

# TRIBES



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# **TRIBES**

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**Book Title: Tribes**

**Author by: Asst. Prof. Pranita Bhale**

1<sup>st</sup> Edition

ISBN: 978-93-94570-17-7



Published: **April 2022**

**Publisher:**



**KRIPA DRISHTI  
PUBLICATIONS**

**Kripa-Drishti Publications**

A/ 503, Poorva Height, SNO 148/1A/1/1A,  
Sus Road, Pashan- 411021, Pune, Maharashtra, India.

Mob: +91-8007068686

Email: [editor@kdpublications.in](mailto:editor@kdpublications.in)

Web: <https://www.kdpublications.in>

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# **CONSTITUTION OF INDIA**

## **Preamble**

**WE, THE PEOPLE OF INDIA,** having

solemnly resolved to constitute India into a

**SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC**

and to secure to all its citizens:

### **JUSTICE**

Social, economic and political;

### **LIBERTY**

Of thought, expression, belief, faith and worship;

### **EQUALITY**

of status and of opportunity; and to

Promote among them all;

### **FRATERNITY**

Assuring the dignity of the individual and the unity and integrity of the Nation;

## **IN OUR CONSTITUENT ASSEMBLY**

This twenty-sixth day of November, 1949, do **HEREBY ADOPT,**  
**ENACT AND GIVE TO OURSELVES THIS**  
**CONSTITUTION.**

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## *Tribes*

- **Concept and Definition of Tribe:**

There is no exact definition or the criteria for considering a tribe as a human group. However researchers defined it in various forms at different times. Sometimes they called “tribe” as “aboriginal” or “depressed classes” or “advises”.

Normally, ‘tribe’ may be a group of individuals during a primitive or barbarous stage of development acknowledging the authority of a chief and typically regarding them as having a same ancestor. According to the imperial gazetteer of India, a tribe is 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.

As per the definition of oxford dictionary "a tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor". Lucy mair defines tribe as “an independent political division of a population with a common culture”. While D.N. Majumdar defines tribe as “a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes”.

Gillin and gillin considers tribe as any collection of pre-literate local group that occupies a common general territory speaks a common language and practices a common culture as a tribe. As per Ralph Linton tribe may be a group of bands occupying a contiguous territory or territories and having a feeling or sense of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M Lewis believes that tribal societies are small in scale are restricted within the spatial and temporal range of their social, political and legal relations and possess a morality, a religion and broader view of corresponding dimensions. Tribal languages are unwritten and hence the extent of communication both in time and space is integrally narrow.

On the other hand, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.



**In Indian context, T.B Naik has given the following features of tribes:**

A tribe should have least functional interdependence within the community economically back warded (i.e. Primitive and traditional means of exploiting natural resources, tribal economy should be at an underdeveloped stage and have multifarious economic pursuits).

- A comparative geographical isolation of its people.
- Having a common dialect.
- Politically unorganized and community panchayat should be influential.
- Have their own customary laws.

The tribal community in India is known as scheduled tribes or St. under article 366 of the Indian. In India there are 212 tribes of 14 states.

The notification and specification of any tribe or tribal community of any area as a “scheduled tribe” has been made by president of India under article 342(i).

**Following are the characteristics of Indian tribes:**

- a. They have a definite geographical and social area.
- b. Lives on hilly or forest area.
- c. An integrated social organization on the basis of primarily on blood relationships.
- d. Cultural homogeneity is the main characteristic of tribal community.
- e. They have a common dialect with a shared folk-lore.
- f. Hierarchy among men and groups is absent.
- g. Instrument of social bonds among tribes is kinship.
- h. Absence or lack of strong, complex, formal organization.
- i. Communitarian basis of land holding.
- j. Segmentary character.
- k. little value on additional accumulation on the use of capital and on market trading
- l. lack of distinction between forms as well as substance of religion

A distinct psychological view towards enjoying life.

Tribes

- Geographical location of tribes:

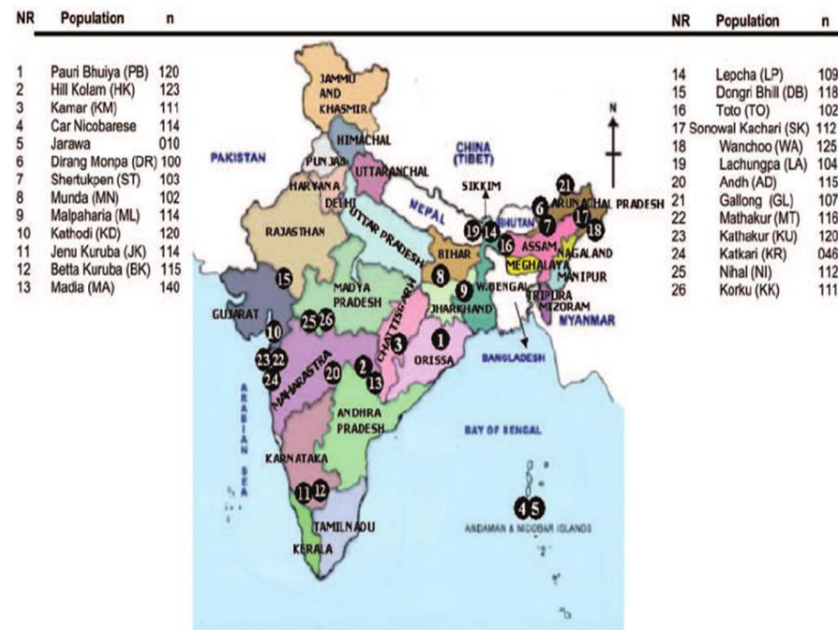


Figure 1.2: Geographical Location of Tribes

In India tribal community identified in five major language families, i.e. Andamanese, Austro-Asiatic, Dravidian, and Tibeto-Burman. All of the tribal of a particular language family live in a particular or distinct geographical settings.

For example, the central Dravidian family, the Indo-Aryan family and Austro-Asiatic (munda) family of south Orissa.

