

# **SOCIAL, ECONOMIC AND POLITICAL INCLUSION OF TRIBAL IN THE CONTEMPORARY INDIA: ISSUES AND CHALLENGES**



Dr. Akhilesh Kumar Dwivedi



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Dr. Akhilesh Kumar Dwivedi  
Editor



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## EDITORIAL

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Since India attained its independence from colonial rule, the government took various steps to promote national integration as part of the nation-building process. The main challenge was to include the most excluded section in the process of nation-building. The Scheduled Tribes of India are the most vulnerable communities lagging in the context of human development indicators. Over the last seven decades, several social inclusion policies have been formulated and implemented to bridge the gap based between human development indicators of Scheduled Tribes and mainstream communities. In these seven decades, Scheduled Tribes of India strived to develop themselves through their socio economic mobility and facilities provided by the affirmative action policies. However, the latest human development reports show that tribal communities are the most vulnerable community in the context of contemporary scenarios. Therefore, it is very important to take stock of achievements and failures regarding social, economic and political inclusion processes among tribal communities and to identify the challenges these communities are facing in contemporary society. As we have completed seven decades after independence still, some of the tribal areas of India are engulfed in backwardness, poverty and law & order crises and are excluded from the mainstream of society.

In order to review and do a critical analysis of contemporary tribal society, a two-day National Seminar entitled ‘Social, Economic and Political Inclusion of Tribes in Contemporary India: Issues and Challenges’ was organized by the Department of Political Science, Government Rajmohini Devi Girls Post Graduate College, Ambikapur on 8-9 November 2019. This national seminar was the opportunity to review and discuss the fundamental issues of tribal society. The main

focus of the seminar dealt with the Social Inclusion, Economic Inclusion And Political Inclusion of Scheduled Tribes of India and the major obstacles still hindering their integration with the core society. It was sponsored by Indian Council for Social Science Research, New Delhi (ICSSR). There were about 100 participants from all over the country who attended this seminar and 86 research papers were presented during the sessions. All these research papers showed a glimpse of the multidimensions of tribal life.

Later, after the conclusion of all activities, it was considered that some important research papers presented during the seminar should be selected and published in the form of a book. Since the Principal of the college, Dr. Jyoti Sinha provided me with the opportunity to organize the seminar, she also insisted on carrying the responsibility of editing the book. I am very thankful to my senior colleagues, Professor Mukul Ranjan Goyal, Dr. Hazra Bano, Dr. Alka Jain, and young and energetic Smt Priyanka Singh Chandel. Technical support by Jitendra Kumar Gupta is also appreciable, who helped me during the editing process.

Therefore, out of the total research articles, twenty-two research papers have been selected for publication. The book includes research related to tribal development, administration, politics, culture, dance, traditional medicine, sustenance and language & dialects etc. The tireless efforts of all the colleagues of my editor board were imperative for the publication of this book. In the end, I would also like to thank Professor Tapas Dalpati, my friend Dr. Mohd Shoaib Ansari and the Anakhar online publication for providing me with a non-commercial platform to publish this book.

Dr. Akhilesh Kumar Dwivedi  
Ambikapur

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# 1

## **STUDY OF TRADITIONAL HEALTH CARE SYSTEM OF TRIBES**

**(Special References to Pando tribes of Chhattisgarh)**

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### **Introduction**

Pando Tribe entirely depends on traditional knowledge of medicines for health care and treatment. They have firm faith in their traditional health care practitioners like Baigas or Guniyas. In their traditional health care system, they have a unique touch of their social religious beliefs. During the case study from Baigas, it has been found that they believed that the ailments are the cases of annoyances of supernatural powers. To please these supernatural powers different religious rites, rituals, and hymns (Mantras) are used. When these people find themselves incapable of performing their day-to-day activities then only they start taking treatments; usually, they start with the home-based treatment, then they approach Baigas and unskilled health practitioners and ultimately

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they have to take refuge in government hospitals. Their view towards their health is traditional. In their traditional system, they used various forest medicinal herbs. During the treatment, various hymns (Mantras) religious rites and rituals, and black magic are also used. In the present study, the main aim is to study the traditional method of treating Jaundice.

### **Research Area**

Surguja district is rich in tribal culture. The study has been made in the Surguja district of Chhattisgarh state. In this study out of 19 developing blocks, 11 developing blocks have been included.

### **Ample Number**

In the Surguja district of Chhattisgarh, approximately 5000 Pando families are living (appr. Population is 31816), out of which 300 families were selected for the study.

### **Instruction Method**

For the present study, 300 families were selected by “random sampling. Selection has been made in decreasing order families in total villages. To accumulate information from Traditional health care practitioners like ‘Dewar’, Case studies were done.

### **Purpose of study**

The main purpose of the study is to study traditional methods of the causes of various symptoms and prevention in ‘Pando’ tribes and analyze the influence of the modern methods in the treatment.

### **Introduction to ‘Pando’ Tribes**

Pando tribe is one of the aboriginal tribes of the Surguja district. Still, this tribe is far away from modern ways of life. They are still struggling with their basic problems. The state government has sent a proposal to the central government to grant them the status of special schedule tribes. Currently, the state government

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has established the “Pando Tribes development board,” whose headquarters is in Surajpur under the Surguja district. Some of the traditional treatment practices by ‘Pando’ tribes are as follows.

### **1. Tantras and Mantras (Black magic method)**

Pando tribes believe that the annoyance of many supernatural powers of nature is the cause of disease. Their traditional health care practitioners can very soon identify various diseases. This method uses various types of Tender & Mantras to please these supernatural powers. For this, various types of rites and rituals are also performed. They cure measles, ‘Smallpox’, and many other mental disorders by the alone method.

### **2. Medicinal Herbs**

During the survey, one point is clear that these traditional health care practitioners have considerable knowledge of forest herbs. They know their utility in various diseases. During herbal treatment, they use various plants’ roots, flowers, fruits, and bark. During our study, information on nearly 100 forest herbs has been achieved. These forest herbs are used in ‘decoction’, juice, and boiled ‘almanac’. These herbs are used in several types of gynecological disorders, sterility in males, and other feminine disorders.

### **3. Religious Performance**

These tribes believe that the annoyance of various supernatural powers is the reason behind these diseases. For example, they believe the annoyance of ‘Shitala Maa’ causes smallpox and measles, and annoyance of ‘Buddhi Mai’ causes eczema and other skin diseases. And evil spirits are responsible for epilepsy, leprosy, blindness, heedlessness, and weakness. In their traditional treatment of these diseases, they perform religious-rites and rituals to please these powers. During this process, many rituals and sacrifices are also made.

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#### **4. Witchcraft**

By witchcraft, their traditional health care practitioners treat various diseases. In this method, they include herbs and several religious- performances. About 75% of tribal people have full faith in these types of treatment. They take support witchcraft in the treatment of ‘Snakebite’ jaundice’ ‘intermittent fever’ various types of headache, cholera, and feminine problems.

#### **5. Massage Treatment**

For several ailments like muscular pain, fractures, feminine problems, swelling, and for abortion, they use massage treatment. For massage, they use mustard and coconut oil with juices and leaves of different herbs.

#### **Modern Treatment**

Due to awareness, education, and various government health programs, interest in aiming tribes for modern treatment has increased. These people have started accepting modern methods and traditional treatments like allopathic, ayurvedic, and homothetic treatments. During the survey, it was clear that their social-cultural position sometimes creates restraint for modern methods. About 77% of tribes, when ill, give first preference to their traditional method only. So it is a great challenge for modern health care methods to maintain coordination between them and their traditional treatment so that they can be provided with a letter of health care treatment.

#### **Summary**

In the present research paper, various types of traditional treatment of tribes of Surguja have been highlighted. This study included traditional health care practitioners, various patients, and their families. However, there are no scientific bases for their traditional health care method. Then also, they have a great knowledge of rare herbs on which scientific researches are

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necessary. The modern treatment process neglects their social-cultural aspects, so they cannot accept it easily. So it is a great challenge for modern health care practitioners to develop coordination between them and their traditional methods. According to the writer, there should be a proper balance among modern medical facilities and tribal traditional practitioners should be provided proper training so that their diffused superstitions can be removed and they can get better medical and health care services.

### **Thanks**

The author is greatly obliged to all those villagers and health care practitioners who have made a great contribution during the present study.

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## 2

# **DEVELOPMENT OF HEALTH AND EDUCATION IN THE TRIBES OF ARUNACHAL PRADESH**

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### **Introduction**

Tribal Development in India is a subject that has been discussed among personnel of higher ranks, statesmen, academics and scholars for over seven decades. During this period, it has become a subject that drew serious and widespread concern and pronounced attention from several quarters ranging from policymakers and development planners to academics providing material for all of them. The Scheduled tribes, for ages, have been victims of socio-economic exploitation and have been relegated to low-income generating occupations, inferior trades, unhealthy environments and unclean unskilled occupations. Tribal development in India has succeeded as primitive societies living in remote rural areas are now educating their children and living to desirable standards. It is interesting to note that apart from several governmental efforts, the contributions of non-governmental organizations in providing training and development in different

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sectors of the economy, especially the tribal population, are noteworthy. The dominant groups characterize the tribes in India as distinctive with their comparatively more isolated habitation in the hilly and forest areas and their distinct social, economic and cultural lives.

Tribal development schemes are meant for the socio-economic development of the tribes. The need for tribal development in India hardly needs any justification. There is a special provision in the Indian Constitution to protect the Scheduled Tribes from social injustice and all forms of exploitation. The tribal development programs are being implemented to safeguard the tribes under the control of the Government of India. But Indian tribes are facing some unsolved problems. Tribal people should get a better chance to survive and thrive; they are part and parcel of the mainstream of society.

However, there is significant difficulty in assessing growth concerning the development of various tribes as all development plans do not suit the needs of specific tribes within the vast territories of India. The needs and demands of tribes in Western India will differ from tribes living in Orissa and Jharkhand, which will again be significantly different from the tribes in Northeast India. Within the seven states of Northeast India, the nature of socio-economic growth and development amongst the various tribes remain starkly different and diverse.<sup>1</sup>

The National Human Development Report (NHDR) provides information about the status and growth of human development in different states in the country, including various states in the northeastern region of India. However, data for the northeast are somewhat outdated. The report reveals that the region comprising the eight states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim (the last to be included in the region) and Tripura constitutes a land surface of 262,230 square kilometers where a population of 38.9 million belonging to

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different ethnic and cultural groups inhabits. Topographically the region is a mixture of hills and plains. While Arunachal Pradesh, Meghalaya, Mizoram, Nagaland and Sikkim are almost entirely hilly, about four-fifths of Assam is plain. Manipur and Tripura have both plain areas and hilly tracts. The hills account for about 70 percent area and accommodate about 30 percent of the region's population and the plains, constituting the remaining 30 percent of the area, hold about 70 percent of its population. Wide variation in altitude coupled with the abundance of rainfall has given rise to wide variations in climatic conditions within the region, which has endowed the region with rich biodiversity.<sup>2</sup>

The richness of the region's biodiversity is almost matched by its ethnic diversity. A region is a meeting place of many races, creeds, cultures and languages. The impingement of the diversity of the physical and cultural environment is naturally found in the organization of the economic life of the region's people. According to the report, the Human Development Index (HDI) during 1981 in the region varied from the lowest figure of 0.242 in Arunachal Pradesh to the highest of 0.461 in Manipuras against the national average of 0.302. Similarly, in 1991, the lowest and highest figures were 0.328(Arunachal Pradesh) and 0.548 (Mizoram) against 0.389 at the national level.

### **The Nature of Tribes in Arunachal Pradesh**

Arunachal Pradesh – “the Land of Dawn-Lit Mountains”, has a large portion progressed significantly in the path of development. The list of STs in Arunachal Pradesh is open in nature. According to the Scheduled Castes and Scheduled Tribes Lists (Modification) Order, 1956 and as inserted by Act 69 of 1986 states, the STs in the state are “All tribes of the State including Abor, Aka, Apatani, Dafla, Galong, Khampti, Howa, Mishmi, Monpa, Momba, Any Naga tribes, Sherdukpen, Singpho”. The notification gives only an illustration of a few STs. In the 2001 Census, a total of 100 STs were enumerated. District-wise, Lower Subansiri, Upper

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Subansiri, East Kameng, Tirap, and West Siang are predominantly ST districts with a proportion of the ST population of 80 percent and above. These districts together share half of the total ST population of the state. Arunachal Pradesh has recorded more females in the population, with a sex ratio of 1003. Contrary to this situation, Any Naga Tribes have recorded a low sex ratio of 887. The child sex ratio (0-6 years) of 976 for STs is higher than the aggregated national figure (973) for the same category. Deori has recorded a low sex ratio of 906. The child sex ratio of above 1000 has been recorded among Apatani, Bangni, Dafla, Tawang Monpa, Nissi, and Tangsa.<sup>3</sup>

### **Literacy and Education Level**

At the beginning of the 20th century, Arunachal had no schools. The first school was established in 1918 in Pasighat, and the second in 1922, in Dambuk. Not surprisingly, both locations bordered the more developed State of Assam and the establishment of schools went hand in hand with the advancement of regular administration. Progress was slow; at the time of Independence, there were only three schools in the state and only up to the primary level. Newer systems of learning and knowledge have come to Arunachal Pradesh and the domain of knowledge that a person needs to encompass has broadened.

Among STs, 49.6 percent of the population has been returned as literate, just below the national average (47.1 percent). As many as thirteen STs have overall literacy levels below 50 percent. While male literacy is at 58.8 percent, female literacy is only 40.6 percent. Female literacy is depressed as seventeen STs have recorded literacy below 50 percent. At the individual level, Deori, Khampti, and Apatani have recorded a literacy rate of 70 percent and above, while for Wancho, it is low at 25.4 percent. The lowest literacy level for both males and females has been noted among the Wancho, with male and female literacy rates of 35.9 percent and 14.6 percent, respectively.<sup>4</sup>

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As in the rest of India, there is a wide gap between the urban-rural literacy rates in Arunachal. In 1981, only five districts, West Kameng, Lower Subansiri, West Siang, East Siang, and Lohit, had any urban population. The urban-rural gap in the literacy rate for men was 38.30 percentage points; for women, the gap was 40.05 percentage points; and for the entire population, it was 40.94 percentage points. The urban-rural gap in women's literacy is a little higher than that of men. Of these five districts, with minimal urban area in 1981, the gap was most noticeable in Lower Subansiri and East Siang, although the urban-rural literacy gaps were high everywhere. By 1991, the urban-rural gap in literacy fell to 30.99 points for men, 36.92 points for women, and 34.57 points for the entire population. The reduction was greater for men (7.31 percentage points) than women (3.13 percentage points). For the entire population, the urban-rural gap in the literacy rate continued to be quite high, 34.57 percent (a fall of 6.37 percentage points during 1981-1991). The highest urban-rural gaps in men's literacy were observed in districts like Tirap, West Kameng, Lower Subansiri, and West Siang. Similarly, in women's literacy, the urban-rural gap was highest in these districts. The smallest gap was observed in East Siang, where the gains in literacy seem to be greater in the rural areas than in the urban areas.<sup>5</sup>

Access to education continues to be an issue in some parts of Arunachal. Districts with relatively low education indices, like Tirap, Tawang and Changlang and East Kameng, Upper Siang, Upper Subansiri, and Lohit, require intensive efforts to improve literacy rates and school education. Specific strategies must be devised to engage with the local communities to ensure that education becomes universal, especially at the primary and elementary levels. The problems that have been countered vary from the construction of school buildings to the non-availability of educated persons (in some localities) to work as teachers, the unwillingness of teachers from other areas to serve in remote

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areas, and the difficulties of retention of children in hostels.<sup>6</sup>

Simultaneously, the State will require tackling the issues of retention and efficiency by imposing minimum instructional parameters at various stages of the education process and making significant investments in inputs that enhance learning at the primary level. Crucial to the success of State policies for universal education for out-of-school children of the poorest families will be the introduction of measures to mitigate the costs of school attendance. This, even though such policies may still prove insufficient to overcome problems of low demand for primary schooling, where the opportunity costs of sending children (especially girls) to school are judged to be too high. The practice of supplementing the nutrition needs of poor children through meals provided in school requires careful monitoring. All nutrition programs should compulsorily consist of locally available food items, preferably fresh fruit and vegetables.

The school curriculum should have an upgraded component on innovative, economic, and sustainable use of local bio-resources combined with field/ practical learning to make education more relevant. After primary school, vocational streams could be made available to train boys and girls in modern agriculture, horticulture, poultry, dairy farming and handicrafts in the local context so that education becomes employment-oriented. Higher education can then be pursued only by those with the capacity and interest to do so.

### **Health and Well Being**

Tribal societies in Arunachal Pradesh have long known that health is important. In the primarily agrarian societies of Arunachal Pradesh, good health is the key to a happy and productive life. Health is important for the well-being of the individual, the family, clan and tribe. In the last few decades, the State has made significant progress. At Independence, there was

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no health infrastructure in the State— no dispensaries, no hospitals, no diagnostic facilities. Modern healthcare systems and diagnostics were limited to the facilities and care extended by doctors accompanying civil and military expeditions on their forays into the hills from Assam or to the medical staff based on the few scattered administrative outposts that had been established.

With the expansion of medical facilities and infrastructure in the plains of neighboring Assam, in the first half of the 20th century, the people from Arunachal occasionally sought medical treatment in Government hospitals and in the tea gardens that bordered the hills. This often necessitated long and difficult journeys and was, by and large, the exception, resorted to in emergencies only.

Since the 70s, and particularly after the attainment of Statehood, the health infrastructure has expanded manifold. For many reasons, however, the increase in health coverage and services has been less and at an as lower pace than the expansion of educational facilities and the economy's growth. This is reflected in the health status indicators, which show that in most areas, Arunachal's performance is less than satisfactory. Life Expectancy at Birth in Arunachal is one of the lowest in the country. In Kerala, life expectancy is 76.23 years (data from NHDR,2001 adjusted), which is much higher than the life expectancy in the other major States in the country but is also comparable with the life expectancy in developed countries. The difference between the life expectancies in Kerala and Arunachal Pradesh is very high, a difference of 22.18 years. Life expectancy in neighboring Assam is also higher than that in Arunachal Pradesh (higher by 4.56 years).<sup>7</sup>

However, Life Expectancy at Birth does not tell us anything about the health status of different age groups of the population. Age-specific mortality rates, which serve as a database for

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constructing life tables, provide such information. A comparative study of the age-specific death rates of Arunachal Pradesh and other States is impossible because of the non-availability of data; the analysis is limited to the Infant Mortality Rate only, data for which is available for all the States and Union Territories of the country.

Arunachal Pradesh has an Infant Mortality Rate of 77 per 1,000 live births. This implies that out of 1,000 children born, 77 will not see their next birthday. Arunachal Pradesh is relatively free from the bane of discrimination against the girl child. While the people of the State have some son preference, it is not as deep-rooted as in other parts of India. This is partly responsible for the relatively lower IMR in Arunachal than in many other parts of the country. Caring for children is mainly the mother's responsibility elsewhere in the country, but both parents share this responsibility in Arunachal Pradesh.

Among the 13 old districts, IMR varies from 57 per 1,000 live births in East Siang district to 98 (per 1,000 live births) in Tawang. The immunization of children is the single most important determinant of IMR. Two other variables, which highly correlate with IMR, are the literacy rate and road connectivity. Per capita income has a very low correlation. Hospital beds (per 10,000 population) have no statistical relation with the IMR.

The growth of health services in Arunachal Pradesh is impressive and compares well with that in the country. In the country, the number of hospital beds per 10,000 persons increased from 3.2 in 1950-51 to 9.3 in 1997-98, while in Arunachal Pradesh, the number of beds per 10,000 persons increased from 11.0 in 1960-61 to 20.3 in 2000-2001. The availability of hospital beds in Arunachal per 10,000 persons is double that of the rest of the country. Awareness creation should be a major part of the Government's healthcare program.<sup>8</sup> Health education through mass media, health workers and the school and college system will

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help improve the population's health status. Outreach services should be expanded to raise children's immunization coverage of children and special systems need to be put in place to act as a warning system in case of an infectious disease outbreak, especially in remote areas.

Strengthening the disease-surveillance system is necessary to control diseases like jaundice, malaria, dysentery and diarrhea. Better surveillance and prompt delivery of effective medical services are essential for reducing the case-fatality rate of vector-borne and infectious diseases. In the towns, the main issues are the absence of investigation facilities, machines and specialists. While primary health care is a priority, these services need to be built up simultaneously, at least in a few areas, so that patients are not forced to travel long distances, usually to neighboring Assam, Kolkata, or even distant Delhi, for treatment.

The low doctor-to-population ratio is partly because there are very few local doctors. Human capital needs to be built up. While the physical infrastructure exists, staffing and running these facilities is an issue. Along with the TomoRiba Institute of Health and Medical Science, more such medical colleges need to be established. Suppose human capital is to be built up. In that case, it is necessary that the young people from the State take up medicine as a profession, and a pool of nurses, compounders and support staff receive the requisite training to sustain quality healthcare in the State.

With the Chief Minister Aarogya Arunachal Yojana (CMAAY) in place, a universal healthcare scheme of the state government has been established to benefit the standards of health in the state. About 88,928 families, per the 2011 Socio-Economic Caste Census (SECC) in Arunachal, are eligible for the PMJAY scheme out of 3.05 lakhs families.<sup>9</sup> The government targets to keep the maternal mortality rate <100/1 Lac live births and IMR to 25/1000 live births. It also envisioned preventing and reducing anemia in

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women aged 15-49 years, mortality & morbidity from communicable & non-communicable injuries and emerging diseases, and reducing out-of-pocket expenditure on total health care. It also targets to reduce annual incidence and mortality from Tuberculosis by half, bring annual Malaria Incidence to < 1/1000, provide Chief Minister Universal Health Insurance Scheme (CMUHIS) 100% coverage and provide equitable quality health services to all the rural population & equip Health Institutions as per IPHS Norms.

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### 3

# **IMPACT OF MATHEMATICS EDUCATION ISSUES AND CHALLENGES AMONG SCHEDULE TRIBES IN SURGUJA DISTRICT (C.G.) INDIA**

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## **Introduction**

India is a pluralistic country that inhabits a large variety of cultures, religions, languages and economic stages. Some of the communities, notably Schedule Tribe, are socially and economically marginalized and academically stand at the bottom stage among the country's total population. India has the largest tribal population in the world and constitutes 8.6% of the country's total population (Census of India 2011).

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Chhattisgarh represents 30.6% population of Schedule Tribes. There is a 6.2% Schedule tribes population of the total population of India. Surguja is a district of Chhattisgarh where most of the Schedule tribes are found.

### **Mathematics and real world**

Mathematics is a science that deals with number and their operations and its subject matter are in special forms and quantitative relationships to the real world. It is an exact, precise, systematic and logical subject. The simple meaning of mathematics is “things which can be counted” now, you can think that counting has a vital role in our daily life; imagine that there was no mathematics at all; how would it be possible for us to count members of the family, rupees in the pocket, days in a week or a month or years? On a basic level, you need to be able to count, add, subtract, multiply and divide. At a psychological level, exposure to mathematics helps develop an analytical mind and assists in better organization of ideas and accurate expression of thought.

ST peoples like to live with nature. Even nature also embraces mathematics completely. We may observe so much symmetry around us and have a deep sense of awareness and appreciation of patterns. Observe any natural things and find symmetry or patterns in them. Changes of the day into night, summer into winter, etc. Since most STs live in the forest and we see in plants innumerable examples of symmetry, shapes, patterns, etc. The sun rises and sets at specified moments, and stars appear at fixed times. Mathematics runs in the vein of natural science, like physics and astronomy. In general, we can say that mathematics originated from numbers and the number system is a special field from which other branches of mathematics are developed. So, Mathematics education is most important for each people and since ST lives with nature, ST knowledge of this subject can play a vital role.

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## Enrollment ratio of mathematics students at p.g. level in Surguja district

Surguja is a backward area where most tribes live. In this area, education standard is very poor. In the Surguja district, only four colleges for M.sc. Mathematics is running at present and the gross enrollment ratio of this subject in Schedule tribes students in this area is very poor, as shown in Table 1.

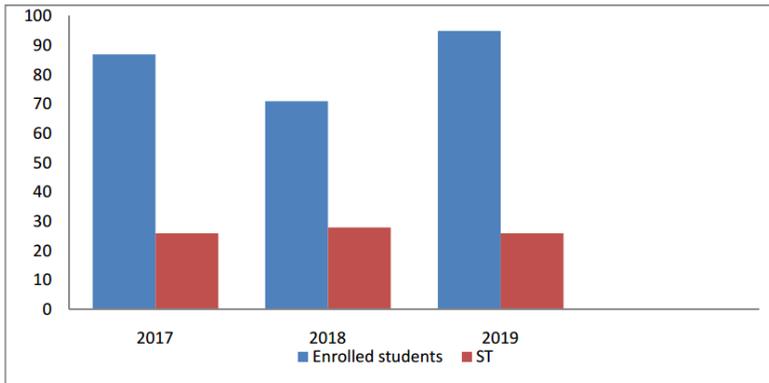
**Table -1** Enrollment of ST Students In M.Sc. (Mathematics) In Surguja District

Year	College in Ambikapur, Surguja (C.G.)								Grand Total (Total seats=110)	
	R.G. Govt. P.G. College (Total seats=30)		Govt. R.M.D. Girl's P.G. College (Total seats=25)		Govt. Science College (Total seats=25)		Sarswati College (Total seats=30)			
	Enrolled	ST	Enrolled	ST	Enrolled	ST	Enrolled	ST	Enrolled	ST
2017	30	9	23	7	18	6	16	4	87	26
2018	27	10	13	5	15	7	16	6	71	28
2019	29	9	23	5	21	6	22	6	95	26

**Source-** Statistics enrolled students of each mentioned colleges

## Results and Discussion

GER of Schedule tribes Students at P.G. level in Mathematics is only 23.63%, which is very poor. Implies that the Schedule tribe enrolment declines significantly at the P.G. level in this subject. This may be observed in the given graph.



**Fig-1.** Enrollment status of Schedule Tribes students of M.Sc. (Mathematics) In Surguja

### **Current challenges and issues for mathematics education among schedule tribes in Surguja**

There are many critical issues and problems in mathematics education among tribes. They are as follows:

- i. **Medium of Language:** Language is one of the important constraints of tribal students, preventing them from accessing education. The English language is used as the medium of teaching in colleges. The tribal people have their separate dialects, so the maximum number of students belonging to these particular areas couldn't understand whatever was taught in the classrooms from the primary stage to the higher level. This phenomenon lowers the educational level of tribal students.
- ii. **Interior Inhabitation:** The tribal population in Surguja is located in isolated hilly and forest areas where modern facilities are unavailable. They have to move to a far distance to the colleges. This leads to absenteeism and drop-out and they are not joining colleges.
- iii. **Poor Economic Condition** - In Surguja, tribal people depend on agriculture or traditional economic activities for

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their livelihood. They generate the least income from such works through which they can't afford a good education for their children. In this situation, after the primary level, they send their children to earnable work but not to school and colleges.

- iv. **Parent's Attitude:** As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment, which supplements the family income.
- v. **Shortage of Subject faculties:** The subject experts don't want to teach in backward areas like this district. It is the main cause of not taking an interest in higher education in this area.
- vi. **Lack of Proper Monitoring:** Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and Higher Education Department.

### **Importance and impact of mathematics education among tribes in Surguja**

Mathematics' importance can be understood by the definition given by Galileo. He defined this as "Mathematics is a language in which God has written the world".

Also, Roger Bacon, a philosopher of the 13th century, once stated, "Neglect of mathematics works injury to all knowledge since he who is ignorant of it cannot know the other sciences or the things of the world."

Here we will discuss on importance and impact of mathematics education among tribes.

- i. **For Life:** Knowing mathematics can be personally satisfying and empowering. The under-pinning of everyday life is increasingly mathematical and technological. For instance, decisions making for

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purchasing the best items, choosing insurance or various plans for life, health or education all call for quantitative sophistication. Due to a lack of mathematics knowledge, tribes do not benefit from these areas' plans.

- ii. **As a part of Cultural Heritage:** Tribes are generally close to their culture. Mathematics plays a vital role in developing and gaining humankind's cultural and Intellectual achievements. Citizens should develop an appreciation and understanding of that achievement, including its aesthetic and recreational aspects. These help the learners understand mathematics's contribution to the development of civilization and culture. It has enabled them to understand the importance of mathematics in fine arts and to beautify human life.
- iii. **In the Development of Living Standards:** Since mathematics is used in almost every profession, it helps improve a person's living standards. The developments in economics, science and technology, and medicine, in the brief overall development of society, develop the standard of living. Thus, mathematics plays an important role in making living standards high. Although the ubiquitous use of information technology in all sectors has changed the nature of the mathematical skills required, it has not reduced the need for mathematics.

Last but not least, any society can never be developed without female empowerment since the female is the half part of the society. Therefore, we will also see the impact of mathematics education on female empowerment in tribes

- iv. **Mathematics Education in Women Empowerment in tribes:** The importance of Mathematics as a tool for science and technology is continually increasing. While

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science and technology have become so pervasive, mathematics education has continued to dominate the school curriculum. It remains a key subject area requirement in the higher education and employment sector.

### **Suggestions**

Some suggestions for improvement of tribal education are as follows-

- i. Literacy campaign:** Proper awareness campaign should be organized to create awareness about the importance of mathematics education. Extensive literacy campaigns in tribal-dominated districts like Surguja may be prioritized to literate the tribal on this subject.
- ii. Tribal parent's Attitude:** The attitude of the tribal parents toward education should be changed and improved through proper counseling and guidance.
- iii. Appointment of professors:** Appointing more teachers in the tribal areas is suggested. The professors should carefully consider the psychological, ecological and cultural characteristics of tribal students and fill the gap in student professors ratio in colleges in this area.
- iv. Stipends and various scholarships:** Since higher education among the tribes is less, and special ST scholarships should be provided to the tribal students pursuing higher education, particularly in medical, engineering, and other vocational streams.
- v. Establish residential colleges:** More residential colleges should be established in each state and district and extended up to the PG level in tribal areas.
- vi. Provide social security-** Social security for students, especially adolescent girls, is of great concern in

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residential schools.

