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A Perspective on Changing Socio-Cultural and Linguistic Identity of Bodo Tribe in Northeast India

Monjib Mochahari

The Bodos are the largest tribal group in entire Northeast and eight largest tribe in India. They are an ethnic community comprising a number of groups speaking a more or less common language and claiming a common ancestry. It is widely accepted that 18 groups are part of the large Bodo family, falling within the Tibeto-Burmese linguistic groups. They are geographically concentrated in different states, namely, Assam, Arunachal Pradesh, Nagaland, Tripura, Meghalaya, West Bengal and in Nepal, Bhutan and Bangladesh. In Assam, the Bodo population constitute 40 per cent of the total tribal population in the State. However, over the past years, especially in the postcolonial India, there has been a phenomenal change of socio-cultural practices and linguistic identity. Factors such as the influence of the dominant Assamese language and culture, integration with other cultures, spread of Christianity, spread of education, impact of globalisation, etc. which have significantly contributed to changing socio-cultural identity of the Bodo tribe in Northeast India. All these factors have been redefining the very identity of the community as well as endangering the rich socio-cultural practices of the Bodo tribe. The paper critically analysed the changing socio-cultural and linguistic identity of the Bodo tribe in Assam. It examines the factors influencing socio-cultural practices among the Bodo tribe. The paper also analysed the emerging challenges to preservation of distinct socio-cultural practices of the Bodo community.

Key word: Bodo, Culture, Assamese, Socio-cultural, Christianity

Introduction: The Bodo Community

The Bodos are an ethnic community comprising a number of groups speaking a more or less common language and claiming a common ancestry.¹ The word 'Bodo' denotes both the language as well as the community. The Bodos belong to a larger group of ethnicity called the Bodo-Kachari. Racially they belong to Mongoloid stock of the Indo-Mongoloids or Indo-Tibetans. They are recognised as a plains tribe in the sixth schedule of the Indian Constitution. The 2001 Census report indicates that Bodos are the largest tribal groups in entire North East and eight largest tribe in the country. Though there is some dispute as to how many sub-groups actually constitutes the large Bodo group, however, it is widely accepted that 18 different groups are part of the large Bodo family (Pullopillil: 1997). Bodo-Kacharis is a branch of the Indo-Mongoloid Group falling within the Tibeto-Burmese linguistic section (George, 1994). The Bodos were referred as 'Kacharis' in the pre-colonial historiography of Assam (Barbora: 2005). There are 18 different sub-groups of the large Bodo family. (Pullopillil: 1997)

The Bodo speech community is now well-spread throughout the north-east India including Assam, Arunachal Pradesh, Meghalaya, Nagaland, Mizoram, Manipur, Tripura, northern part of West Bengal, Bihar and adjoining areas of Bangladesh, Nepal and Bhutan. Speakers are primarily found in the Brahmaputra Valley in Assam, and its few adjacent areas of Jalpaiguri, in West Bengal, with minimum concentration in the northern part of the Brahmaputra Valley. In West Bengal and in

¹ The term Bodo is used to denote a large number of tribes-the Garos of Meghalaya, Tippera of Tripura, and Boro-Kacharis, Koch, Rabha, Lalung, Dimasa, Hajong, Chutia, Deuri, and Moran of Assam and other parts of the Northeast. (M. N. Brahma, "The Bodo Kacharis of Assam-A Brief Introduction," Bulletin of the Tribal Research Institute [Gauhati], 1:1 [1983], p. 52.)

the southern ranges of the Himalayas coming within the territory of Nepal, Bodos are known as '*Meches*.' In parts of Upper Assam, they are designated as '*Sonowal-Kachari*' and '*Thengal Kachari*,' while in the western and lower Assam they are popularly called '*Bodo-Kachari*.' In the southern districts of North Cachar and Cachar, they are known as '*Dimasa*' and in Tripura; they are called '*Kok Borok*' and '*Tepperah*,' (Bordoloi, et al. 1998). In Bangladesh they are known identified as Bodo (Mech) and Kok Borok, etc., who are predominantly found in the Sylhet province. According to 2001 Census report Bodo population constitutes over 1.3 million, i.e., 40 per cent of the total tribal populations of Assam covering widest geographical area. In Assam, the majority of the Bodos today inhabit in four districts of the Bodoland Territorial Council (BTC).² The Council, covering approximately 8795 Sq. Km was formed in February 2003 by curving out some area of eight districts of Assam namely, Kokrajhar, Dhubri, Bongaigaon, Barpeta, Nalbari, Kamrup, Darang and Sonitpur following the Bodoland Territorial Council (BTC) peace accord between the Government of India, Government of Assam and BLT leaders. The administrative unit has been created with a mission to accomplish development in the area of economic, education, preservation of land right, linguistic aspiration, socio-culture and ethnic identity of Bodos. The BTC comprises of four districts- Udalguri, Baga, Chirang and Kokrajhar. The population of BTC area as per 2001 Census report is 29.2 lakhs, out of which the ST population is constitute

² The Bodoland Territorial Council (BTC) is a territorial privilege established according to the Memorandum of Settlement of February 10, 2003. BTC came into existence immediately after surrender of Bodo Liberation Tigers (BLT). The BLT laid down their weapons on December 6, 2003 under the leadership of Hagrama Mohilary. He was sworn in as the Chief Executive Member (CEM) on December 7, 2003. The Council is created under the sixth schedule of the Constitution of India has been opposed by some organizations

52 per cent and 3 per cent of the total Bodo population of live in urban area. The average density of the population in BTC is 326 Sq.K.m. compared to 340 per Sq.K.m. of Assam. The other indigenous communities like Rajbonshi, Sarania-Kachari, Rabha and Garo that are also originated from great Bodo group now inhabit in large part of BTC. Besides Tea and Other Ex-Tea tribes including Santhal, Orao, Bengali and Assamese are also found.

The literacy rate is merely 61.3 per cent among the Bodo population in Assam. Agriculture is the main source of livelihood of Bodo community. About 90 per cent of the Bodos and other tribals depend upon agriculture for livelihood; almost 70 per cent are landless and over 80 percent live in economic poverty. Bodos of today speak a language of Tibeto-Burman origin; have an indigenous religion called "Bathou" and sections of the Bodo people have adopted Christianity, Brahma and Anukol religion.

The Bodo History

Just after the arrival of the Austroloid group of people, another group of people, the Mongolians came to old Assam. They migrated from migrated from Hoang-Ho and Yangtze River Banks across the northeast corner of old Assam and scattered and dwelt in different rivers banks of the state. "The upper course of the Yangtze and the Hoang-Ho in North West China were the original home of the Tibeto-Burman races." (Grierson's *The Linguistic Survey of India*). With the change in time, they scattered towards three different angles. One of them proceeded towards south and took to reside in the bank of Hoang-Ho River and Tibet Malbhumi in the south west of China. They established a high civilization there. They came to Assam in 2000 BC. They were the primitive people of the area north to the Himalayas and west China. That area was known as 'Bod'. The meaning of *Bod* as a Tibetan word is 'the first dwelling place or homeland'. However, according to Christian Missionary Rev. Sidney Endle (1911), 'the origin of the Kachari (Bodo) race is still very largely

a matter of conjecture and inference, in the absence of anything entitled to be regarded as authentic history.'

Historically, the Bodos rulers once controlled much of the present day Assam state until the 12th century. It was after the arrival of the Ahoms in 1228 AD in Assam, conflict between the Bodo-Kacharis and the Ahoms started. Banerjee and Roy (2010: 11-12) argued that with the passage of time they migrated to the Brahmaputra Valley and lived there until the 3rd century. During the time, they came to be known as 'Dimasas' meaning children of the Great River 'Bullungbuthur' (now Brahmaputra). Later in the 14th Century, the Pushyavarman of Varman Dynasty drove Bodos out of the Brahmaputra plains. Then they moved towards eastern Assam and established a kingdom in the plains of the river Dhansiri. The Dimasa, by that time came to be known as Kacharis, established their full-fledged capital at Dimapur and ruled over there for more than four hundred years. In the subsequent period, the Ahom Kings overpowered the Kachari Kingdom and driven them out from Dimapur to the North Cachar Hills³. Soon the Kachari kings shifted their capital at Maibong (now in North Kachar Hills District of Assam) and ruled over there for 200 years. The remnants of the Kachari Kingdom still exist in Dimapur in Nagaland and Maibong area of Assam. Gradually, being attacked by the neighbouring Kingdom, Kacharis expanded towards the plains of Cachar (now one of the districts of Assam) and shifted

³ The Ahom Kingdom (1228–1826, called *Kingdom of Assam* in medieval times) was a medieval kingdom in the Brahmaputra valley of Assam that maintained its sovereignty for nearly 600 years and successfully resisted Mughal expansion in Northeast India. It was able to establish its suzerainty over the Brahmaputra valley and had a profound effect on the political and social life in the region. The kingdom was established by Sukaphaa, a Tai prince from Mong Mao in the upper reaches of the Brahmaputra between the extant Sutiya Kingdom in the north and the Kachari Kingdom in the south.

their capital from Maibong to Khaspur. They ruled for 80 years there. In 1830 A.D., the Kachari Kingdom finally came to the end with the assassination of Raja Govindo Chandra. After his death, the British annexed the Kachari Kingdom under the *Doctrine of Laps*.⁴

Though the Mongolian people, the Bodos came to northeast India in 2000 BC or so, they were not conscious of their language and literature for a long period of centuries. Their language was found to be in only a few books in the late 19th century and early 20th century. e.g.- *An Outline of Kachari Grammar*(1884) by Rev. Sidney Endle, *A Short Grammar of the Mech or Boro Language* (1889) by L.O. Skrewsfor, *A Collection of Kachari Folk Tales and Rhymes* (1895) by J.D. Anderson, *Grammar and Dictionary of Kachari Language* (1904) by A. Christensen and *The Kacharis* (1911) by Rev. Sidney Endle. The lack of an authentic written history of the Bodo language can be supposed to be the main fault of the Bodo people of that time who were only concerned with ruling and were not at all bothered of preserving the language in written form. This is evident by the fact that most of the historical figures of Bodo were eminent rulers like Raja Iragdao, Sikhwna Jwhwlau, Swmdwn Jwhwlau, Gambari Sikhla, Birgwsri Sikhla, etc. Otherwise, the language could be a link language of the northeast India. Later on, different dialects of the language changed to different sub-languages and the community was divided into sub communities with different names like Bodo, Garo, Rabha, Tiwa, Sonowal, Karbi, Dimasa, Kokborok, Teppera, Mishing, Chutiya, etc.

⁴ The Kachari Kingdom (called Dimasa Kingdom in medieval times) was a powerful kingdom in medieval Assam. The rulers belonged to the Bodo-Kachari people, part of the greater Bodo ethnic group

Socio-cultural practices

Bodos have a rich, multi-faceted and distinct culture of their own. The agricultural practices, food habits and belief systems of the Bodos reflect a conglomeration of features from both the Aryan and Mongoloid culture. However, the socio-cultural practices among the Bodo people are deeply influenced by the land where they currently live. For a long time, Bodos have been farmers, with a strong tradition of fishing, keeping poultry, piggery, rice and jute cultivation, and betel plantation. The Bodos also cultivate mustard and corn. However, rice beer, locally known as “Jou” making is an indispensable part of Bodo society. They make their own traditional attire, called “Dokhona,” “Gamsha,” and “Aronnai”.⁵ Some of the unique socio-cultural traits include:

Social structure

Bodos are primarily patriarchal and the father acts as the head of the family. Right to inheritance is given to the sons but in the absence of male child in a family, the properties are distributed among the daughters. Women play an important role in Bodo society. They are industrious and work in the field along with their male counterparts. They are traditionally expert in arts and weaving of all their apparels and are known for their finesse in designing and weaving clothes by installing looms in almost every house. They are also known for the art in rearing silk worms and producing silk clothes out of the cocoons.

Social and domestic life

A marked feature of Bodo social and domestic life is the mutual help and co-operation among its members. This is evident in various activities related to their social life as well as agricultural

⁵ *Dokhona* is worn by women and girls, *Gamsha* is worn by men and *Aronnai* is a traditional scarf worn around the neck.

practices. In constructing embankments and irrigation canals, the people of the village work together. Moreover, in case of harvesting the cold weather rice-crop in December and January each year, the spirit of mutual help and cooperation remains the same. One of the greatest industries of the Bodos is agriculture. In fact, the livelihood pattern of the Bodos is mostly characterized by preponderance of agricultural occupation. They cultivate different crops such as rice, vegetables, pulses, cotton, jute, sugarcane, tobacco (in limited quantities), etc. Among these, rice may be classified as the principal agricultural product and the two major seasonal varieties are the hot weather 'Asu' and the cold season 'Sali' paddy. The Bodos are highly acclaimed for their indigenous devices for preserving seeds. Preserved seeds of paddy, pulses, vegetables (e.g., *Lai*, *Lapha*, *Mula*, etc.), etc. are called 'Zwlwi'. The best ripen paddy is first reapen and kept in a place, especially meant for keeping the paddy and pulses called 'Kholtha'. After threshing them, the grains are dried under the sun for about two days and are kept in jute sacks or a kind of bag made of straw and bamboo. They are also very skillful in the construction of irrigation canals and earthwork embankments for diverting water from riverbeds into their rice-fields. As regards their food, the greatest delicacies of the Bodos are pork and the traditional dish 'Onla'. Rice beer 'Zwu' and dried fish 'Na Gwran' are among other delicacies that are greatly prized by the peasants. In fact, the dish made with dried fish called 'Napham' is so popular that sometimes the Bodos address themselves by this term. Other food items include:

Oma Bedor: Most Bodo people like Oma (Pork). It is fried, roasted, or stewed. The meat is often smoked in the sun for several days.

Onla: Onla is gravy made from rice powder and slices of bamboo shoots cooked lightly with khardwi and spices. Chicken or pork can be added.

Zeï Mai: Rice wine is produced mainly during festivals like Bwisagu and Domasi. Jumai can be of two types, (A) gishi (wet) and (B) gwan (dry). (A) Gishi is brewed by fermenting rice; when plum is added to the gishi mixture during fermentation, the product tastes like plum wine. (B) Gwan is produced by distillation - it tastes like Japanese sake. The Bodos examine the strength of the wine by throwing a cup into the fire. A flash of fire indicates strong wine.

Narzi: A bitter gravy that is made from dried jute leaves. Pork or fresh water fish can be cooked together to generate a distinct taste. Narzi gravy tastes like Japanese se weed soup. It is a unique dish, which is very favourite among Bodos.

Serep: A beverage traditionally produced by women by distillation. It is even stronger than foreign liquors.

Maibra Opri: A favourite rice juice made of sticky rice specially made during the summer season.

However, fishing is an integral part of the Bodo community and the implements commonly used are mainly two, i.e., *Jekhai* and *Pholo*. A number of women, in the Bodo community, often carry out a fish-catching expedition; women outnumber men in this respect. The traditional Bodo handicrafts and handlooms reflect the superb craftsmanship of the people. The Bodo people are well versed in the use of bamboo and care for handicrafts. Beautifully crafted cane furniture and furnishings have made their way from traditional Bodo homes to the luxurious urban homes. The Bodo '*Dokhna*', '*Phali*', '*Aronai*' and '*Indi*' clothes are superb example of artistic finish in handlooms. From time immemorial, the Bodo women have spun cotton, *Indi* & *Muga* silk for sell, use of herself and her family members.

