorts of sensory experiences form the basis of museum education and thus museums are highly capable of imparting mass education. Learning directory from the objects provide a first hand experience to the learners. Display in anthropological museums provides vast knowledge regarding human evolution and history, health and hygiene, physical characteristics, life cycle, cultural patterns, material culture of various communities, socio-economic aspects, etc. **Text panels and labels** provide necessary associated information. **Maps, charts, diagrams and figures** works as means of supplementary information. Interactive display makes this learning experience more effective, curious and enjoyable. “I hear, I forget, I see, I remember, I do, I understand”, underlies the concept of **participatory exhibits** in museums. It enhances the quality and efficiency of communication. Visitors can be seen enjoying gaining knowledge through **working models** which can be activated by the visitors and **exhibits** that are to be manipulated to find answers to questions, quiz, and discovery boxes, etc. by just pressing buttons or switches of the participatory devices which are the real means of entertaining educational experience in many museums. It must be ensured that participatory exhibits in museums are self-explanatory in simple manner with audio-visual support or audio

recordings / e-guides to explain the process or information in common / local language for the greater benefit of the visitors, specially rural and illiterate visitors. **Live size reproductions or walk through and dioramas including interactive moving dioramas** provides recreation or imitations of real scenario and utilized in various anthropological museums to provide sensory experience regarding ancient cave life culture, physical characteristics / features of different communities, ecological settings, dress patterns, life style, occupation, etc. Such type of dioramas and interactive moving dioramas are utilized in many anthropological museums such as Indian Museum, Kolkata, Tribal Museum, BAJSS, New Delhi, Indira Gandhi Rastriya Manav Sangrihalaya (IGRMS), Bhopal and Zonal Anthropological Museums of Anthropological Survey of India. It is of great educational value and gives an idea of what things are actually like. Now, few museums are also looking forward to utilize hi-tech interactive display (walls, windows, floors, tables, etc.). These make the gallery more useful, self explanatory and exciting. Thematic and conceptual displays are better communicated by the use of electronic media and provide multisensory experience that stimulates active response in the museum visitors. Such exhibits provide both fun and education. **Live size Open displays** gives really enjoyable experience to the all sorts of visitors. Such type of open display in smaller or larger forms can be viewed in many anthropological museums such as, IGRMS, Bhopal, Dakshina Chitra, Muttukadu, Tamilnadu, and Zonal Anthropological Museum, Jagdalpur and Port Blair of Anthropological Survey of India.

**Kiosk** is a computer device usually touch screen to retrieve desired feeded information by the visitors. These are placed in galleries and used to provide huge information at one place in the form of text, maps, graphic, animation and real audio-visual recordings. In anthropological museums, these are used now a days to provide different sort of information related to different branches of anthropology, such as, stone age, human evolution, community spread, culture, socio-economic population status, folklore, etc.

**Activity corner / discovery room** is the place which gives hands on experience to handle and examine specimens and participate in several educative activities to all sorts of visitors specially children. Puzzles, making pottery, wearing ethnic dress, technique related activates, detail information through computer, educational activities, etc. may make part of these areas in anthropological museums. More information through facility of personal computers (computer room) provides interactive and participatory learning experience along with information to the interested visitors. Such types of facilities are found only in few anthropological museums in India.

**Museum Guide** is the most common way of communicating information to all sorts of visitors in simpler form. A museum guide can be a guide lecturer, museum education officer, museum staff or even museum incharge depending on the organizational structure in various anthropological museums in India. Museum guide is of much use in anthropological museum in India which has a multicultural and multi-linguistic background.

**Museum guides** explain facts in easily understandable common language and even in symbolic form which overcomes language barrier up to some extent and found especially effective in case of illiterate persons. With the use of more and more hi-tech technology in museums, now-days **electronic audio-guides** are also seen in use in few museums in India, such as, loop aerial system, static speech-reproducing box, miniature portable machine (guide a phone), etc.

**Gallery talk** is specially organized on specific theme on fixed days, with advance information to the public through the newspapers or any other media, are also found very useful. Here, the visitors get opportunity to get detailed information, solve their queries, and discuss their experiences with the guide lecturer and other visitors. This sort of activity is rarely seen in Indian anthropological museums.

**Film shows** are organized more or less in many anthropological museums in India depending on the facilities available with them. Films on museum collection, human evolution, health and hygiene awareness, rural / girl / adult education, art and craft and ethnographic community based films, etc. are mostly shown in anthropological museums which are found very effective in generating social awareness and dissemination of knowledge in entertaining way for every type of visitors.