The north Dravidian, Indo-Aryan and Austro-Asiatic language families of Jharkhand. Tribal peoples in India lives in the following five territories.

- The Himalayan belt that includes Nagaland, Assam, Meghalaya, Arunachala Pradesh, Mizoram, Manipur, Tripura, Himachal Pradesh and hills of Uttar Pradesh.
- Central India that includes Orissa, Bihar, west Bengal and Madhya-Pradesh. Approximately 55% of the tribal population among all of India lives in this belt.
- Western India belt includes Rajasthan, Gujrat, and Maharashtra, goa, and Dadra & Nagar Haveli.

- d. The Dravidian region of India includes Tamilnadu, Karnataka, Andhra-Pradesh, and Kerala.
- e. Islands of Andaman, Nico bar and Lakshadweep.

- **Tribal struggles**

Numerous uprisings of the tribal have taken place beginning with the one in Bihar in 1772 followed by many revolts in Andhra Pradesh, Andaman and Nico bar islands, Assam, Mizoram, Arunachal-Pradesh and Nagaland.

In the 19<sup>th</sup> century there were important tribes revolts involved in Mizos (1810), Kols (1795 & 1831), Kacharis (1839), Santhals (1853), Daflas (1875), Mundas (1889), Khasi and Garo (1829), Nagas (1844 & 1879), Muria Gonds (1886), and Konds (1817).

**After independence: the struggle of tribal's may be classified into three groups:**

- Due to exploitation of the outsiders.
- due to economic deprivations
- due to separatist/isolated tendencies

- **Tribal policies in India:**

Tribal policies in India is based on isolation, assimilation and integration and last democratic decentralization of tribal people. The government of India has adopted a policy of integration of tribal's with the mainstream aiming at developing a creative adjustment between the tribes and non tribes leading to a responsible partnership.

The constitution has committed the nation to two courses of action in respect of scheduled tribes:

- Giving protection to their distinctive way of life
- Protecting them from social injustice and all forms of exploitation and discrimination and bringing them at par with the rest of the nation so that they may be integrated with the national life.

### *Tribes*

Thus by the constitution order 1950 issued by the president of India in exercise of powers conferred by clause 9 (i) of article 342 of the constitution of India 255 tribes in 17 states were declared to be scheduled tribes.

Besides enjoying the rights that all citizens and minorities have the member of the scheduled tribes have been provided with special safeguards as follows:

#### **Some protective safeguards are:**

- a. Educational safeguards-article 15(4) and 29
- b. Safeguards for employment -articles 16(4), 320(4) and 333
- c. Economic safeguards -article 19
- d. Abolition of bonded labour -article 23
- e. Protection from social injustice and all forms of exploitation -article 46

#### **Some political safeguards are:**

- a. Reservation of seats first in lok Sabha and assemblies-article 330,332,164
- b. Appointment of minister in charge of tribal welfare
- c. Special provisions in respect of Nagaland, Assam and Manipur -articles-371(a),371(b) and 371

#### **Some developmental safeguards are:**

- a. Promoting the educational and economic interests of the scheduled tribes-articles 46
- b. Grants from central government to the states for welfare of scheduled tribes and raising the level of administration of scheduled areas-article 75.

### **1.1.2 History:**

The Adivasi's are one of the most marginalized groups in India. According to the 2011 census, the community constitutes 8.6% of the total Indian population, making them a minority group.

They lead a traditional lifestyle that is intrinsically tied to the forest areas of India. The Adivasi community has historically been the subject of state-inflicted oppression, trapping them in a vicious cycle of poverty and violence.

To understand the complexity of issues that the scheduled tribes are subject to, it is important to first understand who the Adivasi's are, and the criteria which determine which tribes are considered as scheduled tribes and which ones are not. As defined by Dr. B.H. Mehta (1953),

“A tribe consists of a group of families who are bound together by kinship, usually descending from a common mythical or legendary ancestor and who live in a common region, speak a common dialect, and have a common history.”

However, some tribes have acculturated with non-tribal communities thus some suggest categorizing the tribal population into four groups namely, forest dwellers, and ruralized tribal's, acculturated tribal, and assimilated tribals.

The scheduled tribes are only those who have not been acculturated to any large degree with non-tribal communities. It is important to note that there is no homogeneous category of 'scheduled tribes'.

Each tribe has a distinct identity, each with its own religion, customs, and way of life. There are over 750 scheduled tribes living in 26 states in India. The majority of the tribes reside in forest areas of central and east India and in north-east India.

The rights of the scheduled tribes are protected by article 19(5) of the constitution of India where the state has reserved the right to impose reasonable restrictions on the freedom to move freely throughout the territory of India and to reside and settle in any part of the territory of India for the protection of the interests of any scheduled tribe.

The emphasis on mobility and territory pertaining to the interests of Adivasi's indicates the significance of land and territory with regard to their rights. Schedules v and vi of the constitution list out special provisions for the tribal communities in central and north-east India respectively. 60% of the forest area in the country is in the tribal areas.

### *Tribes*

Fifty-one of the 57 districts with forest cover greater than 67% are tribal districts. Three states—Odisha, Chhattisgarh, and Jharkhand— account for 70% of India’s coal reserves, 80% of its high-grade iron ore, 60% of its bauxite, and almost 100% of its chromite reserves. 40% of those displaced by dams are tribal people.

A look at violent conflict, whether in schedule v states or in schedule vi states, shows that ‘the state is involved in all of these conflicts in one way or another.’

The main conflict that the Adivasi’s are subject to are displacement and dispossession due to development. The rich presence of minerals and natural resources such as coal and bauxite in the forest areas has attracted various state projects and private corporations to extract those reserves and industrialize those areas.

The government’s mining operations exploit natural resources in the resource-rich tribal areas, thus making the tribes “outsiders in their own land”. As a result, millions of tribal communities native to those areas have been displaced and dispossessed of their land and property.