Religion and Festival

Bodos are worshippers of nature and their religion called 'Bathou'. Mainao or Aibali Khungri and Bathou Bwrai are their prominent gods and goddess. They worship the collective force of the five elements of nature, such as – air, water, fire, earth and sky. Bathou is the symbolic force of the nature to which they worship as God and Creator. They do not worship idols nor do they have temples. The predominant deities of the Bodos are the household gods and village gods. The former are worshipped inside the house and the latter by the whole village collectively. Among the household deities are *Bathou Bwrai* or *Bathou*, *Mainao* or *Bulli Buri*, *Asu Mainao*, *Sali Mainao*, *Song Raja*, *Song Bwrai*, *Bura Bagh Raja*, etc. Among the village deities may be mentioned *Gau Raja*, *Mero Raja*, *Bura Mahadeo*, *Bura Gosain*, *Jal Kuber*, *Thal Kuber*, *Ih Kuber*, *Bih Kuber*, *Kuber Bwrai* (masculine), *Kuber Burwi* (feminine), *Sila Rai*, etc. The Bodos have a rich tradition of festivals. The festivals or ceremonies can be classified into seasonal and religious. Among the seasonal festivals, *Bwisagw* and *Domasi* are the main and among the religious ones *Bathou*, *Kherai*, *Garja* and *Marai* to name a few. By far the most important occasion of merry-making in the social life of the Bodos is the celebration of *Bwisagw* in the month of *Baisakh* (mid April). This is similar to the *Rongali Bihu* festival of the neighboring Assamese community. The supreme deity *Bathou* is worshipped on this occasion. They also perform the traditional dance *Bwisagw* on this occasion. The traditional musical instruments that are used in this dance festival are *Kham*, *Jotha*, *Khawang*, *Serja* and *Siphung*. The Bodos also celebrate two other Bihus known as *Domasi* (Bhogali Bihu) and *Khathi-gasa* (Kongali Bihu).

Garja, *Kherai* and *Marai* are associated with Bathou. The religious philosophy of the Bodo tribe centres round the super power of *Bathou Bwrai* who is analogous to *Sibrai* or *Shiva* of the

Hindu Trinity. The *Sizwu* plant (*Euphorbia Splendens*) is regarded as representing the *Bathou*--- the supreme deity of adoration. *Kherai*--- a religious annual community festival of the tribe is a festival in the true sense of term where *Bathou-Bwrai* is worshipped along with eighteen gods and goddesses in various contexts. The propitiatory rituals begin with different dance recitals along with singing of ballads in tune with traditional musical instruments that are essential and inevitable part of the *Kherai Phuja*. *Kherai* dance is strictly restricted to the womenfolk. *Doudini*--- the female Shaman or woman oracle is the focal figure who initiates, guides and controls the dances. A *Doudini* is possessed of Gods caused by the incantation of one *Deuri* – the priest of the *Bathow* worship. At the incantation of the *Deuri*, the *Doudidini* become possessed of the God, begins to jerk and tremble her body, and sounds three warning being the mother *Kamkhya*: Beware! Beware! Beware!

Music and Dance

The Bodos have a rich storehouse of songs and dances like *Bagurumba*, *Bar-Dwi-Sikhla*, *Swdwmsri Mwsanai*, *Haba janai*, etc. The Bodos traditionally dance the ‘*Bagurumba*’. ⁶ It is practices and performed usually by young village girls during various social gatherings both within and outside the community. Among many different musical instruments, the Bodos use:

- a) **Siphung**: This is a long bamboo flute having five holes rather than six as the north Indian *Bansuri* would have and is also much longer than it, producing a much lower tone. (Baruah, 1994)
- b) **Serja**: A violin-like instrument. It has a round body and the scroll is bent forward.

⁶ *Bagurumba* is a formed of traditional dance usually danced by both men and women with traditional musical instruments and songs. It is one of the major dances of Bodo community.

- c) **Tharkha**: a block of bamboo split into two halves for clapping.
- d) **Kham**: a long drum made of wood and goat skin.
- e) **Khawang**: small symbols, a smaller version of that being used in namghar.

Self-rule and village governance system

The Bodo people have survived while asserting and enjoying their right to their traditional land and land-based resources through the traditional democracies, maintaining their identity, culture, language, social practices free from abuses, discrimination and equal participation in all process of decision-making that concerns their way of life based on their own culture and norms and knowledge systems. Every Bodo village itself is an independent self-sustaining 'Gami' having its own form of administration and jurisdiction.⁷ Each Gami, functions in a democratic setup comprising of:

- 1) The village council constituted by elected members from amongst the villagers representing different *Mahari* (Kingship) known as *Swdrwma* (members).
- 2) The village council elects its chief and functions as the head of the village.
- 3) The village council also appoints as *Halmaji* to act as a messenger.
- 4) The village council also appoints a *Douri* (priest) to perform all rituals and rites in the villages.

Language and literature

The language is said to have no inherited script but in ancient times, there were a kind of Deodhai scripts or alphabets among

⁷ 'Gami' is a Bodo term means village.

the Bodo-Kachari where were noted during the Kachari reign and remains representing the art and architecture. However, the Bodo Sahitya Sabha has officially adopted to use Devanagari script for Bodo language. Nonetheless, the Assamese and Roman script are also being used. The Boro literatures consist of the vast amount of oral literature including folksongs, folktales, ballads, proverbs and written or published literature.

The postcolonial Bodo society

The postcolonial period witnessed a phenomenal social-cultural and linguistic transition and adoption of dominant cultural identity among the various tribal groups in Northeast India. The indigenous Bodo tribe is no exception to this socio-cultural transition and changing community identity transformation. Various factors, such as the influence of dominant Assamese culture and language, integration and assimilation of other cultures, lack of education, Spread of Christianity, and obviously, the process of globalisation have significantly contributed to changing and socio-cultural identity of the Bodo tribe. Though, Bodos are mainly into Bathouism religion from ages. In recent decades, they have been influenced by social reforms under Brahma Dharma, Assamese Sarania, the spread of Christianity and other religious groups such as Brahma, Anukol. Some of the best socio-cultural practices and social norms cited earlier are no longer seen in areas where Bodos have become minority. Resulting from imposition of Assamese language and culture, many of the Bodos living in minority areas have converted into Assamese society and adopted their culture and language, leaving aside their rich socio-cultural and linguistic identity. Today, there are two groups of Bodos people, one those who adopted Assamese language and culture and those who speak Boro language and continue to live as genuine Bodo tribe. Simultaneously, the conversion into other religions such as Christianity, Brahma and

of late Anukol, have influenced a phenomenal change in the Bodos society. Especially, those who have adopted Christianity as their religion no longer practice and celebrate Bodo socio-religious festivals. Except speaking the Bodo language and wearing traditional dresses, Bodo Christians do not have culture of their own, of late. Thus, moving away from their traditional believe systems and in the process lost their rich socio-cultural identity. Whereas, the Bodos who continue to believe in Bathouism, have become more organised in their believe systems and oppose further religious conversion into other religions. However, the believers of Bathou started identifying themselves as Hindus, instead of identifying themselves as religious minority.

However, there is one fundamental change that is being noticed is the entry of machine made Bodo traditional dresses which is creating serious repercussion on Bodo society. Due to dumping of machine made Bodo traditional products, today the authenticity of Bodo dress are fast disappearing as well as forcing the Bodo weavers to opt for other profession. The non-educated Bodo women are the most adversely affected. In the process, hundreds of weavers of traditional dress have become workless and many have become daily labourers in tea gardens. Especially in places like Udalguri, which was actually known for weaving beautiful traditional dresses, many of the skilled Bodo women have become labourers and tea garden workers. However, the Bodo women have also started preferring machine products, as they are available, appealing and cheap in the market.

Bodos in the post BTC Period

However, there is socio-cultural and linguistic renaissance among the Bodo people after the formational of the BTC in 2003. Especially, after the official recognition of the Bodo language as one of the Constitutional languages of India, the

Bodos who have lost their language due to assimilation of other languages and other non-Bodo speakers have shown eagerness to learn the Bodo language. Thus, creating a new wave of search for linguistic identity among the people, especially in Bodoland areas and also in some pockets of areas where Bodo people have lost their language as their mother tongue. Especially, some of the nodal organisations of Bodo groups such as Sonowal Kachari, Thengal Kachari, Dimasas, Kokborok, etc. have adopted Bodo as their parent language. Likewise, there is also growing socio-cultural awareness among the people, including all Bodo religious groups. Particularly, the Bodo Christians are gradually picking up their lost Bodo cultures. However, there is a conflict of interests as many of the religious orders and teachings of the Christianity and other religious groups do not allow them to revive their lost tradition, which is creating a block to search for socio-cultural identity of non-believers of Bathouism.

Conclusions:

The quest for distinct socio-cultural, linguistic and political identity still continues among the Bodo people. Especially with the demand for a separate state of Boland since the early 1960s, this movement to establish a separate community identity has come in conflict with the dominant Assamese society and elite ruling Assamese people who oppose this move. In the process, the Bodos have lost their rich cultures and social values. The imposition of Assamese cultures and language in the past period had forced the Bodos to adopt an alien cultures and language, which itself, was a great hindrance to quest for distinct identity. As a result of today, the Bodos society is still in socio-cultural transition. Though the linguistic identity have been achieved after the formation of the BTC, yet the revival of Bodo cultures is still a far away, but witnessing a quick integration and merger with other cultures, which is a great threat to rich socio-cultural identity and unique traditions of the Bodo community.

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Empowerment of tribal art (warli painting) through marketing practices: A case study of Dahanu Takuka

Mrs. Vidya Dahisarkar

The Warlis, Tribes like Gonds, Bhills. Katkari living around the Maharashtra-Gujarat border. The Warlis have traditionally worshiped nature and have their own animistic beliefs, customs and traditions. The essential characteristics of these communities are Primitive Traits, Geographical isolation, Distinct culture, Shy of contact with community at large, Employed mostly in primary sector, High levels of poverty and illiteracy, low nutritional. The Warli people are famous for their beautiful and unique style of painting which reflects the close association between human communities and nature.

This art is being marketed by the well educated and aware people, Warli or Adiwasi those who are worshipping of gods with this paintings why they can't do the business of their art. Cause to the lack of knowledge and awareness about the importance of the art they belong? and how they can develop their life through the art , is the focus of the study. How the microfinance schemes can boost this art upto the market? Or How the co-operative society's can inculcate their art and market? Even how the business communities take the initiative to help them through their marketing efforts via social responsibilities.

The tribal development policy of the Maharashtra state Governement is for preservation of rich tribal cultural heritage, arts and crafts, their customary systems etc. but how the efforts would diverted towards the marketing of the warli painting?

Intorduction: Warlis are found in Jawhar, Dahanu and Talasari talukas of the northern Thane district, parts of Nashik and Dhule districts of Maharashtra, Valsad, Dangs, Navsari and Surat districts of Gujarat,^[2] and the union territories of Dadra and Nagar Haveli and Daman and Diu.^[3]

Their oral tradition tells us that the Warlis moved southwards in search of lands for **shifting cultivation** to the foothills of the *Sahyadri* (also known as the Western Ghats), where they live now. With a view to putting an end to what they considered the wasteful practice of shifting cultivation, the **British evicted** Warli villages deep into the forests, and resettled them on the fringes. history and religion Warli is the name of a tribe, which resides in Thane district of Maharashtra on the northern outskirts of Mumbai and extends up to the Gujarat border. They are spread out in the villages named Dahanu, Talasari, Mokhada, Vada, Palghara and several other parts of the district as well. The origin of the warlis is yet unknown and no records of this art are found, but many scholars and folklorists believe that it can be traced to as early as tenth century A.D when man learnt to build walls of the house. This art was eventually discovered in the early seventies, and became popular for its unique simplicity and fervor for life. The warlis were originally hunters but today they are farmers and work according to the monsoon. Thus their paintings are also influenced by the seasonal cycle as their life around them is directly reflected in the paintings. Traditionally, only women practiced this art form on the interior walls of their mud houses. Since at that time rice was most easily accessible, they used the colour white, which was made from ground rice flour. As time passed by, the men have also begun to paint. To understand and enjoy the paintings of Warlis, one should know their religion, their rituals and see life from their perspective. As the life of warlis link closely with nature, they worship the nature in different forms – Sun and moon, god of thunder, lightning, wind,

rain, and several others.

Gods are worshiped according to the seasons. In the coming of the first rice they worship the god of rain and it's called the festival of Naranadeva.

This is then followed by the worship of household gods, in the festival of Hirva, Himai, Jhoting and Naranadeva. Next is the festival of Tiger God, and then is Kansari, the goddess of grain, and finally the marriage rituals take place, and this time the deity of fertility, Palghata, is worshipped. For the Warlis, life is cyclic repeating it eternally. Circles best represent the art of warli, which has neither an end nor a beginning. At all occasions – birth, marriage, and death they draw circles, symbol of Mother goddess. Death is not the end for them; rather it is a new beginning. Similar to their religious beliefs the warli paintings carry this circular and spiral movement that gives an everlasting joy.

Warli painting



Warli paintings, at [Sanskriti Kendra Museum](#), Anandagram, New

Delhi.

1.1 Statement of Problem: Warli Painting is the important art of this people but they are not become successful in marketing of this art and the art is still not the source of income of the community.

1.2 Importance of the Problem: Depletion of forest resources. Furthermore, developmental projects have seen large scale immigration of people from outside, in search of employment, thus distorting demographics. Often tribals become minorities in their own traditional living areas. Sometimes it has also lead to oppression of indigenous populations. The benefits of large scale expansion of industries and infrastructure, never reaches these tribals.

Employment opportunities are denied to them. Overall development of tribal areas has had a deleterious effect on tribals. They are increasingly subjected to oppression and exploitation. Looking towards the seriousness of their empowerment as the natural resources of their activities are vanishing in wave of development.

Tribal Paintings give an insight into basic human nature and lifestyle. The tribal's have a down to earth existence and give due importance to the Mother Earth and its vital elements. Tribal paintings are drawn on positive themes and ideas such as birth, life, harvest, journey, celebration and marriage. Each tribal painting narrates an important principal of life. If anyone wish, to buy, could purchase a tribal painting from a site on line and let it adorn a wall or a corner of one's place. The tribal painting will greatly enhance the personality and value as being it in the room, it certainly co relates to life principles and existence. At some point of life or the other, the tribal painting will bring make closer to all with the nature.

So, how to make this art user friendly, how to promote the article of warli paintings are being marketed everywhere?

1.3 Limitation of the Problem: warli painting is not the art which is practised in every alternate house of the community, few people do the work of warli painting. So, 10 artists are surveyed for acquiring the information related to the problem.

1.4 Objectives of the Research:

- To highlight this traditional art of warli painting having the importance in life as all are closely related with nature.
- To find out the importance of the art of warli painting in the community of tribal people.
- To find out how it can be commercialized.
- To give suggestions how to promote the art in those community and market it with non traditional way.

1.5 Hypothesis of the research :

- Warli painting is a main art of tribal community, Warlies.
- It can become major employment source.
- This art, its proper marketing, government policies, Business Corporate responsibilities can boost the art at the door of empowerment.

1.6 Profile of the Study area:

Dahanu Taluka with 175 villages and Tribal Padas are situated in the western part of Thane Dist. Dahanu Taluka is called as Tribal Taluka as 85% out of total population ;oves

in this taluka are from Tribal community. The economic and social condition of the Adivasi living in Thane Dist. Are very poor. To solve the problem of unemployment and poverty it is necessary to boost and encourage and expand the art of warli painting and its marketing with various efforts.

Traditionally, only women practiced this art form on the interior walls of their mud houses. Since at that time rice was most easily accessible, they used the colour white, which was made from ground rice flour. As time passed by, the men have also begun to paint. To understand and enjoy the paintings of Warlis, one should know their religion, their rituals and see life from their perspective

1.7 Warli Paintings in Dahanu Taluka:

Their extremely rudimentary wall paintings use a very basic graphic vocabulary: a circle, a triangle and a square. Their paintings were monosyllabic. The circle and triangle come from their observation of nature, the circle representing the sun and the moon, the triangle derived from mountains and pointed trees. Only the square seems to obey a different logic and seems to be a human invention, indicating a sacred enclosure or a piece of land. So the central motive in each ritual painting is the square, known as the "chauk" or "chaukat", mostly of two types: *Devchauk* and *Lagnachauk*. Inside a *Devchauk*, we find *Palaghata*, the mother goddess, symbolizing fertility. Significantly, male gods are unusual among the

Warli and are frequently related to spirits which have taken human shape. The central motif in these ritual paintings is surrounded by scenes portraying hunting, fishing and farming, festivals and dances, trees and animals. Human and animal bodies are represented by two triangles joined at the tip; the upper triangle

depicts the trunk and the lower triangle the pelvis. Their

precarious equilibrium symbolizes the balance of the universe, and of the couple, and has the practical and amusing advantage of animating the bodies. Their extremely rudimentary wall paintings use a very basic graphic vocabulary: a circle, a triangle and a square. Their paintings were monosyllabic.