- vii. Need for Proper Monitoring:** Higher-level officials should check the functioning of colleges frequently relating to the teaching methods, working hours, and attendanceregisters.

## Conclusion

The development of any country depends on education. It is a mean that transfer any society from backward to develop. In the surgical district, people are not aware of this subject. They don't know the importance and application of this subject. So here need to execute various plans properly and honestly in higher education for schedule tribe's students.

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## 4

# UNDERSTANDING AND IMPLEMENTATION OF FOREST RIGHT ACT 2006

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### **Introduction**

FRA 2006, in its preamble, mentions that in colonial and independent India, forest rights on ancestral lands and habitats of scheduled tribes (ST) and other traditional forest dwelling communities are not adequately recognized. So, to vest these rights, FRA 2006 came into existence. However, after 13 years, it has hardly recognized any significant number of rights due to problems in understanding and implementing FRA at various levels. There is improper implementation, a lack of awareness and knowledge amongst community members and conflicting understanding within the implementing agencies and among other stakeholders of FRA. The following discussion will be in the light

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of the theory of rights, i.e., Moral rights and legal rights.

## **Objective**

This paper brings forward the roadblocks in the implementation process of FRA at different levels. It looks into the contemporary and preceding interpretation of the regime's community groups (ST/OTFD) in the context of rights over forest lands.

## **Methodology**

All the examinations and discussions made in this paper are based on the analysis of various research study reports, available literature, government data, government reports, etc. and observation made while working on a TISS project on implementing FRA in Jharkhand and Madhya Pradesh in the year 2018.

## **Emergence of FRA**

India is a land of diversity; two major categories are landscape diversity (i.e., various mountain ranges, hot and cold deserts, coastal areas, islands) and population diversity (i.e., ethnic, religious, etc.). This is characterized by climate, flora and fauna of different types in different parts of the country, on which diverse population is dependent for their day-to-day life, especially schedule tribes and forest-dwelling communities for fuel, food, fodder, household items, water, agriculture, livelihood, cultural and religious practices. They have been dependent on forest way before any recorded history is found. Emergence and expansion of the hegemonic power structure in the Indian subcontinent, which was contemporaneous with the deprivation and disposition of these communities from their homeland, evidently most organized and catastrophic were the forest laws in colonial and post-colonial times (Manshi Asher 2007), which was the prime cause for the evacuation of these community groups from their homeland, that

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has eventually lead to deculturation. The age-old struggle of these communities for their rights can be divided into two phases: Pre-independence and post-independence. One of the incidents of forced displacement, which resulted in a tussle between the state and the people in the colonial period, was in the year 1899-1900, were Tribal groups (Munda, Oraon, Kharia) started the protest under the leadership of Birsa Munda, which was called “Ulgulan” (The Great Tumult) against the British government which is one of the many freedom movements fought in India. Most importantly, the Ulgulan movement was against the forest and land due collected by the zamindars, as Adivasis believed that land and resources belonged to them.

### **Historical injustice and emergence of FRA**

In the pre-independence period, to capture this land for game and timber production (India was one of the biggest sources of timber providers for the industrial revolution of the west for building ships and railway lines), forest land was captured by the British government using government machinery, in the form of forest department. Laws were formed to facilitate the colonial occupation of forest lands (Manshi Asher 2007).

In the year 1865 forest department came into existence; overnight, all the forest land became government property and these communities became outsiders. The land acquisition process began during the British colonial period and continued after independence between 1951 and 1988. IFA (Indian forest act) was used to bring an area of 26 million hectares under the regime of the forest department. In both the pre-independence and post-independence periods, with the introduction of laws and policies over forest land, these communities became ‘encroachers’ of land, which they knew as their homeland. Only after the 1970s, in the wake of global concern over climate change and environmental degradation, did the later policies and laws provide some access to forest resources, but with a narrow understanding of these

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communities, as they were still considered encroachers. Today, of the total forest cover of more than 750,000 sq. km (of which Adivasi inhabits 71%), more than 80% is categorized as reserved and protected forest land (Manshi Asher 2007).

The need for a protective mechanism for the people living in the forest was deeply felt and soon after the order by the court to MOEF (Ministry of environment and forest) for the evacuation of 'encroachers', people's movement for their rights over forest land and its resources started. A nationwide campaign in 2002, with the alliance of different community groups of 11 states breakout, called Campaign for survival and dignity (CSD) against the forced evacuation. After much struggle, on 15 December 2006, the schedule tribe and traditional forest dwellers (recognition of forest rights) act, also known as the forest rights act, came into existence, which is a historic day of people's victory.

After 10 years of implementation of FRA, there was only 3% of the potential forest land had been allotted to the scheduled tribes and forest-dwelling communities for community forest rights (CFR). This was found in the study conducted in the year 2015 by the rights and resources initiative. There are few states (i.e., Maharashtra, Orissa, Chhattisgarh, Madhya Pradesh) have shown some intent for the implementation of FRA, yet very little of the potential area has been allotted to these communities. The rest of the states have shown little or no intention for the implementation of the FRA. In the northeast, states like Nagaland, Assam, Meghalaya, Mizoram, etc. come under the schedule 6 area. It was adduced that most of the forest land is owned by the community clan and comes under schedule 6 area and FRA is not suitable for implementation in these areas as it is more appropriately suited for the schedule 5 areas. There have been various attempts made to find a way to implement FRA in the north-eastern parts of India. On the other hand, schedule 5 areas that cover states like Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Bihar and Jharkhand

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have very low implementation and allotment of FRA title.

### **Road block in the process of FRA Implementation**

There are a number of factors that hinder the implementation of the FRA, which differs from place to place, but a few major factors commonly found in almost all parts of the country are discussed hereafter.

#### **Lack of complete knowledge and understanding of FRA**

The lack of understanding of the FRA claim process in community groups has significantly shattered the implementation of FRA; in areas where there is an absence of peoples group or NGOs, the understanding of the act is subjected to the understanding and interpretation of the government officials. On the other hand, where there is the active involvement of people's groups or NGOs, the understanding of the act is far better than the others. The knowledge and awareness amount the community groups are very poor; even within the forest right committee (FRC), members have a fairly low understanding of the claim process. This is also substantiated by the survey conducted on the state level of awareness amongst multiple stakeholders (present) by SCSTRTI. (National research study of implementation of FRA in neighboring states of Odisha 2013)

FRA claim processes are either NGO-driven or so-moto in nature. The problem arises when there is a lack of proper understanding of the claim process amongst community members. However, NGO-driven claims are far more successful as they have the knowledge base to carry out these claim processes. There are many cases where, after the distribution of the CFR and IFR titles, the handholding of these NGOs is withdrawn, which is merely halfway towards the objective of the FRA. These observations have been made while working in Jharkhand, where districts like Hazaribagh, Godda where NGOs and CSOs like Badlao foundation and JJBA (Jharkhand jungle Bachao Andolan)

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provided hand holding, have got IFR and CFR in several villages, but on the other hand in West Singhbhum district where there is no NGO support no CFR title was given and proportionally less IFR titles have been allotted as compared to the number of claims made.

In the suo-moto approach, the claim process of FRA becomes more challenging for the village community as they have very little knowledge of the claim process and due to the different interpretations of the process by the government officials, they usually get confused and misinformation about the claim process leads to rejection of their claims.

In many places across the country, especially in Madhya Pradesh and Jharkhand, the focus is given to the IFR (individual forest right) by both government department and community, as the proper understanding of IFR, CFR, resource rights (RR) and developmental rights (DR) amongst the community member is very poor. The government department, especially the forest department, is hesitant to give CFR rights to the community as these rights claim a big chunk of forest land and the narrow understanding of these communities as a threat to the forest and wildlife. On the other hand, tribal communities and forest-dwelling communities, due to a lack of understanding of the CFR, and RR, see no point in these rights as IFR provides right over the land of an individual where he/she has houses or agricultural lands, these observations were made in Madhya Pradesh and Jharkhand. In Barwani district, Madhya Pradesh, claims were made only for IFR as they were getting land where they have houses built or agricultural lands, and in West Singhbhum district, Jharkhand, only IFR claims were made by the villagers and these initiatives were taken only after government department awareness campaign. When asked why only IFR claims are made, they would say what is the use of it, who will own it if we claim CFR etc., which is simply due to a lack of knowledge of the FRA.

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This means that the responsible implementing agency is not acting effectively.

### **Misinterpretation of the act by government departments**

It has been seen that in different areas (i.e., states, and districts) government officials demand different documents while submitting the claim form. Many district-level government departments have made few numbers of evidence (3 to 5 evidence) or types of documents (Aadhar card, voter id, Nivaspramanpatr) mandatory for the acceptance of the claim form; this has been found in the field study of Godda district of Jharkhand and Barwani district of Madhya Pradesh while working on FRA project (TISS), however according to the FRA rule 2008 and amendment 2012, which clearly mentions that only two evidence are compulsory from any of the listed evidence in the rule and guideline of FRA, which is clearly a violation of the rule by the government departments, hence causing higher rejection rate of FRA claims.

This is not just the case in the submission of the application form but also in other steps of the implementation process; for example, in CFR, there are two types of rights given (1) right over the forest land (form B), (2) right over the use of forest resources (form C), there are several cases where in CFR only form B (i.e., right over land) are accepted and form C (Right over resources) are not accepted, which is subjected to the understanding of the government officials, this customization of the FRA in the implementation process is a huge cause of delays, improper implementation and rejection of the claims.

Also, in the land verification process, different departments have different issues (i.e., lack of personnel). The forest department is the most reluctant in the land verification and approval process. This has also been observed in different studies related to FRA title distribution in Maharashtra, Odisha, and

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Jharkhand that other forest dwelling communities (OTFD) are subjected to biases because of the preconceived notion of wrongdoers.

### **Focus limited to title distribution**

The villages where CFR titles are distributed, except for a few villages of Maharashtra and Odisha. The post CFR process for which these communities are obliged to (i.e., protection and conservation of forest and wildlife with sustainable use of forest resources) and with rights to the enhancement of livelihood opportunities through resource use and forest management is merely achieved. The failure of the post-CFR process is central to the lack of support from the government department. In post CFR process, the Gram Sabha is supposed to make rules and plans for the use and management of the forest land and resources, whereas per the FRA rule forest department is obliged to help make the management plan of the Gram Sabha in a manner corresponding to working plan of the forest department and if required make few changes in their own working plan according to the plans of the Gram Sabha. Though there are several other reasons for the failure of the post-CFR implementation process, such as the withdrawal of NGO support after the CFR title is distributed and the lack of knowledge and understanding of the FRA within the village community regarding the post-CFR process.

### **Customized implementation process by government departments**

Varying interpretations of the act in different places among government officials have led to higher delays and rejection of the FRA claims. Almost every state has its own customized mechanism placed to ensure proper implementation of the FRA; for instance in Jharkhand circle office/ block office is involved in the land verification, claim submission and title distribution process, whereas, in few places, the titles are distributed by the

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elected political leaders. These changes though intended to make the process smoother, but has caused varied understanding of the FRA claim process, which has resulted in delays and blockage in the implementation of FRA. Lack of coordination among the government department is also an important factor for the delays and rejection of claims, as all meetings at SDLC (sub-division level committee) and DLC (district level committee) are often irregular, which is supposed to pass the title claims.

### **Lack of political will**

There is no surprise that political parties, both ruling and non-ruling parties, play a crucial role in the implementation of the FRA. It is relatively evident that parties who showed interest in the implementation and distribution of the titles have shown a significant rise. Unfortunately, after more than 10 years of FRA, it has now become a less important political issue for the political parties. In a few cases, political leaders have raised this issue and distributed FRA titles, only to gain political benefits and after gaining these benefits, they have canceled the validity of these titles.

### **Conclusion**

The historical injustice in pre-independence and post-independence led to dispositioning of Tribes and forest-dwelling communities, as the government machinery subjugated the homelands of these communities through the imposition of forest laws and policies, which misspeak them as ‘encroachers’. This gave birth to a nationwide people’s movement for their rights and The Scheduled Tribes and Other Forest Dwellers (Recognition of Forest Rights) Act, 2006 came into existence. This can be interpreted as moral rights (pre-FRA), which existed without any legal backing and after FRA, it also becomes a legal right, but if not acted upon it to provide these rights, they merely become meritless, which simply is an injustice to these communities.

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Today after 13 years of its implementation, we have achieved very little, as there is still an understanding of these communities as encroachers in the government bodies, as it's a well-known fact that these communities have co-existed with the forest and wildlife for centuries. They have been deprived of their own rights and lag way behind other communities of the country. They need hand-holding from the government in order to get justice for the historical injustice. Sadly, the lack of government support in implementation for both pre-FRA and post-FRA is disheartening; yet again it seems to be the continuation of the historical injustice which they have suffered. The fundamental question here is, in a democracy, which is run by the people, can't get justice for their own rights, then what kind of nation are we building and for whom? As said by Nelson Mandela in his autobiography Long walk to freedom, "A Nation should not be judged by how it treats its highest citizens, but its lowest ones".

## 5

# **THERAPEUTIC AND ECONOMIC IMPORTANCE OF MADHUCA LONGIFOLIA FLOWER AMONG TRIBES**

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### **Introduction**

Mahua is a prominent tree in tropical mixed deciduous forests of India. Mahua is one of the most common trees available in the Chhattisgarh region, and many tribal people earn their employment by collecting, processing and shelling the flowers, fruits, and seeds of this plant. Flowers are small, with a soothing smell, and rich in phytochemicals. Mahua flowers have a high sugar content (sucrose, glucose, fructose, arabinose, and few amount of maltose and rhamnose). Hence it is utilized as a sweetening agent in numerous tribal, local and traditional dishes like *halwa*, *meethi puri*, *kheer* and *burfi*. Mahua flowers are also used as fodder for cattle by tribals, which in turn improves the health of cattle as well. Due to the immense benefits of Mahua flowers, tribals develop a wide range of fermented and non-fermented food products. Non-fermented Products like Halwa, Meethi puri, Kheer, Pakode, Barfi, etc., while Fermented products

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such as Mahua Wine which is called Daaruu or Mahuli in the regional language, are popular products developed from the Mahua flower.

### **Nutritional Aspects of Mahua**

<b>S.No.</b>	<b>Nutrient</b>	<b>Percent (%)</b>
1	Moisture (%)	19.82
2	Protein (%)	6.37
3	Fat (%)	0.5
4	Reducing Sugar (%)	50.62
5	Total Inverts (%)	54.24
6	Cane Sugar (%)	3.43
7	Total Sugar (%)	54.06
8	Ash (%)	4.36
9	Calcium (%)	8
10	Phosphorus (%)	2

**Source:** Kureel R.S *et.al*, 2009[1].

### **Therapeutic and Nutraceutical properties of Madhuca Indica Flower**

Mahua Flower possesses various Medicinal Properties like hepatoprotective, Wound healing, Antiburns, Bone healing, Emollient, Skin disease, Rheumatism, Headache, Laxative, Anti-Haemorrhoids, Bronchitis, Anti-ulcer, Astringent, Tonsillitis, Swelling gum, Diabetes, Stomach-ache, Anti snake bite, Increasing milk production in lactating women, Diuretic, Etc. Nutraceutical Properties are Increase Immunity, Facilitated digestion, Antioxidant, Stimulant, Tonic, Energetic, Glucose booster, Etc. Researchers have observed that tribal people offer raw flowers to lactating mothers to increase their lactation. Let's discuss the benefits of Mahua flowers etc., from a medicinal point of view.

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## **Anthelmintic Activity**

The anthelmintic activity of the ethanolic extract of the flower and bark of this plant has been proved by a few researchers. They used the ethanolic and methanolic extracts of *Madhuca Indica* and compared their anthelmintic activity by in vivo method and used metronidazole as the standard drug. It was considered that the anthelmintic activity might be because of the presence of tannins. The ethanolic, methanolic and hydroalcoholic extracts of *Madhuca indica* have tannins as one of the phytoconstituents with anthelmintic activity [2].

## **Anti-ulcer Property**

The alcoholic extract of the fresh flower of *Madhuca indica* was used to evaluate its anti-ulcer (Peptic ulcer) property [3,4]. To conduct ulcer protective efficacy of *Madhuca indica*, various groups of rats were used and they were kept in overnight fasting conditions, although the water was supplied in sufficient quantity. This experiment was based on the pylorus ligation method, and ranitidine was used as the standard drug. After administration of mild anesthesia, the abdomen was opened and a small incision was made to expose the pyloric portion of the stomach, which was slightly twisted up by the side and placed back to the stomach. The alcoholic extract of *Madhuca indica* and standard drug ranitidine were given two times a day simultaneously to a different group of rats before two days of pylorus ligation and on the last day, the gastric contents were titrated to measure the quantity of gastric acid juice and then ulcer score were calculated. The alcoholic extract of *Madhuca indica* reduces the increased effect of gastric acid juice in the stomach and it could be due to inhibition of histamine release, which usually exaggerates acid release [5,6].

## **Immunological Property**

The immunological property of *Madhuca indica* has been established since the Ayurveda time. The leaves, bark, flowers,

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and fruits of the plant have been utilized to improve the immune system of any individual. The tribal people of Chhattisgarh use these parts to improve life vitality by boosting the immune system. The immunological property of Mahua had been studied and documented by a few investigators. They prepared the ethanolic extract of all dried parts like- leaves, bark, flowers, and fruits and evaluated them via oral routes in sheep blood cells (SRBC) antigen for a 7-day immunization period. [7,8].

### **Anti-nociceptive Activity**

This activity is one of the most important activities shown by *Madhuca indica* analgesic activity which has been proved by many postgraduate and undergraduate students as this activity is very easy to perform because it does not require any sophisticated instruments [43]. The test was performed by using the alcoholic and aqueous extract of the flower part of *Madhuca indica* by using tail flick, hot plate, and acetic acid-induced abdominal constriction, radiant heat, and tail clip (Not flick) methods. The obtained results were significantly found to reduce pain after taking an average reading from all possible methods [9,10].

### **Antipyretic Activity**

The aerial parts, including the flowers and a few parts of bark, were used for the treatment of fever in the traditional system and gave a satisfactory result. The aerial part of *Madhuca indica* was extracted by using ethanol as an extractive solvent. Albino Wistar male rats were used to evaluate the antipyretic activity of Mahua extract. To induce fever in rats, a yeast solution was used by injecting it subcutaneously and then the body temperature was recorded by inserting the thermometer in their rectal route. The average and cumulative temperatures were then compared between the group who had taken the extract of *Madhuca indica* as a test drug and Paracetamol as a standard drug. Data significantly showed the antipyretic activity with the plant extract [11, 12, 13].

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## **Antioxidant Property**

The antioxidant property of the Mahua plant is very useful as this property may combine with other pharmacological activities and increase their efficacy. Antioxidant boosts hepatoprotective activity along with immunomodulation activity. This activity has been proved by scavenging activities of DPPH, ABTS, Nitric oxide radical, Hydrogen peroxide, etc. The researchers extracted the shade-dried leaves and bark of Mahua using ethanol and hydroalcoholic as a solvent. The antioxidant property of Mahua can also inhibit the chances of asthma and other cell damage [14,15].

## **Cytotoxic Activity**

Cancer is the uncontrolled and excessive growth of cells. Nowadays, there are several reported cases of various types of cancer. This disease is controlled or treated by chemotherapy, which is the agent that inhibits or suppresses unwanted cell proliferation, but they have several toxic and side effects, too. Mahua flower was found to have cytotoxic activity as an anticancer agent. For experiments, the researchers collected fresh flowers of Mahua and extracted them by cold extraction method by continuously shaking them in an orbital shaker. After 24 hours, the extract was filtered and the residue was again extracted using methanol for one week in an orbital shaker. The rat liver cell line culture was used for the cytotoxic study.

## **Constipation Treatment**

Constipation is a condition of lack of water in the stool so that it becomes thigh and difficult to excretion. There are many natural medicines that give relief from constipation by many mechanisms. Dried Mahua flower is believed to work as a bulk laxative and when it is consumed at night, it adsorbs water from the stomach and gets swelled and propels the digested food contents towards

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the rectal route [16,17]. The Mahua flower's richness in fiber contents justifies its medicinal use as a laxative. The oil is also used as a laxative because it reduces stool stiffness and facilitates its passage. Economical Application of Madhuca indica Flower In Alcohol production, Jelly, Sweet candy, Chocolate, Jam, Vegetable, Biodiesel, Fuel production, Oil production, Fertilizer, Animal food, Etc. Mahua flower contributes to the economy of the tribes in various forms.

### **Saturated sugar solution (Syrup)**

The flowers of the Mahua tree contain many minerals, water, and sugars. This sugar content is used for many purposes like-making sugar syrup, eating as such in raw form, or drying in the shade [1, 7, 23]. Making sugar syrup from Mahua is a very easy and useful process so that the fresh flower of Mahua is dried under the shade; thus, the water gets evaporated and sugar gets concentrated. This is then soaked in water and extracted. The color obtained is not so good; it looks like a semi to dark black color, which is then treated by using activated charcoal or lime before making it concentrated.

### **Production of alcoholic products**

The flower of the Mahua tree is very rich in sugar content and after drying, the collected flowers under the shade become more concentrated, and this concentrated dried flower is further used as the source of sugar in making alcoholic products by the following fermentation procedure. In fermentation, the microorganisms use this glucose as their energy source and break down sugar into ethanol and carbon dioxide. This is one of the most adopted methods and source of economy for the tribal people in India, especially in Chhattisgarh, Orissa and other regions. The products obtained after this process are wine, brandy, ethanol, acetone and

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lactic acids [18, 19-22].

### **Value Added Products**

Recently Orissa Agriculture and Technology University, Bhubaneswar, developed value-added products from dry Mahua like candy, cake, value and RTS, toffee, added squash products Mahua flowers and laddoo. Candied flower, developed of from fermentable and many like glazed dried sugars, Freshly prepared traditional Indian Mahua herbs as been fortified (Black with pepper, cinnamon, clove, cumin, fenugreek, nutmeg, fennel and Indian cassia)for development to a new value-added product.

### **Use of Mahua as a Raw Food consumption of Mahua**

In spite of being a rich source of nutrition and easy availability in rural areas, these flowers are not very popular as food. Only a small quantity of flowers is consumed raw, cooked, or fried in different parts of India.

### **Utilization of Mahua for processing of different food products**

#### **Sugar syrup**

Sugar syrup from dry Mahua flowers can be further used as a sweetening agent in different food products.

#### **Jam, Jelly, marmalade, pickle**

Mature (full grown) but still unripe fruits are made into the jam with the addition of citric acid. The pulp is also converted into marmalade or syrup, which is used as food material. Jelly is also made from the pulp alone or combined with the guava to modify the astringent flavor. The pulp is also pickled. The major quantity of flowers is used in the preparation of distilled liquors [23]. Mahua jam and jelly can be prepared the by using fresh flowers. The developed products were tested for their color, flavor, taste, texture and overall acceptability using the hedonic test. According to the findings of the hedonic test, all the developed Mahua products were found to be highly acceptable.

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## **Bakery and confectionary**

Candy, biscuits and cake were prepared using the Mahua concentrate as a liquid sweetener.

## **Puree and sauce**

Patel, 2008 [24] used fresh flowers and crushed them into a puree (after manually removing the stamens) and processed it into the sauce.

## **Conclusion**

The benefits of Mahua flowers and other parts of the tree are immense. It can also create immense possibilities for poor farmers, tribals and the rural population of India. But due to a lack of proper post-harvest infrastructure and political will, our farmers and tribals are being forced to embrace western and non-indigenous varieties of flora. We, as consumers, can direct the market in the right direction by demanding what's indigenous, good for our health, and good for making rural economies self-sustainable. Economic security accompanied by food security can be provided to the tribal by exploring the opportunities of the Mahua tree. That's the best of our physical, economic and mental upliftment both as an individual and as a society.

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## 6

# **UNDERSTANDING THE VARIOUS PROBLEMS OF TRIBAL COMMUNITIES IN INDIA**

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### **Introduction**

Even when the majority of the communities in the world kept changing their lifestyles very quickly to keep pace with the “progress” of the world, there were tribal communities still living in line with their traditional values, customs and beliefs, where they could continue to live in peace with Nature and their unpolluted environment. Since independence, multiple government policies and programs have sought to develop tribal communities by focusing on their livelihood, education and health. Despite six decades of special treatment, even today, tribal peoples continue to be the most undernourished segment of Indian society. Tribal communities are facing a number of problems; they are educationally backward, deals with many social & religious issues

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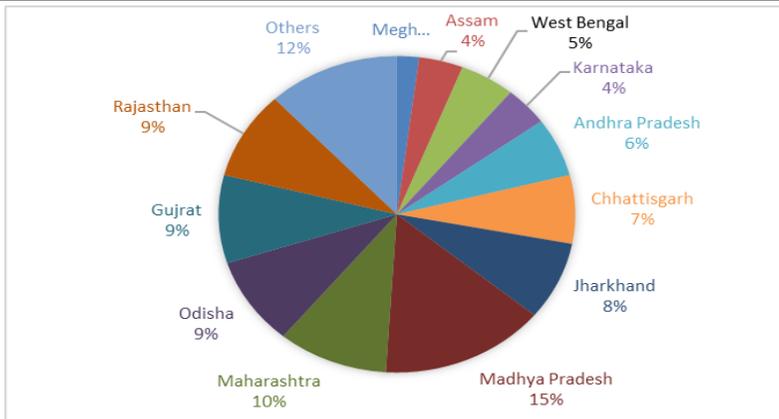
and face poverty, exploitation, forced displacement, various health problems and many more.

### **Tribal population in India**

India is characterized by having the second largest tribal population in the world after Africa and it is interesting to note that there are around seven hundred tribes inhabited all over India. According to the 2011 census, tribals constitute 8.61% of the total population of the country. The largest concentrations of indigenous peoples are found in the seven states of north-east India and the so-called “central tribal belt” stretches from Rajasthan to West Bengal. More than half of the Scheduled Tribes population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. There are over 700 Scheduled Tribes notified under Article 342 of the Constitution of India, spread over different States and Union Territories of the country. Many tribes are present in more than one state. The largest numbers of scheduled tribes are in the states of Orissa (i.e., 62). Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle. There are many more such tribes in the country that are living away from the mainstream of the country.

### **Distribution of Tribes in India**

The Scheduled Tribes are notified in 31 States/UTs. The tribal population of the country, as per the 2011 census, is 10.43 crore, constituting 8.61% of the total population. 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribals from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population (Fig.1).



**Figure 1:** State-wise distribution of STs (as per the 2011 census)

## Various Problems Faced by Tribals in India

Tribal communities are facing many problems in their life span. They deal with a number of social, religious, educational and health-related problems.

### Education

The Literacy Rate increased from 8.53% in 1961 to 58.96% in 2011 for Scheduled Tribes (STs), while the corresponding increase in the total population was from 28.30% in 1961 to 72.99% in 2011. The literacy rate increased by 11.86 percentage points from 2001 to 2011 for STs. There are many reasons for the low level of education among the tribal people. Formal education is not considered necessary to discharge their social obligations. Superstitions and myths play an important role in rejecting education. Most tribes live in extreme poverty. It is not easy for them to send their children to school, as they are considered extra helping hands. The formal schools do not hold any special interest for the children. Most of the tribes are located in the interior and remote areas where teachers would not like to go from outside. Language is also one of the barriers to the promotion of education among tribes.

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## **Health status**

There are wide variations with regard to health education status, access and utilization of health services among the tribal populations. Public Health Service to Scheduled Tribe population is one of the weakest links. The major difficulty in delivering public health care to tribal population is the lack of health care human resource that is willing, trained and equipped to work in Scheduled Areas. There is a shortage, vacancy, absenteeism, or half-heartedness of doctors, nurses, technicians and managers in the public health care system in Scheduled Areas. Coverage with medical insurance, including the Rashtriya Swasthya Bima Yojana (RSBY), remains extremely low in the Scheduled Areas. Thus, the Scheduled Tribes populations are almost completely without financial protection against acute and catastrophic illnesses.

## **Religious Issues**

Tribal people believed in the existence of super human or supernatural power, and such kind of beliefs and worship created many questions in the mind of young educated people. Due to contact with other cultures, the tribal culture is undergoing a revolutionary change. The tribal people are imitating western culture in different aspects of their social life and leaving their own culture. It has led to the degeneration of tribal life and tribal arts such as dance, music and different types of crafts.

## **Social Issues**

Child marriage among tribes still exists in the states like Bihar and Andhra Pradesh, which is constitutionally wrong and many demerits are attached to such practices. Polyandry and polygamy exist in some tribes of the Himalayas. Such practices are not really acceptable in this modern world. Infanticide, homicide, animal sacrifice, black magic, exchange of wives and other harmful practices are still found among tribes.

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## **Resource exploitation**

The recent rapid technological advancement and unrivaled economic and political strength of world capitalism have created favorable conditions for the evasion and extraction of natural resources from the ecologically fragile territories of tribal people.

All available laws relating to lands, forests, minor forest produce, water resources, etc., restrain people from using forests. Primary resources such as fuel, fodder and minor forest produce, which were available free to villagers, are today either non-existent or have to be brought commercially. For the Tribals, globalization is associated with rising prices, loss of job security and lack of health care.

## **Displacement**

Since the emergence of liberalization, privatization and globalization (LPG), the areas inhabited by tribal populations have been subject to various protests due to involuntary displacement. Thus, forced evictions of tribals make way for mammoth capital-intensive development projects that have become a distressing routine and ever-increasing phenomenon. There are gaps in the rehabilitation of the tribal community members displaced by development projects.

## **Unemployment**

There is a heavy concentration of industrial and mining activities in the central belt. Despite the intense industrial activity in the central Indian tribal belt, tribal employment in modern enterprises is negligible. Apart from the provisions of the Apprenticeship Act, there is no stipulation for private or joint sector enterprises to recruit a certain percentage of the dispossessed tribal workforce. They are forced onto the ever-expanding low paid, insecure, transient and destitute labor market. About 40 percent of the tribals of central India supplement their

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income by participating in this distorted and over-exploitative capitalist sector.

### **Tribal women**

The tribal forest economy is primarily a women's economy, and it is women who are most directly affected by the corporate exploitation of their traditional lands. In poverty-stricken tribal areas, large-scale migration has revealed the increasing movement of young women towards urban centers in search of work. Their living conditions are unhygienic; the salary is poor and tribal women are vulnerable to exploitation by unscrupulous agents. There is a large number of anemic women amongst the tribes.