**Reserve collection** along with the collection on display is great source of knowledge and related information / data in anthropological museums. In many anthropological museums reserve collection is kept in form of **visual storage**. Special permission is granted to access the reserve collection and library on request by the professionals, scholars and other interested visitors and this provides a great opportunity to see collection related to various aspects and communities, at one place. Since, museum provides direct access to the collection and associated information to the staff and research scholars and thus, becomes basis for serious authentic research work. Museum must work for saving these anthropological records as a disciplinary priority.

**Archive** section of anthropological museums play significant role in keeping in its safe custody **Manuscripts, Research Reports / written materials, museum documentation records, unpublished anthropological records, etc.** These are very useful for formulating display and educational programs and also form the basis for research and publication. As a result in every sense these are utilized for dissemination of knowledge and education. Few anthropological museums have separate archive section where as in others it is associated with museum library or documentation section. Many museums also accept documentary collection related to museum collection and research from outside individuals / researchers.

**Audio – visual section** is witnessed in all the anthropological museums in India in smaller or bigger form which is build up through **visual anthropological collection of photographs, audio and video recordings.** In few museums, having big collection of such material,



it is established as separate section and in others it is found associated with museum library or archive. It forms a great resource data for making of documentary films, research work, preservation of the past for future especially non-tangible fast vanishing traits and related information. It is utilized as a self-explanatory easily grasping great medium of generating awareness and providing information and knowledge to general mass when used in form of film shows and museum display and forms raw authentic research material for research scholars.

**Library** in every sort of museum is a great source of providing knowledge in the form of books. Proper facilities of reading in library and library membership in anthropological museums in India become a good source of public awareness and dissemination of knowledge. It also helps in increasing the number of museum users and fund rising.

**Lecturers** or guest talks by eminent scholars are specially organized on various aspects associated with museum collection and activities by different anthropological museums from time to time. Pre information to museum users or publicity of such events is done in advance for maximum benefit of the interested general mass and research scholars.

**Demonstrations** of different sort of art and craft forms and works with the help of artists and docents is also arranged by anthropological museums as a means of social awareness and dissemination of knowledge as well as to give patronage and promotion to the art / craft and artists / craftsmen in their respective fields. It is very useful in preserving traditional knowledge for future generation.

**Workshops** are organized on various themes from time to time by different anthropological museums in India for preservation and promotion of indigenous knowledge, social awareness, education and training.

**Conferences / Seminars** are organized on various themes from time to time by different anthropological museums in India of regional, national and international level for the sake of sharing and dissemination of knowledge. Sometimes, it is also found useful in making firm strategy regarding various aspects.

**Museum Outreach programs** are organized by various anthropological museums to reach out to the public especially far away general mass or for the people due to some reasons not coming to the museum. **Mobile exhibitions** are prepared from time to time on specific themes for display in different museums and public places to reach out to the far away mass and attract visitors through museum publicity and to generate awareness and cultural harmony. **Mobile van** is also used by few museums for this purpose. Due to lack of awareness and transport facilities a large number of people could not able to see even the near by museum. To overcome this problem, museum should organize mobile exhibitions on bus, truck or special vehicles. Replicas, facsimiles and few original objects, film units, lectures illustrated with slides are arranged in this van, which moves form

place to place. This may cover art, culture, health, hygiene, agriculture, etc. **Help is also provided by few big anthropological museums** in development of small museums in remote area to reach out to the far away population for generating awareness, education and preservation of culture and cultural property. **Big museums can also establish their extension or small branches as school and university museums or they can provide help in establishment of these sorts of museums.** Every school, collage and university should aim at developing a small museum by taking aid and advice from the museum professionals. It should contain collection relevant to the curriculum, such as, collection of specimens made by students, picture, charts and models along with the gifted collection by different institutions and museums. The museums should supply selected replicas, objects and supporting materials for development of their near by educational institutional museums / branches. It will take the message of museums to doorsteps of educational institutions. **Field trips** are organized by few Anthropological museums out side the museums in rural and urban areas including school and colleges based on specific themes to contribute in the area of social awareness, adult education, talent promotion and school and college education. Such visits followed by observation, feedback, memory test, quiz and on-spot contest will prove more fruitful in making the event successful in its impact and assessment. **Social awareness programs** are organized by few anthropological museums on different issues to prosper socio-cultural awareness regarding blind-faith (superstitions) and witchcraft, preservation and promotion of art and craft forms, cultural traits and social values, knowledge regarding new techniques, agriculture, health and hygiene, adult and child education, etc. **Museum camps** are also organized with the help of the professional and NGOs for similar purposes. Mobile exhibitions / van can be very well utilized for visual thematic display of facts during such type of social welfare and awareness programs.