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couple, and has the practical and amusing advantage of animating the bodies.

Chauk of Marriage ceremony



Painting with white color on cow dung- on cotton

The lack of regular artistic activity explains the very crude style of their paintings, which were the preserve of the womenfolk until the late 1970s. But in the 1970s this ritual art took a radical turn, when **Jivya Soma Mashe**, 65 years young person started to paint, and his life is devoted for this art. **Jivya Soma Mashe** awarded with “**Padmabhushan**” for his art of warli painting. He is famous artist in abroad as he participated many exhibition at International level. His paintings are sold with good prices. There are many artist who are passionate for the warli painting as they do it for marriage purpose(chouk).

Another artist **Sa jay Balkrishna Parhad** aged 31 studied X class and he has acquire this art from his grandmother and practicing warli painting from last 12 years. He has attended many exhibition in different cities like Delhi, JAipur, Banglopre,

Mumbai, Pune. He is painting on paper for greetings, Walpiece, Bamboo work, bags, Bedsheets and dress materials.



Sanjay Parhad with his foreign customers



Sanjay was awarded in Exhibition at Pune

A artist Bharat Shankar Wayda, 30 years , painting Chauk from last 5-6 years in marriages. He is a Z.P. teacher, and teaches this art to the school student.

Nitin Shidya Balshi is the employee of Tarapur MIDC, is helping to the **Jivya Soma Mashe** and his group when he acquire the export orders.

In Dahanu Taluka only 53 and other household artist (0.1 %) of total population of the Dahanu Taluka passionate for the art of Warli painting and working for the community but many of them are not aware about its commerciasztion and its marketing.

1.8 Suggestions:

- Government having various schemes of empowerment of the tribal area, mostly with the donating money with various purposes so newly government should implement the “Mohotsav for the Tribal Art”in which people should invited not from different state but from different nations also.
- Co-operative societies should promote the art of Warli painting with various efforts.
- Business groups should promot the market of the warli painting through their Corporate social Responsibilities which can boost the economy of the tribal area

1.9 Conclusion:

- With referenced to our Research findings are the commercialization of the art is possible, as the potential of art is there but awareness is totally absent. If such realization in the tribal community is created then it is possible to convert the art in to the business and the market will be at the door of the tribal people with the

efforts of Government, Co-operative societies, and business groups.

- Efforts are very essential otherwise the son of soil will remain only as a slave of the modern world

Methodology : Primary data : Interview technique used

Sample Units: (10 artist)

Secondary data: Websites and articles of Times of India

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Education among Tribes – Policies and Schemes

Dr. Chetan U. Chavan

The Indian Constitution assigns special status to the Scheduled Tribes (STs). Traditionally referred to as adivasis, vanbasis, tribes, or tribals, STs constitute about 8% of the Indian population. An important development in the policy towards education of tribals is the National Policy on Education (NPE), 1986 and the Programme of Action (POA), 1992, recognized the heterogeneity and diversity of the tribal areas. The paper has discuss about provisions for the upliftment of STs under the constitution of india i.e. Social, Economic & Political. The paper has also discuss about various educational schemes for the upliftment of STs in India like Relaxed Norm for Setting up Schools, Coaching and Allied Scheme, Book Bank Scheme, Pre-Matric Scholarship, Post matric Scholarship for SC/ST students, Liberation after Rehabilitation of Scavengers, National Overseas Scholarship and Passage Grants for 'Higher Education, Scheme for Primitive Tribal Groups, Aid to Voluntary Organisations Working for STs.

INTRODUCTION

EDUCATION OF SCHEDULED TRIBALES

The Indian Constitution assigns special status to the Scheduled Tribes (STs). Traditionally referred to as adivasis, vanbasis, tribes, or tribals, STs constitute about 8% of the Indian population. There are 573 Scheduled Tribes living in different parts of the country, having their own languages, which are different from the one mostly spoken in the State where they live. There are more than 270 such languages in India. According to the 2001 census, the tribal population in India is 74.6 million. The largest number of tribals is in undivided Madhya Pradesh

(16.40 million), followed by Orissa (7 million) and Jharkhand (6.6 million).

There were 16 million ST children (10.87 million of 6-11 years and 5.12 million of 11-14 years) as of March 2001, out of the total child population in India of about 193 million in the age group of 6 to 14 years (Selected Educational Statistics – 2000-01, Government of India). Education of ST children is considered important, not only because of the Constitutional obligation but also as a crucial input for total development of tribal communities.

An important development in the policy towards education of tribals is the National Policy on

Education (NPE), 1986, which specified, among other things, the following:

- Priority will be accorded to opening primary schools in tribal areas;
- There is need to develop curricula and devise instructional material in tribal languages at the initial stages with arrangements for switchover to regional languages;
- ST youths will be encouraged to take up teaching in tribal areas;
- Ashram schools / residential schools will be established on a large scale in tribal areas;
- Incentive schemes will be formulated for the STs, keeping in view their special needs and
- lifestyle.

The NPE, 1986 and the Programme of Action (POA), 1992, recognized the heterogeneity and diversity of the tribal areas

while underlining the importance of instruction through the mother tongue and the need for preparing teaching/learning materials in the tribal languages. A working group on Elementary and Adult Education for the Xth Five Year Plan (2002-07) emphasized the need to improve the quality of education of tribal children and to ensure equity as well as further improving access.

PROVISIONS FOR THE UPLIFTMENT OF STS UNDER THE CONSTITUTION OF INDIA

Social Provisions:

- I. Equality before the law (Article 14).
- II. Special provision for the advancement of any socially and educationally backward classes including SCs and STs (Article 15 (4)).
- III. Abolition of 'Untouchability' and its practice in any form is forbidden (Article 17).
- IV. Appointment of commission to investigate the conditions of socially and educationally backward classes (Article 340).
- V. The right for all minorities to establish and administer educational institutions of their own choice (Article 30),
- VI. To specify the castes and tribal communities deemed to be STs (Article 342).
- VII. Throwing open by law of Hindu religious institutions of public character to all classes and sections of Hindu (Article 25(b)).
- VIII. Removal of any desirability, liability, restrictions or conditions with regard to access to shops, public restaurants, hotels and places of public entertainment or use of wells, tanks, bathing ghats, roads and places of public resort maintained

wholly or partially out of State funds or dedicated to the use of general public (Article 15(2)).

IX. Curtailment by law in the interest of any Scheduled Tribes of general rights of all citizens to move freely, settle in and acquire property (Article 19(5)).

X. Forbidding of any denial of admission to educational institutions maintained by the state or receiving grants out of state funds (Article 29(2)).

XI. Setting up of tribal advisory councils and separate departments in states and appointment of a special officer at the centre to promote their welfare and safeguard their interests (Article 164 and 338 and Fifth Schedule).

XII. Special provision for administration and control of scheduled and tribal areas (Article 244 and Fifth and Sixth Schedules).

XIII. Prohibition of traffic in human beings and forced labour (Article 23).

Economic Provisions:

I. To promote with special care the educational and economic interests of the weaker sections and in particular of SCs and STs and protect them from any social injustice and all forms of exploitation (Article 46).

II. Special Financial Assistance is charged from the Consolidated Fund of India each year as grant-in-aid for promoting the welfare of the STs and development of Schedule Areas (Article 275(1)).

III. The claims of STs to appointment in services (Article 335)).

Political Provisions:

I. Administration and control of the scheduled areas and STs in any state (Article 244 and 339).

II. Reservation of seats for SCs and STs in the House of the People and in the Legislative Assemblies of the states (Article 330 and 332).

III. Like-wise a number of Constitutional provisions exist for protection and promotion of the interests of these socially disadvantaged groups.

CRIMES/ATROCITIES AGAINST STS AND PROTECTION TO STS BY LAW

Besides the Indian Penal Code (IPC), the Protection of Civil Rights (PCR) Act of 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989, are two major legal instruments which help prevent/control the atrocities against STs.

In accordance with the PCR Act, special legal aid was also extended to the victims of untouchability and other crimes through special officers who ensured effective implementation of the Act, besides extending support for social and economic rehabilitation of the SCs/STs victims.

DIFFERENT PLANS FOR THE UPLIFTMENT OF THE STS

During 1970s, the Government instituted, three special mechanism viz., Special Component Plan (SCP) for SCs, Tribal Sub-Plan (TSP) for STs and Special Central Assistance (SCA) to SCP and TSP. In respect of the Special Component Plan (SCP), the situation at the Central level was not found to be very encouraging as the earmarking of funds was adhered to only by 3 Ministries/ Departments.

NATIONAL COMMISSION FOR STS

By virtue of the Constitution (Sixty-fifth Amendment) Act, 1990, the special officer's post under Article 338 of the constitution has been substituted by the National Commission for Scheduled Castes and STs.

PARLIAMENTARY COMMITTEE

The Government had set up three Parliamentary Committees, first in 1966, second in 1971 and third in 1973 to examine the implementation of the constitutional safe-guards for the welfare of schedule castes. The Committee has since been constituted as a Standing Committee of Parliament on labour and welfare.

EDUCATIONAL SCHEMES FOR THE UPLIFTMENT OF STS

Relaxed Norm for Setting up Schools

One of the reasons for poor access to schooling in tribal areas before the 1980s was the high norm on population, number of children and distance for opening new schools. Most of the states have relaxed these norms to enable setting up schools even in small tribal hamlets. This, along with other measures has improved access in tribal areas. For instance, Andhra Pradesh has relaxed norms to set up schools in habitations even with 20 school-age children. Some states have lowered the population size norm, especially for tribal areas. EGS centers can now be established even with 15 children. In remote tribal habitations in hilly areas of North Eastern states and Jammu & Kashmir, EGS schools can be opened with only 10 children.

Coaching and Allied Scheme

It was started in Fourth Plan for imparting training to SCs/STs in respect of various competitive examination held by recruiting bodies such as UPSC, SPSC, PSUs, Banking Service Recruitment

Boards and similar agencies. Grant is given to the Pre-examination Training Centres (PETCs) which are run either by the State/UT governments/ Universities/Private institutes.

During the year 1998-99 against the allocation of Rs. Three crore an amount of Rs. 0.92 crore was released up to December 1998.

Book Bank Scheme

This scheme intended to provide text-books required f the students belonging to SCs/STs pursuing medical and engineering degree courses.

Pre- Matric Scholarship

Begun in 1977-78, this scheme is for education, development, of those who are engaged in the so-called unclean occupations viz., scavenging of dry latrine, and tanning flaying and sweeping with traditional links with scavenging.

Post matric Scholarship for SC/ST students

This scheme was introduced in 1994-95 with the, objective of providing finance assistance to students studying at post-matriculation stages in different schools and colleges so as to enable them to complete their education.

Liberation after Rehabilitation of Scavengers

A national scheme of liberation and rehabilitation of scavengers and their dependents has been formulated with the flowing components: (i) time bound survey for identification scavengers and their dependents with their aptitudes for alternatives, trades etc.; (ii) training as per TRYSEM norms in identified trades at the nearest , local training institutions/centres of the state governments/ local training " central government/semi/non-government organization and (iii) rehabilitation of scavengers in trades and occupations by providing subsidy, Margin Money Loan and bank loan.

National Overseas Scholarship and Passage Grants for 'Higher Education

The scheme provides financial assistance to meritorious selected students for pursuing higher studies abroad in specified fields of Masters level courses, Ph.D and Post Doctoral research programmes in Engineering, Technology and Science only.

STs Development

The Tribal-Sub plan (TSP) strategy which was evolved during the Fifth Plan is based on two objectives: (i) protection of interests of Tribals through legal and administrative support and (ii) promotion of development efforts through plan schemes to raise the level of living. There are now 194 Integrated Tribal Development Projects (ITDPs). During the Sixth Plan, pockets outside ITDP areas, having a total population of 10,000 with at least 5,000 STs were covered under the Tribal-Sub Plan under Modified Area Development Approach (MADA).

Scheme for Primitive Tribal Groups

There are 75 Primitive Tribal Groups (PTGs), which have been identified in 15 States/UTs on the basis of pre-agricultural level of technology and extremely very low levels of literacy. The development of PTGs is undertaken through microprojects for these tribes. In the Ninth-Plan period a separate plan of action for the development of PTGs has been formulated. An amount of Rs. 2.33 crore has been sanctioned up to 15 February 1999.

Girls/Boys Hostels for STs

Girls' hostels scheme was started in Third Plan with the purpose of providing residential facilities to tribal girls in pursuit of education. Central assistance of 50 per cent cost of construction to the States and cent per cent to the UTs is provided under the scheme.

Ashram Schools in TSP Area

This Centrally Sponsored scheme was started in 1990-91 to provide Central assistance to the states and UTs on sharing basis, 50 per cent and 100 per cent, respectively.

Vocational Training in Tribal Areas

This scheme under the Central sector introduced in 1992-93 aims at developing the skills of the tribal youth in order to gain employment/self-employment opportunities. The scheme envisages setting up of Vocational Training Centres (VTCs).

Education of ST Girls in Low Literacy Pockets

This Scheme launched in 1993-94 aims at raising the literacy level of tribal females in 48 identified tribal districts in 8 states with female literacy below 2 per cent. The scheme is implemented by voluntary organizations.

Tribal Research Institutes

14 Tribal Research Institutes (TRIs) have been set up by the states of Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Tamil Nadu, West Bengal, Uttar Pradesh, Manipur and Tripura.

Tribal co-operative Marketing Development Federa-tion of India

The Tribal Co-operative Marketing Development Federation of India (TRIFED) was set up by the Govern-ment of India, in 1987, with the prime objective of providing marketing assistance and remunerative prices to STs Communities for their minor forest produce and surplus, agricultural produce and to wean them away from exploitative private traders and middle men. The Federation is a national level cooperative apex body func-tioning under the Multi-State Co-operative Societies Act, 1984.

Aid to Voluntary Organisations Working for STs

The Ministry gives grants-in-aid to voluntary organizations working for the welfare of the STs for projects like residential

schools, hostels, medical units, computer training units, shorthand and typing training units, Balwadis/creches (in areas not covered by ICDS programmes), libraries and audio-visual units.

CONCLUSIONS

Research evidence suggests that significantly fewer students drop out of schools in which the language of tribal groups is used for instruction at the primary level. Development of primers in the tribal dialect involving content from the local context will go a long way in ensuring children's active participation in the learning process in school.

While there is a general need for improvement in physical facilities in all schools in remote tribal

regions, change in perceptions and outlooks of teachers about tribal children are equally important. Teachers must be sensitized to the cultural and behavioral strengths of tribal children and motivated to do their best for them in schools. Incentives should be initiated to attract effective teachers to work in tribal schools and to retain them there. Only such motivated teachers are likely to generate interest among tribal children towards schools education by attempting to link the contents of the curriculum with the existing realities of tribal communities through the use of innovative technologies.

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Socio-economic justice to tribal communities against forced displacement and resource grab- myth and reality

Dr. Jyoti Bhakare

Introduction-

'Injustice anywhere is a threat to justice everywhere.'----

Martin Luther King.