The Adivasi’s have a symbiotic relationship with their land, which has a symbolic – spiritual – historical significance. Their identities are thus intertwined with the forest areas in which a majority of them reside, and thus having to leave or commodify their land goes against their belief system and is detrimental to their existence.

While a number of schemes and plans have been drafted by the government to resettle those that were displaced and compensate for their losses, in reality, very few people have actually been resettled.

There also exists a power dynamic that determines how much compensation a group is or isn’t able to get. A lack of education and awareness of their rights is often used against them to deny a displaced person access to what is rightfully theirs. Meanwhile, those that were not compensated are further marginalized as they are compelled to relocate to other cities and towns and forced to live in dire conditions. Adivasi women are subject to sexual violence and their labour is gravely exploited at the workplace. They are made to undertake the harshest forms of manual labour.

Their marginalized status prevents these cases from even being reported, let alone fought for in the justice system. Over time, tribal rights activists and mass mobilization has been able to gain enough traction to have their voices and issues be heard and addressed, especially in the legislature which has passed a series of bills for the protection of tribal rights and their territories. However, these acts have not been implemented to their full extent and some remain only as black letter law.

These movements have applied pressure on the government to protect the rights of the marginalized tribal communities which has brought many projects and operations in those areas to a standstill.

But, the pressure and need for those resources for the development of the country is a pressing one that has caused the two to be landlocked with no solution in sight. Tribals continue to be displaced, violated, and further marginalized and the areas remain to be stuck in a perpetual state of violence and conflict.

### **1.1.3 Mughal and Colonial Periods:**

- **Mughal Period**

Although considered uncivilized and primitive, Adivasi's were usually not held to be intrinsically impure by surrounding (usually Dravidian or Aryan) caste Hindu populations, unlike Dalits, who were. Thus, the Adivasi origins of Valmiki, who composed the Ramayana, were acknowledged, as were the origins of Adivasi tribes such as the grasia and Bhilala, which descended from mixed Rajput and bhil marriages.

Unlike the subjugation of the Dalits, the Adivasis often enjoyed autonomy and, depending on region, evolved mixed hunter-gatherer and farming economies, controlling their lands as a joint patrimony of the tribe. In some areas, securing Adivasi approval and support was considered crucial by local rulers, and larger Adivasi groups were able to sustain their own kingdoms in central India. The Gond rajas of Garha-Mandla and Chanda are examples of an Adivasi aristocracy that ruled in this region, and were "not only the hereditary leaders of their Gond subjects, but also held sway over substantial communities of non-tribal's who recognized them as their feudal lords."

### *Tribes*

This relative autonomy and collective ownership of Adivasi land by adivasis was severely disrupted by the advent of the Mughals in the early 16th century. Rebellions against Mughal authority are the bhil rebellion of 1632 and the bhil-Gond insurrection of 1643 which were both crushed by Mughal soldiers.

- **British period:**

From the very early days of British rule, the tribesmen resented the British encroachments upon their tribal system. They were found resisting or supporting their brethren of Tamar and Jhalda in rebellion. Nor did their raja welcome the British administrative innovations. beginning in the 18th century, the British added to the consolidation of feudalism in India, first under the Jagirdari system and then under the zamindari system beginning with the permanent settlement imposed by the British in Bengal and Bihar, which later became the template for a deepening of feudalism throughout India, the older social and economic system in the country began to alter radically.

land, both forest areas belonging to Adivasi's and settled farmland belonging to non-Adivasi peasants, was rapidly made the legal property of British-designated zamindars (landlords), who in turn moved to extract the maximum economic benefit possible from their newfound property and subjects Adivasi lands sometimes experienced an influx of non-local settlers, often brought from far away (as in the case of Muslims and Sikhs brought to Kol territory) by the zamindars to better exploit local land, forest and labor. Deprived of the forests and resources they traditionally depended on and sometimes coerced to pay taxes, many adivasis were forced to borrow at usurious rates from moneylenders, often the zamindars themselves. When they were unable to pay, that forced them to become bonded laborers for the zamindars.

Often, far from paying off the principal of their debt, they were unable even to offset the compounding interest, and this was made the justification for their children working for the zamindari after the death of the initial borrower. in the case of the Andamanese Adivasi's, long isolated from the outside world in autonomous societies, mere contact with outsiders was often sufficient to set off deadly epidemics in tribal populations, and it is alleged that some sections of the British government directly attempted to destroy some tribes.



Land dispossession and subjugation by British and zamindari interests resulted in a number of Adivasi revolts in the late eighteenth and early nineteenth centuries, such as the Santal Hul (or Santhal rebellion) of 1855–56. although these were suppressed ruthlessly by the governing British authority (the east India company prior to 1858, and the British government after 1858), partial restoration of privileges to Adivasi elites (e.g. To Mankis, the leaders of munda tribes) and some leniency in tax burdens resulted in relative calm, despite continuing and widespread dispossession, from the late nineteenth century onwards.

The economic deprivation, in some cases, triggered internal Adivasi migrations within India that would continue for another century, including as labour for the emerging tea plantations in Assam.

**This is a list of scheduled tribes in India, as recognized the constitution of the Indian republic; a total of 645 district tribes.**

- a. **Andaman & Nico bar islands (8.27%)** - Oraons, Onges, Sentinelese, and Shompens.
- b. **Andhra Pradesh (6.63%)**- Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pradhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis, Banjara, Kondareddis, Koya, Mukha Dhora, Valmiki , Yenadis, Sugalis, Lambadis. Arunachala Pradesh (64.63%)
- c. **Assam (12.42%)**- Chakma, dimasa, hajong, garos, khasis, gangte, karbi, boro, borokachari, kachari, sonwal, miri, rabha, garo
- d. **Bihar (0.92%)**- Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar, Kharwar, Banjara, Oraon, Santal, Tharu
- e. **Chhattisgarh (31.82%)**- Agariya, Bhaina, Bhattra, Biar, Khond, Mawasi, Nagasia, Gond, Binjhar, Halba, Halbi, Kawar, Sawar,
- f. **Dadra & nagar Haveli (78.82%)**
- g. **Daman & Diu (8.86%)**
- h. **Goa (0.04%)**-Dhodia, Dubia, Naikda, Siddi, Varli, Gawda. Gujarat (14.79%)
- i. **Himachal Pradesh (4.02%)**-Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla, Beta, Beda Bhot, Bodh. Jammu & Kashmir (10.98%)