### **Cultural Defacement**

Tribals are being forcefully integrated into society leading to them losing their unique cultural features and their habitat threatened. Their traditional occupations (snake charming, street acrobatics with animals) are now illegal and alternative livelihood options are not provided.

### **Conclusion**

Thus, tribals are still among the most deprived and oppressed sections of India. Half of the Adivasi people do not have land. Poverty, deprivation and poor access to basic medical health facilities are reflected in the absolutely poor health condition of Adivasi women and children.

There are poor links between health, education & employment in tribal areas due to harsh geographical conditions. The government has started many development schemes for scheduled tribes, such as; the Tribal Sub Plan, extra tribal allowances for employees in tribal areas, health cards for BPL families, post metric scholarship program, Rajeev Gandhi fellowship for higher education and many more, which will definitely help the tribes to deal with above-discussed issues and will help to improve the quality of life.

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# 7

## **SOCIO-ECONOMIC STATUS OF TRIBAL FISHING COMMUNITY IN RESERVOIRS OF SURGUJA DISTRICT CHHATTISGARH, INDIA**

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### **Introduction**

Fish and fisheries are an important sector of many nations of the world from the stand point of income and employment generation. Fishing plays an important role in supporting livelihood worldwide and also forms an important source of a nutritious diet for over one billion people. Indian fisheries occupy the second position in global fish production with an annual growth rate of 4.7%, recording 3.2% growth in the marine sector and 6.2% growth in the inland sector, thereby contributing 1.10% to the total GDP and 5.3% to the agricultural GDP of the nation. It is estimated that 12 million people are directly engaged in fishing and about 60 million are exclusively depending on it for livelihood in India. The fisheries sector plays an important role in the Indian

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economy by contributing to the national income, employment and foreign exchange. It has a vast potential for fish resources, both from inland and marine environment. Fisheries-related activities provide important sources of livelihood for nearly 7 million people in India.<sup>[1]</sup> Chhattisgarh is one of the richest freshwater resource states in the country, along with 1.64 lakh hectares of freshwater resources, which plays a pivotal role in the socio-economic development of Chhattisgarh. Surguja is an important district in northern Chhattisgarh; it has a good number of small and large-sized water reservoirs where pisciculture takes place. The major population of the district is tribals. People engaged in fishing belonged to this community. A number of studies related to the socio-economic condition of the fishing community have been made by eminent researchers, social scientists and economists at the national, state and district levels in India.<sup>[2-7]</sup> However, attempts have not been made to carry out the socio-economic status of the tribal fishing community of this particular region. So author used this opportunity to evaluate the socio-economic status of the tribal fishing community of Surguja district Chhattisgarh in general.

## **Materials and Methods**

### **Study area**

Surguja district is located in the northern part of Chhattisgarh State of India. The district headquarter is Ambikapur. It lies between 23°37'25" to 24°6'17" north latitude and 81°34'40" to 84°4'40" east longitude. The present study was carried out from March 2019 to September 2019 in kunwarpur and Ghunghutta reservoirs of Lakhanpur and Ambikapur blocks, respectively. These are the major reservoirs of the Surguja district. The area receives an annual rainfall of about 1360 mm. The minimum and maximum temperatures vary between 20 to 42. From a socio-cultural point of view, the district of Surguja exhibits great ethnic and cultural diversity. The major population of the district comprises the tribal population. The main tribes are Nagesiya,

## **Data Collection Method**

The study was based on a collection of primary and secondary data. Before collecting the primary data, a draft questionnaire was developed, which was pre-tested with a few fishermen. In this pre-testing, much attention was given to any new information in the draft questionnaire in order to reach the objectives of the study. The final questionnaire included questions on the socio-economic condition. Age structure, family size and type, gender, fishing experience, livelihood, illiteracy and annual income, etc. Primary data were collected through personal interviews supplemented by multiple methodological participatory rural appraisal tools such as Focussed Group Discussion and crosscheck interviews with key informants. All the collected information was accumulated and analyzed by MS-Excel and then presented in textual, tabular and graphical forms to understand the socio-economic status of the tribal fishing community of the studied area.

## **Results and discussion**

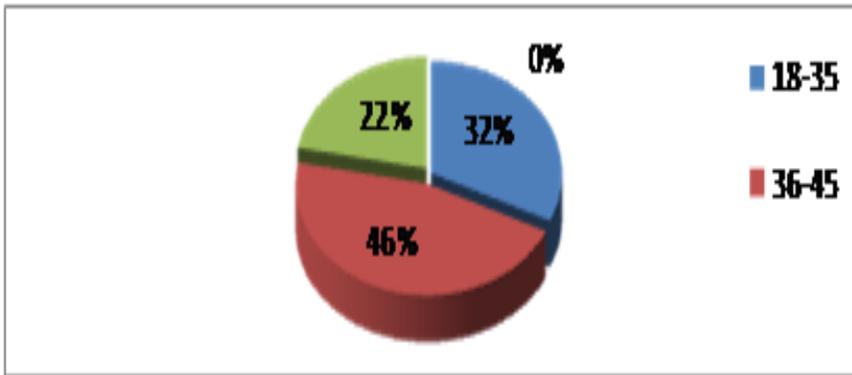
The aim of this study was to determine the socio-economic status of tribal fishermen; the main emphasis was given to such variables, namely age, gender, family size and type, education, livelihood, annual income, training experience and other socio-economic issues.

### **Age structure**

To determine the status and roles of a fisherman in his community and to know their behavior, age structure is an important factor of responsibilities, privileges, rights and duties, hard workers, etc., are closely related to age. The age of the fishermen varied from 18-45 years. The highest(46%) was in the 36-45 age group (Fig.1). The next 32% was in the young age group whereas 22% represented the old age group. Mukesh P.Bhendarkar

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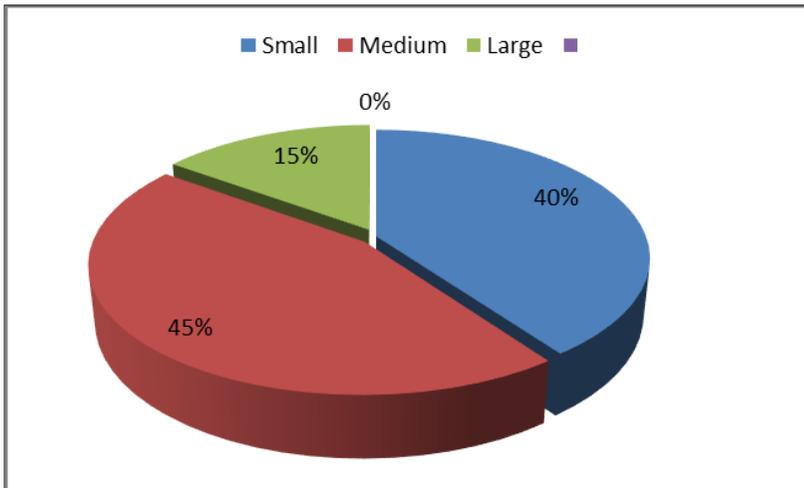
et al. 2017<sup>[8]</sup> recorded age group of 31-40 years was the highest (39%) and more than 50 years were the lowest (13%) of the fisher community of Kabirdham district Chhattisgarh, which is not similar to the present findings. It might be due to different areas. Gaurab Jyoti Kalita et al. 2015<sup>[9]</sup> studied the socio-economic status of fishermen in Beki river Barpeta Assam and found that the age group of 31-40 years was highest (49.28%) and more than 50 years was the lowest (23.91%) which was similar to the present findings.



**Figure 1:** Age group of fishermen

### **Family size**

Family size is an important socio-economic indicator as it affects the income, food consumption and socio-economic well-being of the households. In the present study, 40% family has only 2-4 members. The highest 45% family has only 5-7 members. The large family percentage was 15%(Fig.2)Puspendra Singh Sengar et al.2014<sup>[10]</sup> recorded the largest family size (8 persons), 21% and the smallest family size(4 persons), 35%. Most of the fish farmers (55%) belonged to the 4 to 5 members families in Kabirdham district, Chhattisgarh. Mukesh P.Bhendarkar et al.(2017), which is similar to the present findings.



**Figure:2** Family size of fishermen

### **Family type**

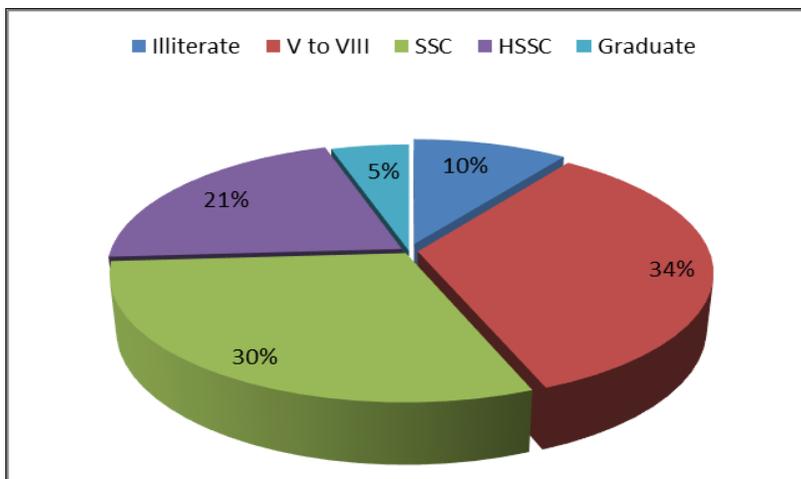
Family type is also a determinant of the family status and interlinked relationship with the other families as well as inter and intra community. In this study, 35% family were joint and 65% were nuclear families.

### **Educational status**

Literacy and education level of fishermen affects the knowledge level, skill development, exposure to production technology and marketing practices and adoption level of improved technology. The level of education is considered one of the factors affecting the utilization of ponds for fish farming Khan 1986.<sup>[11]</sup> In the present study, the education of the fishermen and their families has been grouped into 5 categories, viz. (i) illiterate, (ii) primary and middle, (iii)SSC (iv) HSSC (v) Graduate and above. The present study found that the highest (34%) were primary and middle and the lowest (5%) were graduate and above. Thirty percent were in SSC, 21% followed by HSSC and 10% were illiterate (Fig.3). Mukesh P.Bhendarkar et al. 2017<sup>[8]</sup> recorded 30% of the secondary level in the fishermen of Kabirdham district,

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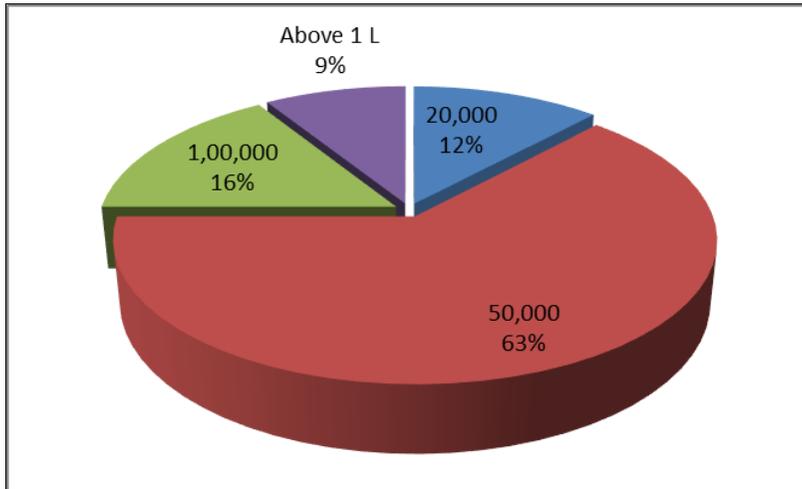
which is similar to the present findings.



**Figure:3** Educational status of fishermen

### **Annual income**

Generally, employment and income are the twin decisive factors mostly used for determining the living standard of any community or region. The equitable distribution of income further enhances social harmony among different sections of the population. The present study reveals that the annual income of tribal fishermen varied from Rs. 20,000 to Rs.100,000/-. The fishermen were grouped into four categories based on the level of their income (Fig.4). The highest percentage(60%) of fish farmers earned Rs.30,000/-Rs.50,000/-This low level of income reflects their poor condition, which was not sufficient to maintain their normal livelihood. The present findings of the annual income of fish formers correspond well with the findings of Tapashi Gupta et al.2015<sup>[12]</sup> and Hossain et al.2015<sup>[13]</sup>



**Figure:4** Annual income of fishermen

### **Fishing experience**

Experience plays a vital role in the efficient utilization of resources and getting better output in any venture, particularly in the fisheries sector, as it is the core factor in the generation of traditional knowledge. Farmers who have acquired knowledge of fish farming were more likely to adopt it than those who had not acquired knowledge. The present study revealed that the majority of ( 67%) fishermen had a medium level of experience, followed by 20% of fishermen having a high level of experience of more than 15 years and 13% having a lower level of experience of fewer than 10 years. Such findings are similar to the findings of Pandey and Upadhayay 2012<sup>[14]</sup> and Tapashi Gupta and Mithra Roy 2015<sup>[12]</sup>

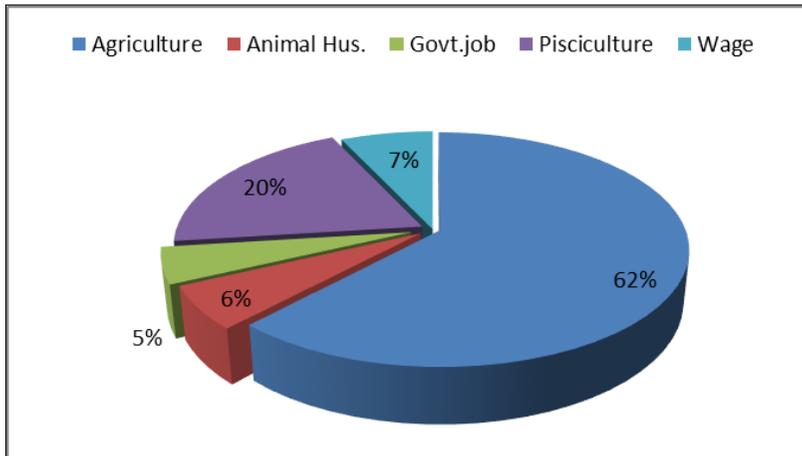
### **Gender**

The present study reveals that the gender ratio of the fishermen's families indicated a strong male bias, with 58%, whereas 42% of the family members were female. It may be due to a lot of physical labor required and a high workload in their home, so females are less likely to adopt fish farming than males.

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## Livelihood

The standard of living and earnings of fish farmers depend on their occupation (Goswami et al. 2002). The primary occupation of the majority of fishermen in the present study is agriculture (62%), which is followed by animal husbandry (6%), govt. Service (5%) and wage earning (7%) (Fig.5). This occupational distribution reflects the overall occupational structure of the economy where more than 80% of its population is directly dependent on agriculture and allied activities and its contribution to Gross State Domestic Product is about 18.65% as on 2011-12(Govt. of Chhattisgarh). Only 20% of the total tribal fishermen under this study indicate pisciculture as their primary profession though all of them are registered as fish farmers in the records of the Department of Fisheries, Govt. of Chhattisgarh.



**Figure: 5** Livelihood support of fishermen

## Conclusion

The development of pisciculture may be beneficial, provided socioeconomic aspects receive due attention in planning the promotion of pisciculture. The above-discussed results give an idea about the socio-economic status of the tribal fishing community of the study area. The majority of fish farmers are in

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the middle age group, have education up to middle level, a middle family size, sufficient experience in pisciculture, and a very low level of family income. These socio-economic characteristics of fish farmers must be taken into account for the formulation, designing and successful implementation of developmental programs.

### **Acknowledgment**

The author acknowledges the fishers of the Surguja district for sharing their status, feelings and everything related to their fish farming practices. And also very much grateful to Fisheries Department Surguja for providing technical support, necessary data and information.

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## 8

# **ASSESSMENT OF NUTRITIONAL STATUS & FAST FOOD TRENDS IN COLLEGE-GOING TRIBAL GIRLS OF AMBIKAPUR, DISTRICT SURGUJA, CHHATTISGARH**

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### **Introduction**

Fast food is the term given to food that can be prepared and served very quickly. Fast food can also be defined as any food that contributes little or no nutrient value to the diet but instead provides excess calories and fat. Fast food can be a good way to save time, but it is not the proper way for nutrition. Some of this food is of little nutritional value and is often high in fat, sugar, and calories. Common foods include salted snack foods, gum, candy, sweet desserts, fried fast food, and carbonated beverages. Fast food may include chips, hot pies, pastries, sandwiches, burgers, croissants, kebabs, pizzas, chicken, soups, and salads. It also includes drinks, for instance, milkshakes and soft drinks.

The worst effects of Fast Food are Obesity, Cardiovascular diseases, Type 2 Diabetes, Peptic Ulcer, Colitis, Liver Damage,

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Cancers & migraines. Some other disadvantages are; Lack of Family gatherings, Irregular Timing of Eating, Waste of Money, Loss of Appetite, Lack of Essential Nutrients, Stress, and Lower quality food.

Common menu items at fast food outlets include fish and chips, sandwiches, pasta, hamburgers, fried chicken, French fries, onion rings, chicken nuggets, tacos, pizza, hotdogs and ice cream, though many fast food restaurants offer slower foods like chilly mashed potatoes and salads.

Surguja district is located in the northern part of Chhattisgarh State of India. Borders of Uttar Pradesh, Jharkhand, Orissa and the Madhya Pradesh States are adjoining the district. This district has over extension between south-eastern parts of the Vindhya-chal – Baghelkhand region of peninsular India. Surguja is the largest district of Chhattisgarh state and is spread over an area of 22,237 sq. km.

Most of the terrain of the district is forested and hilly; about 52.06% of the district area accounts for the forest. A number of tribes live in Surguja, namely Oraon, Kaware, Munda, Nagesia, Korwa, Bhumia, Dhanwar, Saunta, Biyar, Majwar, Majhi, Kharia, Savra, Berhor, Kondh, Khairwar, Gond, Baiga and Agaria. Amongst the larger states in India,

### **Need and Importance of the Study**

Now a day's fast food trend is increasing all over the world. India is also affected by this new trend of eating, especially college-going girls who are attracted to fast food and street food which are attractive in looks but not healthy from a nutritional point of view. Surguja is a tribal district. Many students come here from nearby tribal areas of Ambikapur town. They live either in hostels or in rental rooms. Many nutritious foods which they get easily in their villages are not available to them in the town. They face many problems in cooking and eating and preparation of

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meals. Fast food trend has also been introduced in these areas. There is a need to create awareness regarding nutrition education and the harmful effects of fast food and junk food to keep these college-going girls healthy.

In the present study, the topic is “Assessment of Nutritional status & fast food trends in college going tribal girls of Ambikapur district Surguja Chhattisgarh.” The intake of fast food is increasing day by day, so this topic has been selected to find out fast food trends in urban & rural college-going tribal girls of Ambikapur and to create awareness about the harmful effects of fast food on the young generation of tribal college-going girls. Fast food trends are college-going tribal girls of Ambikapur district Surguja Chhattisgarh. The intake of fast food is increasing day by day, so this topic has been selected to find out fast food trends in urban & rural college-going tribal girls of Ambikapur and to create awareness about the harmful effects of fast food on the young generation of tribal college-going girls.

Burger pizza, hotdogs, noodles, pasta, chips, pav bhaji, panipuri, etc. Foods are very much liked by children & young college boys & girls. These things do not give nourishment. Junk food contains too much fat, which increases cholesterol. Too much eating junk food creates obesity, diabetes, and high blood pressure diseases of the heart & liver.

Junk food removes the desire to eat healthy food. Scientist says that junk food changes behavior & weakens self-control. Many physical and psychological pressures influence college girls eating habits. These are:

**Skipping meals, Snacking, Fast food, Unusual food choices, Alcohol Consumption, and Obesity. Anorexia nervosa etc.**

Growth and development depend on nutrition to support heightened physiologic and metabolic processes. Nutrition, in turn, depends on a multitude of social, psychosocial, cultural, and

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environmental influences that affect individual growth potential throughout the life cycle.

### **The objectives of the present study are**

1. To find out junk food trends in tribal college-going girls of Ambikapur district Surguja and nearby villages Surguja district.
2. Measurement of height, weight & estimation of body mass index to find out the nutritional status of college-going girls in Ambikapur and nearby villages Surguja district.
3. Diet survey by ICMR 24-hour recall method & find out the nutritional status of college-going tribal girls in Ambikapur and nearby villages in Surguja district.
4. Comparison of the trend of junk food in college-going tribal girls in Ambikapur & nearby villagers of Surguja district.
5. To find out how much money they spend on junk food daily & frequency of taking junk food.
6. To create awareness about nutritional education in tribal college-going girls.
7. Nutrition education program & awareness program about the harmful effects of junk food through extension programs limited to 4 programs.
8. The study was limited to 240 tribal college-going girls between the age group of 18-25years.
9. Awareness program will be limited to 4 sessions of health and nutrition education and creating awareness about the harmful effects of fast food on health.

### **Review of literature**

Fast food is high in calories and sugar and contributes to

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increased weight gain. Even a small amount of fast food can increase your calorie intake considerably. Fast foods also replace healthy eating habits; People who consume fast foods are less likely to eat fruits, vegetables, milk, etc. This change in eating habits can easily lead to obesity.

Fast foods create a much higher risk of heart disease because of the high level of saturated or trans fats found in much of the food. Those fats can clog the arteries and, over time, contribute to high cholesterol levels. In the future, it creates the chance of heart disease in children.

A well-balanced food contains all essential nutrients which are necessary for human development. Whereas fast food does not have all these nutrients, this type of food contains some nutrients in high quantity while others are absent. So, fast food does not fulfill all needs of the body and sometimes causes disorders.

There are basically two types of unsaturated fats. Let me start with the good ones, the unsaturated fats. These include both mono-unsaturated fats and PUFA. When you use these in moderation & use them in place of trans fats or saturated fats, you can reduce your cholesterol levels and your risk of heart disease. Polyunsaturated fat are found primarily in vegetable oils and can help lower cholesterol levels, as well as triglycerides level, is, and your risk of heart disease. HDL is good cholesterol and LDL is bad cholesterol. Primarily in vegetable oils, and can help lower cholesterol levels, as well as triglyceride levels, more so if you use them in place of saturated fats. Omega3 fatty acids are poly unsaturated fats.

Saturated fats are mainly found in animal products like whole milk, Dairy products, and Red meat. Choose liquid vegetable oil such as canola or olive oil.

Root and tuber consumption in tribal communities vary from season to season. Other vegetables, like mushrooms, bamboo,

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tomatoes, etc., are also consumed by the tribal community. They cultivate the vegetables in the kitchen garden or collect them from the forest. They use vegetables with staple food like rice or millet. Green leafy vegetables, like tulip leaves, cassava leaves, caw pea, pumpkin, and cabbage, are important items in tribal diets outside India.

### **World Health Organization (2002)**

Improvement of Nutritional Status of Adolescents Report of the Regional Meeting Chandigarh, India, identified under nutrition in terms of stunting, thinness, catch-up growth, and intrauterine growth retardation in pregnant adolescent girls; Under nutrition reduces work capacity, endurance and ability to concentrate, and over nutrition predisposes a person to chronic diseases, e.g., diabetes, cardio-vascular disease.

### **Materials and methods**

This chapter deals with the selection of samples and techniques adopted for conducting the present work. The present study is an observational study with observations on fast food trends, liking of tribal college-going girls of urban and tribal areas of Ambikapur and nearby villages, and health, nutrition, and nutritional pattern of tribal college-going girls. The study was carried out in Ambikapur and the nearby villages that are Sitapur, Udaipur, Lakhanpur, and Mainpat in the Surguja district of Chhattisgarh State.

Ambikapur city and nearby villages of the Surguja district constituted the samples for the present study. Both purposive and random sampling procedure was adopted while selecting the sampling sites and the samples. The total sample size was 240 tribal college-going girls, with 120 tribal girls of Ambikapur town and 120 tribal girls of nearby villages and tribal areas aged between 18 to 23years.

In the studied population, to acquire acquaintance and

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cooperation, local people were approached who could communicate with them in the Surgujia language. The purpose of the study was explained to the parents and hostel warden so that they permit their daughters and hostellers to participate in the study. Prior permission was taken from the hostel warden. It was explained to them that such studies are more beneficial for tribal college-going girls to know about the areas where improvement is required and to improve the health and nutritional status of the tribal college-going girls and create awareness regarding the harmful effects of fast foods.

The Clinical examinations were carried out using a pre-tested schedule, which was prepared by slight modification in the list of clinical signs compiled by the W.H.O. Body measurements like height and weight were recorded. All the measurements were taken thrice and the mean data was finally recorded. For the measurement of height, an “anthropometer” was used. Platform beam balance was used for recording weight. Further using the above measurements: Body Mass Index (B.M.I.) was calculated using the formula:

$$\text{B.M.I.} = (\text{kg/m}^2) = \frac{\text{Body weight in Kilogram}}{\text{Height in meter square}}$$

The socio-economic survey was carried out employing a modified pre-tested schedule as described by Rajlakshmi. Information pertaining to the size and composition of the family, caste, tribal/rural/schedule caste, educational status, type of family, monthly income, per capita income, annual income, sources of income, and other income opportunities such as the farm, cattle, poultry, fishery, etc., Some additional information on housing, ventilation, sources of water, cleanliness of surroundings was collected.

Diet Survey was conducted on a pre-tested schedule as described by I.C.M.R. Information regarding food intake was

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collected by 24 hours recall method. The data collected through the diet survey was converted in terms of weight and tabulated; nutrients were calculated using food composition tables of the N.I.N. and I.C.M.R. and compared with R.D.A.

For Nutrition education, a slightly modified questionnaire was framed, which was developed by Dr. Aruna Palta and it was used to assess the Nutritional and health concepts of the individual. Contents of the questionnaire could be divided into the following broad areas: -

1. Basics of health and nutrition.
2. Nutrition for college-going girls.
3. Cooking practices.
4. Fast food trends.
5. Hygiene health and environmental sanitation.

The questions included in the schedule were Yes/No/Don't know the type. Short-term nutrition and health education were imparted to college-going girls in order to improve their awareness regarding food intake and maintenance of good health. The awareness was created by using lectures, charts, posters, and group discussion methods on fast food and its harmful effects.

For statistical analysis, non-parametric and parametric statistical methods were used in this study. Based on the nature of the data, **Percentage, Frequency and Mean** were applied to draw definite conclusions from the collected and tabulated data. For all statistical analysis and mathematical calculations, the computer software Microsoft Excel add-in was used.

## **Results & discussion**

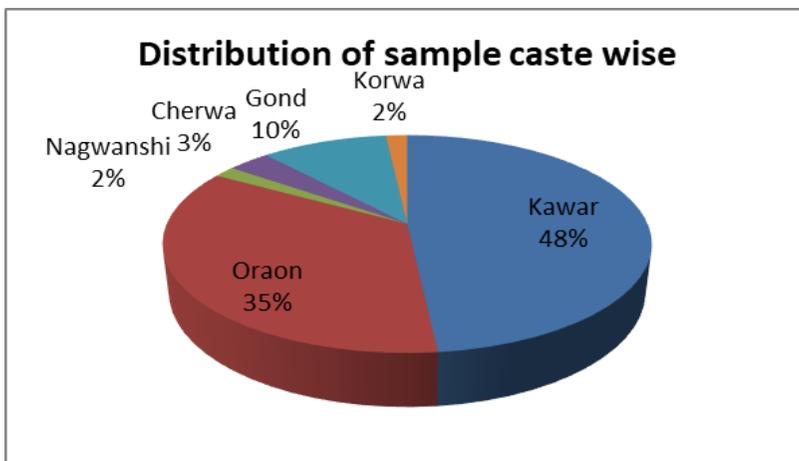
The results of the study are systematically discussed under the following heads in order to draw conclusions from them.

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## Socio-economic survey

An understanding of the socio-economic aspect of nutritive is essential for the implementation of food & nutritive policies & programs; what people eat depends on many factors, including the availability of food. The study comprised 240 tribal college-going girls aged between 18-23 years of age, among which 120 tribal college-going girls were from Ambikapur & 120 tribal girls were from the nearby tribal village of Ambikapur, i.e., Sitapur – Keshla, Jamdhodhi, Amatoli, Karju Poksari, Lithirma, Batauli – Chiranga, Umapur, Devari, Gahil, Lakhanpur - Putputra, Kewari, Devi tikara Udaipur – Shayer, Namna, Darima, Libra, Raghunathpur, Latori, Sukhri. etc, out of which 10% were between the age group of 21-23 years & 90% were between the age group of 18-20 years.

Out of the total population, 48.33% were Kawar, 35% Oraon, 10% Gond, 1.67% Nagwanshi, 3.33% Cherwa & 1.67% Korwa. 81.67% of the surveyed tribal college-going girls were Hindus & 18.33 % of the surveyed tribal college-going girls were Christians.



**Figure 1** Distribution of total sample caste-wise n=240

As far as the nature of family was concerned, 52% of the total subjects were from the nuclear family & 48% of the total subjects were from the joint family. Illiteracy % was more in females

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43.33% of mothers were illiterate. 31.67 % of fathers were illiterate. The education level of the tribal family was very low.

The main occupation was agriculture. The occupation of 96.67 % of college-going girls' fathers was agriculture 50% were in service in urban areas; the main source of income was agriculture. Major crops were paddy (70%), pulses and legumes (60%), and oil seeds (28%), and all of them also produces vegetables; 100% of people utilize crop production for home purpose.

As for as the food habits of the surveyed subjects were concerned, 80% of the Surveyed subjects were non-vegetarians & 20% of subjects were vegetarians, but they were occasionally non-vegetarians because of unavailability or poor economic conditions. The tribal girls eat non-vegetarian food once a week or twice a month during special occasions or festivals. Animal rearing was common in the home in many families.

The clinical examination of the subjects revealed some abnormalities which are indicative of micronutrient deficiency. 30% had thin built, 64% had normal B.M.I. 6% had overweight and obese Mean of the Height of tribal college going girls of 5'.2'' & mean weight was 44.44 in the nearby villages of Ambikapur. Thin built was common in most of the girls.