The statement is squarely applicable to the issue of land acquisition having multidimensional controversies. Recently the National Environment Appellate Authority (NEAA) suspended the environmental clearance given to **Vedanta's Mining Project in Niyamgiri Hills** in Orissa¹. Amnesty International is calling on the Government of India and Vedanta Resources to ensure that mining and refinery does not go ahead until existing problems are resolved. After Vedanta, it is the turn of the **South Korean steel giant Posco** to get into the clutches of the then Minister of Environment and Forest, Mr. Jairam Ramesh's policy of relooking at the major clearances given by his predecessors at the environment ministry. In a stinging indictment of bureaucratic collusion, three of the four experts appointed by the ministry have recommended scrapping both the forest and the environment clearances given to the company's Orissa project, terming them as a mockery of law. The various clearances were given from 2005 -- when the project was mooted to as late as December last year.² To oppose the said move at least eight leading tribal organizations from Kalahandi and Raigada districts have moved the **Orissa High Court** against the said order of Ministry claiming 'Right to life' which is alleged

¹ Reported in 'The Times of India, Pune' dated 20-9-2010.

² Reported in D.N.A., New Delhi on 18-10-10

to have been violated by stoppage of activities as a result of which many locals have been rendered without any protection and sources of livelihood.³

The development model adopted at present in India embodies the new economic policies of liberalization, privatization, globalization and has in recent years led to a huge drive to transfer resources for industrial purposes. These resources, particularly forests, lands are vital for the livelihood and survival of the farmers and tribals. The issues could spell life or death for nearly 80 million indigenous people of our country though the constitution provides them protection under fifth schedule. These industries have polluted the water bodies, lands, flora and fauna, animal habitat and have devastating impact on the ecological balance as well.

“The development of our tribal areas and improvement in the economic and social condition of our tribal population is fundamentally linked to our concept of inclusive growth. We can not have equitable growth without guaranteeing the legitimate rights of these eventually marginalized and isolated sections of our society. In a broader sense, we need to empower our tribal community with the means to determine their own destinies, their livelihood, their security and above all their dignity and self respect as equal participants in the process of social and economic development”⁴.

The article attempts to discuss various legal, socio-economic, political, environmental issues. It examines human rights abuses, forcible acquisition of Adivasi land or farmers’

³ Reported in ‘Economics Times’ on 16-11-10.

⁴ .Speech of Prime Minister of India at the inaugural session of the conference of Chief Ministers, State Ministers(Tribal Development/ social welfare Dept) and State Minister(Forest Depts), New Delhi- on 4th Nov. 2009.

fertile lands, looting of water, forest and mineral wealth leading to need for social justice to this vulnerable mass and change in law and policy of land acquisition and rehabilitation.

Background-

Tribal community as a minority-

Though the tribal Communities represent a substantial proportion of Indian population and heritage, considering the overall population of India, It is still a minority. Not even ten countries in the world have more people than we have tribes in India. First of all we need a good protection of our identity by following a rule or law, say for example tribal status are to protect the rights of simple and indigenous tribes from the external bodies. In the same case Meiteis, Gonds, Bhills and other indigenous tribes need a protection to keep the identity stronger and uninterrupted. Whereas at present scenario. Not only crucial components of the country's human biodiversity, they are also important source of social, political and economic wisdom. In addition, they understand the language of nature better than anyone else and have been most successful custodian of our environment including forests. There is a great deal to learn from them in the diverse areas of art, resource management, medicine and metallurgy. They have been far more humane and committed to universally accepted values than our urban society⁵. The right of the minority and indigenous people of

⁵ . Interim Observations and recommendations of the Independent People's Tribunal (IPT) on 'Land Acquisition, Resource Grab and Operation Green Hunt', as was organized by a collective of civil society groups, social movements, activists, academicians in New Delhi, on 9-11 April 2010, with Juries comprising of Justice (retd) P.B. Sawant, Justice (retd) Suresh, Professor Yash Pal, Dr. P.M. Bhargava, Dr. Mohini Giri and Dr. K.S. Subramanian. The Tribunal heard the testimonies of the affected people, social activists and

India is going to be strongly affected day by day from every action and plan of Indian Govt. like construction of Hydroelectric power projects, Dams in the tectonically active areas endangering of the rich Biodiversity, intrusion of the economic and business holder from the outside.⁶

Major disputed projects relating to Tribal Land Acquisition

- i. Vedanta Project in Niyamgiri Hills in Orissa
- ii. Tata Steel project- Kalinga Nagar, Orissa
- iii. Bauxite excavation Project in Araku region near Visakhapatnam, Andhra Pradesh.
- iv. Posco mining project in Orissa(maximum foreign direct investment)
- v. Arselor-Mittal Steel Projects in Jharkhand and Orissa

Various issues besetting land acquisition-

- a) Colonial Land Acquisition Act, 1894 providing draconian powers to state to forcibly acquire land by using public purpose clause even in case of private companies.
- b) Inadequacy or lack of compensation, No compensation to beneficiaries of land i.e. tenants, agricultural labourers, forest dwellers, share croppers etc
- c) Rehabilitation and resettlement(R & R)- as the most neglected part
- d) Unholy nexus between private parties, government officials, land mafias

experts from A.P., Chattisgarh, Orissa, Jharkhand, West Bangal.

⁶ 'Should Maitee belong to minority in India' an article written by Chengleima Loisom published in the electronic magazine E-PAO on 13-1-2011

- e) Use of violence against unwilling land owners, false cases lodged against the activists and leaders of mass.
- f) Environmental issues, Human rights issues

Colonial Land Acquisition Act 1894 and Paradigm shift- by the new **Land Acquisition BILL**-The existing Land Acquisition Act (LAA) is almost 125 years old. In spite of several amendments, land acquisition procedure has remained the same as it was in 1894. The procedure nowhere gives scope to land losers to contest, raise concern and prevent land from being acquired. LAA is considered to be one of the most misused laws of the country. The new Land Acquisition BILL of 2007 has restricted the scope of '**public purpose**'. The new Bill requires '**social impact Assessment study**' to be done in case of a project requiring large scale displacement of tribals, forest dwellers etc. The Bill was to be introduced in conjunction with the '**Rehabilitation and Resettlement Bill 2007**'. It seems that if the Bill is introduced along with the standing Committee suggestions, there will be paradigm shift **from government centered approach to the displaced people centered approach**.⁷ . It is also alleged that the government promises to rehabilitate the people but does not keep its promise⁸. Further in all such procedures, the acquiring authority and the redressal authority at first instance are the same.

The **Supreme Court of India** also has sought the amendment of a century old LAA to alleviate the hardship of the original

⁷ . 'Land Acquisition and Resettlement- Dilemma of inclusive Growth and Exclusive Development' - by Ajit Kumar Jha- published in 'Civil Services Chronicle' - Sept. 2009 issue- page-30.

⁸ Changing nature of land ownership' an article by Satish Joshi- published in 'Parivartanacha Vatsaru' a fortnightly in Maharashtra- Issue 16-30th Sept. 2010- page11.

owners of the land acquired⁹. A Bench of **Hon'ble Chief Justice K G. Balkrishnan, Justice R V Raveendran, Justice D K Jain** said in the matter of Bangalore Development Authority(BDA) and Karnataka Government on massive acquisition of farmers' lands without forming any scheme. The court issued certain guidelines on the mechanism to be adopted for acquisition of commercial purposes.

Efforts at various levels for special protection of rights of tribals and forest dwellers-

The Interim Report of the **Jury in Independent People's Tribunal (IPT)** has observed gross violation of tribal rights though they are protected under the 5th schedule of Constitution Of India, in particular the Panchayat Extension to Scheduled Area(PESA) Act and the Forest Rights Act¹⁰. The constitution of India identifies the state's responsibilities in guaranteeing protection to them against social injustice and all forms of exploitation. However Amnesty International found serious failures on the part of the government to discharge their responsibility¹¹.

According to *Dr. Alex Ekka*, the tribal leader, "There is the umbilical relationship between the tribals and the forest. Every being has a place in the world, whether it is a rock, a bird, or a person. This is a worldview that will lead to sustainable and peaceful life on what we adivasis call as motherland". *Gladson Dungdung*, a tribal right activist while deposing about the atrocities on civilians in Jharkhand stated, "Operation Green Hunt is not for cleansing Maoists but for establishing corporate houses in the mineral corridor. Adivasis will never give their

⁹ . Daily D.N.A. , New Delhi- reported on 7-5-2010

¹⁰ Supra- note-5.

¹¹ . Executive Summary of 'Amnesty Report' - 'Don't mine us out of existence' - Bauxite Mine and Refinery Devastate Lives in India.

land. We tell the steel corporations that we don't want to eat steel, we want to eat foodgrains".. *Sudha Bharadwaj*, a lawyer and labour rights activist, *Chattisgarh Mukti Morcha* deposed on the intricate nexus between the state, corporation and gross violation of PESA Act due to heavy corruption, leading to manipulation of gramsabha decisions.¹²

Need for proper social and environmental impact assessment and cost- benefit analysis-

Every project should be based on a holistic cost benefit analysis whose details should be brought into the public domain. Where there is no transparency, company's forcible take over of tribal property wears an illegal character. All these projects involve huge sums of foreign direct investment to India and the CSR activities of these companies may lead to economic growth of the country. The huge subsidies offered to these industries in the form of land, water, electricity and transport are essentially borne by the local people and the state. Producing 1 tonne of steel consumes an estimated 44 tonnes of water and producing 1 tonne of aluminium consumes an estimated 1,378 tonnes of water. Mines and metal factories damage the water reserves at many levels. The drying of thousands of streams in iron ore mountains in north Orissa is well known. According the various estimates, nearly 1.21 lakh trees and nearly three times as many shrubs and ground level flora will have to be removed for mining on the proposed site on the Niyamgiri Hills¹³. The studies point to a gap between project planning and implementation. Effort is made to get the project sanctioned by the Planning Commission,

¹² . Various depositions recorded before IPT, New Delhi. Published the proceedings - extracts published on blog journal 'Sanhati' - downloaded on 20-10-10 from www.sanhati.com

¹³ .Saxena Committee Report on 'Mining in Orissa' appointed by Ministry of environment and Forest on 10-7-2010.

according to its criterion of 1:1.5 cost:benefit, but no review is made after it. A study by the Parliament Public Accounts Committee in the 1980s showed that no major dam had been built in India at less than 500 per cent cost overrun a five-year time overrun, and capacity utilization of most of dams was below 50 per cent of what was planned. impoverishment, income and work loss, and other social costs. These are heavy social costs caused by the absence of adequate income and other assets to live on. It is not merely economic but also social, cultural, and psychological acceptance of their fate (Good 1996). This is why the social costs have to be quantified and included in the cost: benefit analysis.¹⁴

Due to mining, the mountains as reservoirs of water and source of perennial streams will be damaged beyond repair. Bauxite deposits just below the summits of South Orissa's biggest mountains hold monsoon water in suspension, slowly releasing it throughout the year in perennial streams. When bauxite is mined, this water runs straight off and streams dry up. Ecocide being perpetrated by mining under the rationale of economic growth means a destruction of the fabric of life and is main cause of unrest among the locals. The economic growth appraisal rarely takes account of forest's biodiversity, cultural values of the locals. From being self sufficient in terms of producing food on their own land by their own efforts, they are reduced to unskilled labour force. Tribal people's traditional knowledge are undermined and negated¹⁵. At least 20% of the

¹⁴ . Walter Fernandes- 'India.s Forced Displacement Policy and Practice'- <http://onlineministries.creighton.edu/CollaborativeMinistry/NESRC/Walter/chp-7.pdf>- last visited on 30-10-2012

¹⁵ . 'Mining and Movements- Causes of Tribal Militancy' - by Felix Padel- Published in 'Social Action' - Vol-60- July- Sept-2010. The paper is the outcome of work of 7 years with Samarendra Das about 'Aluminium industry and its impact in Orissa/ East India' and about

tribal population nearby Niyamgiri will be directly affected by the mining. The Saxena Report notes the strong interdependence of the tribal groups on forest resources¹⁶. So holistic understanding of Ecology is necessary while studying the industrial impact analysis. The split between economics and ecology is a sign of a fundamental imbalance between the western concept of development by extraction of resources for short term and the concept evolved by Mahatma Gandhi as self sufficient village in *gramswarajya*. The sustainable development is supposed to be based on practices that do not jeopardize future generations.

Socio-Economic Dimensions of Tribal Communities

The tribals have been living in forest and mountainous regions, within the close proximity of nature. The economy of the tribals has been primarily hunting-foraging and shifting cultivation. More than 90% of the tribals, to a large extent depend on forests and forests resources for their livelihood. The scheduled tribes have been facing many socio-economic and psychological problems since historical times. The forest laws have curtailed the free movement of tribals in forest regions. The tribal rights on the forest lands have severely affected. Shifting cultivation (*Konda Podu*) has been regulated by restrictions on the use of forests. Use of Minor Forest Produces (MFPs) by tribals has been reduced to a large extent.

Exploitation by money lenders and contractors, problems of hunger, malnutrition and impoverishment are the important evils, which the tribals have been facing since long time.

climate change, the military industrial complex and world economy as a whole.

¹⁶ .supra note14

Land alienation and displacement are the major problems, which have been haunting, most of the tribal groups. Most of the tribal groups have virtually reached a state of total collapse and seem to be fighting a grim battle for survival. The occurrence of tribal revolts for land transfers to non-tribals culminated in armed tribal uprisings in the late 19th and early 20th centuries. British administration in India introduced several legislations to prevent tribal land alienation.¹⁷

Forest Rights Act and PESA

FRA recognizes the pre-existing rights of forest dwellers 'who have been residing in such forests for generations but whose rights could not be recorded'. FRA explicitly states that these rights include the responsibilities and authority for sustainable use, conservation of biodiversity and maintenance of ecological balance and thereby strengthening the conservation regime of the forests while ensuring livelihood and food security of the forest dwelling Scheduled Tribes and other traditional forest dwellers. During the 1990s, the eminent domain of the government was challenged by activists and human rights movements. Rights of the tribes over local resources were considered sacrosanct and non-negotiable and a move was initiated to secure Constitutional recognition for these rights. The sustained campaign led first to the **73rd Amendment of the Constitution** to give recognition to decentralized governance in rural areas and then the constitution of the **Bhuria Committee** to look at tribal rights over resources through extension of the provisions of this Amendment to the Schedule V areas. Based on the recommendations of the committee, Parliament passed a

¹⁷ . Ram Babu Mallavarapu- 'Development, Displacement and Rehabilitation: An Action Anthropological Study on Kovvada Reservoir in West Godavari Agency of Andhra Pradesh, India'- 'International Journal of Human and Social Sciences' 1:1 2006-pg 1

separate legislation in 1996 as an annexure to the 73rd Amendment specifying special provisions for *Panchayats*¹⁸ in Schedule V areas. Known as the Panchayats Extension to Schedule Areas¹⁹ (PESA), 1996, it decentralized existing approaches to forest governance by bringing the ***Gram Sabha***²⁰ at center stage and recognized the traditional rights of tribals over “community resources”—meaning land, water, and forests. PESA was important not just because it provided for a wide range of rights and privileges, but also because it provided a principle as well as a basis for future law making concerning the tribals.²¹

Planning Commission on Tribal displacement-

A Steering Committee on the Empowerment of Scheduled Tribes in Tenth Five Year Plan (2002-2007) was set up by Planning Commission. The Committee submitted its Report in October 2001, which inter alia dealt at length with the plight of the displaced tribals. Relying on the estimates made by Mr. Walter Fernandes the Report observed, “Since Independence, tribals displaced by development projects or industries have not

¹⁸ . A *Panchayat* is a village council, at the bottom of the three tiers of local self-government in India.

¹⁹ . Scheduled areas are tribal-dominated areas put in Schedule V of the Indian Constitution

²⁰ The *Gram Sabha* is a body consisting of persons registered in the electoral rolls of a village or a group of villages which elect a *Panchayat*. Each *Gram Sabha* shall be competent to safeguard and preserve the traditions and customs of the people, their cultural identity, community resources, and the customary mode of dispute resolution.

