

TRIBAL ART IS OFTEN CEREMONIAL OR RELIGIOUS IN NATURE

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Introduction :

Typically originating in rural areas, tribal art refers to the subject and craftsmanship of art effects from tribal cultures. In museum collections, tribal art has three primary categories.

- African art, especially arts of Sub-Saharan Africa
- Art of the Americas^[5]
- Oceanic art, originating notably from Australia, Melanesia, New Zealand, and Polynesia)
- Collection of tribal arts has been historically been inspired by the Western myth of the "noble savage", and lack of cultural context has been a challenge with the Western mainstream public's perception of tribal arts.^[6] In the 19th century, non-western art was not seen by mainstream Western art professional as being as art at all.^[3] The art world perception of tribal arts is becoming less paternalistic, as indigenous and non-indigenous advocates have struggled for more objective scholarship of tribal art. Before Post-Modernism emerged in the 1960s, art critics approached tribal arts from a purely formalist approach,^[7] that is, responding only to the visual elements of the work and disregarding historical context, symbolism, or the artist's intention

Major exhibitions of tribal arts in the late 19th through mid-20th centuries exposed the Major exhibitions included the Museum of Modern Art's 1935 Africa Negro Art and 1941 Indian Art of the United States. Exposure to tribal arts provide inspiration to many modern artists, notably Expressionists, Cubists, and Surrealists, notably Surrealist Max Ernst. Cubist painter, Pablo Picasso stated that "primitive sculpture has never been surpassed. An artisan from French: artisan Italian: artigiano is a skilled manual worker who makes items that may be functional or strictly decorative, including furniture, sculpture, clothing, jewellery, household items and tools or even machines such as the handmade devices of a

watchmaker. Artisans practice a craft and may through experience and aptitude reach the expressive levels of an artist. The adjective "artisanal" is sometimes used in describing hand-processing in what is usually viewed as an industrial process, such as in the phrase artisanal mining. Thus, "artisanal" is sometimes used in marketing and advertising as a buzz word to describe or imply some relation with the crafting of handmade food products, such as bread, beverages or cheese. Many of these have traditionally been handmade, rural or pastoral goods but are also now commonly made on a larger scale with automated mechanization in factories and other industrial Indigenous peoples :

Indigenous peoples are peoples defined in international or national legislation as having a set of specific rights based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations that are often politically dominant. The concept of indigenous peoples defines these groups as particularly vulnerable to exploitation, marginalization and oppression by nation states that may still be formed from the colonising populations, or by politically dominant ethnic groups. As a result, a special set of political rights in accordance with international law have been set forth by international organizations such as the United Nations, the International Labour Organization and the World Bank.^[2] The United Nations have issued a Declaration on the Rights of Indigenous Peoples to guide member-state national policies to collective rights of indigenous peoples—such as culture, identity, language, and access to employment, health, education, and natural resources. Although no definitive definition of "indigenous peoples" exists, estimates put the total population of post-colonial indigenous peoples who seek human rights and discrimination redress from 220 million to 350 million.

There is no single, universally accepted definition of the term "indigenous peoples"; however, the four most often invoked elements are:

- A priority in time
- The voluntary perpetuation of cultural distinctiveness
- An experience of subjugation, marginalisation and dispossession
- Self-identification

They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system. This historical continuity may consist of the

continuation, for an extended period reaching into the present of one or more of the following factors: Considering the diversity of indigenous peoples, an official definition of “indigenous” has not been adopted by any UN - system body. Instead the system has developed a modern understanding of this term based on the following:

- Self- identification as indigenous peoples at the individual level and accepted by the community as their member.
- Historical continuity with pre-colonial and/or pre-settler societies
- Strong link to territories and surrounding natural resources
- Distinct social, economic or political systems
- Distinct language, culture and beliefs
- Form non-dominant groups of society

Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities A Burmese depiction of the Akha in the early 1900s.

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- Form non-dominant groups of society
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

Throughout history different states designate the groups within their boundaries that are recognized as indigenous peoples according to international legislation by different terms. Indigenous people also include people indigenous based on their descent from populations that inhabited the country when non-indigenous religions and cultures arrived—or at the establishment of present state boundaries—who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their The status of the indigenous groups in the subjugated relationship can be characterized in most instances as an effectively

marginalized, isolated or minimally participative one, in comparison to majority groups or the nation-state as a whole. Their ability to influence and participate in the external policies that may exercise jurisdiction over their traditional lands and practices is very frequently limited. This situation can persist even in the case where the indigenous population outnumbers that of the other inhabitants of the region or state; the defining notion here is one of separation from decision and regulatory processes that have some, at least titular, influence over aspects of their community and land rights. In a ground-breaking decision involving the Ainu people of Japan, the Japanese courts recognised their claim in law, stating that "If one minority group lived in an area prior to being ruled over by a majority group and preserved its distinct ethnic culture even after being ruled over by the majority group, while another came to live in an area ruled over by a majority after consenting to the majority rule, it must be recognised that it is only natural that the distinct ethnic culture of the former group requires greater consideration. The presence of external laws, claims and cultural mores either potentially or actually act to variously constrain the practices and observances of an indigenous society. These constraints can be observed even when the indigenous society is regulated largely by its own tradition and custom. They may be purposefully imposed, or arise as unintended consequence of trans-cultural interaction. They may have a measurable effect, even where countered by other external influences and actions deemed beneficial or that promote indigenous rights and interests.

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Refrence :

1. [http://www, history-different/957406/?](http://www.history-different/957406/)
2. [www. decisioninvolving/d/rigi098/ga?](http://www.decisioninvolving/d/rigi098/ga?)