**Training programs** are organized by many anthropological museums with the help of their staff and outside experts for the sake of providing specialized expertise and dissemination of knowledge. **Art and craft training** is organized for the promotion of fast vanishing art and craft forms, and social awareness. Training related to use of modern techniques and government plans and programs are sometimes also organized. **Short term special teachers training** are also organized by few museums from time to time so that they can make full use of the museum material in teaching. These include special lecture-demonstration and mutual discussion and can be of very short term such as of one or two days. It is also necessary before visit of students to the museum. **Short term in service training courses** are organized on display, conservation, museology, modeling, photography and are found very successful for dissemination of professional knowledge and providing expertise. Few museums have already started their **educational setup** through establishment of their educational section / institute and **degree / diploma courses** on specific topics. The National Museum Institute, set up in 1989 provides post graduate

courses in History of Art, Museology and Conservation. It also holds short term courses for the general public in Art Appreciation, Indian Art and Culture, and Bharatiya Kala Nidhi. The N.M.I. should be taken as a large effort on part of the National museum to impart professional teaching and. This is the first Museum University of the Country. Being an integral part of the National Museum, it utilizes the entire infrastructure of the museum- its library, workshops, auditorium, Modeling section, photo section and of course its art collections. The technical personnel of the museum are closely affiliated with the institute in all its functioning – teaching, research, practical and demonstrations. The primary objective of combining theory with practical is very well achieved.

**Museum visits by students** organized by their respective educational institutions (schools and colleges) is a direct medium and ideal mix of education and recreation. There are several exhibits in the museums, some are found relevant to the school curriculum, whereas some are not. Educational experiences obtainable in museum for school children may fall into two categories, experiences directly relevant to the school curriculum and experiences that provide a border perspective for improving the general knowledge of students in different areas of humanities and sciences. There may be several objects and exhibits in many anthropological museums which are related to the subjects taught in the school, such as exhibitions depicting human evolution, body parts, cultural patterns, art forms, indigenous techniques, etc. Since the school groups constitute a good percentage among the museum visitors, museum should take a lead in preparing exhibits relevant to the school education. Where museums do not make any specific effort to cater directly to the school children, teachers have to find ways and means of using those resources determining relevance to the class room teaching. Museum visits by school groups are often unplanned resulting in a number of children rushing through the galleries without an opportunity for observation and discovery. This can be avoided and the visits could be made productive only when teachers plan the visit well in advance in consultation with the museum authorities. The museum authorities should examine the school curriculum and identify themes and topics that could be presented in the galleries and specially shown to the students while their visit. Educational materials relevant to the subject, such as work sheets, information leaflets, etc. should be used while school visits to the museum.

**School loan kits** are boxes containing information in respect of specific themes. Each loan kit generally contains copies (reproductions and models) of original objects, information leaflets, maps, charts, pictures, teacher guide, etc. It acts as a medium for spreading non-formal education in clear way with in short time. Close cooperation between school teachers and museum education officers is needed for making these kits and its proper utilization. These kits can give real time experience to the students while classroom lectures. This facility is not reported to the author till date in anthropological museums in India.

**Supplementary educational institution** – Along with collection and its preservation, education has become the major purpose and important perspective of every museum. The educational value of museums is well understood. Visits to museums are incorporated in the school system. The museums also, on their own part, try to enhance the educative value by organizing thematic exhibitions and lectures linked to the exhibits in the museums. Now, gradually museums must come up as **supplementary educational institutions** for the students of schools, colleges and universities. They can be provided a better opportunity of practical experiences and lab facilities in museums along with the studies in the classrooms and the labs of their respective institutions. This approach has already been started in the form of university museums and the museums of various educational and research institutions. Better opportunities could be made available to the students by different museums through services of special programs and lectures with practical experiences and research and experimental facilities or lab facilities in the respective specialized field of knowledge of various museums to supplement classroom teaching of students in their respective educational institutions. If this approach could be adopted by the museums, specially the big ones, it will start a new era in the history of museums. It will be a milestone step for museums and lead the museums towards new heights. The museum professionals and the educationists, who are responsible for the educational activities, should use their knowledge in the framework of these sorts of the educational programs and facilities in museums.

**Events / Programs** are organized by anthropological museums from time to time on various occasions and themes. These may be **educational, cultural, promotional, informative and awareness** programs. Many **cultural programs** such as of dance, drama, music, puppet and mask shows, etc. are organized by various anthropological museums on regular basis. These are well utilized for mass awareness, education and enjoyment. Many educational programs especially for children, such as, quiz contest, children festival, etc. are regularly organized for the betterment of the future generation. **Summer classes** are organized by various museums with the help of professionals in summer vacation period on painting, crafts, modeling, etc. for development of hidden talent among children. Similar programs are also organized by few museums on specific themes for housewives, youth and other possible target groups. **Art and Craft promotional programs and Fairs** are also organized for generating awareness and promotion of the art and craft forms and respective artists / craftsmen, such as teaching creative craft work, painting, pottery, sculpture, carving, basketry, toy making, carpet weaving, net weaving, etc. for both children and adult and specially as rural vocational occupation. Fairs in the form of Mela and Haat are also organized by few anthropological museums, such as crafts museum, Delhi, IGRMS, Bhopal, etc. In this way, museums can come to the light by providing sources of livelihood to the common people.