²¹ . PESA, the Forest Rights Act, and Tribal Rights in India-by Sanjoy Patnaik-published in the Proceedings: International Conference on Poverty Reduction and Forests, Bangkok, September 2007

been rehabilitated to date. Research shows that the number of displaced tribals till 1990 is about 85.39 lakhs (55.16% of total displaced) of whom 64.23% are yet to be rehabilitated. Those who were displaced have been forced to migrate to new areas and most often have encroached on to forest lands and are, on record, considered illegal. It is a known fact that displacement has led to far reaching negative social and economic consequences. Economic planning cannot turn a blind eye to these consequences in the light of displacement". The Report further mentioned that the State induced land alienation negates the very Fifth Schedule of the Constitution and also stands to question the control and ownership of land and natural resources.

Alienation of land also leads to alienation of the surrounding livelihood resources, which the tribals depend on. While setting up industries and other projects these connecting impacts have never been taken into account or compensated. This cannot be any longer ignored. While on the one side, tribals were alienated from their lands, there has not been any remarkable progress on health, education or infrastructure development. It has been a myth that industrialization would lead to a corresponding improvement in these sectors among the local tribals. It has only proved that they have been further marginalized from whatever rights and resources earlier enjoyed by them. There has been no attempt to improve the skills of the tribals to compete with the mainstream societies in taking up any responsible positions in the industries set up in their areas. All projects in tribal areas were considered 'public purpose' even for private mining industries. This is the biggest fallacy of our development paradigms in tribal areas. Extremism, terrorism and political disturbances in the tribal areas are a

result of either exploitation or neglect of these areas and the degradation is further exploited by these militant groups.”²²

Human Rights Framework-

Conventions of the ILO underscore the importance of several key principles related to land²³. These are free, prior informed consent (FPIC), relocation, rehabilitation, compensation, return, and procedures to deal with grievances. They lay the basis of informed consent and offer protection for the community, recognizing the rights even if there is no formal legal title of ownership. They recognize the idea of collective ownership; establish legal procedures, set out principles for use of resources, institute relocation principles and principles of compensation and call for penalties for unauthorized intrusion.

In **2007, the Declaration of Rights of Indigenous people** was adopted by **UN General Assembly** with India speaking for it. This Declaration states that ‘Indigenous people have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired’. The Declaration states that indigenous people have a right to own and develop resources on their land, a right to legal recognition of indigenous land by states and a ‘right to redress -- for the lands, territories and resources which they have traditionally owned or otherwise occupied or used and which have been confiscated, taken, occupied, used or damaged’. Both the

²² . Report of Steering Committee on the Empowerment of Scheduled Tribes in Tenth Five Year Plan (2002-2007), Planning Commission, New Delhi, October 2001 from chap.7- ‘Riddle around Displacement and Resettlement’ - <http://chittabehera.com/Rehabilitation/Orissa> last visited on 30-10-12

²³ . Convention2007- c 169 concerning indigenous and tribal people.

Convention and the Declaration emphasize participatory dialogue and the need for free, prior and informed consent with respect to decision making about land occupied by indigenous people from the land is under consideration.

Our resettlement colonies, tribal areas are home to numerous indigenous people and there is need to save their habitat lands. If we take into account the known 18 disputed major projects in 2009, some 300,000 Indians are known to be at risk of forcible eviction in the wake of land disputes, land grabbing, agro industrial and urban redevelopment projects. Thousands have already been displaced, rendered homeless lacking basic amenities including sanitation and work opportunities.²⁴ We have failed to protect, in law and practice, the population against forced evictions. By contrast, those with political and economic power are allowed to act with impunity in arbitrarily appropriating the land.

National Tribal Policy and Mines and Minerals (Development and Regulatory) Bill -The Ministry of Tribal affairs has now evolved a consensus on a National Tribal Policy after its efforts in 2004 and 2007. A National Policy on Resettlement and Rehabilitation for project affected families was formulated in 2003 and a similar new policy again in 2007. Since the inception of Land Acquisition Act, for the first time, on the lines of this policy a **Bill** came to be drafted for **rehabilitation and resettlement**. The Draft Bill on the basis policy directions and the recommendations of **Hooda Committee**, with a group of ministers was aimed at doing justice to the tribal population affected by mining. The Centre is planning to give 26% share in

²⁴ Land Reforms- More problems than solutions- written by Mukul Sharma in Infochange News and Features, August- 2009 on www.infochangeindia.org

mining profits to tribal people and to set up a regulatory body to check illegal mining.

Conclusion-

The struggle of tribal people for their sustainable existence and livelihood has not only caught the attention of the world, media and the government but has activated the Ministry of Environment and Forest to relook into the situation by pressing the need for effective implementation of new policies. It has urged once again the need to change the obsolete law and policy.

The struggle for social and economic justice will lead to the path of success in the real sense if the following steps are taken at various levels-----

- i. To change the existing policies on land acquisition
- ii. To take steps to build trust and confidence and mutual understanding in the minds of affected people
- iii. Need to reconsider the provisions relating to compensation, pricing, time limit for filing cases of arbitration, market valuation methodology etc.
- iv. Return of excess of acquired land not in use and Instead of taking cash or land for land kind of compensation, need for some other alternatives/ additions viz. equity options, rehabilitation jobs etc.
- v. Attractive compensation packages such as sharing of economic benefits of giving higher compensation by giving affected people equity shares, debentures, options and even royalty in perpetuity etc.
- vi. R & R –to be treated as right based entitled scheme and not as a welfare scheme.
- vii. Informed consent – necessary in the process of land acquisition

- viii. Transparency and effective communication in the process of land acquisition
- ix. Concerned project authorities should take up CSR to promote cultural facilities, educational infrastructure, health amenities and a host of other key amenities.
- x. Need to recognize and protect the traditional rights, particularly of scheduled tribes who are in danger of losing their distinct identities and livelihood.
- xi. Need to honor gramsabha in playing their role under PESA,1996 and Forest Rights Act and taking them in confidence in land acquisition process.
- xii. To acquire minimum possible land ,To give opportunity on priori basis to the affected people in the suitable jobs

Study of Culture, Language, Art & Lifestyle of Adivasi “Kolam” Belonging from Patagudha

Dr. Shubhangi H. Patil

Introduction

Tribal community is flies away from modern civilization. This community is indigenous in India, who ran away to forest and caves to save their life from foreign attacks. Gond is one of the oldest tribal communities. According to some scholars there are 427 sub communities in Gond itself and Kolams are originated from Gond community. Kolam dwell particularly in stages of Maharashtra, Madhyapradesh and Andhrapradesh. These people have never inclined to any religion like Hindu, Muslim, Sikh, Buddha, Some orthodox men tried to converse them to their religion by ideological and even repressive means but they got a very little success in their efforts.

Kolam have their distinct and independent culture, lifestyle, tradition, art and language,. The people of Vidarbha call them “Kolam Gond” and telagu people of Andhrapradesh call them “Manyad”. Kolams traditions, rituals, gotrakul, are similar to that of Gond tribal. Kolam is a distinct community as opined by many scholars. Kolam people call themselves “kolawar” in their Kolami tongue Telagu language of neighboring Andhrpradesh has great impact on Kolami language as it is evident from large number of coinage from Telagu language into Kolam. According to Marathi Encyclopedia Telagu people call “Manyad” to Kolams.

Even after seven decades of independence Kolams life is not changed. This research paper presents an analytical study of Kolam tribe.

Background of the Research: -

A dense green forest, a little wrap climbing to the sky. It's a journey from Nagpur to Chandrapur, Chandrapur to Rajura, Rajura to Patan, Patan through Jiwati tahasil. This Jiwati tahasil is on the boarder of Maharashtra and Andhrapradesh and comes under the administration of Chandrapur district (M.S.). This naxalite tahasil is called as "tribal Tahsil", and it has historical reference of Nizam Empire. Tribal communities like Kolam, Gond, Pardhan etc. particularly reside in this area with other migrated people from Marathwada and they comprise Banjara, Dhangar, Mang, Saldar, Beldar, Maratha, Buddhist etc. As compared to others people belonging to born tribal communities Kolam is the foremost Tribal community which resides in Patagudha.

First we pass through Tumarigudha then Chikhali, Naik Nagar, Janakapur. There is a majority of Banjara people in Janakapur. From janakapur a way leads to Patagudha There does a thick forest on both sides of the way comprise wide varieties of trees like Garadi, Sagwann, Moha, Palas, and Sal etc? We will also notice here the crops of Mung, Udad, Til, Cotton and more. There is a difficult way through gulf of mountains. There was not a single road here before 3 years ago. All this region was cover by forest. It is a question that how Kolam tribal live in caves covered by dense forest. A wide gulf between two mountains where 100 Kolams reseed in a small hamlet known as "Patagudha". They were hidden from limelight. They were living in jungle as other animal beings of jungle.

Today, there is a way to reach Patagudha. They have made a way from upper side of the mountain. Maharashtra Government has provided housing facilities as a result of some social worker struggle. The people have also provided bank balance. Maharashtra also provided schools. A 8th passed boy "Sukaru" teaches there to the children of Kolam. It tries to teach

them in their vernacular term. But they receive very from him. When government to give them 100 percent they get less than 25 percent and this is the great tragedy of their life. They are unaware of modern civilization and they even hesitate to learn new things. They consider any change as “Managi”. They like to live in the cave covered by dense forest. Some social workers are trying to modernize and socialize them; as a result today some of the Kolams are residing in man made huts.

Objectives:-

- 1) To study culture of Kolam tribal community of Patagudha.
- 2) To study an art and artifact of Kolam.
- 3) To study linguistic peculiarity of Kolams.
- 4) To study lifestyle of Kolam.

Procedure: -

First I observed love of tribal residing in Patagudha. To study systematically above objectives prepared Questionnaire, Techniques of Interview and Communicative techniques. As their language was Kolami there was a linguistic problem. To solve this communicative barrier a person name” **Waghu Muta Kolam**” was deputed. He was a bilingual, who helped to collect information. When we approached to their destination little Kolami children were playing in the open field and their domestic animal like cow, goat were also visible. After our entry these playing ran away and hid themselves inside their bamboo huts while their domestic animals stared at us.

In the evening at 5 ‘o clock cows, Goats, hen were tired. Sunday is the market day of Patan. Some Kolam were selling Baskets ad other handicrafts all made up of Bambu. Some old people chose to remain in hut. Some little children were playing

hide and seek. Some young girls were carrying a small pot for drinking water. They are not aware of purity of water. Drinking water is like a mirage to them as they struggle to fetch water to satisfy their thirst. These younger walk 3 to 4 kilometers in search of water bare footed. There is not basic facility of drinking water. Even after implementing compulsory education to female and little children they are obliged to work lot in search of water. Food, shelter and cloth are the basic needs of man/women but Kolami people are far away from them. A wild animal needs a wild struggle in Jungle to survive and the case of Kolami tribe is not different.

There whole body covered mud. Delicate mucus was flowing from their nose. Eyes were also unclean It looked like that they don't know what bath means. Their body was emanating and pleasurable odor. Though they were living closer to the heart of nature it was awesome to come closer to them. Their little kids too were not exception. Their life is alike animals. Their mind is little used.

Objective no. 1:-

To study the culture of Kolam tribal community of Patagudha.

Observations:-

Waghu Muta Kolam provided following information. There is not written literature Kolam tribe. Reference of "Gond Sanskritiche Sandarbha" Ywankatesh Attram , yet their cultured is enduring. Their culture is based on their traditions and rituals. They do not differentiate between right and wrongs the things told by their God is the final word for them. The oldest man and chief that group is their God. There are many Gods inherited traditionally. Bgagwan Kupalpali Lingo is their family God. There is a popular myth that Bhagawankupal Lingo is a son of Kulshiv and Hibrinata. Dr Demnderf refers this myth in his "The

Rajgonds of Adilabad". According to him Hibrāmata was taking bath in Pendur name Ganga River. She saw a beautiful flower floating on the surface of water. The name of that flower was "Koyapugar". Estranged and attracted by the beauty this flower. She tried to pluck out the flower. When she approached the flower in deep water. She touched that flower and suddenly that flower transform into sweet baby. She remains water struck. She carried that baby to her palace. She told the entire story to her husband King Pulshiv. King felt heartfelt gladness and he named that baby "Krupal", which is the most devotional God for Kolam Tribe.

As every religion have supreme leader (some religion termed it to God) like Muslim Shik, Bouddhist, Jain Kolam tribe consider Parikrupal lingo as their God and leader who has given remarkable guidelines for whole tribal brethren. But unfortunately his sermons are not available in writings and literature. Even after them arrival of 21st century the blessing of writing script and print have not approached to them. This tribe is most backward. There was only oral method to accumulate and propagate their knowledge. Kolami people follows their chief in every respect, they emitted him. By this way knowledge was passing from one generation to next. The God word is final and to fail to it may led to destruction is the common belief of Kolam tribe. These people living in the heart of Jungles, hills, caves have full faith in family Gods and Goddess. They worship animals, birds, and trees. To unburden from the debt of their dead parents and relatives, they perform a Devkaran ritual. This ritual is important in Kolam tribe. After death of Married mail or female it became necessary to perform the ritual. There is a belief in Kolam tribe that if they missed to perform Devkaran ritual after passing away of their nearest and dearest then its soul may wonder without peace and it will not submerge in their progeny. Devkarn is a ceremonious ritual. A big stage in installed opposite their hut. Then they worship big God. Kings of dead

person prays God that the soul of dead person should gates a place near forefathers of their family. A goat, domestic animal plays important role in this ritual. After praying for dead person a goat is worship and left alone into their hut. Dead person wonders in the guise of goat in its closest places when he was alive. Then that goat is again chained on its body the alcoholic water abstracted from the flowers of Moha tree is sprinkled over the body of goat and once again unchained and left their hut .That goat encircles under the influence of alcoholic fluid ad now they kill that goat as a sacrifice to God, keeping its mouth shut up. Its apex part (head) and legs are put before God Fat of that goat is also put before God and a flour lamp is lighted. Then soil before stage is dug and goat's head and legs are implanted is a small pot, after cooking its head. The whole family then enjoys a feast of mutton and chapatti. Then that ditch is filled with mutton and chapatti and covered with soil. The eldest in that family lights a lamp for five days. Thus Devkaran is an important ritual.

Kolam tribe worships many God and Goddess but particularly they comprised Janguaayi, Bhimdeo, Aai, Mauli, Marayi. Meskayi, Baldev, Kalipen, Jangubai, Sangopem, Bhimpen etc. There is unhygienic in the name of culture and tradition, which results in epidemic diseases like Malaria, Typhoid, and Leprosy etc. They never saw doctors door as they strongly believe in their community priest, who removes their illness by his magic touch and mantras. Thus mortality rate of this Kolam tribe is ascending. They believe that God will blame if they overlook priest's magical power.

The doors of formal education are still closed to these people, though some children are going to schools them very few in numbers. There is large of dropouts after 1st and 2nd primary classes. There are 750 gotras in tribal communities. Kolam tribes consider religious function as compulsory. Kulas are

distinguished from 750 gotra's. Every Kula has specific deities. A picture of particular God is a symbol that Kula. They have given divine place to their ancestors. In the culture of and traditions of Kolami tribal people domestic animals fowls play vital role. They used chicken, goats, cows as scarifies to their deity. Unless and until they scarifies is not performed their deity may not get peace. This belief. They dance for whole night. Their folk are known as Rela and Dhemasa. They cooked deliciously the sacrificial cock or goat with chapatti; they celebrate their rituals with mutton (Roti and Bati). Men dance till the arrival of dawn at woman dance at last. Then everyone goes to their respective home. Whose deity is goat they never sacrifice goat and whose deity his rooster they never kill rooster. While performing Devkaran if the dead person is male then male goat is killed and if dead person is female then she goat is scarifies.