### **Body Mass Index of the surveyed subjects**

The Body Mass Index of surveyed subjects of the whole 30% of girls were underweight, 63.75% were normal weight, 4.16%, weight & 2.08% were suffering from obesity. 36.66% of the tribal girls of tribal areas were underweight, 60% were normal weight, 1.66% were overweight & 1.67% were obese, while in the urban area in Ambikapur, 23.3% were underweight, 67.5% were normal, 6.66% overweight & 2.5% were obese. The problems of overweight & obesity may be due to increasing trends of fast food in a few tribal colleges going to girls.

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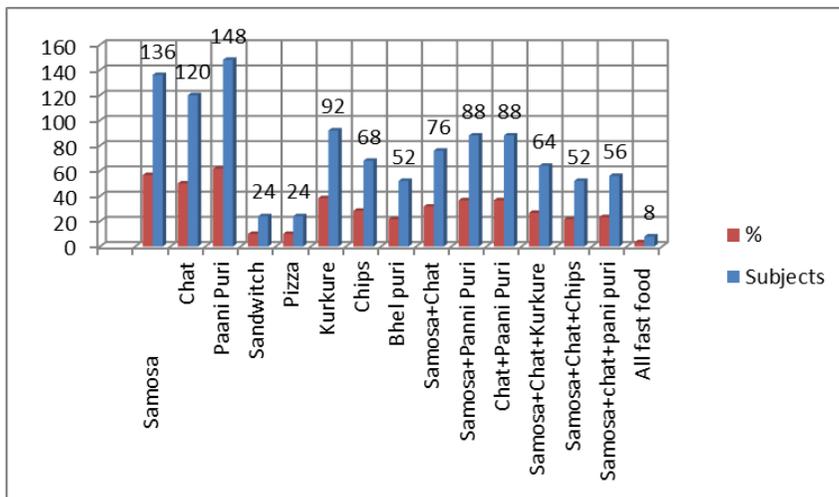
## **Diet survey**

The observation of average food intake and the nutrient intake of subjects revealed that the diet of shifted tribal college-going girls of Ambikapur was moderately deficient in the case of cereals, pulses, green leafy vegetables, other vegetables, roots and tubers, fats and oils. While gross deficiency was observed for fruits, flesh foods, milk and milk products, nuts, sugar and jaggery as compared to, Recommended Daily Intake (R.D.A.) The diet of native tribal college-going girls in nearby villages was marginally deficient in the case of cereals, pulses, green leafy vegetables, other vegetables, roots and tubers, and moderately deficient for flesh foods, fats and oils, nuts, and fruits. Gross deficiency was observed for milk and milk products as compared to, Recommended Daily Intake (R.D.A.). Two meal patterns were found in tribal college-going girls of Ambikapur. Skipping breakfast was observed in tribal girls of Ambikapur town, but in tribal girls of nearby villages of Ambikapur tendency to skip meals was less than in tribal college-going girls of Ambikapur. Three meal patterns were found in tribal college-going girls of nearby villages of Ambikapur. Mahua was eaten by tribal girls in the morning for breakfast, along with Baasi. Lakra chutney, tomato chutney, ginger, chili and garlic chutney was very much liked by tribal college-going girls; mostly, these were eaten by them for dinner with rice and leafy vegetables in villages.

### **Fast-food trends in college-going tribal girls of Ambikapur town & nearby villages**

Fast food trends are increasing in Ambikapur Town & nearby villages; in tribal college-going girls, 56.66% of tribal girls liked Samosa, and 50% liked Chat. 61.67% liked Panipuri. These three fast foods, Samosa, Chat & Panipuri, were the first choice of most of the college-going tribal girls of Ambikapur & nearby villages Panipuri with Samosa, Panipuri with chat & Samosa with chat, Samosa with chat & Panipuri were the choices of college going

tribal girls, chips and Kurkure were another choices college going girls.



**Figure 2:** showing liking of college going Tribal girls regarding fast food  
n=240

### Fast food frequency

76.67% of the surveyed subjects use two times a day, while 10% use one time, and 11.67% use fast food three times. Only 3.33% of subjects never use fast food, as stated by the tribal college-going girls. A total of 50% of subjects cook fast food at home, especially Maggie noodles and pasta.

The average number of rupees spent on fast food in a day by tribal college-going girls was 10/- rupees in tribal areas & 18.83/- in the urban area in Ambikapur town. 68.33% of girls spent Rs. 10 /- daily on fast food & 15% of girls spent Rs. 15/- daily on fast food. 3.33% of urban girls spent more than 100/- on fast-food daily. This figure depicts that fast food trends among tribal college-going girls have been increasing nowadays, though it is not as much as in the Metro cities.

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## Recommendations

The Diet of the college-going tribal girls is very significant because it influences their future nutritional status. In India, a large number of young girls are suffering from chronic undernutrition. Poor nutritional status is passed on from generation to generation. Psychological pressure influences the food habits of tribal college-going girls. Certain recommendations have emerged out of the present study are listed below:

1. The Health and nutritional status of adolescent girls directly influence the health of the future mothers and the next generation of the nation. Adequate well, balanced nutritious foods should be taken to prevent undernutrition.
2. Encouragement of tribal college-going girls to limit fast food and convenience food is a must. Saturated fat intake should be avoided.
3. Do not eat foods from street vendors where food items are openly kept in unhygienic conditions.
4. No meal of the day should be missed. Encouragement of girls to eat regular meals and snacks, even if she is busy, is required. If they eat at a restaurant, then they have healthy food choices. One should not addict to eating outside.
5. Eating habits should be independent of emotions.
6. Parents should encourage adolescents to cook home nutritious and tasty food.
7. Avoid empty calorie foods such as carbonated beverages and chips.
8. Include fruits and vegetables in the diet daily to meet the vitamins, Minerals and fiber requirements. Half of the girl's plate should contain fruits and vegetables. Offer more dark green, red, yellow and orange vegetables and fruits. Take

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enough calcium-rich foods in your diet to increase bone density. Iron-rich food should be included to prevent anemia, such as leafy vegetables, jaggery, beetroot, Jamun, amla, pomegranate, the yolk of egg, etc. Iron folic acid tablets should be distributed in the girl's hostel.

9. Calorie and protein-rich foods should be taken to support the growth of college girls.
10. Regular health checkups and medical facilities will definitely improve the health of tribal college-going girls.
11. Interesting practices of nutrition and health education and awareness about the disadvantages of fast food will definitely eliminate wrong practices and also initiate good practices. So, short-term Nutrition and Health Education, at regular intervals, should be provided in each college and hostel for college-going girls.
12. Personal hygienic practice and environmental sanitation, limited use of street Foods & fast foods, better handling of food, food security, and the best use of locally available nutritious foods will be the right approach to bring a positive change in the health and nutritional status of tribal college-going girls. College-going girls need to be encouraged to do physical activity, particularly outdoor games, because physical activity regulates appetite.

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## 9

# **IMPACT OF THE FOREST RIGHTS ACT ON SCHEDULED TRIBES AND OTHER TRADITIONAL FOREST DWELLERS: AN EVALUATION**

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### **Introduction**

Indigenous peoples account for the major share of the poorest of the poor in the world. The situation is not different in India, where the indigenous peoples or scheduled Tribes are worse off than their counterparts<sup>2</sup>. One of the causes identified for the backwardness of the tribes is that they are deprived of their livelihoods from the forest as per forest laws, although they have been dependent on the forest for generations. This has been a source of strong disenchantment of both tribal and non-tribal forest dwellers with the government. In some regions, it has been the main cause of their support of left-wing extremism.

India's forests are home to hundreds of millions of people, including many scheduled tribes who live or near the forest areas of the country. There are nearly 200 million tribes and other

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traditional forest dwellers in India who derive their livelihoods mainly from forest resources. However, in the absence of proper survey, settlement and land record, their customary rights over forest land have always been under threat. They are often considered encroachers of the land on which they live.

Forests provide sustenance in the form of minor forest produce, water, and grazing grounds and habitat for shifting cultivation. Moreover, vast areas of land that may or may not be forest are classified as “Forests” under India’s forest laws, and those cultivating these lands are technically cultivating “forest land”. Since time immemorial, the tribal communities of India have had an integral and close-knit relationship with the forests and have been dependent on the forest for livelihood and existence. The relationship was mutually beneficial and not one-sided. However, rights were rarely recognized by the authorities and in the absence of real ownership of the land, the already marginalized local dwellers suffered.<sup>3</sup>

The reason for this latter phenomenon is India’s forest laws. India’s forests are governed by two main laws, The Indian Forest Act, 1927 and the Wildlife (Protection) Act, 1972; the former empowers the government to declare any area to be reserved forest, protected forest, or village forest. The latter allows any area to be constituted as a “protected area”, namely a national park, wildlife sanctuary, tiger reserve, or community conservation area. Under these laws, the rights of people living in or depending on the area to be declared as a forest or protected area to be ‘settled’ by a ‘forest settled officer’. This basically requires that an officer enquires into the claims of people to the land, minor forest produce, etc., and in the case of claims found to be valid, to allow them to continue or to extinguish them by paying compensation.

Studies have shown that in many areas, this process either did not take place at all or took place in a highly faulty manner. Those whose rights are not recorded during the settlement process are

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susceptible to eviction at any time. This “legal twilight zone” leads to harassment, eviction, extortion of money and sexual molestation of forest dwellers by forest officials, who wield absolute authority over forest dwellers’ livelihoods and daily lives.<sup>4</sup> The statement of objects and Reasons of the Forest Rights Act describes it as a law intended to correct the “historical injustice” done to forest dwellers by the failure to recognize their rights

### **Rights Included by the Forest Rights Act:**

The rights which are included in section 3(1) of the act are:

1. Right to hold and live in the forest land under the individual or common occupation for habitation or for self-cultivation for a livelihood by a member or members of a forest dwelling scheduled tribe or other traditional forest dwellers.
2. Community rights such a Nistar, by whatever name called, including those used in rest while Princely states, zamindari or such intermediary regimes,
3. Right of ownership, access to collect, use and dispose of minor forest produce which has been traditionally collected within or outside village boundaries;
4. Other community rights of uses of entitlements such as fish and other products of water bodies, grazing and traditional and seasonal resource access of nomadic or pastoralist communities,
5. Rights, including community tenures of habitat and habitation for primitive tribal groups and pre-agriculture communities.
6. Rights in or over disputed lands under any nomenclature in any state where claims are disputed.
7. Rights for conversion of Pattas or leases or grants issued by

- 
- any local Council or any state govt on forest land to titles;
8. Right of settlement and conversion of all forest villages old habitation unsurveyed villages and other villages in the forest, whether recorded, notified, or not into revenue villages;
  9. Right to protect, regenerate and conserve or manage any community forest resource that they have been traditionally protecting and conserving for sustainable use;
  10. Rights which are recognized under any State Law of laws of any autonomous Dist. Council or Autonomous Regional Council are which are accepted as rights of tribals under any traditional or customary laws of the concerned tribes of any state;
  11. Right of access to biodiversity and community right to intellectual property and traditional knowledge related to biodiversity and cultured diversity;
  12. Any other traditional right customarily enjoyed by the forest-dwelling scheduled tribes for other traditional forest dwellers, as the case may be, which are not mentioned in clauses 1 to 11 but excluding the traditional right of hunting or trapping, extracting a part of the body of any species of wild animal.

### **Eligibility Criteria**

According to section 2(c) of the Forest Rights Act (FRA), to qualify as Forest Dwelling Schedule Tribes (FDST) and be eligible for recognition of rights under (FRA), three conditions must be satisfied by the applicant/s, who could be “members or community”:

1. Must be a scheduled tribe in the area where the right is claimed, and

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2. Primarily resided in the forest of or forests land prior to 13/12/2005, and
  3. Depend on the forest are forests land for bonafide livelihood needs.

According to Section 2(o) of the Forest Rights Act, to qualify as an Other Traditional Forest Dweller (OTFD) and be eligible for recognition of rights under FRA, Two conditions need to be fulfilled:

1. Primarily resided in forest or forests land for three generations( 75 years) prior to 13/12/2005, and
2. Depend on the forest or forest land for bonafide livelihood needs.

Note also that section 2(o) refers to “any member or community” for this purpose and hence if an OTFD village establishes its eligibility under the Act, there is no need for every individual to do so separately.<sup>5</sup>

### **Resettlement for Wildlife Conversation**

Section 4(2) of the act lays out the procedure by which people can be resettled from areas if it is found to be necessary for wildlife conversation. The first step is to show that relocation is scientifically necessary and no other alternative is available, and this has to be done through a process of public consultation. The second step is that the local community must consent to the resettlement. Finally, the resettlement must provide not only compensation but is a secure livelihood.<sup>6</sup>

### **Opposition and criticism by Forest Rights Supporters**

The act has been met with much concern and opposition from environmentalists and wildlife conservationists. Some of this opposition has been motivated by those who see the law as a land distribution scheme that will lead to the handing over of forests to

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tribes and forest dwellers. But the strongest opposition to the Act has come from wildlife conservationists who fear that the law will make it impossible to create “inviolable spaces” or areas free of human presence for the purposes of wildlife conservation.<sup>7</sup>

While supporting the principles of the law, forest rights supporters are not entirely satisfied with the law as finally passed. The recommendations of a Joint-Parliamentary committee on the law were partly rejected, and supporters of forest rights have claimed that some of the rejected clauses were important. In particular, the final form of the Law is set to make it easier to exclude some categories of both tribal and non-tribal forest dwellers to have undermined the democratic nature of the process in the Act and has placed additional hindrances and bureaucratic restrictions on people rights.<sup>8</sup>

### **Security of Forest Rights of Tribes and other Forest Dwellers**

The effective implementation of the Scheduled Tribes and Other Forest Dwellers (Recognition of Forest Rights) Act, 2006, which recognizes the individual as well as community rights over forest resources, Should have ended the historical injustice caused to the tribes by the government. But the manner in which various state governments either neglected or slowed its implementation in the post-2006 period speaks a lot about the tragedy of forest rights of tribals. There have been numerous complaints regarding the manner in which the act has been implemented after its notification. For instance, in September 2010, the council for social development, a New Delhi-based think tank, released a “Summary Report on Implementation of the Forest Rights,” which stated that:

“All off key features of this legislation have been undermined by a combination of apathy and sabotage during the process of implementation. In the current situation, the rights of the majority of tribals and other traditional forest dwellers are being denied and the purpose of the legislation is being defeated. Unless immediate

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remedial measures are taken, instead of undoing the historical justice to tribal and other traditional forest dwellers, the Act will have the opposite outcome of making them even more vulnerable to eviction and denial of their customary access to forest both the central and the state governments have actively pursued policies that are in direct violation of the spirit and letter of the act".<sup>9</sup>

In the case, **Wildlife First vs. Moefcc**, The supreme court order of February 13, 2019, asking States to evict people whose claims to forest land have been rejected by them, is a glaring example of this. The eviction order of the apex court was based on affidavits filed by The states. A bench of justice Arun Mishra, Navin Sinha and Indira Banerjee ordered the chief secretaries of many of these States to evict those whose claims were finally rejected. The court directed that the eviction be carried out by July 24, 2019. The bench, in its order, cautioned the state that if the evictions were not carried out within the stipulated time, “ the matter would be viewed seriously.”

The chief secretary of the state was asked to file affidavits by July 12, explaining why the rejected claimants had not been evicted. It ordered the Forest Survey of India to conduct a satellite survey and place on record the” Encroachment positions”.

The February 13 order is based on affidavits filed by the states. The affidavits, however, do not make clear whether the due process of law was observed before the claims were rejected. The center argues that the rejection of Claims is particularly high in the state hit by left-wing extremism, where the tribal population is high. The forest Lands claim of these tribes and forest dwellers is mostly rejected by the states. Being poor and illiterate, living in remote areas, they do not know the appropriate procedure for filing claims. The Gram Sabhas, which initiate the verification of their claims, are low on awareness of how to deal with them .<sup>10</sup>

After that, the union government filed a petition before the

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apex court to stay the eviction order. On February 28, 2019, the court stayed its order, saying that the mighty and the undeserving, who have encroached on forest land, would like us shown no mercy, but the rights of tribals and other forest dwellers remain highly uncertain. If the stay order gets vacated, above 1 million people will be affected immediately. This is the case even though only a small proportion of the total potential claims have been submitted and considered so far. According to the Ministry of Tribal Affairs, up to September 30, 2018, 4.2 million individual and community resources claim we are filed, of which 1.9 million claims were rejected. By this rejection, millions of tribals and other forest dwellers would be deprived of their customary forest rights. It is not the fault of the people that many of them do not have the required documentary evidence. Rather, the state governments have made no systematic efforts to recognize and record the individual and community rights of forest dwellers.

In most countries in Europe, forests are largely owned and managed by individuals and local communities, which not only helps in generating incomes for them but also in conserving and using forest resources in a sustainable manner. Mexico, for example, has handed over 70 percent of its forests to communities for management. In Vietnam, close to 30% of the forests are managed by the local community. India's Forest Rights Act is also a step forward in the same direction. It empowers the communities to use, manage and govern forests for their livelihood as well as for the conservation and protection of forests. But its poor implementation remains an issue.<sup>11</sup>

### **Implementation hassles**

The key reasons for poor implementation of FRA include; lack of political commitment, lack of adequate human and financial resources with the Department of Tribal Affairs, which is the nodal agency for implementation of far, unkind and irresponsible forest Bureaucracy which influences decision at various levels,

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poor on non-functioning of district and sub-division level committees, which consider the claims filed by Gram sabhas. In addition, some recent government decisions affect the implementation of the Act, especially: the notification of village rules under the Indian Forest Act, 1927 in Maharashtra, guidelines issued by the Ministry of Environment, Forest and Climate Change in August 2015 to lease 40 percent of the degraded forest in the country to private companies for afforestation, and forced plantation on land under shifting cultivation.<sup>12</sup>

The analysis of e-green watch data by Bharati Institute of Public Policy shows that plantation by forest agencies is being done on land used by tribal communities and other traditional forest dwellers who are entitled to these lands under FRA. One cannot rule out increased violent protests by forest dwellers because of such carelessness in the implementation of the compensatory Afforestation Fund Act, 2016 (CAF). Alternatively, if Gram Sabhas are involved in the CAF plantation program, about 30 million hectares of forest will come under effective protection and regeneration. It will also help meet the climate change mitigation goal for negative emissions through additional carbon sequestration. Besides, 65 out of the 103 districts affected by left-wing extremism have high individual forest rights (IFR) and Community Forest rights (CFR) potentials. Implementing FRA in these districts will not only lead to the development of the forest dwellers but also build a relationship of trust and bond between them and the government, thereby reducing land conflict, Naxalism and under development.<sup>13</sup>

## **Conclusion**

### **The way forward**

Keeping in view the enormous economic, social and ecological benefits of individual and community forest management, the center, in cooperation with state governments, should implement

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the Forest Rights Act, 2006 in its right spirit. The way forward would include: reviewing all rejected and pending claims to IFR and CFR expeditiously, ensuring regular meetings of district and sub-divisional level committees to consider and approve IFR and CFR claims in a time-bound manner and building capacities of Gram Sabhas for governance and management of community forest resources.

Besides leveraging modern technology to map and monitor the implementation of FRA, the forest bureaucracy provides to Gram Sabhas. There is a need to provide marketing and MSP support to non-timber forest products and create institutional mechanisms to support community forest enterprises for value addition.<sup>14</sup> Also, it is important that the Ministry of Tribal Affairs at the Central and state levels are strengthened with human and financial resources to help implement FRA on a mission mode.

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## 10

# **HINDRANCES IN THE SOCIAL AND POLITICAL INCLUSION OF SCHEDULED TRIBES**

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India has come a long way since independence. It is now among the fastest-growing economies in the world. The living standards of an average Indian have also improved a lot in the last twenty years. We are the largest democracy in the world. We are on the verge of becoming a superpower still. There are several unanswered questions lying on the face of it. Constitution makers of our country compiled the book with a vision. The vision was based on inclusive approaches, where the advantages of development can reach the last person in society. The issue of inclusion was multi-dimensional. On one side, it deals with the different strata of society, while on the other side, challenges of bringing some groups into the mainstream were also there. Is it the right time to see whether we have succeeded or not?

The term ‘scheduled Tribes’ first appeared in the constitution of India. Article 366(5) defined scheduled tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal

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communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution.” Article 342 prescribes the procedure to be followed in the matter of specification of scheduled tribes. The president may, with respect to any state or union territory, and where it is a state, after consultation, with the governor thereof by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall, for the purposes of this constitution, be deemed to be scheduled tribes in relation to that state or Union Territory, as the case may be. Article 342 provides for the specification of tribes or tribal communities or parts of a group within tribes or tribal communities which are deemed to be, for purposes of the constitution, the scheduled tribes in relation to that state or union territory. In pursuance of these provisions, the list of Scheduled tribes is notified for each state or Union Territory and not outside. The list of scheduled tribes is State/UT specific and a community declared as a Scheduled Tribe in a state needs to be so in another state. The inclusion of a community as a scheduled Tribe is an ongoing process. The essential characteristics of these communities are –

- Primitive traits
- Geographical isolation
- Distinct culture
- Shy of contact with the community at large
- Economically backward

These communities live in various ecological and geo-climatic conditions ranging from plains and forests to hills and inaccessible areas. There are certain scheduled tribes, 75 in number, known as particularly vulnerable tribal groups (PVTGs) also, who are characterized by -

- Pre-agriculture level of technology.

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- Stagnant or declining population.
  - Extremely low literacy.
  - Subsistence level of the economy.

The scheduled tribes are notified in 30 states/UTs and the number of the individual ethnic groups notified as scheduled tribes is approximately 705. The tribal population of the country, as per the census, is 10.43 crore, constituting 8.6% of the total population. 89.97% of them live in rural areas and 10.03 % in urban areas. It is no small number to ignore. Now the big question comes where we need to look at the inclusion status of these communities.

In our country, the problems of social and political inclusion are much more complicated than in other western countries just because of its diverse social fabric. The unique caste system of Indian society leads to several social problems in the country. One among those problems is the social and political exclusion of groups such as Dalits and different tribes. The seriousness of this problem can be seen in the light of the fact that people of these groups are still living in the poorest and most marginalized conditions. They are still facing discrimination everywhere every day. They have been treated as uncivilized for decades. Tribes used to live in forests and hills and away from so-called civilized neighbors. Because they were not great in numbers, attempts to invade their social life and customary practices remained very limited, but when Britishers established themselves in the country and planned to integrate the country in a way to establish their revenue system, they faced the heat. They were the first to revolt against the unfair tax system of Britishers. After independence, the constitution of India accorded numerous special rights to the tribals of our country. The list of rights which are given in the constitution covers a wide gamut ranging from socio-cultural protection to governance issues. In fact, many of the rights are of colonial origin. The rights guaranteed to the tribals, in fact, can

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vary across regions, such as in cases of fifth and sixth scheduled areas. Not only that, since independence, several policies have been made to make them equal. Looking at the number of inclusive policies, the tribals should have been at the top in terms of development. However, reality presents a different scenario.

We need to look at the reasons behind that contradiction. Right after independence, the development process started to make a new India. Industrialization was an integral part of it. Land Acquisition Act, 1894, which has been amended again and again, allows the acquisition of land in the name of public purpose. Under this, numerous tribal lands have been acquired for the construction of dams, mining projects, industrial complexes and many more. In the present day, the tribal population in India lives in areas that have the majority of the resources of the country. They continue to face the problem of land acquisitions even today. According to a study, the total number of the displaced population between 1950 to 1991 ranges from 110-185 lakhs. Out of these, 40 % constituted the tribals alone. With the opening up of the economy that the New Economic policy of 1991 has ushered, the exclusion process has accelerated. The attempts to exploit all the available resources become rampant. Now, almost every tribal area is witnessing profiteering capitalist projects. Such a scenario is visible in every state regardless of the ideology of the ruling party. Arunachal Pradesh, Odisha, and Jharkhand can be seen as examples. After independence, the focus of the development process was on heavy industries and the core sector. As a result, huge steel plants, power projects and large dams resulted in large-scale displacement of the tribal population. The tribal pockets of the Chhota Nagpur region, Orissa, west Bengal and Madhya Pradesh suffered the most.

The second most important hindrance is in the area of education. Scheduled Tribes of India continue to be at the lowest rung in this important indicator of development. The literacy rate

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in STs is 59% which is much lower than the national average. In the case of tribal women, it is even below the 50 percent mark. It leads to poor representation of them in different sectors across the country. A lower women's literacy rate leads to a great amount of malnutrition in them. It reflects higher mortality and child mortality rates in them. There are several hindrances in their education system, which include the medium of language, location of their villages, economic conditions of tribals, attitude of their parent because of lack of immediate economic return and lack of proper monitoring, etc. Education holds the key to the inclusion of these groups. With the help of literacy campaigns, residential schools and proper monitoring, these issues can be resolved to a great level.

As mentioned earlier, education and nutrition are interconnected. Because of economic backwardness and lack of education, the tribals face severe malnutrition and health problems. Prevalence of diseases like malaria, cholera, tuberculosis, diarrhea and jaundice are highest among them. Along with that, problems associated with malnutrition, like iron deficiency and anemia, low levels of life expectancy, and high mortality rates are also there. Even today, there are far from an advanced medical facilities. No doctor generally likes to go and live in their areas to treat them. A study by Sarkar (2006) reveals that the incidence of poverty is very high in tribal-dominated southern Odisha. The infant mortality rate is 125, which is more than the average of sub-Saharan African countries.

Along with all this, they face a great number of gender issues. The degradation of the natural environment, particularly through the destruction of forests and a rapidly shrinking resource base, has had an impact on the status of women. The opening of the tribal belts to mining, industries and commercialization has exposed tribal men and women to the ruthless operations of the market economy, giving rise to consumerism and to the

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commodification of women. Although tribal women sometimes work harder than men, still because of the parochial mindset, they suffer a lot. This also works as an obstacle in the path of development of tribal people.

Another very big hindrance is the lack of uniformity and social isolation in the modern world. Culture and society are dynamic. Culture and society change over time due to several factors like exposure, invention, experimentation and changes in the surrounding environment. Tribal societies are also no exception. When we observe the social status and cultural components of tribal societies, we find that in our country, tribal societies are in different stages of transition. They are in different stages of imbibing components of the modern world like education, economic activities, dresses, food habit, health-seeking behavior and world view, etc. There is a lack of uniformity in these domains among the different tribes in the different regions of the country. For example, we have come across highly educated tribal groups in north eastern states like Mizoram, whereas in areas like Orissa and Bihar, the tribal people are very less educated. Still, we have not come up with an area-wise strategy; that's why most policies have failed to yield desired results.

By traditional definition, tribal societies are self-sufficient. Self-sufficiency means they need not interact with non-tribal societies for their social, cultural and physical existence. This very nature of tribal people kept them away from the rest of the other societies. The tribal people had a crude form of trade relations with the non-tribal world, but that was not sufficient enough to penetrate their social core. Thus, it is quite clear that the exclusion of tribal societies was a self-imposed criterion. Contrary to this fact, caste societies were an integral part of the Hindu caste system. The scheduled castes, generally the lowest in the social rank, have a socio-cultural and economic dependency on another caste group. Thus, exclusion of such societies is due to its social

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customs, work attachment and legendary mandated by social authorities present in the greater Hindu society. There are several ST groups living in complete isolation, especially in ‘Andaman and Nicobar islands’. They are excluded because they are not a part of greater Hindu society. A positive inclusion is needed to fill up the gap.

With all the above social and economic problems, there are some very big problems also in political inclusion. The inability of the Indian constitution to define the scheduled caste is the biggest hindrance. The original constitution of India never defined nor laid down any criteria for specifying them. Dr. B. R. Ambedkar once said in response to a question in constituent assembly– “A backward community is a community which is backward in the opinion of the Government.” It means the state is powered to define and redefine the criteria of inclusion and exclusion in the context of different social groups in India. It opens up a great scope for mishandling things. Article 342(1) of the Indian constitution, however, refers to STs as “ the tribes or tribal communities or parts of groups within tribes or tribal communities, after the consultation with the Governor thereof, which the president may specify by public notification.” This leads to a great amount of confusion and ambiguity around the identification methods of tribal populations in the country. Because of this, it is possible that one community may be scheduled in one state and not in another state. For instance, Konda Kapus is a group listed as ST in Andhra Pradesh but not in the neighboring state Orissa. It has been done with notification by presidential order after consulting the state concerned. Because of the large geographical area and diverse cultures and conditions, the different tribal groups are in different social and economic conditions. Therefore, the immediate needs of those groups are also different. Tribes of India had adopted themselves to civilized society to different degrees. Because of this, every tribal needs

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thing according to their current stage of development. Some of them are still living in primitive conditions, while some are joined the mainstream.

Mere some political representation under the quota system is not going to serve a large purpose. Even political representatives of tribal groups have not been up to the mark. Even who got the opportunity failed to live up to the expectation. It is high time when we have to stop seeing these groups just as a vote bank. Most importantly, we have not given enough attention to their skill development. They are still living in isolation. Without destroying their traditions, we have to bring them into the mainstream.

The institutional structure is also a problem. In the present structure, the district and sub-district levels of local governance have relatively more powers and funds. So local representation has limited scope. At the political level, we have to bring them beyond identity politics. We need to treat them as just simple human beings. They can perform equally at all levels with proper inclusive policies and skill development. Not only do we need to give them representation in politics and government jobs, but more importantly, we have to train them so that they can develop a sense of belonging. Lack of awareness about government policies is also a problem for them. Because of the low literacy rate, isolated lifestyle and inadequate representation, the awareness level is also very low. Lack of information, poor networking and absence of adequate training are other obstacles. For tribal women, the condition is even worse. The reservation of tribals is based on the proportion of tribals to the total population. In such a system, the representation of the scheduled tribes in the panchayats at the middle and district levels is numerically small. Although their numerical representation is significant in certain grama panchayat (in tribal areas), very little could be achieved considering that the authority, powers and functions of the lower tier are limited.