**Publications** of various sorts are done by many museums as major source of spreading awareness, information and knowledge. The **introductory leaflets, pamphlets, picture**

**post-cards, guidebooks, etc.** are used to familiarize the people with the museum and its collection and activities. **Annual program calendar and news letter** are distributed to inform the public regarding forthcoming and past events and activities of the museum. **Posters, pamphlets and books**, published by the museum, related to new gallery, special exhibition, mobile exhibition and events organized by the museum from time to time are great source of information and popularity. Many anthropological museums and related organizations publish journals, **catalogues, brochures and books** on various aspects which are of use for scholars and interested people and contribute in the field of serious research work. **Museum journal** are used as a strong means for increasing public awareness about the various aspects related to the museums, collections and their respective activities. The calendar of schedule of the museum activities can also be published in the journal. Articles can also be published about the museum activities and achievements in the journal and newsletter. **Museum catalogues and brochures** can be very well utilized to popularize and give detailed information regarding museum collection. Proceeding of conferences, seminars and workshops organized on specific themes are published in the form of **books or edited volumes** by the museums. Since, museum provide direct access to the collection and associated information to the staff and researchers, **reports and Monographs** are also published by many museums as a result of serious authentic research work from time to time.

**Special educational programs / facilities for differentially abled visitors** are also arranged by various anthropological museums from time to time. Anthropological museums in India have more collections of contemporary objects and many of them can be touched, specially the big ones. Many museums have objects in display open for touch and feel experience for physically challenged persons. Even open display in anthropological museums provides them real experience, better understanding and unrestricted access to objects / display up to some extent in comparison to other museums.

**Collaboration** and proper coordination among anthropological museums and also with various educational institutions, government organizations, NGOs and even private sector is must to achieve the ultimate goal of preservation of the past, social awareness and dissemination of knowledge successfully, effectively and efficiently. Various events and educational programs are organized in collaboration with other organization due to financial reasons, manpower and resource support, etc. which also results in social awareness and action for good cause.

**Eco-Tourism and Eco-museum** activities getting popularize these days and hence getting promotion in India. This is bringing crucial changes in thought and action of anthropological museums. Which is resulting in new concepts and development of collaborative activates and facilities directly or indirectly by anthropological museums in India, such as, special guided tours in and around museum, rural tourism, ethnic home stay, village art and craft in the form of notified Shilp Grams, etc. The necessary interaction between cultural

heritage protection and cultural development can be achieved through the key role of museums of preserving and conserving the heritage itself and of fostering cultural diversity and mutual understanding. Thus, museums act as a link between living cultural heritage and tourism. Museums can play a significant role in the tourism of a country and in a culturally rich country like India its role cannot be overlooked. and mutual understanding. Thus, museums act as a link between living cultural heritage and tourism. Museums can play a significant role in the tourism of a country and in a culturally rich country like India its role cannot be overlooked.

## Conclusion

Thus, we see that the museums basically fall under the service sector. The services provided by the museums fall under the category of merit goods provide social benefits to a greater extent and the benefits accrue not only to the present generation but also to succeeding generations. The basic services provided by museums are the preservation of the past through collection and related information for future generations and spreading awareness and education with amusement. It cannot be denied that knowledge is as good as any sort of asset to everybody. Education of the masses is an imperative issue and museums are the best non-formal agencies for imparting education through recreation. The museums are serving as an instrument of education, cultural development and awareness for the people of all the class and creed. A museum philosophy and museum ethics have to be established so that an awareness and sensitivity is created and more and more people can be attracted to museums. Therefore, museums have to stretch out their helpful hands towards all sorts of population groups specially the deprived ones to implement mass education for a better future. Anthropological museums enable its regional / national bio-cultural heritage to be recognized, significantly in culturally and naturally vulnerable regions and communities. In a developing country like ours, the educational potential of anthropological museums are to be very well exploited for all-round growth and understanding of the people. The museum provides a quick, effective and economical way of building of a nation, its background, resources, history, culture, crafts and arts. It is a fact that education is the potent instrument for human development, on which depends the level of all round national development. It is also agreed by all the countries and international organization like UNESCO and ICOM that people of all age groups and intellectual background can meet this gap in the field of communication through the effective use of museums and their collections, exhibitions and activities. But, it would also need adequate resources, trained man power, and keen interest of the authorities responsible for the development of museum educational programs. At last, it can be said that generating awareness, dissemination of knowledge or education is the prime focus of all the museums today. A vital change is coming today in the perception, outlook, approach and functioning of the Anthropological museums in India in order to facilitate more and more to their visitors.

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