Tiger also plays important role in Kolam's culture. As all people are frightened of tiger so is to Kolam's and ipso-fact tiger is their God. Waghayi Dev (Tiger God) enters in to the body of priest. Likewise Mahadev is also their God. Ling-Pind (sex-box) of Mahadev is power of pilgrimage of Kolam people. They also worship river. All festivals they celebrate with equal zeal. There is a custom of scarifying cock or goat while celebrating any festival ritual. There was a myth that ia a certain ritual man is sacrifice and his blood is sprinkled and it a mixture of sesame and maze is found, it was considered as the evidence of human sacrifice. But we found evidence sources concerning this myth.

Kolam tribal people wore half naked cloths. A woman wore a sari around her waist, covering her lower limbs and one corner of the sari covering upper part of the body from one shoulder to another. They were covering tree leaves in past but those days are gone, and some ladies are tiring to wore blouse. Mature girls wore blouse and parkar. They are far away from modern fashion but they have their distinct fashion symbols like earrings,

garlands, glass beads around neck, they wore and decorate their nose, neck, ear hair with several customs, waist ring is of silver. Their legs and fingers are also covered and decorated. Main wore a single piece cloth around their waist, with a little piece of cloth between two legs. Their customs and jewelry is obtained from woods with high artifacts.

Kolam tribe is also fan of tattoo. They think that woman looks beautiful only after tattooing and without it she looks ugly and ancestors disallow her. This practice of tattooing is performed on every part of the body. They use schism tree for tattoo's mixture. While tattooing it hurts much. They use thorns of trees which results in several wounds. They apply turmeric on those wounds,

Bhagat (or Priest) is most important person in Kolam tribe. He is perfect in magic. He also performs worships and prayers. All household functions whether sad or glad are performed with his hand. When they suffer any illness Bhagat is the only person who curses them with magic touch and mantras. He invokes Gods & Goddess in his efforts to cure patients. He gives magic threads, cloths, water and sickle which help to cure illness.

Monthly period in women is a natural biological process but in Kolam tribal community it is considered as pollution & woman as polluted. They don't let in to women who performed all her works outside the home. Utmost care is taken that her shadow should not cross any person. Food is offered to her by another woman. Thus woman is treated inhumanly while her period of periods.

Even today, when we talk about feminine, feministic and female movements Kolam woman is marginalized in her own tribes. Patriarchal system dominates society. The birth of a son is welcomed whole-heartedly while that of a daughter is taken cold

heartedly. Son is considered as a light of their ancestry. Many families are crowded with daughter in the process waiting for ancestry's lamp-son. The rate of malnutrition is high as pregnant woman is not provided with sufficient medical facilities. The early death of infants is considered as a bad fate. Mother and child both became malnutrition & to cure child and her mother from malnutrition Kolam people again sacrifice cock or goat to their deity. This scarified programme to deifier is of 7 to 8 days. A fair of Marayi Patan is of 2 days. Before going to the fair Marayi Patan they speak Nawas (To prayer of Go do fulfill wish) with sacrificing cock, goat with their dance they go to the fair of Marayi Patan. They dance whole night and assuming their wish prayer (Nawas) is merrily perform. After nawas (wish Prayer) they bow down at the feet of G and to their home. Sometime there is a tradition that they sacrifice after 4 to 5 days of summer or Gudhipadawa.

Interpretation

Today we speak about 'Global Village' but Kolam tribe is living unchanged

1. Kolam people are clinging to superstition. They have full faith in priest (bhagat) but not in the treatment of doctor.
2. Woman education is overlooked. Kolam from her periods to pregnancy & from pregnancy to delivery she is not provided medical facilities, though she work equally with men she is maltreated even when she requires at most care, which results in attritions of both baby and its mother.
3. They are against the measures of family planning. There is not gender neutrality. Male child is welcomed compared to female child. Every family comprises 10-15 children as they waited for male child.

4. They are how taking education but kolam women are most back word.
5. Tattooing has become modern trend in fashion but Kolam women tattoo all over her body which results in wounds. Tattooing is mandatory foe them to avoid god's disgrace.
6. They celebrate all festivals, with their distinct rituals. They do not belong to any particular religion and thus indirectly help to secular view of Indian constitution.
7. There is a slight change in their wearing cloths. The people who were covering just leaves of trees are how wrapping cloth this is sign of change.
8. Kolam culture is traditional and conventional and if they fail to follow it their god will destroy them. This fear is inhibited in them. This fear is inhibited in them by their deity" Parikrupal Lingo"
9. The sacrifice ritual is getting fame.
10. Their traditional occupation is their cultural asset.
11. There is a gender basis as male sex is considered dominant to female sex.
12. They have strong faith on God.

Conclusion:-

Kolam tribe residing in Pataguda has strong faith on their culture. This faith is sometimes exaggerated to the extent as it change into super stations, which is most probable reason of their backward condition. All the scholars thinking on this issue should concentrate on that point.

Objective No. 2:-

To study the art and artifact of Kolam.

Observations:-

Folk song fold dance of Kolam tribal community residing in Patagudha is tuned with time. 'Rela' & Dhemasa', these are types of Falk dances, accompanied by song they practice it daily. The important intermediate type of performance between dance and music is "Mosque". These masks are made by them by the mixture of soil and cow dung. Kolam men wore masks on special occasions like marriage, holy, and in dander (peasant) dance. They also make comfortable musical instruments.

Dr. Govind Gore has given four lends of tribal musical instilments in his book. Tribal problems and changing References is "Adivasi Samasya ani Badalele Sandarbha as following:

1. Wind instruments (Sushir Vadya)

These instruments are played by exhaling air like Tarpa Tarpi made up of tad pan. Other are Pavari, Dev Varjantra, Dev Dobru these are made from large horns of animals. The chairimin is made from horns of dear.

2. String instruments (Tantu Vadya)

Strings are fixed to these instruments like ghangali Hirobai, Kingari etc.

3. Metal instruments (Ghan vadya)

These are made of metals like tal, Chapdya, Jaltarang, Tappa, Manjira, Tichkuri etc.

4. Leather instruments (Avnadh Vadya)

These musical instruments are made up of leather of different animals like Duff, Jamgali, dhol, Tirbuli, etc.

Interpretation:-

There is great a importance of handicraft in Kolam tribal community. The crack stone to create story mixture. Tattoo or body is again great art, in which they portrait. Little pictures, of heats and birds trees gods etc. This art is not taught to them in any classroom of Fine Art but they learnt if traditionally. Thus art is passed like hereditary from generation to generation. Their routine work is to go to forests collects bamboo canes and from bamboo they make many household utensils, pots, baskets. They sell their products at weekly market of Patan. All the pan and pots are made of bamboo. Their household pots are not of aluminum or other metallic always but mostly of bamboos. Like combs, which decorated by carving, wooden plate for sitting is also carved. From drinking waters to a store boy of grains all are made by themselves. All the jewelries and costumes which they were is made by them.

Conclusion:-

Kolam people of Pataguda are artisans. From building their own home to all essential and decorative things are handcrafted by them. They make their living by selling these products. Men and Women both are artisans and both work hard. Though they did not receive any land of formal education of art and are today totally but through conventions and tradition they acquired the necessary skills from generation to generation. From their jewelry to their all cosmetic things are made by women themselves. Thus we could infer that they have invisible university where they learn to manufacture all necessary things artistically & without machines.

The people of Kolam tribal community residing in Patagudha are artistically fine and Maharashtra government

should try to promote and propagate their art throughout would.

Objective No. 3:

To study the linguistic peculiarity of Kolam. tribe.

Conclusion:-

Referencing to above objective language of Kolam tribe is studied through survey method. According to Sheshrao Madavi's "Gondwanacha Sanskrutik Itihas" (The cultural history of Gondwana), there are 105 tribal languages and 225 dialects. According to One with Parikrupalingo came into light of 12 vowels / sounds emanating from Bhagwan Shankaras 'Damru' (a musical instrument shaped like little mrudang). These 12 sounds helped to form a language system known as "Gondwani". According to this book those twelve sounds are a dong, Adang, Adaang, Idang, Idaang, Udang, Udaang, Edang, Edaang, Odang, Odaang, Amdang & Ahadang etc. According to above sounds Parikrupalingo formed following sounds:- Uran, Aran, Iran, Iran, Ur, Uran, Aran, Ara, Era, Oran, Ora, Ange, Anga, These sounds are formed from Damru. Some scholars believe that this Kolami language comes under Dravidian parent language.

Example:-

Marathi /English Language	Kolami Language
1. Tuze nav Kay aahe (What is your name?)	Nive Per Tayale or (Niyo Pari taylet)
2. Maze nav-xxx- aahe (My name is -----)	Nave per-xxx-
3. Konta varga Shikla Ahes (In which class you are studied?)	Eakte varga tarappi
4. Mi Chavtha Varga Shiklelo Ahe (I studied Std. IVth)	Chawathi Varga Karappan.
5. Tuze Aadnav Kay ahe. (What is your Surname)	Tonnapali Taylet

Conclusion:-

1. As they reside on the borders of in Maharashtra and Andra Pradesh there is mingling of Marathi and Telgu Words in Other Kolami Language.
2. Language of Kolami tribal is developed language which is hand to understand speak and write.

Objective No.4:-

To study the lifestyle of kolams.

Observations:- According to Indian culture ancient Indian society was differentiated among four Varnas (divisions). They were Brahmin, Kshtriya, Vaishya, & Shudra. As tribal people were dwelling in jungles and cares it is hat yet found out that to which varna tribal community belonged or they were outside Varna system. They were called by different names like Vanwasi (Strange in Jungles). Vanyajiwi (Wild living), aboriginal. These tribal communities are the indigenous Indian society. Sheshrao N. Madavi has given 427 tribal communities a geographical basis in his book. The cultural History of Gondwana (Gondwana Sanskritic Itihaas). According he classified the dwelling place of tribal communities in three areas.

1. North – East India

Assam, Arunachal Pradesh, Meghalaya, Nagaland

2. Central India: - Gujarat Maharashtra Madhyapradesh, Orissa, Bihar

3. South India: - Measure, Andrapradesh, Kerala, Chennai Andaman islands.

According to above geographical inhabitants Kolam tribe dwells on the corner of central India and South India.

As place differs lifestyle of each tribal community differs. When we compare the life style of Kolam with other tribal communities we found several similarities like jungle hills, caves, etc.

They earn their living by collecting jungle products which is available to them in large quantity. They are not depended on other people from prehistoric are to modern times. They remained alive on jungle Fruit, leaves, flowers, vegetables shrubs.

They have their distinct and independent culture and they are bound by their culture. The case of Kolam tribes of Patagudha is same. They never saw doors of schools in their life but they earn their living. They learn their family occupation by tradition as all the members of family are actively involved in any kind of work. Thus they learn to makes pots of 50 present pots for collecting, grains, plates, glass, etc. Their lifestyle is self dependant. Men and women work together. They go jungle, collect bamboos, herbs wood, etc. They sell herbal plant in market. They also make various useful tools from bamboo, which they sell in the market of Patan.

Farming is the main occupation of this self dependant Kolam community. They take crops of Jawar, sesame mung, Udad, Cotton etc. They know the technique of farming. Their work begins from early in the morning. They have stray faith in God which turns sometimes to superstitions. The belief that the sacrifice of cock goat will save them from god's disgrace makes them most backward. Though they are indigenous people formal education is not reached to them.

Maharashtra Government is trying its best modernize this community but tribal people are unaware about the facilities provided by government to them & thus they remain as it is.

They do not know modern technique of farming. They generally take crops near the source of water. If they learn modern techniques of farming it will be beneficial to them.

The lifestyle of Kolam tribe is totally different from modern people's lifestyle. Their costumes & dress is particular as without change. They never tried to cross thresholds of jungle.

Kolam people have strong faith in their deities and Gods and they pay their attention only to them. No foreign element can interfere into their belief system. Instead of changing their habitat, it should be tried to come them closer to mainstream society. It seems that to educate them, they need long period.

The food habits of Kolam tribe are slightly changed. They consume roots and plants even today. Mutton or chicken with Chapatti of jawar is part of their life. They eat all animals. They pour moha flowers alcoholic fluid into newborn baby. They are proficient in proposing this alcohol. At the time of pregnancy Kolami woman drinks this Moha's alcohol to reduce the stress & pain of pregnancy. Drunken Kolam people dance whole night, and sleep on the ground or their respective homes. Their way of life is strange as compared to our modern life style.

Adult girls and boys of Kolam tribe select each other white performing in Rela and Dhemasa. But in wedding gotra play important role. They never marry to same gotra, up different one.

Eg.

1. Sahadeve - Sahadeve (no marriage)
(Six gods)

2. Aathdeve - Sahadeve (Marriage)

(Eight Gods)

They never marry in the same gotra. They were familiar with the hazards of marrying in same gotra (family). And if in any instance boy and girl from same gotra got married a caste community judiciary will disapprove their marriage. They were given punishment, as they were boycotted from the community & that wedding couple is termed as polluted. To purify this pollution they arrange a big performance in which mutton, Chicken and Chapatti are served. Cock and goat are mostly sacrificial animals; their blood is sprinkled on their God. Later that goat or cock is cooked and served to first to that polluted couple then after some processes they became pure.

There is one practice of erecting tombstone of dead person in house of these tribal people. They build this tomb according to their economic status.

They inscribe signs of their respective gotra on tomb. Tomb is temple for them. Even after the passing away of nearest one, they presume his memories in the form of tomb stone. After the death of family member he became a god for his family. This tomb is given importance and worshipped in any function. The blood of sacrifice is sprinkled on this tomb and their fore fathers remain in peace. They want a place in their fore fathers line and if they fail to this then their life is futile.

They celebrate almost all festivals like Diwali, Dasara, Akshay-Tritiya, Moharram, pola etc. They sacrifice goat / Cock to their family deity. They perform a special "Bhusadi Dance" on the eve of Diwali, which is also known as 'Dandar'. They don't have English or Marathi Calendar, nor have any relation with villagers but they know all the dates of festivals. All festivals are celebrated in Kolam tribe collaboratively and collectively. On Dasara festival they sacrifice cock or goat on the tomb of passed away person of their family. Their programme does not proceed

further sprinkling blood on tombs. There is also one custom of Devkran of which we have already discussed in detail. On Pola festival they decorate their oxen, carries toward the house of a rich person Ramchandra Patil Madavi, and then they go to Mahadev (Bhagwan Shankar) who resides outside of village. Then all oxen are put into series and they sing "Zadatya" (humorous and sensuous lines of verse).

Eg. Aanala pala....

On 'Sankant they cook til with rice. They also celebrate Mohram with equal zeal.

Once in a year they go to the fair of Maraipatan Jatrs for navas. (Wish fulfillment ceremony). The function of sacrifice to their family deities & Gods comprises seven to eight days. They also speak their navas to their deities, and this a type of satisfying family god.

The function of sacrifice to family Gods done only once in a year and particularly in summer or after 4 to 5 days of Gudhipadava (Marathi New year) In this function too the custom of Narvas is performed

Interpretation:-

While studying life style of Kolam tribal community residing particularly in Patagudha it is found that they have their distinct life style. There is a wide gulf between modern lifestyle and their life style. They are stuck to their life style like any feviquick or fevicol & they feel pleasurable in following their own rustic way of life. To alter them from their lifestyle is inviting god's disagree for them.

They love to live in backward, Jungali, lonely place, & they hesitate to cross their geographical boundaries. A Good living for them is to follow rules & principles led down by their

Gods. They are against any revolutionary measures which is hindrance the prospectus of women & children.

Maharashtra Government could do nothing by itself. It needs educated person from them and again a real social worker who could make them understand about all the policies & schemes of Maharashtra Government for them. What ever efforts an outside person do to after their condition, they suppose him as their enemy and their is a wide belief that if they pay even little attention to outsiders. Their god will destroy them. They have a separate custom to remove from God's disagree. Thus how to educate them is a great question. If they understand the meaning of "reform" only them there is a possibility to proper their life style and education the only mean which we have there is an urgent need of real social worker, only then their poverty & plight will come to an end.

Conclusions:-

It is certain that only a revolutionary, real, honest social worker can bring light in to the life of Kolam tribal community of Patagudha. They are well versed with vocational education; they need education which will realize them their existence (Astitav) and their essence (Asmita) in today's computer age.