With all constitutional safeguards along with acts like the

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Panchayats extension to scheduled areas act (PESA Act) and scheduled caste and scheduled tribes (prevention of atrocities) act, 1989, we have come a long way, but still, a long road to cover. We need to make targeted policies for each tribal group. We need to eliminate the inferior perspective, which is still present in some segments of society. The states of India have shown a tendency to acquire the resources of tribes. It needs to be changed. The scheduled tribes and other traditional forest dwellers (recognition of forest rights) 2006 is a welcome move in that sense. Along with that, the education levels of the tribes are also a point of concern. Not only that we need to train them with a different kind of skillset to make them competitive and up to date. We have to understand the fact that every tribal group has a different need and demand, so to include them, we need to make policies according to their different need. The awareness campaign is also very important for inclusion. Bhuria committee recommendations can be very relevant to achieving the goal. Tribal panchayats may be constituted in order to strengthen the decentralization and development of these people. One more important thing, we have to treat the word 'inclusion' in a multidimensional view. The meaning of inclusion for different tribal groups may be different according to their present condition. Along with Central and state government, the role of evolved tribal persons is also very important. It is their duty to help the government to understand them and do the things best for them. We can hope that in the near future, we will see a different approach for tribal people from the state side as well as other citizens of the country.

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# 11

## **IMPACT OF URBANIZATION ON BAIGA TRIBE OF DISTRICT BILASPUR, CHHATTISGARH**

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### **Introduction**

The tribes of Chhattisgarh are unique by nature and marked by very distinct features. One-third of the state's population is tribal population. The total population of the state is 2,55,00,000 and out of it, the tribal population is 33%. There are almost 28 tribes in Chhattisgarh and all are remarked by rich and diverse social cultures and traditional identities. Tribes are the cultural heritage of Chhattisgarh. However, they are socially and economically very backward. Social indicators bear a high degree of vulnerability to state-tribal populations. IIPS found in a report that 20 out of 27 districts are economically backward and especially geographically isolated districts are at the bottom of the developmental pile. In Chhattisgarh, the government has identified five tribal groups as PVTGs based on their extreme developmental stage, isolated backwardness, Primitive way of life and poor economic and health condition. And they are mentioned below.

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- 1) Abujhmaria
  - 2) Baiga
  - 3) Birhor
  - 4) Hill Korba
  - 5) Kamar

For the present study, the researcher has selected PVTG Baiga of the Bilaspur district.

**Baiga:-** Baiga resides in the Maikal range area of Chhattisgarh. They belonged to the Dravidian race. Mainly they live in the area of Bilaspur and Mungeli. Verrier Elwin has marked them as very jolly with special religious characteristics. They always reside in geographically isolated places and do not reside in villages; in fact, they settle their own groups and reside in groups.

### **Literature review**

**Joshi (2004)**, the paper tries to locate the financial inclusion of the Baiga tribal group of Chhattisgarh. The Inter generational occupational mobility of this tribal group is very low because of landlessness. The cropping pattern is also very low cultivated due to the minimum source of irrigation.

**Sagar (2013)**, In the book tribal welfare in India writer, tries to create concepts of tribal welfare in India and the impact of diverse tribal cultures on it. It was found that geographical isolation is the major reason for faulty developmental policies. The development is just a myth because it is not from

**Rakesh K. Gautam.** In the book “Baigas- Hunters and Gathers of Central India,”. The detailed and chronological account of the Baiga tribe and the reasons for their geographical isolation and distribution is discussed in the book. The grass root level. This development has taken their land and forest from them.

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## **The geographical personality of the study area**

Chhattisgarh literally means the 'Thirty-Six Forts' is a state in central India. It is the 10th largest state in India, with an area of 135,190 km<sup>2</sup>. With a population of 25.5 million, The Latitudinal extent of Chhattisgarh is from 17 degrees 46 minutes to 24 degrees 5 minutes North and the Longitudinal extent is from 80 degrees 15 minutes to 84 degrees 24 minutes East.

Chhattisgarh is the 16th most-populated state in the nation. It is a source of electricity and steel for India, accounting for 15% of the total steel produced in the country. Chhattisgarh is one of the fastest-developing states in India, with a double-digit growth rate. The state was formed on 1 November 2000 by partitioning 16 Chhattisgarhi-speaking southeastern districts of Madhya Pradesh. Raipur was made it is the capital city. Chhattisgarh borders the states of Madhya Pradesh in the northwest, Maharashtra in the southwest, Telangana in the south, Odisha in the east, Jharkhand in the northeast and Uttar Pradesh in the north. Currently, the state comprises 27 districts. The northern and southern parts of the state are hilly, while the central part is a fertile plain. Deciduous forests of the Eastern Highlands Forests cover roughly 44% of the state. The state animal is the Van Bhainsa or wild water buffalo. The state bird is the Pahari myna or hill myna. The state tree is the Sal (Sarai) found in the Bastar division.

In the north lies the edge of the great Indo-Gangetic plain. The Rihand River, a tributary of the Ganges, drains this area. The eastern end of the Satpura Range and the western edge of the Chota Nagpur Plateau form an east-west belt of hills that divide the Mahanadi River basin from the Indo-Gangetic plain. The outline of Chhattisgarh is like a sea horse. The central part of the state lies in the fertile upper basin of the Mahanadi river and its

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tributaries. This area has extensive rice cultivation. The upper Mahanadi basin is separated from the upper Narmada basin to the west by the Maikal Hills (part of the Satpuras) and from the plains of Odisha to the east by ranges of hills. The southern part of the state lies on the Deccan plateau, in the watershed of the Godavari River and its tributary, the Indravati River. The Mahanadi is the chief river of the state. The other main rivers are Hasdo (a tributary of Mahanadi), Rihand, Indravati, Jonk, Arpa and Shivnath. It is situated in the east of Madhya Pradesh.

The climate of Chhattisgarh is Tropical. It is hot and humid because of its proximity to the Tropic of Cancer and its dependence on the monsoons for rains. Summer in Chhattisgarh temperatures can reach 45 °C (113 °F). The monsoon season is from late June to October and is a welcome respite from the heat. Chhattisgarh receives an average of 1,292 millimeters (50.9 in) of rain. Winter is from November to January and it is a good time to visit Chhattisgarh. Winters are pleasant, with low temperatures and less humidity.

The temperature varies between 30 and 45 °C (86 and 113 °F) in summer and between 0 and 25 °C (32 and 77 °F) during winter. However, extremes in temperature can be observed with scales falling from less than 0 °C to 49 °C. Bilaspur is a city in Bilaspur District in the Indian state of Chhattisgarh, situated 133 km (83 miles) north of the state capital, Naya Raipur. It is the second-largest city in the state. Chhattisgarh State High Court at village Bodri, District Bilaspur, privileges it to host the name 'Nyayadhani' of the state. It is the administrative headquarters of Bilaspur District.

Bilaspur is the commercial center and business hub of the North East Chhattisgarh region. It is also an important city for the Indian Railways, as it is the headquarters for South East

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Central Railway Zone and the Bilaspur Railway Division. It is also the headquarters of Limited. The Latitudinal extent of the Bilaspur district is from 21 degrees 47 minutes to 23 degrees 08 minutes North and The Longitudinal extent is from 81 degrees 14 minutes to 83 degrees 15 minutes East. It has an average elevation of 264 meters (866 ft). Bilaspur is situated on the banks of the rain-fed Arpa River, which originates from the high hills of the Maikal Range of central India.

### **Objectives of study**

The objective of the present study is to assess the impact of urbanization on the Baiga tribe. How their livelihood patterns and lifestyle changed by the settlement of industries near the village

### **Methodology**

The methodology of the present study is both qualitative and quantitative. Both primary and secondary data are analyzed on the parameters of reliability and validity. To gather primary data, 50 samples were selected by the method of random stratified sampling. Baiga tribe was selected to study the impact of urbanization. District Bilaspur was the universe of study. Block Kota of Bilaspur district was selected by convenient sampling for the stud. Village LUF A, with the highest number of households, was selected for the study. 50 households out of 85 total Baiga households were selected for the interview. An interview schedule with the structured interview was used with focused group discussions to gain a full understanding of the phenomenon. The research design used for the present study is the descriptive research design.

### **Results and discussion**

To analyze the impact of urbanization, the researcher has asked

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many questions related to the socio-economic status and cultural aspects of tribes. Road connectivity is very less, so the village is geographically isolated. The only self-vehicle is a way to visit the village.

### **Educational Qualification**

<b>Qualification</b>	<b>Number of persons</b>	<b>Percentage</b>
No education	23	46%
Primary education	14	28%
Middle Education	6	12%
High school education	4	8%
Higher Secondary	3	6%
Higher education	0	-

Baiga tribe is the PVTG tribe of Chhattisgarh. They, in general, have very low levels of literacy. In the present village, the same phenomenon is reflected 46 percent of the population being non-educated and having only traditional knowledge skills. 28 percent of the head of the households were primarily educated and literate. No one from the village has achieved any higher degree. Middle high and higher secondary literates are of age less than 40 years which shows the impact of different educational policies here.

### **Profession**

<b>Type</b>	<b>Number of persons</b>	<b>Percentage</b>
Agriculture	35	70%
Animal husbandry	8	16%
Traditional work	3	6%
Worker in industries	4	8%

The Baiga tribe generally lives settled life. They are famous for

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their shifting cultivation of Beware agriculture. Most of them still practice agriculture as their main profession 70 percent of the persons were involved directly in agriculture activities. 16 percent of people were practicing animal husbandry and allied activities, especially those related to mulching animals. Only 6 percent of the population of that village has practiced their traditional work of medicine man. Only 8 percent of the young population is working in industries in the nearby areas.

### **Type of agriculture**

<b>Type</b>	<b>Number of persons</b>	<b>Percentages</b>
Shifting/bewar agriculture	13	37.14%
Sustainable Agriculture	20	57.14%
Surplus agriculture	2	5.71%

Out of 35 families who practiced agriculture as their livelihood, 57.14% of people have started practicing settled agriculture. Only 37.14% practice Beware agriculture of shifting cultivation. Only two people have surplus agricultural production and that is from vegetable cultivation.

### **Days of employment**

<b>Days</b>	<b>Number of persons</b>	<b>Percentages</b>
7 Days	7	14%
4 Days	34	68%
Less than 1 day	9	18%

As most of the population is involved in agriculture and allied activities, hidden unemployment is there. 68 percent population is only engaged half of the week in full employment on average. Only 14 percent of people are fully employed. 18 percent of people fall in the category of under and nonemployed.

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## Mode of entertainment

Mode	YES	Percentages
Traditional games	50	100%
Television	10	20%
Radio	17	34%
Mobile phone	26	52%
Cultural methods	50	100%

The Baiga tribe is a very shy tribe in nature. They love to live their traditional values, and traditional games are still the most popular; all of them play according to age group. Only 20 percent of the household have a television that too with government connection and old versions. 34 percent of the households have radio as a mode of entertainment. But in the new era, 52 percent of people have mobile connectivity.

## Bank account

Account type	Yes	Percentage
Head of the family	22	44%

The village is isolated in terms of financial inclusions; also only 44 percent of households have bank accounts of their own.

## Language spoken

Language	Number of person	Percentages
Baigani	50	100%
Hindi	27	54%
Chhattisgarhi	38	74%
English	0	-

Baigani is the language of the Baiga tribe which is very close to Chhattisgarhi; all of them use baigani as their communication

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language. Only 54 percent of people are comfortable with Hindi.

### **Festivals celebrated**

<b>Festivals</b>	<b>Number of persons</b>	<b>Percentages</b>
TRIBAL	50	100%
NON TRIBAL	21	42%

Tribal festivals are part of their inherited culture. They are profoundly celebrated by them, but now non-tribal festivals like Holi and Dipawali are also celebrated nowadays.

### **Conclusion**

Tribes are an inherent part of Indian culture Baiga Adivasis are children of the land. They are the son of soil; they worship BUDHADEO as their god. Godana is their companion to heaven. They want to preserve their culture, but urbanization has impacted it so much. The village is still very much isolated. One kachha road is the only way for connectivity. Hospital is far away from the village situation of pure water and sanitation are also very poor. Financial inclusion is also less than 50 percent. Development s still a dream there. There must be a policy that can take the fruits of development to them.

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## 12

# THE SOCIAL SITUATION OF TRIBES AND THE ROLE OF MASS MEDIA

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### Introduction

The entrance of technology has created signs of drastic changes in the living, feeling, thinking, lifestyle, and culture of modern man. Cultural consumption varies depending on the classes and social strata and social space in which the person lives; it means that it's dependable on the investment scopes which are available and accessible to every class of symbolic capital and cultural norms that each class is associated with its distinct works (Tavassoli, 2004: 15). India is home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2 crores, India has the single largest tribal population in the world. This constitutes 8.6% of the total population of the country (Census of India, 2011). There is a general agreement that the health status of the tribal population in India is very poor, deficient in sanitary conditions, personal

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hygiene and health education. Tribal mothers have high rates of anemia and girl children receive less than the desired nutritional intake. All told, the whole tribal community is deficient, with inadequate food intake. The extent of knowledge and practice of family planning was also found to be low among the scheduled tribes. More particularly, there is a need for undertaking a region-specific study of Differentials in the socio-economic and demographic characteristics, Antenatal problems and care delivery care and postnatal care, current contraceptive use and reproductive health problems and Nutritional and anemia status. The mass media has a role in preserving traditional values and teaching them to the next generations. Apart from that, it often plays a crucial role in the communication of new ideas and new social and political order. Most of the tribal communities in Northeast India rarely find their approaches, concerns, and issues properly addressed by the mainstream mass media. Here, traditional folk media mirror familiar details of everyday culture, validate rituals and institutions, educate nonliterate groups, and maintain conformity to the accepted patterns of behavior. The Mass media is the indigenous equivalent of exogenous mass media and facilitates change and progress in tribal societies by communicating socio-economic change. Tribal community members, irrespective of their education and religious adaptations, turn to traditional folk media for consolidation and integrity. Traditional folk media leads to enculturation and adoption, and increase acceptance of new messages and incorporates outside symbols in its forms and presentations. With the development of urban life and the increasing importance of distinction and identity issues, life has become more important than before. Man Tries urban lifestyle using his status to show others something that was not needed in smaller communities. When the social world is changing, we need to understand the new concepts. Many of the concepts are lifestyles that are used in today's world. They could study lifestyles and behavior prediction capability for more

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accurate recognition. The study of actual behavior consistency and pattern discovery approach is, to say, a good alternative to examining attitudes and values (Fazeli, 169:2003). The consumption rate is based on perceptions and practices because it is the choice of attitudes, values and talent on the rise. Taking a symbol of the feature that a person should be judged by their lifestyle is the construction of social situations on the basis of personal choice. The principle of equal opportunity in the modern world is born of choice. Lifestyle is one of the concepts in the social, economic and cultural texts that have many applications, this means less than a century old, and it is considered a product of modernity. So the concept of lifestyle has no place in traditional society because the homogeneity and shape of lifestyle do not give up the possibility of differentiation. In modern society, the diversity of goods and personal freedom in the use of its features is the possibility of a diverse lifestyle (Majdi, 34:2010). Lifestyle is a term that is not used much in the traditional culture, such as concomitant with a selection of the many available possibilities. Speaking of plurality, elections should lead to the assumption that all the options are open to individuals. Or that all the decisions regarding their choices with full knowledge of all existing facilities have been chosen. What worked in the fields and in the arenas of consumption for all groups that have been released from the shackles of traditional activities, there are various options in life (Rahmat Abadi and Mr. Bakhshi, 2005). The main subject of this study is the influence of media and cultural goods consumption in a rural and nomadic lifestyle. Lifestyle can be interpreted as a set of behaviors that a person uses; he will meet not only current needs but also a story that he has chosen for his own personal identity to others will portray (Giddens, 2003, 143). Lifestyle is the foundation for the growth of consumerism, cultural differences, and distinctions and has become a social identity. The private individual modernization process is created on certain areas of social interaction, such as taste, style, fashion and

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lifestyle, based on character. Today lifestyle means how to live the lifestyle. And how to be like this! Through daily decisions, questions about how to behave, what to wear and what to eat are answered (Giddens, 2003, 140).

## **Review of literature**

The Indian tribal society is a unique society with a diversity of nature and people. In our country, known for the extreme poverty of the masses, the tribal constitute the core of the poor. Poverty, poor health and sanitation, illiteracy and other social problems among the tribes are exerting a dragging effect on the Indian economy. It is one of the few nations in the world with thriving tribal populations in different parts of the country. India alone is estimated to have a nomadic population of at least 60 million (between 7-10% of the population) (National Convention, 2005 in Krätli & Dyer, 2009). According to the chairperson of NCDNSNT, the above-mentioned nomadic commission, Balkrishna Sidram Renke, there is 11 crore (a crore is 10 million) Denotified, Nomadic and Semi-Nomadic people in India. Due to the wandering traditions over hundreds of years without any ostensible means of livelihood under the influence of the caste system, they are forced to live under sub-human conditions. The nomads are known for their cultural richness, special cultural identity and diversity but have a lot of problems that influence them socially, culturally as well as economically. Their lifestyles have progressively come under strain (Dutt, 2004). The major difficulties of nomadic found through the investigation of major research projects are never seen as their problems as they have been part of their culture. According to National Convention, 2005 and Krätli & Dyer, 2009, extreme poverty, ignorance from outside world, early marriage, homeless and migratory life, illiteracy, superstitions, unemployment, lack of unity and political leadership, scattered groups, alcoholism, drug abuse, lack of civic amenities, social services in the nomadic settlements, harassment by police, loss of

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traditional occupations, inconvenient present occupation such as working on daily wages in construction group, hotels, robbery and thieves, difficulty in perusing formal schooling due to nomadic lifestyle of the parents, non-availing of the welfare measures schemes, physical and mental disabilities among the old aged, malnutrition, lack of basic facilities such as safe drinking water, electricity, afraid of government officials, unavailability of birth certificate resulting in difficulties with schooling, identification with citizenship, pressure of private loans, health issues due to lifestyle, malnutrition and hygiene etc. Due to the changing socio-economic face of the current society, many of them have been forced to give up their peripatetic lifestyle and settle down to earn their livelihood. Nomads have found it increasingly difficult to meet their basic requirements of shelter, security, livelihood etc. Further, they have found it extremely difficult to gain the acceptance of the societies they have chosen to settle down with. This may be due to cultural differences and the way of upbringing. Out of these problems, highly complicated they are facing is an identity crisis. The nomads are still suffering from an identity crisis because of their wandering lifestyle. This has kept them away from accessibility to ration cards and voter identity cards and they are cut off from most State services. The media tend to become manipulators of the mind because they are owned and operated by people whose objective is to make huge personal profits for the owners and not for the betterment of society.‘ Other leaders of marginalized groups think the same. Chamadia, (2014) \_When Kashiram was touring the country to forge a common front of the Bahujans, he used to tell the audience at his public meetings that the entire Indian media was in the hands of Brahmins and Banias and that was why neither had any place for people like him nor for movements launched by them.‘ The critics argue that the presentation of tribal culture and their traditional programs are shown only on the regional channel of Doordarshan. The corporate media don’t even involve themselves in such programs. But there

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is a big hope for alternative media Okere Samuel & Justina Sam-Okere (2013) analyzed that print media framing of women in the world of entrepreneurship can serve as an important tool for enhancing their socio-economic empowerment. Shailashree B. (2013), stated that the Role of Mass Media in the political empowerment of women is very crucial in a country like India. Mass Media assists women in accessing resources for their development by means of exposure, knowledge and information. At last, she concluded that Stree Shakthi Programs had brought a social change in the village, but it has not made the women politically conscious or politically empowered and the mass media have not really played any major role in their lives in making political decisions. The Journalist and activist Denis Giles said that tribal women are facing harassment by police on India's Andaman's Islands after here leased are first-hand testimony of the Jarawa tribe reporting the sexual exploitation of Jarawa women by poachers. Poachers enter the Jarawa's reserve illegally and steal the game the tribe relies on for survival and Jarawa men complains that poachers bring alcohol and marijuana into the Jarawa forest and sexually abuse the Jarawa women. According to an I.L.O. report, in 1980, "women are 50 percent of the world's population do the two-thirds of the world's work hours, receive ten percent of world property.

### **Objectiv & research methodology**

In this paper, the research design is a sample survey-based research. This paper adopted the Historical method for the researcher should use secondary source information for this study. The study duration was from January 2019 to March 2019. To main aim of this study is to examine the social situation of tribes. The primary Data collected covered 6 families as respondents through a simple random sampling method. The data collection was based on unstructured interviews by using an interview schedule. The researcher used many reference books, journals and the web. To

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analyze the facts in a given timescale, a descriptive methodology is used. For the purpose of this study, the facts and goals decided at the time of framing the policy were taken into consideration. Hence, mainly secondary sources were used for the study.

### **Problems being faced by the tribal people**

In view of the above problems being faced by tribal people, the following are the significant issues of the Study:

1. High level of illiteracy in itself, and very low when compared with their male counterparts, literacy from a mere 6%, a giant leap forward, but still at 26%, a long, long way to go,
2. Early marriage reduces chances of education, thereby reducing or delaying their contribution to the sustenance of the economy, i.e., social change aimed at social upliftment, decreasing their sources of earning a livelihood on their own,
3. Tribal people remain engaged in superstitious, Rituals and traditional beliefs, thereby developing a culture-centric mechanism
4. Lot of work, forest, cooking woods picking, and animal grazing: gathering products from the forest areas, working in agriculture, substantially involved in household and domestic activities, collection of firewood, drinking water, care of children and cooking, and so and so forth,
5. Cultural heritage, like tribal women wearing decorative beads, heavily laden noses, ear and ankle rings, and throat rings, tends to turn the women folks at times into an adorable piece of art rather than human beings contributing to the process of social change aimed at social upliftment. While the traits of the rich cultural heritage of the tribal women must be protected and preserved at all costs, at the

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same time, it should not come as a hindrance in the larger process of social change aimed at social upliftment.

6. Women become intended, or unintended, the victim of male chauvinism in a traditional society, where anxiety and restrictions on their freedom and dignity remain a built-in social mechanism, causing their subjugation and marginalization.
7. The institutional process of development carried by outside forces like Gov't in the name of development and modernization, i.e., a top-down approach rather than building from the bottom-up, has also been a cause of concern to the freedom and independence of tribes, which at times is being perceived as unduly imposed and interfering in their natural way of life living in harmony and proximity with jal, jangal, jamin and janwar (water, forest, land, and animals)
8. The process of development involves mega projects of international dimensions through multinational corporations like building dams, large-scale mining, deforestation, and special economic zones causing deforestation, all uprooting the tribal population.

### **Details of Funds released under the Scheme of Strengthening Education among ST Girls in Low Literacy Districts**

S.No.	State	2015-16	2016-17	2017-18 (as of 31.12.2017)
1	Andhra Pradesh	193107731	27094085	0
2	Arunachal Pradesh	0	0	1940050
3	Chhattisgarh	0	3963499	3711971
4	Gujarat	171232411	285792943	149171119
5	Jharkhand	2107200	0	0

6	Madhya Pradesh	14357845	42004939	1819963
7	Maharashtra	0	15838410	3652400
8	Odisha	104081259	192941396	64663535
9	Rajasthan	0	14877810	2513350
10	Telangana	48075810	71975792	32190954
..	Total	532962256	654488874	276163342

## **Role of mass media**

Media is one of the most powerful instruments of communication. It can help to promote the right things at the right time and gives real as well as strong aspects of the world about what is right or wrong. Also, it also expresses how we can store and distributes the views. The world is moving towards progress in every step of life. But we cannot refuse the real fact that we all are bounded directly or indirectly by loads of social problems and issues, which are affected by the people of the people and for the people. Social issues or matters include so many types, such as poverty, violence, corruption, bribery, suppression of human rights, rape, discrimination and crime, and killing in the name of honor. Today News Channels, Newspapers, radio, the internet, etc. help us to estimate the realities of life and focus on the very social matter with pure and effect. It has a chance to explore the issues of society more openly. The media has played a vital role in molding a good society to develop our lifestyle and move it on the right path because it always tries to side with the truth and relevant factors. It is the best tool to spread awareness of social issues of tribes and modern society, whether it be political, social, or economic and it gives us the latest sight about what is happening in our world.

## **Mass media and social change**

Change is a universal thing in human society. Every society has experienced change internally or externally. Social change is any change that has taken place in society. According to New

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World Encyclopedia, “Social change is a general term which refers to change in the nature, the social institutions, the social behavior or the social relations of a society, the community of people, or other social structures; any event or action that affects a group of individuals that have shared values or characteristics; acts of advocacy for the cause of changing society in a normative way”. Thus, social change is an ever-present phenomenon in every society.

## **Conclusion**

Education is the key to tribal development. Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, the pace of development has been rather slow. If govt. Will not take some drastic steps for the development of tribal education. The status of education among tribes will be a story of distress, despair and death. The present paper revealed that media like newspapers, television and radio are used by the tribal groups only for entertainment and social awareness and also provide empowerment to the tribes. Media are not too much important in their day-to-day life. The present study also shows that tribal women play a very outstanding role in the advancement of tribal society. It is also the fact that we can't be able to change the situation unless or until we empower them through education. So, the media only succeeded in promoting women's empowerment when the tribal peoples were educationally developed and participated in making a developed society as well as a developed nation. The attitude of the tribal parents toward education should be improved through proper counseling and guidance. Easy access and more opportunities should be provided to the tribes in order to bring them to the mainstream of educational, economic, social and cultural development. There is an urgent need for various govt. Interventions, planners, mass Media and policymakers to address this problem and allocate more funds in the central and state

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budgets for the tribe's development.

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## 13

# **THE MOST ANCIENT, YET THE MOST BACKWARD: UNDERSTANDING THE SOCIO-CULTURAL CAUSES BEHIND THE DEVELOPMENT LAG OF THE TRIBALS**

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### **Introduction**

The serious debate on the Objectives Resolution in the Constituent Assembly of India lasted for one whole week in the month of December 1946. The Resolution proclaimed enthusiastically that India, which was going to be free within a period of less than nine months, would have her eternal future as an “Independent Sovereign Republic”. It was promised that this republic, through the well-thought-out provisions of its constitution, would ensure economic, social and political justice for all its citizens without any discrimination on any basis. It went on to promise that ‘adequate safeguards shall be provided for minorities, backward and tribal areas, and depressed and other backward classes....’(Constituent Assembly Debates, vol.1, pp.143-144). The mover of the Resolution, Jawaharlal Nehru, the then interim Prime Minister of India, invoked Mahatma Gandhi as

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well as the French, American and Russian Revolutions with the confidence that the under-preparation republican constitution of the soon-to-be-free nation would achieve its egalitarian goals in full measure.

Among the notable participants in the debate were Purushottamdas Tandon and Shyama Prasad Mukherjee from the Hindu Right and Somnath Lahiri and M.R.Masani from the Indian Left. In between these two poles, the liberal political space was represented very cogently by Dr. B.R.Ambedkar himself and M.R.Jayakar, a leading liberal lawyer of the time. Hansa Mehta, the famous woman activist, also spoke during the debate. Obviously, the entire spectrum of the Indian political stands and opinions were given very vocal expressions. All underlined the need for universal justice and expressed hope and confidence that it would be achieved through the constitutional provisions, which were to be implemented in terms of equality before the law, as well as some affirmative actions.

### **The last speaker**

The last man to speak on occasion was a former hockey player and lapsed (non-practicing) Christian named Jaipal Singh Munda, who introduced himself ‘as a jungli, as an Adivasi (sic). While identifying himself and his people (the tribals of India) as the most ancient victims of the system of exploitation of man by man, he was ready to take Nehru and all others at their word, but not without going into history. Munda’s intention behind turning the pages of ancient Indian history on that occasion was, perhaps, to wish earnestly that the history might not be repeated. Unfortunately, post-independence developments on the development front proved otherwise. A portion of his speech is highly quotable at some length for its history-consciousness as well as the hope for the future felt and expressed by the Indian tribal population at our inaugural moment as a free secular democratic republic with high hopes of justice for all. Very

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significantly, by asserting his identity as a child of the Harappan civilization, Jaipal Singh linked the two ‘beginnings’ of India as a sophisticated civilization about four thousand years ago and as a post-colonial modern nation in the middle of the twentieth century to emphasize the urgent need for a radical change in the course of history. Let us ‘listen’ to him carefully: Sir, if there is any group of Indian people that has been shabbily treated, it is my people. They have been disgracefully treated and neglected for the last 6000 years. The history of the Indus Valley Civilization, a child of which I am, shows quite clearly that it is the newcomers. Most of you here are intruders as far as I am concerned. It is newcomers who have driven away my people from the Indus valley to the jungle fastness. The whole history of my people is one of continuous exploitation and dispossession by the non-aboriginals of India punctuated by rebellions and disorder, and yet I take Pt. Jawaharlal Nehru, at his word. I take you all at your word that now we are going to start a new chapter, a new chapter of independent India where there is equality of opportunity, where no one will be neglected (Constituent Assembly Debates, vol.1, pp.143-44)

Today, after the lapse of over seventy years, the big question is, and must be asked, what has been the fate of Jaipal Singh Munda’s people, the Adivasis, during this period of time? This paper will argue that the tribals of India have not been able to get their due in terms of the desired level of economic development despite the constitutional provisions in place for this purpose. To put the fact of this deficit of development among the Scheduled Tribes of India in a sharp focus, an attempt will be made here to see the issue in comparison with the level of development among the Scheduled Castes, another marginalized section of our society. This comparative approach to the problem will try to find out the history-given socio-cultural causes which are responsible for the fact of the STs being the least developed section of Indian society. It is to be noted that this approach to looking at the problem must

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not belittle the value of those findings and observations which hold the 'external' agents like official apathy, land alienation, arbitrary denial of forest rights, displacement by development projects, etc., responsible in a major way for the lack of development among the tribals. It can be said that the focus here on the 'internal' factors is a complementary attempt to fill a gap. Before looking into these 'internal factors, it would be worthwhile to have a look at what were some of the important observations about the plight of the tribals. The eminent anthropologist Verrier Elwin, who headed a govt of India- constituted committee just a decade after Independence to have an authentic idea about the state of functioning of government schemes in tribal areas, concluded that 'of the many tribal problems, the greatest of all is poverty' (quoted by Guha: 2007). Elwin charged the officials in charge of the concerned schemes with 'lacking in any intimate knowledge of their people, and with having a tendency to regard themselves as superior, as heaven-born missionaries of high culture (ibid). The Dhebar committee, headed by U.N.Dhebar (Jaipal Singh Munda himself being a member) found that land alienation, denial of forest rights and displacement by development projects were the chief culprits behind the misery of the Indian tribals.