*Tribes*

- j. **Jharkhand (26.34%)**-Birhors, Bhumij, Gonds, Kharia, Mundas, Santhals, Savar, Bedia, Ho, Kharwar, Lohra, Mahli, Parhaiya, Santal, Kol, Banjara.
- k. **Karnataka (6.55%)**-Adiyan, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava, Hasalaru, Koli Dhor, Marati, Meda, Naikda, Soligaru.
- l. **Kerala (1.14%)**-Adiyan, Arandan, Eravallan, Kurumbas, Malai Arayan, Moplahs, Uralis, Irular, Kanikaran, Kattunayakan, Kurichchan, Muthuvan.
- m. **Lakshadweep (94.60%)**
- n. **Madhya Pradesh (20.26%)**- Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, Kharia, Khond, Kol, Murias, Korku, Mawasi, Pardhan, Sahariya
- o. **Maharashtra (8.87%)**- Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis, Dhanka, Halba, Kathodi, Kokna, Koli Mahadev, Pardhi, Thakur,
- p. **Manipur (38.96%)**-Naga, Kuki, Meitei, Aimol, Angami, Chiru, Maram, Monsang, Paite, Purum, Thadou, Anal, Mao, Tangkhul, Thadou, Poumai Naga.
- q. **Meghalaya (86.42%)**-Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba, Mikir.
- r. **Mizoram (94.19%)**- Chakma, Dimasa, Khasi, Kuki, Lakher, Pawi, Raba, Synteng, Lushai
- s. **Nagaland (88.98%)**- Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema, Ao, Chakhesang, Konyak, Lotha, Phom, Rengma, Sangtam,
- t. **Orissa (22.19%)**- Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals, Bathudi, Bathuri, Bhattada, Bhumij, Gond, Juang, Kisan, Kolha, Kora, Khayara, Koya, Munda, Paroja, Saora, Shabar, Lodha.
- u. **Rajasthan (12.57%)**-Bhils, Damaria, Dhanka, Meenas (Minas), Patelia, Sahariya, Naikda, Nayaka, Kathodi.
- v. **Sikkim (20.61%)**- Bhutia, Khas, Lepchas, Limboo, Tamang
- w. **Tamil Nadu (1.05%)**- Adiyan, Aranadan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas, Kurumans, Malayali,
- x. **Tripura (28.44%)**- Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte, Mag, Munda, Rieng,
- y. **Uttar Pradesh (0.07%)**- Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu, Gond, Kharwar, Saharya, Parahiya, Baiga, Agariya, Chero

- z. **West Bengal (5.49%)**- Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar, Bhumij, Bhutia, Chik Baraik, Kisan, Kora, Lodha, Kheria, Khariam, Mahali, Mal Pahariya, Oraon,

## **1.2 Contemporary Global Distribution of Tribes: Eskimos and Pigmies:**

### **1.2.1 Eskimos:**

Eskimos are the indigenous circumpolar peoples who have traditionally inhabited the northern circumpolar region from eastern Siberia (Russia) to Alaska (United States), Canada, and Greenland.

Today, the Inuit circumpolar council (ICC) is composed of approximately 160,000 Inuit people living across Alaska, Canada, Greenland, and Russia.

The two main peoples known as "eskimo" are the Inuit—including the Alaskan Inupiat peoples, the Greenlandic Inuit, and the mass-grouping Inuit peoples of Canada—and the Yupik of eastern Siberia and Alaska. A third northern group, the Aleut, is closely related to both.

They share a relatively recent common ancestor and a language group (eskimo-aleut). The Chukchi people, from Siberia, are also the closest living relatives of Inuit, and Yupik people.

The non-Inuit sub-branch of the Eskimo branch of the eskimo-aleut language family consists of four distinct Yupik languages, two used in the Russian Far East and St. Lawrence island, and two used in western Alaska, southwestern Alaska, and the western part of southcentral Alaska. The extinct language of the sirenik people is sometimes argued to be related to these. The word "eskimo" comes from the Montagnais word for "snowshoe-netter" according to scholars at the Smithsonian institution. The governments in Canada and Greenland [citation needed] have ceased using it in official documents.

Instead, Canada officially uses to term "Inuit" to describe the native people living in the country's northernmost sector. The ICC voted to substitute the word Eskimo with Inuit in 1977.

## *Tribes*

- **History:**

Several earlier indigenous peoples existed in the northern circumpolar regions of eastern Siberia, Alaska, and Canada (although probably not in Greenland). The earliest positively identified paleo-skim cultures (early paleo-eskimo) date to 5,000 years ago. They appear to have developed in Alaska from people related to the arctic small tool tradition in eastern Asia, whose ancestors had probably migrated to Alaska at least 3,000 to 5,000 years earlier.

Similar artefacts have been found in Siberia that date to perhaps 18,000 years ago. The Yupik languages and cultures in Alaska evolved in place, beginning with the original pre-Dorset indigenous culture developed in Alaska. Approximately 4000 years ago, the unangan culture of the Aleut became distinct. It is not generally considered an Eskimo culture. Approximately 1,500–2,000 years ago, apparently in north-western Alaska, two other distinct variations appeared.

Inuit language became distinct and, over a period of several centuries, its speakers migrated across northern Alaska, through Canada and into Greenland. The distinct culture of the Thule people developed in north-western Alaska and very quickly spread over the entire area occupied by Eskimo people, though it was not necessarily adopted by all of them.