Thus we have studied culture, art, language and life style of Kolam tribal community residing particularly in Patagudha Change is the universal rule & which should also be applied to this Kolam tribal community. Today we see urban people are moving to metropolitan cities. Rural people are migrating to urban places for service & education but this Kolam community is coming to their nearly marketplace only to sell their products. Their condition is not changed. Maharashtra government is trying to utilize all means to uplift their social condition. Central Government & Maharashtra government are striving for their well being since 1972. In 1973 tribal welfare department was

given individual status. There are several projects and schemes for the welfare of tribal community. The information of these schemes is not reached to the needy ones but to them who don't need it.

The life of Kolam community of Patagudha is very difficult. They are below poverty line as a result of their back word condition. They are suffering in epidemic. Unless & until their fear of god's disgrace disappear from their mind they will never knock doctor's doors. Mobile doctors try to reach them, but they one beaten by these people.

They don't have anything to do with their reform and the person who could bring to them. Though they prefer to live in Jungle a vast devastation has affected not just global warming but also their life. All the necessary things which they were getting by nature's grace have become rare today. Their traditional way of forming is not providing sufficient food for them. There is a scarcity of honest & devoted social workers. Who could help them to take almost (100%) benefit government schemes? practically only 25% is reached to tribal community. They don't know how any particular scheme is beneficial for them with 10% change nothing will change. We could reach their destination by single way but to reach to their heart and understand their plight is most important.

In that area there is an absence of electricity, no drinking water, not a good road, only hygiene is all over there in patagudha. They seldom both who will teach them to clean body& anus? Other people run away from them as they emanate after bad odor. To reform this tribal community by we head certain period.

It is my humble request to all researchers, scholars, & thinks that they should look into this issue seriously.

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Sunset of Patagudha



Young boy of Patagudha



A man in Patagudha



A woman in Patagudha



A family of Patagudha



Cow & Goat with a Lady



Childs of Patagudha



A Boy of Patagudha



A Girl of Patagudha



Bambu Hut & Lady



People of Patagudha

Picture of Patagudha



A Real Picture of Patagudha



A Girl bring a water from 3 to 4 km

Addressing Constitutional Antinomies: Some Reflections on Clash between Tribal Rites and Land Rights of Women

Dr. Sanjay Jain

In this proposed paper, an attempt is made to briefly address the all important Constitutional question of balancing Constitutional Antinomies. The focus in the proposed discussion would be on one of the Constitutional Antinomies resulting from the conflict between the equally important interests of Tribal Rites and Gender Equality.

In the first section, after addressing briefly the notion of Constitutional Antinomies, in section two, the antinomy resulting from the clash between Tribal Rites and Gender Equality will be focused with special ref. to decision of Supreme Court in Madhu kishwar Case. In section three researcher will evolve the balancing technique to deal with Constitutional antinomies in general and particularly emphasize on ironing out gender gaps in Tribal culture and Rites. In the submission of Researcher, till this date there are very few attempts to go into this vexed question and therefore his contribution may be timely call to generate stimulating discussion on the point. In this proposed abstract researcher provides a brief summary of the decision of Supreme Court in Madhu Kishwar to create a background for the same.

Madhu kishwar versus state of Bihar¹

As far back as 1982, Madhu Kishwar (editor of the magazine *Manushi*), Sonamuni and Muki Dui (the widow and

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¹ 1996 , SCC 5 , 125

married daughter respectively of Muki Banguma from Lonjo village, Singhbhum, Jharkhand) and members of the Ho tribe, challenged Sections 7, 8 and 76 of the Chotanagpur Tenancy Act as violative of the right to equality and the right to life. Juliana Lakra, an Oraon Christian tribal woman from the Chotanagpur area, also challenged these provisions through a writ petition in the apex court, in 1986. The two petitions raised the common issue of parity between female and male tribal members in the matter of intestate succession, and were heard together. Both petitions pertained to tribes (the Ho and the Oraon) in the state of Bihar, although customary laws excluding tribal women from inheritance of land or property are also found among tribals in other states.

The provisions challenged clearly specify that only descendants in the male line of the original founders of the village who reclaimed land from the jungle are to be considered raiyats with khunt-katti rights, i.e, raiyats in occupation or having subsisting title to the land. Similarly, only male heirs and descendants in the male line of a Mundari, who has acquired a right to hold jungle land for the purpose of bringing portions of it under cultivation, are to be considered Mundari khunt-kattidar, having possession or subsisting title to the land. Section 76 declares that custom, usage and customary rights that are not inconsistent with the Act shall not be affected by the legislation. The case came up for hearing in 1986. The state of Bihar took the stand that it would take steps to amend the Act to remove discrimination, and the matter was adjourned.

In 1991, the state government informed the court that a state-level Tribal Advisory Board comprising the chief minister, cabinet ministers and legislators and parliamentarians representing tribal areas had been constituted to examine the desirability of amending the Act to give equal rights of inheritance to women. The board took the view that though

tribal society was dominated by males, female members were not neglected. A female member has the right of usufruct in the property owned by her father till she is married, and in the property of her husband after marriage. However, she does not have any right to transfer her share to anybody. In case a widow dies issueless, the property will revert to the legal heirs of her late husband. The board felt that if the right of inheritance were granted to female descendants it would increase the threat of alienation of tribal land to non-tribals. It said giving female members the right to transfer would give rise to malpractices like dowry prevalent in non-tribal societies.

The majority judgment of the court refused to strike down the provisions as violative of the right to equality, stating that this would bring about chaos in the existing state of law. The court took the view that it was undesirable to declare the customs of tribal communities violative of the right to equality under Articles 14 and 15, and the right to life under Article 21 of the Constitution. It felt that this would lead to a plethora of similar claims to bring personal laws in line with the Hindu Succession Act and the Indian Succession Act. However, the judgment observed that it is well established that the right to livelihood is part of the right to life. Elaborating, the court observed that widows would become destitute after the death of their husbands and lose their livelihood, as the land would revert to the male descendants. This would be violative of their right to life. The court declared that female relatives of the last male tenant could hold the land as long as they remain dependent on it for their livelihood. The exclusive right of male succession in Sections 6 and 7 of the Act was held to remain in suspended animation so long as the right to livelihood of female descendants remains valid.

However, it is the dissenting minority judgment of K Ramaswamy that makes for more interesting reading and could

be a pointer to moving towards greater gender equality among tribal communities. The law includes custom or usage that is ancient, well-established and has the force of law. Thus, tribal laws that prohibit inheritance to daughters fall within the law. After the coming into force of the Constitution, pre-constitutional laws inconsistent with fundamental rights are to be considered void. Article 14 of the Constitution guarantees the fundamental right to equality. Article 15 (1) prohibits gender discrimination. Referring to the directive principles, Justice Ramaswamy points out that Article 39 (a) enjoins the state to ensure that men and women equally have adequate means of livelihood. Article 38 directs the state to promote the welfare of people (men and women alike) by securing a social order in which justice - social, economic and political informs all institutions of national life.

International conventions and protocols are a valid source of law and can be taken into account by courts in our country while adjudicating upon issues raised before them. The minority judgment notes that the United Nations General Assembly adopted a declaration, on 4-12-1986, on 'The Right to Development', which was ratified by India. The declaration assures the right to development as an inalienable human right. It also enjoins the state to observe all human rights and fundamental freedoms without any discrimination as to race, sex, language or religion. A duty is also cast to take all necessary steps to realise the right to development and to ensure equality of opportunity and an active role for women in the development process. Human rights for women, including the girl-child, were declared to be an inalienable, integral and indivisible part of universal human rights.

Justice Ramaswamy points out that the Vienna Convention on Elimination of all forms of Discrimination Against Women (CEDAW) was ratified by the UN on 18-12-1979. The

Government of India ratified and acceded to CEDAW in 1993. The convention reiterates that discrimination against women violates the right to equality and acts as an obstacle to the participation of women on equal terms with men in political, social, economic and cultural life. Discrimination has been defined as any distinction, exclusion or restriction made on the basis of sex which impairs or nullifies the exercise by women (irrespective of their marital status) on the basis of equality of men and women, all human rights and fundamental freedoms. Article 2 (b) of CEDAW enjoins the state to take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, *customs and practices which constitute discrimination against women*. Article 14 emphasises the elimination of discrimination faced by rural women. Article 15 (2) enjoins “to accord to women equality with men before law, in particular, to administer property...”

The Protection of Human Rights Act, 1993, defines human rights as “the right to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in the International Covenants and enforceable by courts in India”. The principles embodied in CEDAW and the concomitant right to development thus become enforceable as part of Indian law. By operation of Article 2 (f) and related articles of CEDAW, the state is obligated to take appropriate measures including legislation and modification of the law to abolish gender-based discrimination in existing laws, customs and practices.

Article 21 of the Constitution reinforces the right to life. Life in its expanded meaning today includes all that gives meaning to a person’s life including culture, heritage and tradition. Articles 51-A (h) and (j) enjoin a fundamental duty to develop scientific temper, humanism, inquiry and excellence in all spheres of individual and collective activity. The minority judgment notes that “property is one of the important

endowments or natural assets to accord opportunity, source to develop personality, to be independent, right to equal status and dignity of a person”.

The judgment observes that agriculture is the only source of livelihood for tribals, apart from the collection and sale of minor forest produce. It notes that land is the most important natural asset and an imperishable endowment from which tribals derive their sustenance, social status, permanent place of abode and work. The judgment holds that the reasons for denial of the right to succession to women, like the preservation of integrity of rural society, the unity of family life and the agnate theory of succession are irrelevant today.

Respective state laws throughout the country prohibit the sale of land in tribal areas to non-tribals. Clauses for the restoration of land to tribals, in case of transfers in violation of the law, have also been incorporated. Permission from the competent authority is an essential requirement for alienation. The minority judgment observes that if female heirs want to alienate their lands to non-tribals, these legislations would act as a check. In the event of any need for alienation by a tribal female, it would be subject to the operation of these laws and the first offer would be given to the brothers or agnates. In the event of their refusal or unwillingness, a sale would be made to other tribals. Sale by female tribals to non-tribals can only be made subject to permission from the competent authority under the law. Justice Ramaswamy took the view that in light of these provisions the apprehensions expressed by the state-level Tribal Advisory Board, that giving the right to succession to female heirs would lead to alienation of tribal lands to non-tribals, were unfounded.

The minority judgment held that the general principles consistent with justice, equity, fairness and good conscience contained in the Hindu Succession Act and the Indian Succession

Act would also apply to tribal communities. It declared that women from scheduled tribes would succeed to the estate of their parents, brothers, husbands, as heirs by intestate succession and inherit the property with a share equal to that of a male heir with absolute rights. In case a tribal woman wants to alienate the land she would first offer it for sale to the brother or, in his absence, to any male lineal descendant of the family. In case the brother or lineal descendant is unwilling to purchase the land, either by mutual agreement or as per the price settled by the civil court, then the female tribal would be entitled to alienate the land to a non-tribal,

subject to the permissions and provisions of the law applicable in the area.²

Researcher submits that it is the majority judgment upholding the exclusive right of male succession, but giving a limited right of livelihood to tribal women in the land, which presently governs inheritance in tribal communities. Yet history is replete with examples where the minority view has proven to be more enduring and in tune with moving towards a less discriminating society.

² Cited from Rakesh shukla, 'Succession, gender equality and customary tribal laws' available at www.infochange.com ; See also, , Chakrabarti S. B. and C. Changsan. 1993. 'Tribal Customary Law and women's status ; an Introduction'' available at website of national commission of women' ;*Customary Rights and the Question of Land: Continuity and Change in North-East India.*, in Mrinal Miri (ed). *Continuity and Change in Tribal Society*. Shimla: Indian Institute of Advanced Study, pp. 119-128. Agrawal Bina, "A field of one's own: Gender and land rights in South Asia' 1994 EPW

Welfare Measures for the Empowerment of Scheduled Tribes in Tamil Nadu

Dr.D.Devanathan

Introduction

The Scheduled Tribes have historically suffered a lot due to the disgrace attached to them including repressive servitude, discriminating illiteracy; macerate poverty, degraded class and ominous contempt all of which have pushed them to become the oppressed community in Inida. They are called by different names in different places. Many religious reformers, social workers, leaders, organizations, movements, the various governments, and political personalities have from the ancient period onwards tried their level best to bring about an improvement in the life style conditions of Scheduled Tribes. After attaining Independence in 1947, India became a Sovereign, Socialist, Secular, Democratic Republic nation. The new Constitution of independent India provides constitutional protections and reservation in education, employment and legislative bodies to the Scheduled Tribes like Scheduled Castes in India. Also the Central and State governments are implementing various kinds of Welfare measures for the empowerment of Scheduled Tribes in pursuit of their obligation under the Directive Principles of State Policy of Indian Consitution. several Welfare measures is launched by Central Government to improve the standred of living , elimination of poverty, reduce the income inequalities, provide basic infrastructure to the Scheduled Tribes. The Tamil Nadu state government is implementing various kinds of welfare measures to ameliorate the conditions since 1949. In this context this research article critically analyse the role of Tamil Nadu

Government in the process of implementation of Tribal Welfare measures for the empowerment of Scheduled Tribes.

Tribal Administration in Tamil Nadu

In Tamil Nadu, the organizational set up for administering the Scheduled Tribes welfare measures comprises a Ministry of Adi Dravidar Welfare, a Secretariat, Directorate of Tribal Welfare and Tamil Nadu Adi Dravidar Housing Development Corporation (TAHDCO). The Directorate transfers the funds to the District level Adi Dravidar Welfare Department and TAHDCO office for effective implementation of welfare measures for the empowerment of Scheduled Tribes. Since independence, the District Administration has been implementing various Central and State governments initiated Welfare measures for the empowerment of Scheduled Tribes. Hence, a separate Directorate has been set up exclusively for the welfare of Scheduled Tribes from April 2000. This Directorate pays special attention to the Districts where Scheduled Tribes concentration is high. Out of the 36 Tribal communities in the State, 6 Tribal Communities (i.e.) Toda, Kota, Kurumbas, Irular, Paniyan and Kattunayakan have been identified as Particularly Vulnerable Tribal Groups (PTGs). The other Tribals are scattered over all areas of the State and therefore are classified as Dispersed Tribes which display below. The areas where the population of Scheduled Tribes exceeds 50% of the total population are designated as "Integrated Tribal Development Programme" areas, which exist in 7 districts viz., Salem, Namakkal, Villupuram, Thiruvannamalai, Tiruchirapalli, Dharmapuri and Vellore. Low Literacy rate, high drop-out rate, nutritional deficiencies, poor living conditions, migration & degradation of forest resources are the areas of concern which are being addressed by the Government with the active support of non-governmental organizations.

The Scheduled Tribes (Part XIV – Tamil Nadu)

1. Adiyar
2. Aranadan
3. Eravallan
4. Irular
5. Kadar
6. Kammara (excluding Kanayakumari district and Shenkottah taluk of Tirunelveli district)
7. Kanikaran, Kanikkar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district).
8. Kaniyan, Kanyan
9. Kattunayakan
10. Kochu Velan
11. Konda Kapus
12. Kondareddis
13. Koraga
14. Kota (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district).
15. Kudiya, Melakudi
16. Kurichchan
17. Kurumbas (in the Nilgiris district)
18. Kurumans
19. Maha Malasar
20. Malai Arayan
21. Malai Pandaram
22. Malai Vedan
23. Malakkuravan
24. Malasar
25. Malayali (in Dharmapuri, North Arcot, Pudukottai, Salem, South Arcot and Tiruchirappalli districts)
26. Malayakandi
27. Mannan
28. Mudugar, Muduvan
29. Muthuvan
30. Pallayan
31. Palliyan
32. Palliyar
33. Paniyan
34. Sholaga
35. Toda (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district).
36. Uraly.