These findings were and remain valid even today to a very large extent. But on a closer study of the Indian tribal society in comparison with the Scheduled Castes of India, we see that the STs have not been able to avail of the benefits guaranteed to them through the constitutional protective discrimination in proportion to their share in the population of the country. To get a clear view of the situation, we have to see the relative positions of the STs and SCs in the three sectors, politics, service and education, and then try to focus on the socio-cultural causes responsible for the fact of the tribals lagging behind the SCs.

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## Politics

Prof. Virginius Xaxa, a reputed expert on socio-economic exclusion and marginalization who teaches Sociology at the Tata Institute of Social Sciences, Guwahati and has to his credit several studies and reports on tribals-related issues, in one of his articles published in the Economic and Political Weekly(EPW), writes that the ‘tribes have not been able to carve out a space akin to that of the scheduled castes in national politics. Even at the regional level, their presence is hardly noticeable (Xaxa: 2011). He points out there that the latter have invariably found much better representation in Indian political life as ministers and other positions like state governors through the years. He further makes the point that the former is yet to produce leaders and administrators equaling the stature of Dr.B.R Ambedkar, Jagjivan Ram, K.R. Narayanan and Kanshi Ram.

## Service

A perusal of the data regarding the relative position of the two categories in government services reveals that the scheduled tribes have not fared as well as the scheduled castes in availing of the facilities of reservation extended to them by the government. The report of the National Commission for Scheduled Castes and Scheduled Tribes for 1996-97 and 1997-98 can be cited here to get an idea of the differential relative share of the two communities:

<b>Rank of Service</b>	<b>% of SCs</b>	<b>% of STs</b>
Group A	10.15	2.89
Group B	12.67	2.68
Group C	16.15	5.69
Group D	21.26	6.48
Total	17.43	5.78

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## Education

As far as their shares in teaching posts at the university and college levels are concerned, the following designation-wise data published by the UGC is highly revealing:

Rank of Service	% of SCs	% of STs
Professor	0.96	0.33
Associate Professor	1.78	0.53
Asstt Professor	3.22	0.79

Relevant data show that, as in the case of service, the scheduled tribes lag behind the scheduled castes in respect of enrolment in institutions of higher education.

## The Question and the Internal Factors

The question arises: what is the reason behind such an unacceptable situation? The answer is there is not one reason but a multiplicity of reasons and factors which act as hindering forces. As said above, the 'external' factors, like land alienation and displacement, etc., have been discussed in full length and measured by several committees and independent experts. As a complementary attempt in this regard, it is necessary to focus on the factors that are 'internal' to the tribal society of India in terms of history, culture and social structure.

## Isolation v. segregation

We should keep the fact in mind that the logic of reservation extended to the two categories was different. The scheduled castes were extended reservation because they suffered disabilities arising out of their humiliating *segregation* from the dominant privileged community, whereas, in the case of the scheduled tribes, it was their *isolation* from that community that was thought to be the basis of protective discrimination for them. These isolated and segregated life modes of life, over a long period of

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history, resulted in very practical living styles and cultural habits in terms of actual day-to-day living as socio-cultural beings. It meant that the sufferers of social segregation (the scheduled castes), though being outside the *varna* system, had been integral to the dominant Hindu community, whether in villages or in towns. It, in consequence, also meant that they had greater exposure to the larger society. In other words, the opportunities and benefits enjoyed by the higher castes, like knowledge, information, technology, decent employment, etc., were visible to them, though from a distance which was actually denial. The tribes, because of their living very far from the society having these things, suffered what we may call 'the disadvantage of isolation. It can be said that this exposure in one case and its lack in the other triggered and did not trigger some very significant correlated tendencies in the respective communities. The SCs became very acutely conscious of the unjustness of the denial of access to the things which should be open to all human beings. Collaterally, this consciousness of injustice also gave birth, over the years, to various levels of caste intellectual leaders who articulated such consciousness in various forceful ways. Dr.B.R.Ambedkar was at the highest point of that very historical continuum of the articulation of the rightful claim over the things unjustly denied. The absence of equally strong articulators among the tribals, underlined by Prof.Xaxa above, might be due to the fact of the isolated mode of tribal life, which did not suffer from the humiliation arising out of the socio-cultural segregation suffered by the scheduled castes. Historically speaking, it should be noted that with the onset of colonial rule, the situation saw some feeble changes, meaning that some sort of contact with the larger society was introduced through the means of transport like roads and railways. This process of integration with the wider world received acceleration in the post-independence period through the growth of transport facilities aided by the development of trade, commerce and the market. The degree and level of integration

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varied from tribe to tribe because, despite the popular perception among the non-tribal population, the tribals are not a homogeneous group. But the reality is that they could not fare much better in the field of availing of the opportunities provided by the government's constitutional provisions. The question is ----- why?

### **Social structure**

The answer may lie in the other and more significant dimension of the tribal isolated life, i.e., the social structure in which they have been historically living and which has given them a particular cultural ethos. The chief characteristics of this structure have been smallness in scale, a great deal of homogeneity, high value to resemblance and little value to differentiation, and absence of division of labor with the consequent lack of a diversified range of skills, knowledge, income, wealth status and privilege. It must be clarified here that these characteristics of the tribal social structure should not be taken in a sweeping manner as absolute terms of defining it. Rather, we can say that these are very largely true of that society, a fact which has been responsible for affecting the tendency and capacity of the tribals to integrate themselves with the demand of the bureaucratic nature of the modern working Indian society. For example, the said features of homogeneity and resemblance should be qualified by the knowledge that the tribals have been homogeneous in their particular clan groups, though there are several such groups claiming and having their own unique cultural features. Likewise, the smallness of the tribal population should be understood as a relative fact of their life. They are small-scale when compared to the non-tribal Indian population. Their own size varies from over seven million in the case of the Gonds and Bhils to less than one thousand in the case of many tribal communities. An interesting fact in this connection is that there is no correlation between the population sizes of the different tribes and their

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performances on literacy and learning fronts. In fact, it is inverse in the sense that the larger the size, the lower the rate of literacy, educational attainments and share in government jobs. In this context, the examples of the Gonds, Bhils and Santhals, the three major tribal communities of India, can be taken as an illustrative point to prove that the population size has nothing to do with development measured by share in the facilities extended by the government.

The characteristic of the tribal social structure, which manifests itself as the lack of heterogeneity in terms of socially sanctioned division of labor and occupation, and the resultant absence of the diversity of skill, class, access to power, and lifestyle, is the most important for our context of trying to find the causes behind the tribals lagging behind on the parameters of development. The uniformity among the tribals due to the lack of such diversity can be said to be the reason behind the non-existence of what is called ‘the reference point for emulation’ by them. Again the adverb ‘largely’ should be kept in mind because there have been some tribal societies with rudimentary levels of stratification mainly based on clan or lineage. They were not characterized by what we call status differentiation though certain privileges of some kinds were not altogether absent. This social structure was and is beautiful in its own way, as it saved the tribals from the historical experience of oppression and discrimination for centuries. Yes, the dominant non-tribal society exploited them, but this exploitation was economic and political in nature. It did not percolate down to the social and cultural level of tribal life. The beauty of the tribal way of social life has been underlined by a famous anthropologist B.K.Roy Burman as that of a type of society incorporating a world view of attaining fulfillment through communication and reciprocity between man and man and between man and nature; rather than being held together through institutional arrangements and market competition’ (Agrawal: 2019). As against this, we all

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know that the scheduled castes underwent the common painful experience of multiple oppression, discrimination and exploitation at the pan-India level. This commonality of pain led them to develop a sense of historically wronged identity at the regional and national levels. Further, because of their being the oppressed part of the larger dominant society, they were able to create reference points of emulation from amongst themselves in addition to the models of 'good life' which they saw among the higher castes.

By way of conclusion, we can say that it has been the isolated traditional life of the tribals from which some factors flowed that became, over the long historical period, the causes of their lagging behind on the scale of development.

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# **INCLUSION OF TRIBES IN INDIA: ISSUES AND CHALLENGES**

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A tribe is a group of people living in the forest and hilly areas. Social isolation, economic backwardness and development are still a far cry for them. Different tribes have their distinctive culture, lifestyles, social system, traditions, customs, rituals, and values, occupying having a feeling of unity deriving from many similarities in frequent cultured contacts, and a certain community of interest, etc., but it varies across regions and localities. The Imperial Gazetteer of India, 1911, defines a tribe as a “collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so.” Under the constitution of India, certain tribes have been categorized as Scheduled Tribes. Only the tribes that have been listed as Scheduled Tribes are provided special treatment or facilities envisaged under the Constitution. The Constitution has neither defined nor laid down any criteria for categorizing a tribe

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as a Scheduled Tribe. Article 366 (25) of the Constitution of India defines Scheduled Tribes as those communities that have been scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered Scheduled Tribes. Article 342 provides for the specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the constitution of the Scheduled Tribes in relation to that State or Union Territory.

The population of the Scheduled Tribes of the country, as per the 2011 census, is 104.3 million, constituting 8.6% of the total population, wherein 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribal's from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population. -The sex ratio for the overall population of the country is 940 females per 1000 males and that of the Scheduled Tribes is 990 females per thousand males, which is higher than the average national sex ratio. Geographically, the Scheduled Tribes are spread across two distinct areas –Central India and North-East. More than half of the Scheduled Tribes population is concentrated in Central India, i.e., Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%). North Eastern states include Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim and Arunachal Pradesh. Over two-thirds of the Scheduled Tribe population is concentrated in the seven States, viz. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand and Chhattisgarh.

After independence, India adopted the concept of the welfare state, which is committed to the development of all sections of society and of vulnerable sections of society in particular. It

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reflects this in the various provisions of the Constitution adopted by the Constituent Assembly of independent India on January 26, 1950. In order to promote the integration of the tribal people with the rest of their Indian brethren, the constitution provides several provisions and various constitutional amendments have been added by the government to bring the Scheduled Tribes to the forefront. The primary aim of the government policy after independence regarding tribal people and tribal areas has been directed towards preserving the tribal culture and social customs from erosion, safeguarding the traditional occupations, and protecting them from exploitation by the more sophisticated groups and their economic and social development.

Despite all the constitutional provisions, legislations and programs to include scheduled tribes in the mainstream since independence have been made by governments, there are working a few stumbling blocks constantly deter the progress of these communities; therefore, tribal communities still have certain issues which need to be addressed. Social issues are such as - low level of literacy rate, high dropout rate, lack of access to educational institutions, lack of faith in formal education, marriage pattern as child marriage, polyandry and polygamy, health issues - low, accessibility and utilization of health services, problems of nutrition, high infant mortality rate, excess consumption of alcohol/Mahua and open defecation even after constructing toilets by the government and taken sanitation as a campaign. Political issues are mainly concerned with their marginal representation at state and national level decision-making political institutions and lack of participation in political activities except as voters. Economically, tribal communities are not sound enough and issues like poverty, dependency on the forest, agriculture and moneylenders, land alienation, and lack of participation in occupational activities are more prevalent in tribal communities.

Addressing all these issues requires relevant efforts to protect

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and promote their rights and ensure their integration into the mainstream of national life of India. There exist certain challenges such as geographical separation and living in unapproachable physical areas such as deep valleys, dense forests, hills and mountains. Therefore, it is difficult for them to establish relations with others. This kind of physical as well as social isolation and exclusion has contributed to various problems. The cultural gap between tribal and the rest of the population is hindering their integration with the rest of their Indian brethren. Socially, they are more culturally bound and have become the victims of the superstition's beliefs, outmoded and meaningless practices and harmful habits, black magic, etc. Economically, the majority of tribal people still live under the poverty line because a big chunk of the tribal population is landless or has a small piece of unprofitable agricultural land, transfer of land, loss of control over natural resources and lack of employment opportunities, etc. In consideration of all these issues and challenges of the tribal community, it requires some vital steps as pro tribal policy and non-governmental steps by NGOs, reformers and social workers so tribals may have maximum share of benefits.

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# INDUSTRIES AND TRIBAL: EROSION OF THEIR ETHOS

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### Introduction

The British rule for 150 years in India left us with a social, economic and political breakdown. As soon as they left, there was an urgency for an industrial ointment to compensate for the socio-economic damages. This intention of introducing industries was certainly a noble approach for the rehabilitation of the domestic markets during colonial rule, but the motive eventually changed after independence, as industries became the venture of the upper classes. There was an immediacy for industrial development to shape the concept of a nation. For this reason, there was a huge expulsion of industries across the country, and mostly the tribal areas were targeted for the land, labor and raw materials. Industrial works needed skilled laborers, but the tribal people rarely possessed these skills and thus, they remained at the periphery of the industrial structure. Ironically, the tribes sacrificed their livelihood along with their cultural identities and ethos for national

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progress, but when it comes to the responsibility of the nation to look after their needs, they are being abandoned. But nowadays, governments are taking affirmative initiatives to include the tribal into the mainstream of the economy and socio-politic of the nation, such as the PESA Act for the Scheduled tribes and other rehabilitation policies. NGOs are also playing a crucial role in the field of preserving their rights, identity, and cultures. But 90% of the tribal people are actually not benefit from these policies.

It is well known that tribes are very primitive inhabitants of our nation, usually living in the areas surrounding natural resources. They are completely dependent on nature for food, medicine and clothes. Their livelihood is very simple and natural kind different from the so-called civilized societies, practitioners of different customs and cultures. In a way, the jungle is home and kingdom for them, a world of security and self-identity. The harmonious lives of tribes were disturbed when the forest act came into force, abiding them to move out of their homeland (forest). Along with the forest act, the traders and farmers started infiltrating their lands, and the huge amount of farming caused the destruction of the forests, which is ironically essential for the cause of financial prosperity of the nation. In this way, tribes are gradually losing the originality of their lifestyle and cultural identity.

It is evident that after independence, extreme progress was achieved in the industrial sector leading to an economic upsurge in the nation. In the second Fifth Year Plan, policies were based on the economic purpose without concerning the loss of humanity and cultures. And this process affected tribal communities in many ways. Tribal areas became the main targets for the industrialists and corporate sectors because of the easy availability of lands and laborers at a nominal cost. The lands occupied by tribes are enriched with natural and mineral resources that are used as raw materials in the production of the industries. So, the more industries are established in or near the tribal locals; the more

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tribes lose their lands and homes.

The case of migration mostly happened in the states of Jharkhand, Odisha and Chhattisgarh as the tribal people are proved unsuitable workers while dealing with machines and devices. The skilled and educated people of non-tribal communities enjoyed the job opportunities produced by the factories, depriving the actual owner of the lands. So, they left their places of origin in search of new livelihood in the areas of agriculture and started working as a field laborer. As they are forest-dwellers, their culture was forest oriented. Thus, being far from the forest, they started living in a socio-cultural space that was alien to them.

The quest for acquiring the status of ‘developed nations’ en route us towards a capitalist culture. Thus, the tribal invariably loses the ability to determine life and destiny when deprived of the right to think (conceive) of themselves as the director of their own actions. In the *Economic and Philosophic Manuscripts of 1844* (1932), Karl Marx expressed the *Entfremdung* theory—of estrangement from the self. In this book, Marx identified four types of alienation that arise from the worker laboring under a capitalist system of industrial production – Alienation of the worker from their product; Alienation of the worker from the act of production; Alienation of the worker from their *Gattungswesen* (species-essence); Alienation from the other human beings. To define the first aspect of the alienation theory of Marx, the product produced by the industries are neither determined by the worker nor by the consumers but by the capitalist classes, who gain control over the intellect and the labor. Thus, the workers have no control over the design and production of the product that they themselves create. In exchange for their labor, they are paid wages which is at the lowest possible rate. In a capitalist mode of production, the second type of alienation occurs when a worker’s labor and creativity are reduced to a labor-wage system where the worker gets little psychological satisfaction and appreciation for

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his/her job. The worker is alienated from the act of production because his efforts were reduced to a few numbers of monetary benefits. Thirdly, “species-essence” means psychological dynamism, where an individual engages in activities which is essential to promote mutual human survival and psychological well-being by means of emotional connection with society. Fourthly, the idealized promise that industries would certainly provide a better living standard to the working class from their primitive lifestyle has actually widened the void between the classes and even created a demarcating line between the individual.

If we consider Marx’s theory of alienation in the context of Indian tribes, the situation is almost identical as they became the worst sufferer of industrial acceleration. Their lands were taken and they were left with new jobs as a factory worker. They have no clue what they are producing and for whom they are doing so but remained silent wage laborers, serving the capitalist. They were compelled to work for the industries to survive in a capitalist structure. They needed money for their families. Now they cannot directly ask nature to help them for survival, as they have to via their demands from the industries. The promise for better living conditions was no doubt provided to the tribes but at the cost of loss of self-identity as they left home and migrated to a different place for sustenance and work. Thus, the industries and government policies juxtaposed for a better future, but this unknowingly uprooted their ethos, values, and culture and positioned them in a social structure that was unfamiliar to them. And this put them in socio-cultural alienation. Their lost ethos and injustice committed to these communities are reflected in the poems of Jacinta Kerketta (writer and journalist)

“Leaving behind their homes,  
Their soil, their bales of straw,

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Fleeing the roof over their

Heads, they often ask,

O, city! Are you ever wrenched by the

very roots

In the name of so-called progress? (O, city!)

After independence in 1991, with the introduction of globalization, erosion and marginalization of tribes increased as the number of industries grew in the tribal area. According to Dungdung, in Odisha state, only more than 90 memoranda of understanding (MOUs) have been signed with the corporate house and more cases of National Human Rights violations were recorded. The same scenario is seen in the state of Jharkhand and Chhattisgarh.

Any Suppression and exploitation that goes beyond the limits of endurance give birth to revolting social movements; the tribal community also revolted against the injustices and deprivations done to them. Such as the Kol Revolt, the Bhumiji revolt of 1832 and Santal revolt in 1855 and the Birsa Munda Movement of 1895, to name a few pre-independent tribal social movements. All these movements arose as opposition to the land acquisition bills and against the too much pressure of taxes. The aim and objects of the movements were to assert their right to land and ensure food security and safeguard their cultural identity. Some movements have a strong relationship with the protection of forests and natural phenomena.

The new color was added to the tribal movement when it collaborated with the movement of the Naxals. The tribal movement never went against the states before it was involved in the Naxalite movement. There are many similarities between the Naxalite and Tribal movements as both of them fought for lands opposing the exploitations of the upper classes. No doubt that the

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emerging Naxalite movement had many positive points and tribes found a ray of hope and reliability in Naxalism, who proposed to provide the tribe's security, shelter and food. But after the government suppression and banning of the Naxal movement, Naxalites were disarranged and gradually moved from their real motives by hiding themselves in tribal areas. Now the naxalists are involved in the abduction and looting for money for their survival. They force tribes to support them at gunpoint and if they refuse, they get killed. Presently, tribes are living in a dual problem - they lost their homeland in the hands of the capitalist and their values in the hand of Maoist or naxalists. If the tribes ignore the naxalists they are being killed and supporting them will cause police arrest. They are the victims of both states and rivals of states.

A nation is always responsible for the well-being of its citizens. So, the government has taken many projects and policies for the inclusion of tribes into the mainstream. First of all, the government body took the initiative to establish the right of land to the tribes and start a process of rehabilitation. Reservation act was brought for the Scheduled tribes and the government passed an Act that tribal peoples' land cannot be occupied by or transferred to the non-tribal.

Since Independence, many commissions were set up to investigate issues and hindrances faced by the tribes. In 1960, the Scheduled Areas and Scheduled Tribes Commission, under the chairmanship of Shri U.N. Dhebar, was called the Dhebar commission and allotted the task of investigating and reporting on the problems of the Scheduled Tribes under Article 339 of the Constitution. After getting the Dhebar commission reports Government has sanctioned *The Provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996* or PESA. It is a law enacted by the Government of India to empower the Gram Sabhas towards self-governance, particularly for the people living in the Scheduled Areas of India. PESA was viewed as a positive

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development for tribal communities in Scheduled Areas who had earlier suffered enormously from engagement with modern development processes in independent India. The loss of free access to forests, land, and other community resources has increased their vulnerability. Extensive land acquisition and displacement due to development projects have led to large-scale distress in tribal communities living in Scheduled Areas. On 18th July 2002, the Scheduled Areas and Scheduled Tribes, under Article 339(1), appointed a commission under the chairmanship of Dilip Singh Bhuria to find out the existing gaps in the Dhebar commission for the betterment of Government policies made for the welfare the tribe.

Apart from policy-making Government has also implemented some job-oriented projects for the backward classes that are proved beneficial for the economic support to the tribes living in rural areas. *National Rural Employment Guarantee Act 2005*, with the objective of enhancing the *livelihood security of the people*, is one of these rural development projects which gives the guarantee of work for tribes throughout the whole year. To develop the skills and to bring the capability of factory workers to the tribe, the present Government has launched *Skill India Project*, where tribes can be trained by proper trainers and get job placements. *Pradhan Mantri Koushal Vikash Yojana under the Ministry* of Skill Development and Entrepreneurship can also be used to develop the working ability of tribes. *Stand up India-* this scheme was recently launched to boost the spirit of private enterprise among the most vulnerable scheduled caste and scheduled tribe groups and women of the society. Under the umbrella of this scheme, every single branch of a public sector bank is asked to support one entrepreneur each from the women and SC/ST categories.

## **Conclusion**

India's dream of becoming a super-power nation can be realized only if this most backward section is pulled out of the

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chaos on the economic front by creating job opportunities, higher levels of health, education, safe drinking water, shelter, etc. State laws for minimizing social, cultural and individual alienation of the tribes need to be reformed to cover the gaps and insufficiencies in them. With accelerated urbanization and industrialization, tribal land holdings in urban areas experience great pressure for transfer. As The Dhebar Commission said, “We feel that they should be regarded as “heritage groups” and have argued in this Report that the policy to be, formulated for them should be such as enables them to move in the direction that they decide, on the terms which are their own and at the pace they wish to advance.” Economic progress is crucial for the development of a nation, but the spread of capitalism is a parasite to these tribes. Including them in the mainstream is essential but cannot be obligatory at the cost of individually alienating them from their culture and ethos. There should be a space for harmonious amalgamation, unity and mutual respect for each other’s cultural values. Dayamani Barla, a tribal journalist from Jharkhand, provides a beautiful perspective from a tribal viewpoint that “for us tribal, the forest is sacrosanct. It is where we are born and nurtured, and our culture and identity are shaped. The tribal is connected to the forest with an umbilical cord”.

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## 16

# **STATUS AND ISSUES OF TRIBAL EDUCATION IN CHHATTISGARH**

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### **Introduction**

Chhattisgarh, a state rich in mineral resources, has the potential to become a developed state with inclusive growth, but growth can only be achieved if all the sections of the society and all the regions of the state are included in this growth and development process. The population of Chhattisgarh is 25,545,198, of which 7,822,902 belong to the scheduled tribe, which is 30.6 percent of the total population of the state. Out of 78,22,902 ST population, 7,231,082 resides in rural areas, whereas 5,91820 resides in urban areas of the state. The decadal change in the ST population of the state from the year 2001 to 2011 is 18.2 percent, according to the census 2011. There are 7 districts that consist of more than 50 percent of the ST population and 6 districts which have an ST population between 25 to 50 percent. According to a report on

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poverty (by Tendulkar methodology 2009-10), rural poverty of the ST population is 47.4%, whereas poverty is 33.8 % in urban areas. The All Chhattisgarh poverty is estimated to be 20.9 percent, whereas poverty for the ST population is 30.4% which is much higher than the poverty level for All Chhattisgarh. Education is an important factor for inclusive growth and the low level of education in Chhattisgarh is one of the main reasons for its backwardness. The literacy rate for scheduled tribes is 59.1 percent, the male literacy rate is 69.7 percent and the 48.8 percent literacy rate for ST females. The literacy rate for the ST population in urban areas is 76.9 percent, whereas the literacy rate for the rural ST population is 57.6 percent, which is very low compared to literacy in urban areas.

### **Objectives of the Study**

1. To Examine the education level of Schedule tribes in Chhattisgarh.
2. To examine the different schemes and programs to promote education among tribes.

### **Review of Literature**

Borah, Pankaj, and Mitra (2018) studied the status of and barriers to school education in Chhattisgarh; according to them, the low level of educational development in this state is characterized by social and regional barriers among the social groups. The ST population in the LWE-affected districts is the most deprived. Suresh Devrath (2014), in his study on tribal development and five years plans, concluded that due to the introduction of several five-year plans has tried to help and support tribal education, but we require well-planned and more effective schemes in order to be successful. Sahu, KK (2014), in his

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study on challenging issues of tribal education in India, highlighted the enrolment ratio, dropouts and gender parity index of tribes in India and concluded that there is a need to allocate more funds in the budget for tribal education at the state and Central level. Leeson, and Anbuselvi (2015), in the case study on tribal education, suggested that massive awareness and literacy programs with the involvement of NGOs need to be organized in the tribal areas. Sujata K emphasized the long-term plan strategies for tribal education in India.

### **Research Methodology**

The study is based on secondary data, which has been collected from the publications and reports of the government of Chhattisgarh, Government of India. Publications like Educational Statistics at Glance, Chhattisgarh Project Report, Rajyapal Prativedan, Census2001 and 2011, Economic Survey of Chhattisgarh, Office of Registrar General, Government websites have been surfed during the study for different data.

### **Analysis**

#### **Literacy rate**

Table 1 shows the literacy rate of Chhattisgarh and neighboring states. The literacy rate for the ST population in Chhattisgarh is 59.1 percent, in which male literacy is 69.7 percent and female literacy is 48.8 percent, the rural literacy of the ST population is 57.6 percent, whereas the urban literacy is 76.9 percent, which means urban literacy is higher than the literacy in the rural areas of Chhattisgarh.

**Table 1:** Literacy Rate of scheduled tribe population in Chhattisgarh and neighboring states (In percent)

State/percent	Total			Rural			Urban		
	Person	male	female	Person	male	female	Person	male	female
Chhattisgarh	59.1	69.7	48.8	57.6	68.4	47-.1	76.9	84.9	69.0
Andhra Pradesh	49.2	58.3	40.1	46.9	56.1	37.7	66.8	74.7	58.7
Maharashtra	65.7	74.3	57.0	63.2	72.2	84.1	80.3	86.1	74.1
Jharkhand	57.1	68.2	46,2	55.2	61.6	43.9	75.4	83.2	67.8
Madhya Pradesh	50.6	59.6	41.6	49.3	58.4	40.1	66.7	74.0	59.2
Bihar	51.1	61.3	40.4	50.3	60.7	39.5	65.3	72.5	57.6

**Source:** Tribal profile at a glance, Ministry of tribal affairs, govt of India. (census 2011)

If we see the literacy rate of the ST population in neighboring States, only Maharashtra has a higher literacy rate or 65.71 percent and the rest of the neighboring States have lower literacy rates as compared to the literacy rate of the ST population in Chhattisgarh.

### Gross Enrolment Ratio

Gross enrolment ratio (GER) is a statistical measure to determine the number of students enrolled in school or college at several different grade levels like elementary,

**Table 2:** Gross Enrolment Ratio of Schedule Tribes in Chhattisgarh.

Year/ level	Primary	Upper primary	Elementary	Secondary	Senior secondary	Higher Edu.
1986-87	90.1	34.1	69.6	NA	NA	NA
1990-91	104.0	40.7	80.4	NA	NA	NA
1995-96	96.9	46.5	90.9	NA	NA	NA

2001-02	101.1	60.2	88.0	NA	NA	4.2
2002-03	NA	NA	NA	NA	NA	4.0
2003-04	NA	NA	NA	NA	NA	4.7
2004-05	NA	NA	NA	37.2	17.2	4.9
2005-06	126.4	71.5	106.7	39.1	17.5	6.6
2006-07	129.3	74.4	109.6	41.8	19.2	7.5
2007-08	133.6	75.8	112.7	43.27	20.3	9.5
2008-09	135.8	81.2	116.3	46.37	23.6	9.2
2009-10	135.5	84.3	117.2	50.7	27	10.3
2010-11	137.0	88.9	119.7	53.3	28.8	11.2
2011-12	116.7	75.5	101.8	53.8	32.3	11.0

**Source:** Educational statistics at a glance, MHRD, Govt of India

Middle and High school and use it to show the ratio of the number of students who live in that country to those who qualified for the particular grade level. GER can be over a hundred percent as it includes students that may be older or younger than the official age group. In the year 1991-92, GER for all the three levels, enrolment increased which has further increased during 1995-96. GER for primary, upper primary and elementary education in 2001-02 has increased as compared to the previous year. The gross enrolment ratio in the year 2001 for the primary level was 101.1, but the gross enrolment ratio for elementary education decreased by 2.9 % points. The gross enrolment ratio for all the levels has continuously increased after 2006-7, showing that the different programs and schemes by the government have helped to promote education among tribes. The gross enrolment ratio for senior secondary increased by 9.41 percentage points from the year 2004-05 to the year 2015-16.

**Table 3:** Gross Enrolment Ratio of Schedule Tribes in Chhattisgarh and All India.

Education level/ percent	CG /All India	2013-14			2014-15			2015-16		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Total	Girls
Primary	CG	106	104.7	105.36	103.9	102.4	103.2	99.42	98.12	98.78
	All India	114.4	111.9	113.1	110.6	108.1	109.4	107.2	105.65	106.74
Upper Primary	CG	98.86	97.73	98.3	99.36	97.61	98.5	99.79	99.3	99.55
	All India	90.48	92.24	91.33	93.0	95.16	94.0	95.36	98.1	96.7
elementary	CG	103.6	102.1	102.0	102.3	100.7	101.5	99.55	98.55	99.0
	All India	105.8	105.0	105.4	104.3	103.6	104.0	103.4	103.0	103.2
secondary	CG	81.88	86.8	84.3	82.06	88.4	85.2	81.2	88.5	84.5
	All India	114.4	111.91	113.18	110.6	108.1	109.4	107.7	105.6	106.7
Senior secondary	CG	45.3	42.9	44.13	48.16	46.54	47.35	46.58	46.64	46.61
	All India	36.7	34.0	35.44	39.76	37.76	38.79	43.76	42.44	43.12
Higher Education	CG	9	7.3	8.1	9.3	8.3	8.8	9.5	9.1	9.3
	All India	12.5	10.2	11.3	15.2	12.3	13.7	15.6	12.9	14.2

**Source:** GER Data, National Institute of Educational Planning and Administration, New Delhi, India

If we look at the Gross Enrolment Ratio for higher education for the ST population in the year 2001-02, it was 4.2 percent which increased by 7.0 percentage points in the year 2010-11, but then further it decreased to 29.3 percent in the year 2015-16, the data shows that the GER decreases as we go to the higher level of education in the ST population.