- **Origin:**

The most commonly accepted etymological origin of the word "eskimo" is derived by Ives Goddard at the Smithsonian institution, from the Montagnais (see Algonquian languages) word meaning "snowshoe-netter" or "to net snowshoes". The word *assime-w* means "she laces a snowshoe" in Montagnais. Montagnais speakers refer to the neighboring Mi'kmaq people using words that sound like Eskimo in 1978, Jose mailhot, a Quebec anthropologist who speaks Montagnais, published a paper suggesting that eskimo meant "people who speak a different language".

French traders who encountered the Montagnais in the eastern areas, adopted their word for the more western peoples and spelled it as Esquimau in a transliteration. Some people consider Eskimo derogatory because it is popularly perceived to mean "eaters of raw meat" in Algonquian languages common to people along the Atlantic coast.

One Cree speaker suggested the original word that became corrupted to eskimo might have been askamiciw (which means "he eats it raw"); the Inuit are referred to in some cree texts as askipiw (which means "eats something raw"). The continued use of "eskimo" as opposed to Inuit or other preferred name implies and reinforces a perception that the Inuit are unimportant and remote.

- **Language:**

The Eskimo sub-family consists of the Inuit language and Yupik language sub-groups. The sirenikski language, which is virtually extinct, is sometimes regarded as a third branch of the Eskimo language family. Other sources regard it as a group belonging to the Yupik branch. Inuit languages comprise a dialect continuum, or dialect chain, that stretches from unalakleet and Norton Sound in Alaska, across northern Alaska and Canada, and east to Greenland. Changes from western to eastern dialects are marked by the dropping of vestigial yupik-related features, increasing consonant assimilation (e.g., Kulm, meaning "thumb", changes to kilo, changes to Kabul, changes to kulak, changes to kalua), and increased consonant lengthening, and lexical change.

Thus, speakers of two adjacent Inuit dialects would usually be able to understand one another, but speakers from dialects distant from each other on the dialect continuum would have difficulty understanding one another. Seward Peninsula dialects in western Alaska, where much of the Inupiat culture has been in place for perhaps less than 500 years, are greatly affected by phonological influence from the Yupik languages. Eastern Greenlandic, at the opposite end of the Inuit range, has had significant word replacement due to a unique form of ritual name avoidance

- **Food:**

The Inuit have traditionally been fishers and hunters. They still hunt whales (esp. Bowhead whale), seal, polar bears, muskoxen, birds, and fish and at times other less commonly eaten animals such as the arctic fox. The typical Inuit diet is high in protein and very high in fat – in their traditional diets, Inuit consumed an average of 75% of their daily energy intake from fat.

### *Tribes*

While it is not possible to cultivate plants for food in the arctic, the Inuit have traditionally gathered those that are naturally available. Grasses, tubers, roots, stems, berries, and seaweed (kuanniq or edible seaweed) were collected and preserved depending on the season and the location. There is a vast array of different hunting technologies that the Inuit used to gather their food. In the 1920s, anthropologist Vilhjalmur Stefansson lived with and studied a group of Inuit; the study focused on the fact that the Inuit's low-carbohydrate diet had no adverse effects on their health, nor indeed, Stefansson's own health. Stefansson (1946) also observed that the Inuit were able to get the necessary vitamins they needed from their traditional winter diet, which did not contain any plant matter. In particular, he found that adequate vitamin C could be obtained from items in their traditional diet of raw meat such as ringed seal liver and whale skin (mukluk). While there was considerable scepticism when he reported these findings, they have been borne out in recent studies and analyses.

However, the Inuit have lifespans 12 to 15 years shorter than the average Canadian's, which is thought to be a result of limited access to medical services. The life expectancy gap is not closing. Furthermore, fish oil supplement studies have failed to support claims of preventing heart attacks or strokes.

- **Clothing:**



**Figure 1.3: Clothing**

Inuit made clothes and footwear from animal skins, sewn together using needles made from animal bones and threads made from other animal products, such as sinew. The anorak (parka) is made in a similar fashion by arctic peoples from Europe through Asia and the Americas, including the Inuit. The hood of an amauti, (women's parka, and plural amautiit) was traditionally made extra-large with a separate compartment below the hood to allow the mother to carry a baby against her back and protect it from the harsh wind. Styles vary from region to region, from the shape of the hood to the length of the tails. Boots (mukluk), could be made of caribou or seal skin, and designed for men and women.

- **Igloo:**



**Figure 1.4: Igloo**

An igloo also known as a snow house or snow hut, is a type of shelter built of snow, typically built when the snow is suitable. Although igloos are often associated with all Inuit and Eskimo peoples, they were traditionally used only by the people of Canada's central arctic and Greenland's Thule area. Other Inuit tended to use snow to insulate their houses, which were constructed from whalebone and hides.

Snow is used because the air pockets trapped in it make it an insulator. On the outside, temperatures may be as low as  $-45\text{ }^{\circ}\text{C}$  ( $-49\text{ }^{\circ}\text{F}$ ), but on the inside, the temperature may range from  $-7$  to  $16\text{ }^{\circ}\text{C}$  ( $19$  to  $61\text{ }^{\circ}\text{F}$ ) when warmed by body heat alone.

## *Tribes*

- **Nomenclature:**

The Inuit language word igloo can be used for a house or home built of any material, and is not restricted exclusively to snow houses), but includes traditional tents, sod houses, homes constructed of driftwood and modern buildings. Several dialects throughout the Canadian arctic use igloo for all buildings, including snow houses, and it is the term used by the government of Nunavut. An exception to this is the dialect used in the igloodik region.

Igloo is used for other buildings, while iglujiaq, is specifically used for a snow house. Outside Inuit culture, however, igloo refers exclusively to shelters constructed from blocks of compacted snow, generally in the form of a dome.

- **Types:**

There are three traditional types of igloos, all of different sizes and used for different purposes: the smallest are constructed as temporary shelters, usually only used for one or two nights so they are easier to build. On rare occasions these are built and used during hunting trips, often on open sea ice intermediate-sized igloos were for semi-permanent, family dwelling. This was usually a single room dwelling that housed one or two families. Often there were several of these in a small area, which formed an Inuit village.