Tamil Nadu Tribal Sub Plan

The Constitution of India has incorporated several special provisions for the promotion of education and economic interests of Scheduled Tribes and their protection from social injustice and all forms of exploitation. These objectives are sought to be achieved through a strategy known as the Tribal

Sub-Plan strategy, which was adopted at the beginning of the Fifth Five Year Plan. The strategy seeks to ensure adequate flow of funds for tribal development from the State Plan allocations to implement various measures by the sectoral departments of the Government. The Government of Tamilnadu has adopted the Tribal Sub Plan (TSP) concept to improve the socio-economic conditions of the Tribes since 1976-77. The basic objective of this plan is to ensure the flow of fund to be allotted for TSP from the State Annual Plan outlay atleast in proportion to the tribal population for their development. With a view to improve the Tribal people on par with other population, a separate head of account "796" was opened to book expenditure exclusively for the Scheduled Tribes. As per 2001 census, the tribal population in Tamilnadu is 6.51 lakh. (1.04% of the State's total population). This Sub Plan is implemented through 21 Sectoral Departments. Nodal Officers are appointed in all Sectoral Departments to monitor the schemes being implemented under the Tribal Sub Plan. The Adi Dravidar and Tribal Welfare Department has been designated as the Nodal Department and its Secretary is the Nodal Officer for formulation and implementation of TSP. The Director of Tribal Welfare Department has been designated as Monitoring Officer to monitor and review the schemes under this subplan. The amount allocated and the expenditure incurred under the TSP since 2005-06 is furnished table below.

Year	Annual Plan Outlay (APO)	Target to TSP	Expenditure		Total	% of Expr. over APO
			Divisible	Indivisible		
2006-07	9100	167.29	24.53	77.30	101.83	1.12%
2006-07	12500	225.67	24.58	107.13	131.71	1.05%
2007-08	14000	263.86	33.68	207.21	240.89	1.72%
2008-09	16000	342.17	33.45	173.55	207.00	1.29%
2009-10	17500	360.09	24.54	49.64	74.18	0.42%
Total	69100	1,359.08	140.78	614.83	755.61	

Source : Government of Tamil Nadu Adi-Dravidar and Tribal Welfare Department, **Policy Note 2009-2010**

During the year 2010-11, an amount of Rs.400.00 crores will be fixed as flow to TSP. Out of which, a sum of Rs.38.51 crores has been allocated under the minor head-796. During the current year 2011-12, a sum Rs.246 crores has been allocated under Tribal Sub Plan. An allocation of Rs.349.31 crores (1.25%) over and above the percentage of population of STs has been made and will be spent through 21 Departments during 2012-13 under TSP. As ordered by the Chief Minister, a sum of Rs.50 crores has been allocated for the first time in B.E. 2012-13 for a Comprehensive Tribal Development.

Housing and Drinking Water Supply in Tribal Areas

Housing is one of the basic necessities of human life. In order of importance, it comes next to food and clothing. Housing Scheme is implemented by the Government in order to improve the standard of living of the tribal people who are living in hill areas as well as in plains. Every year houses are constructed at the rate of Rs.55, 000/- per house in the plain area and at Rs.58, 500/- per house in the hills and hard surfaced area. The entire cost of this scheme is borne by the Government. During the year 2009-10, a sum of Rs.16.80 lakh was allotted for construction of 28 houses in Thiurvannamalai and Namakkal Districts. These works are under progress. For the year 2010-11, a sum of Rs.16.80 lakhs has been provided for the scheme and the year 2011-12, a sum of Rs.16.80 lakhs has been provided for this scheme.

Houses are constructed under Indira Awaas Yojana (IAY) scheme for the Tribes both in the plain and hilly areas. As announced by the Chief Minister, houses are also constructed for Scheduled Tribes under Green Housing Scheme. For the year 2012-13, a sum of Rs.12 crores has been provided for construction of houses under Green Housing Scheme along with

solar power. Construction of 439 houses sanctioned for STs at Vellore, Tiruvannamalai and Namakkal Districts which are pending due to inadequate funds, will be completed this year with current estimate and additional allocation.

In tribal areas, wherever there is no drinking water facility available, steps are taken to provide drinking water facilities. Every year, funds are allocated for this purpose. The scheme was implemented during 2009-10 with allocation of Rs.32.00 lakhs for provision of drinking water facilities in 4 tribal habitations in the Integrated Tribal Development Programme areas comprising 3 Districts viz., Tiruchirappalli, Villupuram and Namakkal Districts. For the year 2010-11, a sum of Rs.32.00 lakhs has been provided for the scheme.

Large-sized Multi Purpose Co-operative Societies

Large-sized Multi Purpose (LAMP) Co-operative Societies have been formed to enable the Tribal people to market their products, to provide short and medium term credits and to supply essential consumer articles to them at fair prices. Large-sized Multi Purpose (LAMP) Co-operative Societies are distributed the essential commodities through 101 fair price shops . There are 19 such societies functioning in the Integrated Tribal Development Programme (ITDP) areas. 33,890 ST families are members of these societies. Integrated Tribal Development Programme is implemented in 10 ITDP areas covered in 7 Districts viz., Salem (Yercaud, Pachamalai, Aranuthumalai and Kalrayan Hills), Namakkal (Kolli Hills), Villupuram (Kalrayan Hills), Tiruvannamalai (Jawadhu Hills), Tiruchirapalli (Pachamalai Hills), Dharmapuri (Sitheri Hills) and Vellore (Jawathu and Yelagiri Hills) where Tribal population is 50% or more of the total population.

Special Vocational Guidance Centre

Special Vocational Guidance Centre is functioning at Uthagamandalam, in the Nilgiris District to guide the tribal youth to seek employment opportunities and choose their career and profession. An Industrial Training Institutes (ITI) in Sankarapuram is functioning exclusively runs for Scheduled Tribes to develop the technical and industrial training and knowledge to them.

Tamilnadu Tribal Welfare Board

The Tamilnadu Tribal Welfare Board has been constituted under the chairmanship of the Minister for Adi Dravidar Welfare from 20.4.2007 for the overall development of the Scheduled Tribes in the fields of Socio economic and educational development. 8 Officials and 13 Non-Officials have been nominated as members. Till 31.03.2010, 21,389 Tribal families have been enrolled as members of this Board. During the year 2009-10, a sum of Rs.1.00 crore was allotted for disbursing financial assistance to the members under various schemes. So far 503 families were benefited at the cost of Rs.12.27 lakhs under various schemes launched by this Welfare Board.

Tamilnadu Tribal Advisory Council

The Tamilnadu Tribal Advisory Council has been reconstituted with effect from 25.10.2007 headed by the Minister for Adi-Dravidar Welfare consisting of 2 Officials and 15 Non-official members including 3 MLAs belonging to the Tribal communities and 2 non-Tribes as Non-official members. Three officials are made Special Invitees. Lastly, Tamilnadu Tribal Advisory Council Meeting was held at Ooty on 10.02.2010. The Tamilnadu Tribal Advisory Council has been reconstituted and it is headed by the Hon'ble Minister for Adi-Dravidar and Tribal

Welfare with 2 Official members, 3 Special invitivities, 15 Non-official members including 3 MLAs belonging to the Tribal communities and 2 non-Tribes as Non-official members.

The Special Central Assistance to Tribal Sub Plan

The Government of India sanctions Special Central Assistance to the Tribal Sub-Plan every year. Under this scheme, funds are being provided primarily for income generation projects and a part of it (not more than 30%) for provision of infrastructure facilities. During the year 2009-10, a sum of Rs.433.34 lakhs was earmarked for implementation of schemes like distribution of (i) bee keeping boxes, (ii) *fishing nets*, (iii) milch animals, (iv) sheep units and financial assistance is also given for setting up of brick units and for embroidery and chumkey works etc. Improvement to Tribal School Buildings is also undertaken under the Special Central Assistance to Tribal Sub-plan. A sum of Rs.572.00 Lakhs has been made for the year 2011-12 by Government of India for carrying out these schemes. A sum of Rs.572 lakhs has been released for the year 2011-12 and a sum of Rs.651 lakhs has been allocated for the year 2012-13 by Government of India.

Grants under the Constitution of India

Under Article 275 (1) of the Constitution of India, provision of infrastructure facilities in Tribal areas are taken up from out of the funds as released by Government of India. These funds are being utilised towards the recurring expenses of Eklavya Model Residential Schools at Abinavam in Salem District and Vellimalai in Villupuram District and also for implementation of the Forest Rights Act, 2006 and for provision of basic amenities. The Eklavya Model Residential School Building at Abhinavam in Salem District has been constructed at the cost of Rs.2.50 crore which was recently inaugurated. The

Government of India has sanctioned a sum of Rs.684.00 lakh during 2009-10 for implementation of schemes under the Grants of 275(1) of the Constitution of India. Proposals have been sent to Government of India to start two more Eklavya Model Residential Schools, one each in Thiruvannamalai and Namakkal Districts. Government of India's approval is awaited. In 2011-12, a sum of Rs.22.62 crores has been released as Grant-in-aid to the State under these three schemes. The implementation of the schemes will be continued in the current year.

Central Scheme for Vulnerable Tribal Groups.

In Tamilnadu, there are 36 sub-groups of Tribals living almost all over the State. The tribal communities -Toda, Kota, Kurumbas, Irular, Paniyan and Kattunayakan who are living in Nilgiris areas are called as "Particularly Tribal Vulnerable Groups" (PTGs). Central Sector Scheme for Development of Particularly Vulnerable Tribal Groups for the development of Particularly Vulnerable Tribal Groups (PTGs). The Government of India is sanctioning grant-in-aid every year under the Central Sector Scheme. Of the 36 Tribal communities living in the State, 6 Tribal Communities (i.e.) Toda, Kota, Kurumbas, Irular, Paniyan and Kattunayakan are classified as Particularly Vulnerable Tribal Groups (PTGs), whose population is either declining or remaining static. The other Tribes who are scattered all over the State are called as Dispersed Tribes. For the year 2009-10, proposals for a sum of Rs.740.30 lakhs have been forwarded to Government of India covering construction of houses, supply of sheep units, milch animals, provision of drinking water facilities and street lights etc. to Tribal habitations.

A conservation-cum Development Plan was prepared for the entire Five years of the Eleventh Five year Plan (2007-08 to

2011- 12) and sent to Government of India. Based on the above plan, funds are allocated every year for carrying out Welfare Schemes for the Particularly Vulnerable Tribal Groups. For the current year 2011-12, a sum of Rs.1075.94 lakhs has been released by the Government of India for the implementation of schemes for the Particularly Vulnerable Tribal Groups. Under this scheme, construction of houses, supply of milch animals and sheep units, provision of drinking water facilities and street lights etc. are implemented in Particularly Vulnerable Tribal Groups areas i.e., Coimbatore, Krishnagiri, Villupuram, Thiruvannamalai, Vellore, Dharmapuri, Kancheepuram, Cuddalore, The Niligiris and Thiruvallur. For the year 2010-11, a sum of Rs.10.12 lakhs has been provided for this scheme and the year 2011-12, a sum of Rs. 20.00 lakhs has been provided for this scheme.

STs and Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

Government of India has enacted “The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 which came into existence on 29.12.2006. Under this Act, provision has been given to issue pattas to the Tribes who are residing in the forests prior to 13.12.2005 and to the non tribals who have been residing in the forests for 3 generations i.e. for 75 years as on 13.12.2005. For implementation of this Act, the State Government has constituted the following Committees: i) State Level Monitoring Committee headed by the Chief Secretary. ii) District Level Committee headed by the District Collector. iii) Sub-Divisional Level Committee – headed by the Revenue Divisional Officer. Till date, 21,781 claims have been received. Of them, 3,723 claims have been processed and recommended for distribution of title

deeds to the claimants. After the vacation of stay ordered in W.P. No.4533/2008 by the Hon'ble High Court, pattas will be issued. Other claims are being processed in the Districts. Central Sector Scheme for Development of Particularly Vulnerable Tribal Groups funds are also utilised for the implementation of the Forest Dwellers Act, 2006. For the year 2011-2012, a sum of Rs.819.00 lakhs has been allocated for this scheme. In 2012-2013, a sum of Rs.901 lakhs has been tentatively allocated under this scheme. Every year funds are allocated by the Government of India for the implementation of this Act effectively.

Janashree Bima Yojana

Considering the high death rate among the Particularly Vulnerable Tribal Groups (PTGs), an insurance scheme has been specially designed and is being implemented for those who are below the poverty line in the age group of 18 to 58 years in order to provide social security to such people. The children of the policy holders studying in 9th to 12th standard are awarded scholarship of Rs.1,200/- annually to each students. So far, 32,424 policies have been issued and a sum of Rs.164.39 lakhs has been remitted to LIC as premium to the above policy holders. Till 2008-09, 11 death claims for a sum of Rs.2.90 lakhs has been settled. Under scholarship component, Rs.1.79 lakhs has been disbursed to 229 students belonging to the Particularly Vulnerable Tribal Groups.

Tribal Research Centre and Tribal Museum

In order to conduct several studies and research activities on the culture, languages and socio-economic and educational conditions of the tribal communities, the State Government have established a 'Tribal Research Centre' (TRC) at Muthorai Palada, Uthagamandalam in 1983 with the help Government of India.

With the assistance of Non-Governmental Organisations (NGO), this centre has been conducting seminars, workshops and training programmes for the Government and Non-Government officials working in tribal areas to sensitize them about the tribal culture, languages and life style etc. to help them to implement welfare programmes to achieve their socio, economic and educational development. Tribal festivals are also being conducted by the Tribal Research Centre out of the Grant released by Government of India for the purpose. It is headed by a Director, who has specialised in Anthropology. This centre is also maintaining a “Tribal Museum” displaying tribal artifacts and photos on the culture of tribal communities in a systematic manner. Besides, this centre is running a library to upgrade the knowledge of tribal people and the researchers.

Hill Area Development Programme

Hill Area Development Programme (HADP) for the Welfare of Scheduled Tribes in the Nilgiris District, this Programme is implemented by the Government through Planning, Development and Special Initiative Department. Under this programme, works like provision of cement concrete road to the tribal habitations, drinking water supply, link roads between the Scheduled tribes colonies and main Village/ Town Panchayats and provision of solar lights, etc., are undertaken for tribal welfare. A sum of Rs.267.00 lakhs has been allocated for the year 2009-10 for the welfare of Scheduled Tribes. An amount of Rs.90.98 lakhs has been utilised for the above programmes. During the year 2010-11, this programme will be continued.

Western Ghat Development Programme

Western Ghats Development Programme (WGDP)
Western Ghats Development Programme (WGDP) is being

implemented in Western Ghats areas through Planning, Development and Special Initiative Department in the districts viz., Coimbatore, Virudhunagar, Tirunelveli and Dindigul. During the year 2009–10, a sum of Rs.58.85 lakhs has been allocated for the implementation of Tribal welfare schemes like construction of kitchen-cum-store rooms at GTR Schools, provision of water supply to the GTR Schools, cement concrete roads in tribal habitations, extension of water pipe lines at ST colonies, formation of link roads, construction of causeway at tribal habitations and provision of Solar Lights. The entire amount has been spent for the above works. For the year 2010-11 this programme will be continued.

Conclusion

Both the Central government and State government of Tamil Nadu play a vital role and taken innovative setps to improve and empower the life style of Scheduled Tribes in Tamil Nadu in the name of Tribal sub plan, Tribal housing , Co-operative Societies, Special Vocational Guidance Centre, Tribal Welfare Board, Tribal Advisory Council, Special Central Assistance, Grants under the Constitution, Tribal Research Centre and Tribal Museum, Hill Area Development Programme, Western Ghat Development Programmeand Insurance Schemes. Due to their illiteracy, poverty, long distance from mainstream areas and technical knowledege are responsible for their lack of empowerment. The policy makers and implimenting agencies must realise their worst conditions then enact and impliment the Tribal welfare measures in Tamil Nadu.

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AIMS & OBJECTIVES

AIMS

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