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## Gender Parity Index

Gender Parity Index reflects the enrolment of girls in school in comparison to boys. GPI is the same for almost all levels of education except for the higher education for the ST population in Chhattisgarh. It is also the same for the All India Index but also low for higher education for All India.

**Table 4:** Gender Parity Index in Education of scheduled tribe population in Chhattisgarh

<b>Education level/year</b>	<b>CG/All India</b>	<b>2013-14</b>	<b>2014-15</b>	<b>2015-16</b>
Primary	CG	.99	.99	.99
	All India	.98	.98	.98
Upper primary	CG	.99	.98	1.00
	All India	1.02	1.02	1.03
Secondary	CG	1.06	1.08	1.08
	All India	1.00	1.01	1.02
Senior Secondary	CG	.95	.99	1.00
	All India	.93	.95	.92
Higher Education	CG	.81	.89	.95
	All India	.81	.81	.83

**Source:** Ministry of Human Resource and Development, Govt of India

**Table 5:** Number of scheduled tribe populations of 15 and above the age at different levels of Education in Chhattisgarh (census 2011)

Age Group/ Total persons	Total ST population	Plain graduate	Plain Postgraduate	Graduate and postgraduate ST population gaining Technical and other Education				
				Engineering	Medicine	Agriculture	veterinary	Teaching
Total	5163882	60139 (1.16)	41301 (.79)	4470 (.08)	1522 (.02)	411 (.007)	53 (.001)	1473 (.02)
15-19	779640	0	0	0	0	0	0	0
20-24	705606	11637	2333	1075	305	94	15	178
25-29	599567	14976	7975	1099	373	131	14	198
30-34	523475	10580	9176	803	242	67	14	171
35-59	1969568	21468	20867	1445	562	113	17	787
60 +	581617	1448	1026	46	38	6	3	137

**Source:** Office of Registrar General and Census Commissioner, Ministry of Home Affairs, India, numbers in bracket show percent of total pop.

In table 5, only 1.16 percent of the ST population are plain graduates and 0.7 percent possess post-graduation degrees. 0.8% have engineering degrees, whereas only .02 percent population have medical degrees and a degree in agriculture. 0.07 percent and 0.2 percent of the total ST population have an education degree with them. The data shows that the percentage of the ST population pursuing higher education, especially in technical and medical education are very low. It also shows that only 230 people pursued a technical and medical degree in the age group 60 and above, but the number has increased in recent years, which may be due to awareness among the youth because of government

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schemes and initiatives.

### **Special Tribal Community of Chhattisgarh**

There are five tribal communities in Chhattisgarh which are kept in a special category, and these are Abujmahdiya, Pahari korwa, Birhor and Baiga. These 5 special tribal communities are concentrated in 10 districts of Chhattisgarh and their population is 14,48,362. District-level agencies have been formed for the development of these tribal communities. The literacy rate for kamaar community was 8.2 percent in the year 1992-93, which increased to 32.76 percent in the year 2002-03, which shows robust growth in the span of ten years. For the Abujhmadi tribe, the literacy rate was 2.28 percent in 1992-93, which increased to 24.24 percent in 2002-03. The literacy rate for Pahari korwa was 15.55 percent which increased to 43.58 percent in 2002-03. The literacy rate for Baiga tribe increased from 7.77 percent to 19.81 percent in 2002-03 and for Birhor tribe, it increased from 1.81 percent in 1992-93 to 11.5 percent in 2002-03. There is a robust increase in the literacy rate for Pahari korwa community which is due to the different schemes by the government for educational development.

### **Schemes and programs for Tribal Education**

Mukhymantri Bal bhavishya suraksha yojana for the children in the Naxalite affected districts of Chhattisgarh. This yojana is for the development of their education, residence and sports. Under this scheme scheme, four sub-schemes have been undertaken- Aastha, Nishtha, Prayas and Sahyog. Aastha is the name given to the Gurukul School in the Dantewada district, where students are given free education from class 1 to class 12<sup>th</sup>, and they are provided with free residential facilities. Nishtha yojana is for those children who have lost their parents or family in the Naxalite attack. 155 children from Rajnandgaon and Raipur are taking education under this scheme. Prayas is a scheme run by the government in the capital city Raipur where Prayas residential

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school for the children affected by the Naxalite attacks. Under the Sahyog scheme, the children are given financial aid after class 12th for their higher education so that they can get employment. The results of all these schools have been 100% since it was established. Another scheme is Aryabhata Science and Commerce Educational Encouragement Program for the scheduled tribe and scheduled caste students. The headquarter for this particular scheme is in the Durg district, where 330 girls are taking education. Another scheme is the Kasturba Gandhi Residential Girls school by the government of India, in which the girls are given education in the residential schools. In the Under-Graduate, there are 370 scheduled tribes' students and in the PG level, 441 ST students. Another scheme is the Aadim Jaati Vidyarthi Utkarsh Yojana for those students in classes 5<sup>th</sup> and 8<sup>th</sup> who have scored more than 85% to provide them with a quality education in the public schools of different cities.

## **Conclusion**

The scheduled areas of Chhattisgarh state face the problem due to left-wing extremists (LWE). Many families are affected due to LWE activities. It is for the government to rehabilitate these affected families and their children, provide the children with proper education and bring them to the mainstream of development. There are many other problems with tribal education, like the medium of a language which is a constraint in access to education for the tribal people. The economic condition of the tribal people also proves to be a constraint for education access. The attitude of the parents, teacher-related problems and lack of proper monitoring are the other problems for the low literacy and education level of tribal people. Although the government is concerned about tribal education and promoting tribal education through different schemes and programs still, the literacy rate and education level are very low as compared to the Chhattisgarh average and All India average. The need is to speed

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up the process of imparting education to the tribal people through literacy campaigns by giving them vocational training for self-employment and there should be proper monitoring of the schemes and programs. According to Dr. Devrat, literacy is one of the key indicators of socio-economic development and relative employment opportunities largely depend on the level of education. For this purpose, strengthening of infrastructure facilities like construction of school buildings, additional classrooms, laboratory buildings, provision of lab equipment, computers, and furniture, the opening of residential schools construction of vocational training centers providing basic amenities like toilets and drinking water should be there.

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# 17

## **CONTRIBUTION OF TRIBES TOWARDS DEVELOPMENT OF CHHATTISGARH THROUGH COLLECTION OF TENDU PATT**

**(With Special Reference to Korba Forest Division)**

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### **Introduction**

Diospyros Melanoxyton is the botanical name of Tendu Patta. The collection of Tendu Patta is the main source of rural livelihood and revenue generation. Tendu Patta collection is one of the NTFPs (Non-Timber Forest Produce) largely distributed in the central part of India, such as Madhya Pradesh, Odissa, Chhattisgarh, Jharkhand, Telangana, Andhra Pradesh and part of Maharashtra. The major contribution to Tendu Patta production is made by MP (25% of total country production), followed by

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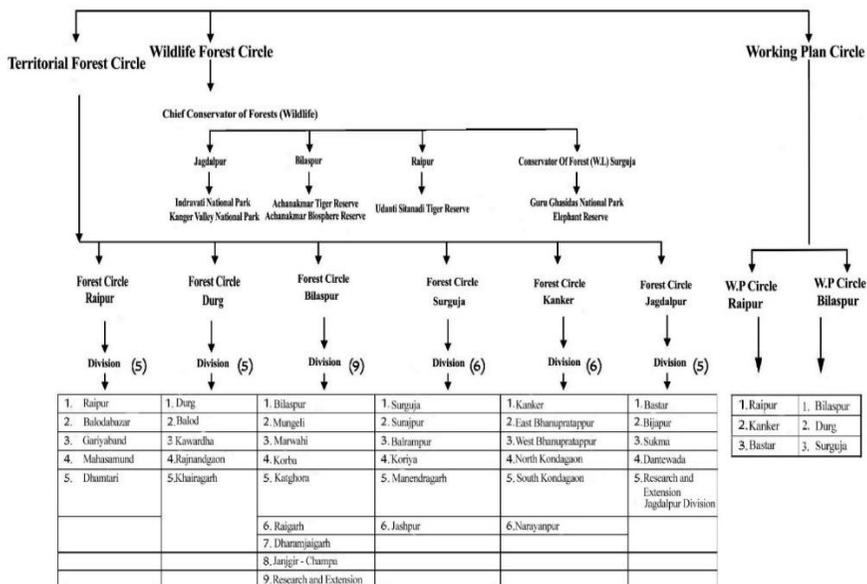
Chhattisgarh 20%, Odissa 15-20% and Maharashtra 10%, but the quality of Tendu Patta collected by the tribes of Chhattisgarh is better than other states. Tendu Patta is used to roll or wrap Bidies (Indian Cigarettes).

In Chhattisgarh, approximately 16.44 lakhs standard bags are produced annually and in 2019 Korba forest division produced approx. 3.24 % of total production, one standard bag of Tendu Patta comprises 1000 bundles of 50 leaves in each bundle. The collection season for Tendu Patta starts from the third week of April to the third week of May. As we know that Chhattisgarh is still on a developing path to utilize the forest resources Chhattisgarh government divided the state into six circles and in 36 divisions, in size Surguja is the largest circle, but in the number of divisions, the circle of Bilaspur is the highest. In the Bilaspur circle, there are 9 divisions, i.e., Bilaspur, Mugeli, Marwahi, Korba, Katghora, Raigarh, Dharmjaigarh, Janjgir-Champa, Research and extension.

### **Organizational structure**

Chhattisgarh state is one of the states which covers 44 % of the area full of forest resources, so to utilize forest resources and generate income through it, the state government framed a circle and division to the accomplished goal of the forest department. There are three main circles, i.e., the working plan circle, wildlife forest circle and territorial forest circle. The territorial forest circle is further divided into 6 small forest circles Raipur, Durg, Bilaspur, Surguja, Kanker and Jagdalpur. These small forest circles again divide into various divisions according to the size of the area Raipur circles- 5 divisions, Durg circle- 5 divisions, Bilaspur circle- 9 divisions, Surguja- 6 divisions, Kanker- 6 divisions and Jagdalpur- 5 divisions. Bilaspur circle consist of 9 division in which Korba revenue district has maximum forest resource as compared to other districts under the Bilaspur division.

Korba district is further divided into 2 forest divisions according to resources- Katghora forest division and Korba forest division. This paper highlight only the Korba forest division and all data are related to this division only.



The coordination of 2 department i.e. Korba forest division and Chhattisgarh cooperative societies district-Korba, helped to collect Tendu Patta in an easy way approximately 80 forest cooperative societies were registered under Chhattisgarh cooperative societies in Korba district, out of which 34 societies come under Korba forest division and remaining are under Katghora forest division. To register as a society, it must consist of a president and vice president with 10 minimum number of members. In each society, managers were appointed and also appointed Fad Munsis in various Tendu Patta Fads according to location. If the area of Tendu Patta Fad is too large, then more than one Fad Munsis can be appointed, who collect Tendu Patta bundle

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from pluckers directly. All pluckers are a member of forest society. Fad Munsu submitted these Tendu Patta to the cooperative society under which he was appointed and from various registered societies, the Korba forest division collected Tendu Patta and the state forest department sale this tendu patta through tender.

### **Objectives**

- i. To examine the growth rate in the collection of Tendu Patta by Tribes.
- ii. To study the MSP policy
- iii. To evaluate policies of govt for the welfare of Tendu Patta plucker.
- iv. To explore the positive and negative current situation and render suggestions for future growth.

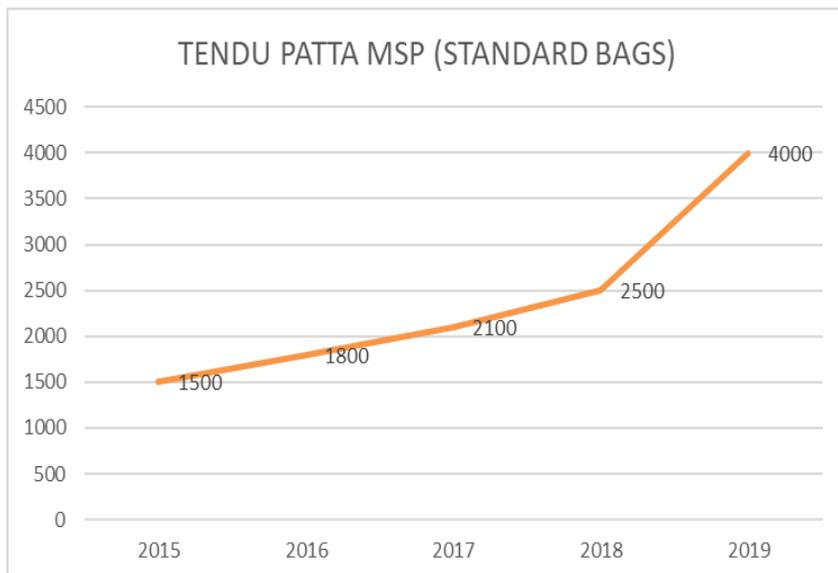
The source of data is based on primary as well as secondary. Primary data was collected from pluckers, Fad Munsu, Manager of society and secondary data was collected from forest division officer Korba, district forest product corporative union Korba, office of register corporative society Chhattisgarh and from various relative websites.

### **MSP (Minimum support price)**

In 2013-2014 the Ministry of Tribal Affairs (MOTA) government of India started a scheme for marketing NTFP through Minimum Support Price. With the support of the tribal cooperative marketing development federation (TRIFED), the MOTA implements the scheme through the state govt. MSPs for different forest products are determined by the MOTA with the consultation of specialists and implementing agencies. Likewise, Tendu Patta's minimum support price is set by MOTA and the state govt follows that rate. The plucker who collects Tendu Patta from the forest gets MSP per standard bag. Each standard bag consists of 1000 bundles and one bundle carries 50 Patta of Tendu and even they

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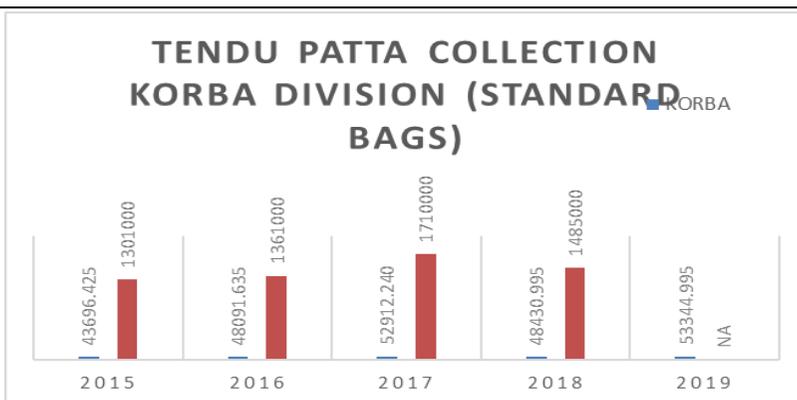
get the bonus as per the tender value per year. Those cooperative societies who are involved in collecting Tendu Patta from Fad Munki get a commission for their activities and Fad Munki gets an honorarium.



The above chart represents data from 2015 to 2019 of MSP per standard bags. To motivate pluckers Chhattisgarh Government increase the rate of MSP every year with minimum 16%. In 2018 the rate of MSP was Rs2500 and current rate of MSP in 2019 is Rs.4000, it means the MSP of Tendu Patta per standard bag raise by 60% in 2019, and the overall growth in MSP from 2015 to 2019 is 167%.

### **Contribution of Korba to collection**

In Chhattisgarh collection of Tendu Patta is popularly known as the “green gold of forest,” collection of Tendu Patta started in the last week of April and ended in last week of May. It provides direct seasonal employment to approx 35000 families and also provides indirect form of employment like making Bidis, transportation, storage and maintenance etc. in Korba district.

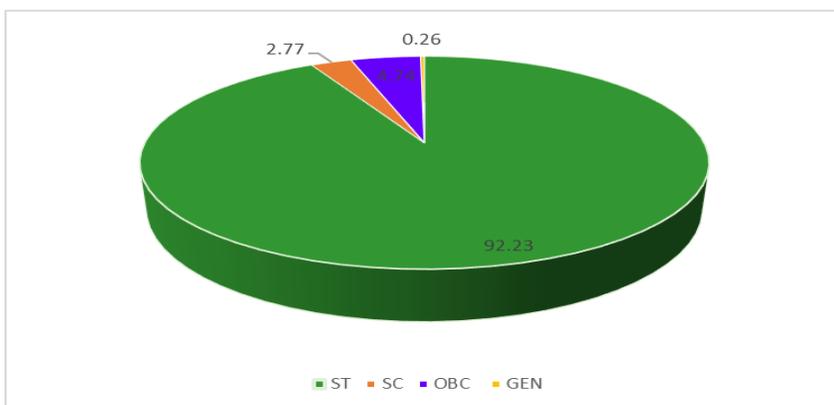


The contribution of the Korba forest division towards the total collection of Chhattisgarh state is only 3-3.5%. The collection rate of the Korba forest division rises every year continuously by 10%, except in the year 2018, the collection of Tendu Patta declined by 8.5% as compared to the previous year. The overall growth in the collection is 22.07% from the base year to the current year. Tendu Patta is used to wrap Bidi, Bidi is an Indian cigarette that contains tobacco and its causes cancers of the lung, esophagus, larynx, mouth, throat infection, etc. still, there are many purchasers who want to buy Tendu Patta for that, they have to pay tax as per below table.

<b>TYPE AND RATE OF TAX &amp; CESS</b>	<b>TENDU PATT A</b>
Forest development	3%
G.S.T on sale value and FDC	18%
Income tax	5%
Bidis	28%

Many people of the Korba district involve in the plucking of Tendu Patta and Mukhiya (head of the family) of each family registered as a member of the forest cooperative society. The involvement of families in Tendu Patta plucking increased in 2017 by 5.5%, in 2018, raised by 7.4% and in the current year i.e., in 2019, the growth rate is 10.65%.which is the highest among others. Overall growth from 2016 to 2019 in the number of families involved in the activity of plucking increased by 25 %.

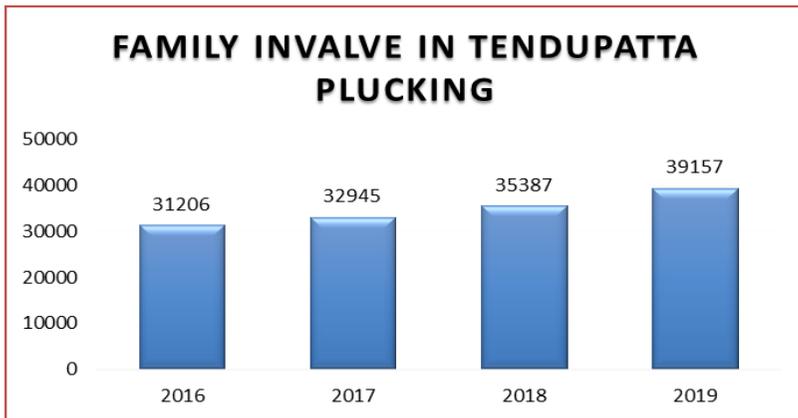
<b>Family Involve in Tendupatta Plucking</b>					
<b>YEAR</b>	<b>ST</b>	<b>SC</b>	<b>OBC</b>	<b>GEN</b>	<b>NO. OF FAMILY INVOLVE</b>
2016	28803	843	1435	125	31206
2017	30309	988	1515	132	32945
2018	32662	955	1628	142	35387
2019	36142	1057	1801	157	39157



Families involved in the plucking of Tendu Patta are further classified according to their social status, i.e., on the basis of ST, SC, OBC and General. Maximum families who contribute their efforts in plucking Tendu Patta belong to the ST category with 92.23% of total families involved, the remaining other categories

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include OBC with 4.74%, SC with 2.77% and minimum plucking was done by General category people by only 0.26%. From the above analysis, we can say that collection of NTFP helps tribes people to get seasonal employment and it is one of the important sources of livelihood for them.



### **Social and Monetary benefits**

Chhattisgarh is a struggling state facing the problem of poverty and unemployment. Through the collection of NTFPs Chhattisgarh Government tries to create seasonal employment and to inspire rural people Govt. launched many social and monetary schemes. There are 3 social schemes, i.e., group insurance scheme, Aam Aadmi Bima Yojna and Pradhan Mantri Jiwan Jyoti Bima Yojna. These schemes are used to protect the life of Mukhiya and help the family member of the plucker in case of death of Mukhiya financially.

To reduce education backwardness in rural areas, Chhattisgarh Govt. has launched 4 Education promotional schemes for children of Tendu Patta plucker. The first scheme is for meritorious students. In each forest primary cooperative society, one boy and one girl get cash awards for scoring the highest marks in class- 8th, 10th, and 12<sup>th</sup>. To promote professional education after 12<sup>th</sup> class,

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like medical, engineering, law, nursing, etc., a scholarship for professional education was introduced. The third scheme is for non-professional education, i.e., for students who are pursuing graduation. Only one boy and one girl who scored maximum marks in 12th will get a scholarship in each forest primary cooperative society. Lastly education incentive scheme is for talented students. This scheme was launched in 2012-2013 for all girls and boys who scored more than 75% in the 10<sup>th</sup> and in 12<sup>th</sup> exams. The above three scheme was only for one girl and one boy in each forest primary cooperative society, but the last Scheme can be avail to anyone.

### **Results and Suggestion**

1. The collection rate in the Korba forest division rises every year continuously by 10% except in the year 2018. Collection of tendu Patta increased because the number of pluckers raises every year at the same percentage, i.e., 10%. It shows that there is a positive relationship between the collection of tendu Patta and plucker. The overall growth in the collection is 22.07% from 2015 to 2019.
2. To improve the economic condition and reduce the level of unemployment, Chhattisgarh Government allowed rural people to collect forest resources in various seasons and sell them through the proper channel of the forest cooperative society. For example, tendu Patta plucker gets an MSP of Rs 4000 per standard bag in the current year. The growth rate in MSP (wages) is a minimum of 16% every year. The highest growth was recorded in 2019 at 60% in MSP.
3. Many tendu Patta pluckers lost their life due to wild animal attacks in the forest while plucking or collecting forest resources. Chhattisgarh Govt. introduced many Bima Yojna to protect plucker families and to enhance education level among rural people. Scholarship incentives were

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launched, but still, many pluckers are unaware of the scheme because of a lack of coordination between the collection society and pluckers.

4. The distance between the forest and the residence of the plucker is too far, i.e., approx 5-10 km. Mostly all pluckers go forest by walking. It took a whole day of plucker to pluck leave and carry it back home. So Chhattisgarh Government should provide convenience facilities for pluckers.
5. The age limit in Bima Yojna is 60 years, but for plucking tendu Patta, many people who are above 60 years go to the forest for plucking leave and help their families. There is no other Bima Yojna for senior citizens. So to protect senior citizens, the age limit should be extent.
6. Charanpaduka( footwear) scheme was launched by Chhattisgarh Govt starting it was good but after 2017 Govt didn't distribute charanpaduka to pluckers till now. So it was suggested to provide 2 Charanpaduka in a year to plucker and continue the scheme as before.

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**18**

**TRIBAL LIVELIHOOD, SKILL DEVELOPMENT  
AND FINANCIAL INCLUSION: AN  
ANALYSIS**

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**Introduction**

India has the largest concentration of Tribal population and the socio-economic structure in tribal communities is markedly different from that of the non-tribal or advanced groups of people. There is a need for imparting education and skill development for sustainable livelihood for the tribal. The path of development adopted by India, especially the capital-intensive technology, creates problems for the vulnerable section of the society, which is less exposed to skills, knowledge and technology. Though, India has observed a low rate of inflation and low rate of growth in the past seven decades of planning. The fruit of the development had not reached the tribals in India. The recent trends in the Indian economy are putting an alarm on the policymakers in India. There are three questions before us (i) how India will achieve the millennium development goal, (ii) how India will achieve inclusive

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growth with financial inclusion of scheduled tribes and (iii) how scheduled tribes of India will face the current challenges of sustaining their livelihood keeping in view the present skill inherent among them. The research paper will discuss the above-mentioned issues and chalk out a roadmap to enhance skills and financial inclusion among the scheduled tribes for a sustainable livelihood in further sub-sections.

The Constitution of India has recognized tribal communities in India under ‘Schedule V’ of the constitution. Hence the tribes recognized by the Constitution are known as ‘Scheduled Tribes’. There are around 645 distinct tribes in India. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand, Chhattisgarh, Andhra Pradesh, West Bengal, and Karnataka are the states having a larger number of Scheduled Tribes. These states account for 83.2 percent of the total Scheduled Tribe population of the country. Madhya Pradesh has the largest number of scheduled Tribes, followed by Bihar. The tribals constitute about nine percent of the total population of India. They mostly live in inaccessible terrains such as hills and forests that are rich in natural resources. Their heterogeneity, inaccessible habitations, and extreme deprivation pose a major constraint for policy intervention, contributing to their exclusion.

### **Issues related to Tribal Livelihood**

It is now pertinent to critically analyze our efforts for strengthening tribal livelihood in the light of Panchsheel (five principles) for tribal development. They are: (i) encourage tribal communities to develop along the lines of their own genius; (ii) respect their rights to land and forest; (iii) build a team of dedicated people from within the tribal community for administration and development work; (iv) encourage them to work through their own social and cultural institutions; and (v) judge results, not by statistics or the amount of money spent, but by the quality of human character. Critical analyses of these

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principles are needed today as seven decades have lapsed after independence. This is the right time to analyze whether the tribal development policies/schemes have translated the crude level of tribal livelihood to a sustainable livelihood mode across various parts of India.

The tribal livelihood basically depends on agriculture, forest, and informal activities, i.e., casual labor, domestic workers, agricultural labor, self-employed- milk man, vegetable vender, small Kirana shop, chicken shop, hotel-Dhava, etc. They have very limited resources to meet their basic requirements due to illiteracy and lack of skill. Their monthly or yearly earnings are very less in comparison to their expenditure. They have to take a loan to meet the expenses, or they are a forced to migrate in search of better employment. The educated tribal's are failing to get the formal job even after getting the Under Graduate and Post Graduate degrees still. They are working in the informal sector for their livelihood. They are still living in Kaccha and Semi-Pakka houses in the tribal area. They are not getting clean drinking water. Still, they don't have the toilet in their houses and get electricity for a few hours only and the dropout rate among their children was very high.

### **Skill Development for Tribal**

The first skill development policy was announced by the Government of India in 2008 to leverage the benefit of the demographic dividend young population of our country. The Government had started need-based integrated livelihood initiatives and skill generation among tribal to provide them respectable jobs in various sectors, i.e., diversified crops, horticulture, dairy development, backyard poultry, fisheries, apiculture and sericulture, etc. With proper market linkages, financing under different sectors like milk cooperatives, traditional marketable items like paintings, handlooms, handicrafts, arts and crafts, entrepreneurship and eco-tourism can be developed in the

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tribal areas of India. Training in the repair and assembly of modern gadgets, i.e., solar panels, electric items, the mobile phone, can be imparted to the tribal youth to earn a livelihood in the tribal areas itself. Tribal women also can be trained as paramedics, hospitality, and ayurvedic pharmacy, with proper placement facilities.

Against the backdrop of these characteristics of the tribal, this paper is on Tribal Livelihood and Skill Development and the financial inclusion of tribes in India is intended to address the issues and challenges of tribal livelihood. This research paper will focus on the following objectives: (i) to identify major constraints of tribal livelihood in the present scenario, (ii) to review the existing tribal livelihood development schemes implemented for various tribal groups (iii) to analyze the impact of skill development program on tribal areas which implement by the present government (iv) to identify possible skill generation prospects to strengthen human capital formation among tribal for strengthening their livelihood.

The debate on the livelihood of Scheduled Tribes traverses from isolation-integration-assimilation approaches. These approaches need to be reviewed, analyzed and debated in the light of the constraints being faced by the tribal. It may be reviewed in the broader context of the various resistance movements by tribals and acceptance of the current model of development by some prosperous tribal classes. The paper is an attempt to critically analyze why the tribal livelihood is facing constraints and how it can be sustained through a proper skill development approach by enhancing human capital formation among the tribals.

The current government is putting a lot of effort into skill development among the vulnerable section of the society through Jan Dhan Yojana, opening an account under the Mahatma Gandhi National Rural Employment Guarantee Act, mandatory students account, and all kinds of subsidies be credited to the bank account only. The government is also providing certain kindly of

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incentives for the people using online transactions. But at the same time, the studies have also suggested that tribal youth of our country do not possess sufficient training, skill and knowledge that can lead them to be employed in the secondary and tertiary sectors of the economy.

### **Financial inclusion of tribes**

Financial freedoms, and financial stability in life, are the most important factor in the livelihood of the tribes. Financial inclusion can be described as the delivery of banking and other financial service at affordable costs to the vast section of disadvantaged and low-income groups. Enhanced access to banking and other livelihood services accelerates economic growth and also influences other evils like inequality. The need for financial inclusion for tribes for poverty alleviation, improvement in livelihood, decent employment opportunity, food security, and financial inclusion mobilizes saving that promote economic growth through productive investment. Financial inclusion is possible only through financial literacy financial consists of financial knowledge about financial services and products which are beneficial to the people and may help in their development. Financial literacy involves the use of financial knowledge which has been acquired; the application part is important; it provides confidence, experience and perfection.

Financial inclusion also depends on the personal availability of the person. Attitude towards life, money, life style, social status, formal financial education and finally, surrounding of the population. Therefore the basic requirements for financial literacy are knowledge of financial information, understanding, and application experience with a certain type of skill. Now the emerging trends in financial inclusion have gained growing attention among developing countries, policy makers and central banks from around the world.