The largest igloos were normally built in groups of two. One of the buildings was a temporary structure built for special occasions, the other built nearby for living.

These might have had up to five rooms and housed up to 20 people. A large igloo might have been constructed from several smaller igloos attached by their tunnels, giving common access to the outside. These were used to hold community feasts and traditional dances.

- **Building methods:**

The snow used to build an igloo must have enough structural strength to be cut and stacked appropriately. The best snow to use for this purpose is snow which has been blown by wind, which can serve to compact and interlock the ice crystals; snow that has settled gently to the ground in still weather is not useful.



The hole left in the snow where the blocks are cut is usually used as the lower half of the shelter. Snow's insulating properties enable the inside of the igloo to remain relatively warm. In some cases, a single block of clear freshwater ice is inserted to allow light into the igloo. Igloos used as winter shelters had beds made of loose snow, skins, and caribou furs.

- **Transport:**

The Inuit peoples hunted sea animals from single-passenger, covered seal-skin boats called qajaq (Inuktitut syllabics: which were extraordinarily buoyant, and could easily be righted by a seated person, even if completely overturned. Because of this property, the design was copied by Europeans and Americans who still produce them under the Inuit name kayak. Inuit also made umiaq ("woman's boat"), larger open boats made of wood frames covered with animal skins, for transporting people, goods, and dogs. They were 6–12 m (20–39 ft.) long and had a flat bottom so that the boats could come close to shore. In the winter, Inuit would also hunt sea mammals by patiently watching an aglu (breathing hole) in the ice and waiting for the air-breathing seals to use them.

This technique is also used by the polar bear, who hunts by seeking holes in the ice and waiting nearby. In winter, both on land and on sea ice, the Inuit used dog sleds (qamutik) for transportation. The husky dog breed comes from the Siberian husky. These dogs were bred from wolves, for transportation.

A team of dogs in either a tandem/side-by-side or fan formation would pull a sled made of wood, animal bones, or the baleen from a whale's mouth and even frozen fish, over the snow and ice. The Inuit used stars to navigate at sea and landmarks to navigate on land; they possessed a comprehensive native system of toponymy. Where natural landmarks were insufficient, the Inuit would erect an inuksuk. Also, Greenland Inuit created ammassalik wooden maps, which are tactile devices that represent the coast line.

- **Industry and art:**

Inuit industry relied almost exclusively on animal hides, driftwood, and bones, although some tools were also made out of worked stones, particularly the readily worked soapstone. Walrus ivory was a particularly essential material, used to make knives.

### *Tribes*

Art played a big part in Inuit society and continues to do so today. Small sculptures of animals and human figures, usually depicting everyday activities such as hunting and whaling, were carved from ivory and bone. In modern times prints and figurative works carved in relatively soft stone such as soapstone, serpentinite, or argillite have also become popular.

- **Gender roles, marriage, birth and community:**

The division of labour in traditional Inuit society had a strong gender component, but it was not absolute. The men were traditionally hunters and fishermen and the women took care of the children, cleaned the home, sewed, processed food, and cooked.

However, there are numerous examples of women who hunted, out of necessity or as a personal choice. At the same time men, who could be away from camp for several days at a time, would be expected to know how to sew and cook.

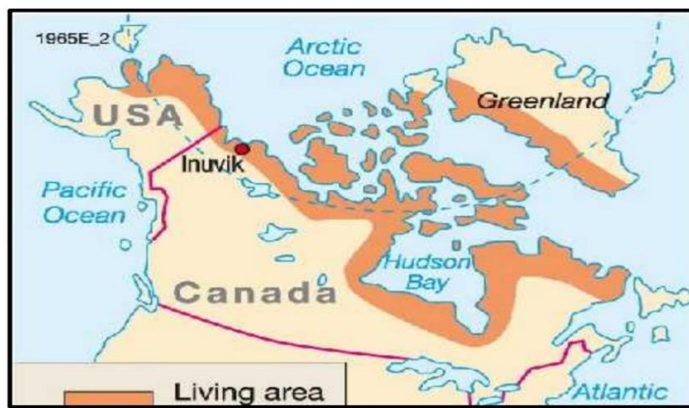
The marital customs among the Inuit were not strictly monogamous: many Inuit relationships were implicitly or explicitly sexual.

Open marriages, polygamy, divorce, and remarriage were known. Among some Inuit groups, if there were children, divorce required the approval of the community and particularly the agreement of the elders. Marriages were often arranged, sometimes in infancy, and occasionally forced on the couple by the community. Marriage was common for women at puberty and for men when they became productive hunters.

Family structure was flexible: a household might consist of a man and his wife (or wives) and children; it might include his parents or his wife's parents as well as adopted children; it might be a larger formation of several siblings with their parents, wives and children; or even more than one family sharing dwellings and resources.

Every household had its head, an elder or a particularly respected man. There was also a larger notion of community as, generally, several families shared a place where they wintered. Goods were shared within a household, and also, to a significant extent, within a whole community. The Inuit were hunter-gatherers, and have been referred to as nomadic.

One of the customs following the birth of an infant was for an angakkuq (shaman) to place a tiny ivory carving of a whale into the baby's mouth, in hopes this would make the child good at hunting. Loud singing and drumming were also customs.



Living area of Eskimo

Figure 1.5: Living Area of Eskimo

### 1.2.2 Pigmies:

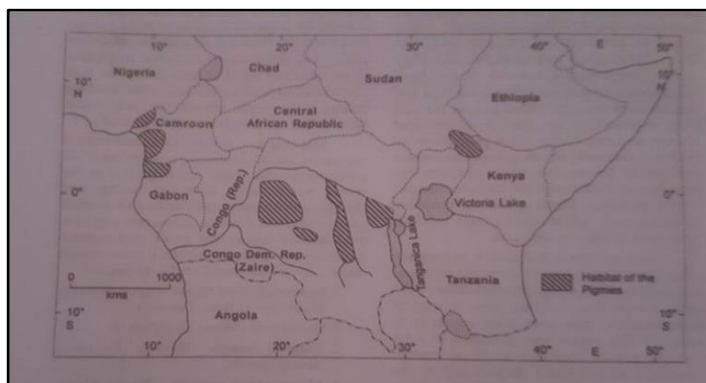


Figure 1.6: Pigmies

- **Physical traits:**

The pigmies are Negroid people and are also called negrillos. In the opinion of anthropologists they are the nearest approximation of human being to animal. They are short stature, flat nosed, wooly haired, long headed and black people.

### *Tribes*

The average height of men and women are found 150 cm and 140 cm respectively. The stature of pigmies varies from 132 cm. (52 inches.) To 150 cm. (58 inches). So they are also called dwarf. Pigmies are perhaps most backward tribal of the world who live in scattered parts of tropical central africa-zaire, Congo, Gabon, Cameroon, Rawanda and Burundi.

They are found in many sub-groups in the equatorial forest region of Africa mainly in can go basin between 3 n and 3 s latitudes along both sides of the equator. In addition some group of pigmies are also found in the forests of Philippines and New Guinea who possess physical traits similar to that of pigmies of the can go basin.

In sough-east Asia they are called Negritoes. There are many sub-groups of African pigmies most significant beingmabuti, twa, bongo and gasera. Mabuti live in the ituri forests of eastern Zaire, bongo are found in goban, twa live in the high mountains and plains around the lake kivu in zaire, Rawanda and Burundi in association with other tribes.

Twa are mainly nomadic hunters, and food gatherers. The westward in Cameroon and Gabon, there are some other scattered groups that are physically very close to the true pigmies of Congo basin.

- **Habitat:**

The Congo basin, the main habitat of the pigmies is situated on both sides of the equator and so has hot and humid climate throughout the year. There is high temperature throughout the year.

Average annual temperature is around 200c but the highest temperature of the year touches 300c. Here generally every month receives rainfall of at least 20 cm. Rainfall is mostly convectional which yields heavy down pour through cumulonimbus clouds daily usually after noon between 2 p.m. And 4 p.m.

The vegetation in the Congo basin is arranged in several canopies. The upper canopy of the tallest trees receives maximum sunlight and the sunlight decreases downward and the ground surface is completely dark in absence of sunlight. It results in the development of very few leaves and flowers of plants at the ground stratum.

The tropical evergreen rainforest of Congo basin accounts for the largest number of plant species. There are 6000 to 7000 species of flowering plants in the Congo basin. These forests are very thick and are full of tall trees of numerous species. The climbers so greatly bind several trees and plants together that the accessibility in the forest cover becomes zero. The rainforest is full of animal activities throughout day and night. Most of the animals are tree living (arboreal). Big mammals include chimpanzee, elephant, leopard, pigs etc.

- **Hunting:**

The pygmies are efficient hunters and live in small groups in the forest of Congo basin. They used poisoned arrows for hunting birds and small games but avoid the large carnivores like leopard, tiger, panther, bears etc. Their usual games include birds, lizards, squirrels, rats and occasionally wild pigs and monkeys. The bow made of heavy hardwood stake is their only weapon. Their wooden bow is made from a length of pliant langset tree branch which is tapered at both ends strung with sinew and bark fibre. The arrow tip is poisoned with a vegetable poison which is obtained from the gum of a tree.

- **Food:**

Pygmies are mainly food gatherers and hunters, they depend mainly on vegetable food, meat and fish. They are engaged in gathering a wide variety of berries, nuts, pith, leaves, shoots, fruits and particularly roots and tubers of which yams are the most important. They eat mainly in the early morning and in the evening. Uneaten food is generally boiled in tubes cut from green bamboo which withstands the flames to cook the food. In the rain forests of Congo basin, at certain seasons of the year, various types of fruits are available in abundance, and at this time pygmies in group return to their own territory to gather these fruits and feast.

- **Clothes:**

The climate of Congo basin is quite warm humid and damp and allows, the climate of Congo basin is quite warm humid and damp and allows, pygmies to live without clothes. The pygmies mostly live in a state of complete nakedness. In the names of clothes they wear usually a covering of bark strip which run more or less around the hip.

### *Tribes*

- **Tools:**

Pygmies being efficient hunter they have few and simple tools. They use a fire hardened blade of bamboo which can cut ordinary bamboo. They make other tools with its help. They use wooden bow and arrows for hunting animals and sticks of rattan canes and woods for digging earth.

The rough and shapeless stones are also used in the splitting and scraping of wood. They use the tube of bamboo to drink or store water. Their bow is made from a long tree branch or bamboo tree. The arrows are nearly one meter long having a heavy wooden tip into a bamboo shaft and the arrow tip is poisoned with a vegetable poison.

- **Shelter and huts:**

Pygmies live usually in group. Their basic social unit is the band of twenty or more persons. They spend usually nomadic life in search of games, roots, fruits, and other edible vegetable materials, and so they do not build permanent houses.

They move about the forest and live in temporary camps with huts built of sapling frames thatched with leaves. Pygmies build their huts on the branches of trees which are small in size with a small door for entrance. The hut is usually two meters long or in diameter and 7.5 meters in height. One family live in each hut.

- **Goods exchange:**

Pygmies live in a symbiotic relationship with neighboring sedentary farmers named Bantu with whom they exchange goods and also participate occasionally in social activities. The pygmies and neighboring farmers usually do not know the language of each other so that they practice 'silent trade' the pygmies go to groves of their neighbor Bantu farmers in night and place there sufficient meat wrapped in leaves.

Next day when they go to that place they find changed into grain or other kind of other products. Each of both parties knows the commodities in which the other is traditionally interested.

This is so that they do not waste time in this trade. The value of the goods placed in each exchange is roughly similar. But occasionally when a pygmy found that the amount of goods is not sufficient he may refuse to take it and next day usually he finds it proportionately increased.