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## Conclusion

This paper covered various issues of tribal livelihood, skill development and financial inclusion of the tribes in India. It has been found that financial inclusion is the most important factor in tribal development; without financial literacy, awareness, independence, and access to formal sources of credit, tribals cannot uplift society. The tribal need to be brought under the umbrella of an institutional source of finance. They should get a loan for agriculture, self-employment, to develop indigenous knowledge, social functions, education, etc., so that they will be free from the non-institutional source of finance. This paper has found out the possible role of skill development in the livelihood structure of the tribes across India. The paper also highlights various indigenous skills already available among the tribal and how these skills will be streamlined to cater to a sustainable livelihood keeping in view the present opportunities. This work is very useful in the line agencies of central and state government so that suggestions and recommendations should reach to the concerned bodies for chalking out a comprehensive roadmap for enhancing skill development among s tribes. The debate and deliberation of the paper will create awareness and interest among the policy planners to harness the human capital lying dormant in the form of tribal youth for the betterment and well-being of tribal areas as well as the development of our country.

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## 19

# UNDERSTANDING SOCIO-CULTURAL MARGINALISATION THROUGH A LITERARY TEXT

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“The soul is placed in the body like a rough diamond and must be polished, or the luster of it will never appear.” *-Daniel Defoe*

It is rightly said that those who are born and brought up in misery, discrimination and adversity are like diamonds because they come out stronger through their book's activism and it is especially applied to marginalized women writers who are marginalized by class, subjugated by their own silence, tortured by male patriarchy or authority and discriminated by gender. Dalit women's writings give an in-depth view of their struggle. Women across the world and mostly in rural India have met challenges in getting themselves educated and for a Dalit woman, it's doubly hard. Most Dalit women converted to Buddhism during Ambedkar's call to abandon the shackles of casteism in 1856. After that, they were awakened by their own identity and started to

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write.

I have chosen a literary text, ‘The *Prison We Broke*’, written by a Dalit activist, ‘Babytai Kamble.’ It is an autobiography written in the Marathi language and translated by Maya Pandit into English. My main focus in this paper is how Babytai has shown the real condition of Dalit women in Maharashtra, the birth place of the writer, the hegemonic cultural formation in Dalit women’s lives and how they suffer from the two-fold patriarchy – gender and caste. The writer also articulates multi-layered violence suffered by Dalit women through the hands of ‘savarna’ (Hindu caste) and their own caste male patriarchy. Marginalized women are subjugated by both sides, that is, upper caste society and their own family members. The women have no identity in their own community. That’s why the writer has given a voice to those women who can create their own literature. To increase marginalized women writing, ‘Zubaan’ is a publishing house that publishes books on Feminism.

The author Babytai Kamble was influenced so much by Dr. Ambedkar’s words. She started to write under the influence of Dr. Ambedkar. The author’s writing became her best way to represent herself in front of her community as well as the whole Indian society. Babytai became the president of ‘Mahtama Phule Dnyan Vikas Prasarak Sanstha.’ She also granted to start of an ashram for orphans from the backward castes to the Maharashtra Government.

From his childhood days, Babytai listened to Ambedkar’s speech whenever he came to public meetings; even the author’s father was also an activist.

Babytai says that Dr. Ambedkar became greater than the Almighty because he was the only one who fought for himself and his people. One of the main significant things was that Dr. Ambedkar always emphasized education. She said: -

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*“Your real world is the world of the glorious sacrifice of Bhima. The real leader is known for his intense desire and power to transform everyone in his own image.”*

Education is one of the biggest strengths of marginalized people because it helps to build them intellectually and financially strong, but in some way, higher castes do not want that they have to educate; otherwise, they will equalize themselves to the upper one. The present condition of Indian society is that people are more concerned about their castes. Caste has played a significant role in everyone’s life; whether he is Brahmin or Dalit, caste consciousness is always there. Caste is an insect that badly affects a person’s mind day by day. Therefore, the influence of casteism will never be stopped because people will always identify and exist themselves by their caste. Kamble said sarcastically that intellectuals and elites are educated, live in bungalows, children are highly qualified and occupy high positions in society, but the author questioned: -

*“There are so many intellectuals today, millions of them crawling around. Why is it that none of them are able to provide leadership even to a small section? Everybody seems to be preoccupied only with one’s own family, one’s own family, one’s own wealth.”*

Babytai has deep thoughts about these things because Baba Saheb always tried to save human values. He was concerned about human rights with human duties, but the elite never tried to make the marginalized develop one. Still, they are untouched by lower-class people, as the author says. She also says that upper-class people teach the lessons and incidents of the Ramayana and the Mahabharata to them but never teach the values of Baba Saheb, who fought for the marginalized people.

Babytai was basically from Maharwada, a place situated in Maharashtra. She has portrayed very harsh marginalized women

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who lived in Maharwada. The author has compared the situation of Mahar women just to black cows who survive even on barbs.

The women are like temporal to stay alive, and they will look at themselves. Babytai says: -

*“The other world had bound us with the chains of slavery. A powered man always has the desire to dominate, to emphasize himself upon her and remember her duty towards him. Young girls who marry, hardly they are eight or nine years old, but they do not get better treatment.”*

The author has shared many incidents of the suffering of Maharwada women who are helpless in their own home and with no one there who understand their sufferings and problems in her autobiography. One of the major incidents she shared was that when the newly married woman got her menstrual period, the mother-in-law began to agitate and have a close watch on her daughter-in-law and son. She stays awake the whole night because of fear that they will come together. A Mahar woman continues to give birth to a child till her menopause. That’s why the author has questioned women’s motherhood. When a girl marries, she becomes a mother, but at last, what do they get? The condition of women becomes worse when they do not get light food after pregnancy. A woman’s stomach is needed some light food after giving a child, but her family does not care about this because, for them, the women are to have slaves only. They are just treated like animals. The women go themselves and beg in front of their neighbors and collect a handful of grains. Women are kept in the home because it was a custom in that community. The author’s mother also suffered from the same condition. She internalized what her husband instructed her. The author’s mother says to the author:

*“The world belongs to the man with money. Don’t even be taken in by your father’s lofty words. There’s no merit, no sin. Its*

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*only money that matters.....”*

The author’s mother rightly said that it is all about the money that man proud himself. A man-centered society is basically a power game. Money is the power of man. That’s why the woman is under threat, what their husband says she has to do, whether that is right or wrong.

Bajrang Bihari Tiwari has written ‘*Dalit Sahitya Vimarsh Mein Stree*’ in the monthly journal of January 2013 ‘Kathadesh’. Here, he wrote that there is no difference between the condition of marginalized women as well as elite women. Both are subjugated by male patriarchal society. The hypocrisy of Hinduism affects not only marginalized women but also those women who belong to upper castes. They are treated like objects. Omprakash Valmiki’s ‘*Sadiyon Ka Santap*’ is a collection of poems where he wrote ‘*Jhaduwali*’. There is a woman who cleans garbage, wakes up at 5 AM, and takes a jhadu to clean the roads. Valmiki says angrily: -

“ Jab tak Ramesari ke hath main  
Khadang-khadang ghisat ti lauh gadi h  
Mere Desh ka Loktantra ek Gali hai.”

The author is against the orthodoxy of that Education system because the children who belong to lower caste are treated like untouchables. The teacher allotted their seats near the door of the class, from where they were unable to see anything. The upper caste children abused the lower ones. They said, ‘these Mahar girls put on such air. They have even touched the taps. Now, where should we drink water from? Stupid things...’ These lines show that their parents had intoxicated their children’s minds and filled them with snobbish values.

The people also teased Dr. Ambedkar and said:- ‘*That Ambedkar has educated himself, off. That filthy Mahar, Ambedkar, eats dead animals but looks at the air he gives himself.*’

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This mentality shows anger towards the enrichment of marginalized communities in the field of education. Education is one of the tools which empower people intellectually.

Gayatri Chakraborty Spivak's '*Can the Subaltern Speak*' is one of the texts which tells that marginalized one has no right to say anything and it is especially applied to women. Women internalize what they hear and males are ordered to them. That's why they never go against the dominant society, either their husbands or sons. But women writers like the author Babytai Kamble gave voice to herself and her community, what she struggled and sacrificed in her and their life and she just spoke through her writing. She finds a tool that she can show the pain of all women who suffer from this problem. The author gives justice to all those who are harassed and subjugated by the males through her writing.

## 20

# THE RICH HERITAGE OF THE GONDS TRIBE IN OUR COUNTRY

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Heritage is a fundamental source of individual and group identity, vitality, and solidarity. Indian tribal community has been a subject of great interest. Everything which the ancestors bequeath may be called heritage— social structure, religious beliefs, cultural aspects, etc. It is imperative to highlight the socio-cultural nuances of the tribes of India with a special emphasis on the cultural aspects of the Gonds of Central India. According to the 2011 Census, the tribals account for 109 million and represent 8.6 percent of the country's total population. The Gonds are the largest in number among other tribes of the country.

There are many sub-tribes under the Gonds, but they share common ethnic origins. Various theories have been advanced to account for the origin of the Gonds as a race. However, Haimendorf was of the opinion that the name 'Gond' was given to them by other communities. They do not call themselves by that name; instead, they called and still call themselves 'Koi' or 'Koithur' (plu. Koitur).

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## **Social Life**

The social structure of the Gonds is one of the oldest and most unique systems established by their chief preceptor Pahandi Pari Kupar Lingo. This system is still prevalent with its uniqueness despite many interventions by the non-natives. The community as a whole has marched a long way from its primitive stage of social development, while some of its sections have reached a fairly advanced stage of civilization. They have 750 paadings (clans) and 2250 paadi (totems) and initially 12 saga divisions, which have reduced to only four.

### **Family**

The Gond family is the smallest social unit. An aggregate of families constitutes the clan. The family is a unilateral social group consisting mainly of parents and their children, both male and female. Only unmarried daughters are regarded as members of the family. They form a part of their husbands' family post-marriage. The Gond family is patrilineal and patrilocal.

### **Pari (Clan)**

The social group wider than next to the family in the social structure of the Gond community is the clan. The Gonds use the term 'pari' to express their group. The clan among the Gonds is a unilateral group consisting of family members who bear the same clan-name. The members of the clan believed that they had been descended from a common ancestor. The clan is patrilineal— a man passes on his clan name to his children. It is only the male who automatically takes the patronymic on birth, preserves it till death and it is carried forward by his children.

### **Sub-Castes**

There are numerous sub-castes known by different names among the Gonds. The Pardhans, Ojhas, Nagarchis, Dholis and others consist of individuals born in a particular sub-caste. The Raj

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Gonds, Khatola Gonds, Madia Gonds, Dhur Gonds, Dadve Gonds, Mokashi Gonds, Gaita Gonds, Koyas, etc., are all integral in the composed compound community, the Gond. They seem separate but are set out from one and the same social source of Gonds from the ancient past. They are the limbs of the same body inhaling the same breath of faith, culture and custom of the Gondi tradition.

### **Kinship**

The order of kinship determined the social relation of an individual to another and an individual to group members, which regulated their mutual rights and duties. The system of kinship, however, did not change as rapidly as the type of family and the form of marriage.

### **Status of Women**

In a customary Gond society, most of the domestic work is centered around a woman. She looks after the children, rears livestock, cooks food for the family, etc. In all the major conflicts within the family, the husband consults his wife and often honors her opinions. A woman is excluded from certain ritual observances. However, with the changing times, there have been some changes in their status in the Gond society.

### **Marriage**

There existed various types of marriages in the traditional Gond society. Among the Gonds, marriage is forbidden between blood relatives. Marriages among the children of maternal uncles and paternal aunts are favored. Apart from the wishes of the boy and girl, receiving the consent of the father and mother is paramount. The Raj Gonds, the ruling Gonds, are married according to Hindu customs, while in the common Gonds, the marriage ceremonies are conducted by Doshi or Baiga. Widow marriage is allowed in the Gond society. Many of these practices are still prevalent even today.

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## **Religious Life**

In a Gond society, religious beliefs are important. Some of the important components that form the basis of the Gond religious belief system are myths, spirits, belief in life after death, ancestor worship, sacrifice, sacred plants and trees, animals and birds. However, this belief system has undergone a change as a result of the influence of external religions. The Gonds are firm believers in omens and myths. In important decisions, they pay attention to inauspicious omens and delay the execution of a plan for a more auspicious time. The diviner is called by different names among different sub-groups of Gonds. He is called Pujar, Bhagat, Baiga, Gunia, Panda, etc.

### **Festivals**

There are several religious festivals of the Gonds, such as Akhari, Jiwati, Pola, Diwali Nawo tindana, Dussera, and Phag or Shimga. Many of these are connected with the agricultural season. The Gond festivals are collective rituals. They are celebrated with great zeal and enthusiasm.

### **Sacrifices**

The Gonds are also accustomed to sacrifices to their deities. They offer buffaloes, cows, pigs, goats, and fowls to propitiate the Gods. The reason for the sacrifice is to cure a person from sickness, which is supposed to be caused by the spirits. The sacrifices are made to ward off the evil spirits from harming the village community.

### **Death**

The Gonds have their own concept of death. Death is a natural phenomenon with supernatural implications, and the animistic religion of the Gonds gradually found both diseases and death to be under the influence of powerful spirits. The funeral rites are part of the metaphysical significance that death occupies an

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important occurrence in the birth-life death cycle. Initially, burial was only practiced by the Gonds; however, the ruling classes had started cremation and since then, both burial and cremation have been practiced. (The clan among the Gonds is a unilateral group of family members which bear the same clan-name. The members of the clan believed that they had been descended from a common ancestor. The clan is patrilineal– a man passes on his clan name to his children. A woman kept her father’s clan-name till she was married.)

### **Cultural Aspects**

The Gonds had evolved their own cultural practices in the process of their social formation; without much cultural practices are simple and have been translated from generation to generation by means of oral tradition.

### **Food**

The food habits of the ordinary Gond are somewhat uniform. The technique of cooking a meal includes frying, boiling, baking and roasting. Their staple food is the gruel of millet and rice, boiled in water. Another common dish is the broth or juice of millet. Sometimes, dried flowers of ‘mahuwa’ are mixed into the gruel. More than 18 dishes are prepared out of mahuwa. The preparation of cakes of millet flour and wheat is very popular. They are generally meat eaters but avoid totem animals.

### **Liquor**

Gonds are very fond of liquor. They generally prefer liquor distilled from mahuwa flowers. It is not only a welcome stimulant but also an important part of their religious and social ritual. It is essential for every offering; it is consumed during weddings and funeral feasts; it is also indispensable at caste dinners.

### **Dresses and Ornaments**

The male members of the Gond society used to wear dhotis up

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to their knees, a vest, and a shawl over the shoulder and a turban on their head. They wore silver bangles on their wrists; wearing bangles is a sign of good fortune, a locket around their neck and earrings. The women wore six-to-eight-yard saris reaching to the knees and tied with a belt. The women love jewelry. The ornaments are not only meant for aesthetic purposes, but they are also believed to be protective. They also tattooed their bodies. Tattoos are seen as true jewelry that remained with the women even after they died and are said to please the Gods. However, the introduction of the modernity has changed the dressing habits of the Gonds.

### **Songs & Dances**

The Gond songs are narrations of their life. There are different ragas for different seasons and occasions. Lots of information and knowledge are embedded in these songs. The main dances are Karma, Ri-na, Ri-lo, Re-la, Sela- Danda (stick), Mandari, Hulki, and Suwa, etc. these songs and dances are accompanied by various musical instruments like drums, kikir, flute, cymbals and others. It is through the songs and dances, that the Gonds sought to satisfy their inner urge to reveal their soul. The dance movements are very fast in many forms, which keeps them physically fit. Even the rhythm played on instruments is of high note, which regulates their activities in a faster motion. Their songs have rare beauty and deep simplicity. Music and dance have been a tradition since time immemorial. These dances have not been influenced even a bit by outside traditions and have retained their charm and uniqueness for many centuries.

### **Art & Craft**

The Gonds are experts in arts and crafts. They also have expertise in beautiful wall paintings and floral designs that depict geometric designs and stylistic figures of plants and animals on the walls of their houses. They are masters in the art of personal

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decoration. Thus, those are the values in a Gond culture that are worth preserving. The geometric and symbolic designs carved on the wall and door, comb and tobacco case are thousands of years old, going back to the ancient civilization of the Indus Valley.

### **Gotul**

The traditional Gotul institutions of the Gonds used to inculcate a sense of discipline and cooperative endeavor among its members. It was not just a club for meeting the boys and girls at night, as was depicted by some scholars. It was the center of learning and had a religious affiliation to it. When there were no educational institutions, the Gotul used to be an educational and cultural center. It inculcated integrity and uniqueness among all the members of the Gotul. The members used to share stories, local idioms, wisdom saying, paheli, talks on ecology and forestry, medicines and herbals, hunting and fishing. They also used to play various games.

Thus, they were mentally tough and physically fit. However, with time, the Gotul system had lost its originality.

### **Gondi Language**

The language is spoken by the Gonds in their daily life, Gondi, a pre-Dravidian language as purported by linguistics such as Caldwell, Joule Blonch and Grierson. The intergroup communication of Gonds is purely in their own mother tongue. But when they communicate with outsiders, they use a mixed type of colloquial Hindi called Chhattisgarhi. The Gonds had developed a high level of norms and civilization. The Gonds were also the ruling class of middle India. The remains of the Gond kingdoms, palaces, ponds, baolis and artifacts still exist in Central India.

### **Conclusion**

It is evident that these unique traditional knowledge systems,

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art and crafts have a deep-rooted relationship of interdependency and reverence with nature. From time immemorial, scheduled tribe communities have generated and nurtured oral cultural traditions of songs, theatre, dance, and social customs to help them survive the test of time with faith and hope. When the world is struggling for solutions and success in reaching the Sustainable Development Goals by 2030, there are hundreds of scheduled tribe communities across the country that do not have any carbon footprint of their traditional ways of living. These communities are mostly self-sufficient and live with their wisdom of nature and culture that need to be recognized and protected urgently, instead of homogenizing with the Dominant global culture. A crucial element of the conservation of natural and cultural heritage is understanding and attaining balance between man, nature and culture in a conscious way.

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## 21

# **NON-TIMBER FOREST PRODUCE (NTFP) – AN IMPORTANT SOURCE OF LIVELIHOOD IN THE BASTAR DISTRICT**

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### **Introduction**

Non-timber forest products (NTFPs) are any product or service other than timber that is produced in forests. They include fruits and nuts, vegetables, fish and game, medicinal plants, resins, essences and a range of barks and fibres such as bamboo, rattans, and a host of other palms and grasses. Over the past two decades, governments, conservation and development agencies and non-government organisations have encouraged the marketing and sale of NTFPs as a way of boosting income for poor people in the tropics and encouraging forest conservation. But different users define NTFPs differently, depending on their interests and objectives. At CIFOR, the emphasis is on understanding how people use forest resources, and on helping to improve the contribution these resources make to the livelihoods of the world's rural poor. Accordingly, CIFOR uses an inclusive definition of NTFPs — one that even encompasses wood products, such as

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those used for woodcarving or fuel.

Non-timber forest products (NTFPs) refer to products of biological origin other than timber, derived from forests. The range of NTFPs is very diverse and includes those that are:

- gathered from the wild, in either timber-productive or non-timber-productive forests and lands (e.g., mushrooms)
- produced in forests under varying levels of management intensity (e.g., maple syrup)
- produced in agroforestry systems (e.g., forest species such as wild ginseng planted as field crops)

Bastar, the tribal district, before splitting into three districts, was one of the largest districts in India, with an area of 39114 sq k.m, which was even greater than the Kerala state and some other countries like Belgium, Israel etc. In the year 1999, the district Bastar has been divided into 3 districts namely Bastar, Kanker and Dantewada. All these 3 districts come under Bastar Division with the divisional headquarter at Jagdalpur, which is the district headquarter of the Bastar district. The beauty of Bastar district lies in its natural forest area and various types of tribals. The total forest area is 7112 sq k.m which is more than 75 % of the total area of the district. The total population of more than 70 % are tribals like Gonds, Abhuj Maria, Darda Maria, Bison Horn Maria, Munia Doria, Dhruva, Bhatra, Halba etc.

The Bastar District is abundantly and richly endowed with forest resources. The forests in this district can be divided into four belts, namely, Northern Mixed forests, Central Moist Region comprising of Sal belts, Teak belt zone and the Dry region comprising mixed forests. The Northern mixed forests are found in Kanker and Bhanupratappur tehsils (now in the newly formed Kanker district) and this region is more important for minor forest

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produce rather than timber. The Moist Region in Central Bastar is where sal is found predominantly. The South Western terrain is the most important in which the best quality of teak is found. The dry forest region is interspersed between the moist belt and teak belt but more confined to the western and southern parts of the district. The various types of trees found in Bastar forests are Teak, Sal, Sirsa, Bijasal, Kusum, Palas, Mahua, Imli, Tendu, Harra, Kanha, Salai, Achar, Dhowara, Bhulra, Rohni, Amla, Khair, Samar etc. The Major types of forest in Bastar division are Sal forests, Teak Forests, Mixed forests and Bamboo forests.

The forests of Bastar district, which comprise more than 70% of the total land area, constitute an available storehouse of industrial raw materials for forest-based industries. The forests are located on comparatively easy terrain and it is one of the rare forest areas in the country where Sal, Teak, and miscellaneous forests naturally occur over extensive areas. The forests of the Bastar are the only area in India where hardwood and bamboo occur together in large quantities. Sal forests occur on sandy loam and lateritic soils and avoid swampy areas and dry localities. The major portion of the forest area is covered with Sal forest which mostly lies on the plateau. In the hilly region, Sal is confined to narrow valleys and on lower slopes. The best sal forests are found in the Bastar plateau, where sometimes it forms up to 90% of the crop in the over wood. The Sal forests here are generally of good quality touching even all India's 1st quality. The Sal forests also occur intermingled with mixed forests or large grassy blanks.

Forests support the livelihood of a large section of the people, especially the tribal who depend almost entirely on this forest for their survival. Most of the tribes in and around the world are intimately associated with forests for their habitat and ecology. The tribes, who are known as forest dwellers are diligent, they depend directly on natural products for their survival, livelihood, occupation and employment. The relation of ecology is the

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relationship with the environment, the forest, the nature because a tribe looks upon the forest as its natural environment and starts depending on it. This relationship of dependency on certain features characterises the tribal society and its economic system. Looking at the construction of the social system, now we will discuss the relationship between the forest and tribe. The objective of the system is to preserve, not destroy the forest. The United Nations Report on tribal development succinctly brings out the tribal economy and its relationship with the forest as follows: “Tribal people in general, derive either directly or indirectly a substantial amount of their livelihood from the forests. They subsist on edible leaves and roots, honey, wild game and fish. They build their homes with timber and bamboo and practice cottage crafts with the help of local raw materials. They use herbs and medicinal plants to cure their diseases and even their religion and folklore are woven around the spirits of the forest. A commercial transaction is predominantly by barter, trade being left mostly to the outsiders who control the money economy”. Tribal people have their system of living with nature, without harming and destroying the forest. They have their method of conservation of soil because they are honestly concerned about preserving the forests and exemplifying the age-old pattern of co-existence between man and nature.

Tribals were the original human settlers of forests. They depended on the forest as a resource for fulfilling their basic needs and to use as a balance productive ecosystem; hunting wildlife, collecting wild fruits, seeds, gum, flower, firewood, fodder and water for cattle, fishing, plantation, orchards etc., as and when they may be available. It has been noticed by the studies of prevailing resource utilization patterns of tribal societies that most of the animal and plant species usefully utilised by them are either uneconomical or unwanted for technologically advanced societies. Some of the wild plants used by tribals for medicine, food, fibre,

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building materials, etc., are being progressively replaced by commercially useful and exotic, fast-growing species. Following are the few basic elements of resources of tribes living in or around the forest: For hunting, tribals impose a discipline on themselves not to hunt certain kinds of birds and animals in a certain season or area. The forest offers varieties of berries, nuts, honey, fruits and roots, tribals know which are edible, where they are available and for how long, etc., For example; they know how to distinguish between poisonous and non-poisonous edible mushroom which grows abundantly in the rainy season.

### **Importance of Non-Timber Forest Products for tribals**

The importance of NTFPs goes beyond meeting basic needs. NTFPs are also a rapidly growing market sector. The estimated total value in world trade in NTFP is approximately US \$1,100 million, and the market has grown by nearly 20 per cent annually over the last several years. Future development of NTFPs offers potential for increasing income, expanding opportunities, and diversifying enterprises in tribal areas. Embarking on an enterprise involving non-timber forest products is an appealing challenge for many rural entrepreneurs. Non-timber forest products represent an opportunity for diversifying and expanding income. Possibilities for a variety of rural enterprises involving not only growing and harvesting, but also value-added processing, packaging, and transport are available in the NTFP trade.

### **Types of NTFPs Collected by tribals**

Before 1865, tribals were completely free to exploit forest wealth. Then, on 3 August 1865, the British rulers, based on the report of the then-superintendent of forests in Burma, issued a memorandum providing guidelines restricting the rights of forest dwellers to conserve the forests. This was further modified in 1894 and forest dwellers have been dissociated from the management and exploitation of forest wealth. The British contractual system

that still exists in many states has resulted in unscrupulous exploitation of the local people and the natural vegetation and wildlife that the forest policy was intended to conserve. Development programs-construction of roads and availability of educational, medical and housing facilities - have allowed economically viable outsiders to enter forest regions. To make quick profits, they have exploited the forest dwellers, displacing them from their land and making them bonded labourers. The tribal people bring nearly about 29 types of NTFPs from surrounding forests, which are enlisted, with their uses, in the Table.

<b>Name of the plants</b>	<b>NTFPs being collected from</b>	<b>Part of the Plant utilized</b>	<b>Selling time</b>	<b>Application</b>
Mango	Mango	Fruit	April-May	Household use (pickle, fruit) Sale of dry mangoes. Powder (Aamchur) can also be used at home.
Tamarind	Tamarind	Fruit	February-April	Sale of raw tamarind and pallets Household use
Mahua	Mahua	Flower	October	Sale of dried flowers Making country liquor (Salphi and Mahua alcohol Boiled with sarai seed and consumed at home.
Char	Char seed (chironji)	Fruit	May-June	Sale of kernel of char, and chironji. Laddu of chironji also prepared.
Kusum	Kusum seed	Fruit	July	Oil is extracted and sold and used in cold
Wild Bamboo	Kareel	Stem	August-October	Basket weaving Consumed as vegetable Used to kill worms in the stomach

Mahua	Tori/Gulli	Fruit	July-August	Oil is sold and eaten at home Oil is used for massaging in winter. Cake after oil extraction is burnt to kill mosquitoes.
Kusum and Palaas	Lac	Bark	April-May	Sealing; closing holes in utensils.
Kedu	Kedu leaves	Leaves	April-May	Consumed as vegetable
Sarai	Pattal	Leaves	Through out the year	Plates are weaved and used for taking food
Fungi	Boda (mushroom)	Entire body	July-August	Household consumption
Bhuineem	Bhineem	Leaves/stem	November-Dec.	Medicinal use in jaundice and malaria
Chirota	Chirota seed	Fruit, seed	February-March	Sale; used in coffee making and fever treatment.
Dhawal	Dhawal phool	Flower	April-May	Colouring agent in drugs/medicines
Bel	Bel	Fruit	March-April	Sale; household consumption
Tikhur	Tikhur	Tuber	February-March	Sale; household consumption. Cold drink making in summer
Kosa	Kosa cocoon	Kosa cocoon	Jul.-Aug.	For Silk manufacture
Mulberry	Mulberry fruit	Fruit	March	Sale; used in rope making
Shikakai	Shikaka fruit	Fruit	May-June	For making hair shampoo
Cashew	Cashew fruit	Fruit	April	Obvious uses
Amla	Amala fruit	Fruit	October-December.	For pickle, murabba & medicine

Bhelwa	Bhelwa seed	Fruit	Feb-march	Sale; use in skin diseases
Karanj	Karanj	Fruit	March-April	Household use in skin diseases
Vajradanti	Vajradanti	Stem		Teeth cleaning; also used in stomach swollen
Various tree	Honey	Comb of honey bee	June	Consumed at home
Bahera	Bahera	Fruit	June	Sale, medicinal use
Sal	Sal seed	Fruit	May-June	Sale of seeds; oil extraction for household consumption
Tendu	Tendu leaves	Leaves	May	Sale of leaves; bidi is made at home
Harra	Harra	Fruit	February-March	After grinding it is consumed to remove cough. Medicinal use once worm bites.

## Conclusion

The NTFPs are the most important thing in the economical life of the tribal people. Village traders and middlemen appear to be performing an exploitative role in marketing products based on NTFPs. However, the scope for cooperative institutional arrangements is to share the costs and benefits of direct marketing; develop a system of regular and up-to-date market information; to ease access to credit and technology; to help local producers organize. According to Govt. of Chhattisgarh, the NTFP potential in the state is not fully harnessed because of poor public investments, unsatisfactory infrastructure, lack of scientific inputs and undeveloped market facilities. It is because of such gigantic devastation that there is widespread demand for imposing a ban on tree felling. There are reported to be about 500 central and state acts of legislation relating to environmental issues. Some fundamental changes have been proposed in the national forest policy. Thus the

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focus seems to be on the conservation of nature, which in turn implies increasing restrictions on the local people. The experience shows that the forest policy seeks to protect forest wealth from forest dwellers, not from unscrupulous contractors. In estimating the loss caused by the disturbance of the ecosystem, the dangers posed to the lives and economy of forest dwellers by floods and landslides are ignored. The afforestation program gives top priority to quick-growing species that can be used as raw material for forest-based industries. Even ecological considerations are often overlooked. On the other hand, the movements by the forest dwellers- Chipko, Bhoomi Sena, Silent Valley Movement, and Jharkhand Movement- are insisting on a planned strategy incorporating the needs of the local ecology, local economy and national interests. Only a people-oriented forest policy and development strategy will be able to bring the forest dwellers into the mainstream of national life without adversely affecting the ecosystem. In the successive development programs for the forest regions, the top priority is accorded to the development of transport and communication facilities so that education, health, land colonization, housing, development of horticulture, animal husbandry and cooperative schemes could be initiated in the region, bringing the forest dwellers into the mainstream of national development.

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