The pigmies enter the banana groves of the neighboring villagers, gather suitable fruits and hang meat of nearly equal value in its place. Similarly, when villagers need meat they also lay out agricultural produce at a definite place for the pygmy hunters who in due course will bring to that place sufficient quantity of meat.

Sometimes when a pygmy feels he has been cheated he tried to kill the offending person with poisoned arrow and bow or other similar weapon. But such cases are rare and the practice of silent trade continued without interruption.

- **Social organization:**

The pygmies are most primitive of central Africa. They live in close symbioses with nature. Actually, pigmies are the slaves and followers of the nature. They live in groups and are socially bound. Various pygmy groups live in much closer relation with their neighbor sedentary agriculturists. Such areas are known for barter or exchange of forest produce.

The silent trading is common practice between pygmies and settled farmers in the habitat of the pygmies. Like other tribes of the tropical areas, the pigmies are free people who are utilizing the environment sufficiently but do not much damage it. The life style and cultural ethos of the pygmies have been controlled significantly by the elements of physical environment. The birth rate in the pigmy society is considerably high.

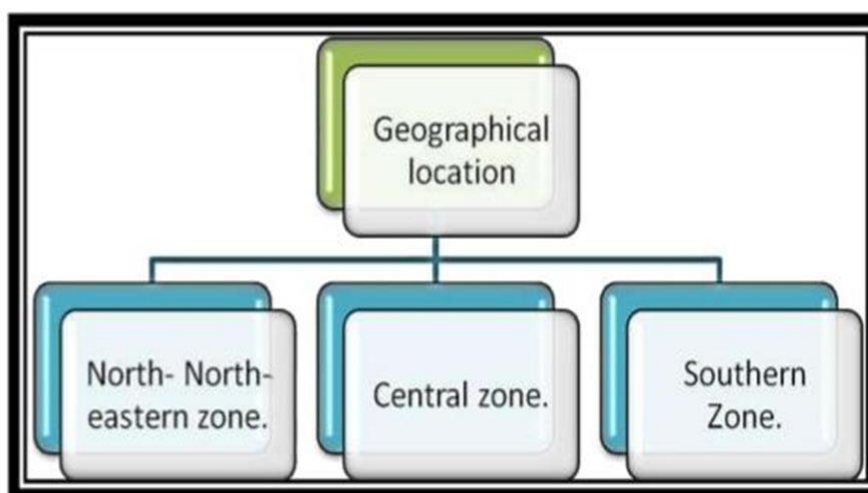
The death rate is found also high due to the ravages of epidemics. In this way the natural growth rate of population in their society is very low which indicates the initial stage of demographic transition. Several pygmy groups are closely associated to the neighbor Negro village, and have an understanding for the barter of game or meat for agricultural crops.

The pigmies are the simplest people of mankind and so they are famous as the most primitive people of the world.

### 1.3 Geographical Environment of Tribal Settlements:

Nadeem hasnain in his book tribal India notes the geographical distribution of tribes in India drawn from the observations by the anthropologist **B. S. Guha**. Guha provided a theoretical system for classification based on the geographical distribution of tribes in India. Guha has classified the geographical distribution of tribes in India into three broad zones –

1. **The north and north-eastern zone;**
2. **The central zone; and**
3. **The southern zone**



**Figure 1.7: Geographical Environment of Tribal Settlement**

#### **A. The north and north-eastern zone**

- **North zone:**

The tribes of Himachal Pradesh have marked their own charts in the Indian sub- continent and are known for their distinct tribal cultures. Tribes of Himachal Pradesh are scattered in different parts of this state and have occupied a considerable percentage of India. Dancing, musical melodies, festivals, fairs etc. Bore evidence to it. They are as such nomadic people and their physical appearances make them distinctly visible from each other. The tribes of Himachal Pradesh belong to the famous Indo-Aryan family group.



As far as the physical appearances are concerned, these tribes of Himachal Pradesh also have got identifiable features of that of an Indo-Aryan or mongoloid. The major tribes of this region include kinnaura tribe, lahaule tribe, gaddi tribe, Gujjar tribe. As far as the occupations are concerned, these tribes of Himachal Pradesh have taken up the occupations including cattle rearing and also much of the tribal population works for raising of wool.

Since it is situated in the cold northern region of the Indian subcontinent, raising of wool is considered to be one of the main occupations of the tribes. There are quite a handful of tribes of Himachal Pradesh who have adapted to occupations like cultivation and also horticulture.

Dresses that these tribes of Himachal Pradesh wear also are quite exquisite to look at. The male dresses include long coat and woollen pyjama, and the women of Himachal Pradesh have a woollen saree, popularly known as dhoru as their attires. Shoes that are made up of wool and goat hair protect their feet. It is also a known fact that the dresses are similar to those of the people in Jammu and Kashmir states of India, since these two states have a similar geographical existence.

Although these tribes of Himachal Pradesh celebrate all the important festivals, these tribes of Himachal Pradesh also have added fervor to the festive season by incorporating their own traditional customs and beliefs. Since they are a number of tribes in the region, each tribe follows its own sets of beliefs. One of the major tribes in Himachal Pradesh is the Gujjar tribe.

Gujjar tribal community has developed the practice of carrying on conversation in numerous languages namely, Urdu, Hindi. They have also adopted the religion of Islam.

Since the existence of this tribe is dated back to the 6th century, these tribes have been a result of all cultural diversities from then on. Another tribal group, kinnaura tribal community, is one of the scheduled tribes of Himachal Pradesh state.

Their language is called kinnauri and it is considered to be one of the most beautiful dialects in the state. It has been assumed that the kinnaura people belong to the kinner group who got mentioned in Mahabharata.

### *Tribes*

Their physical stature bears some similarities with the Aryans. The people of the lahaule tribal community of Himachal Pradesh converse in the beautiful language of pattani.

They are the inhabitants of lahaul and they are the amalgamation of munda tribes and Tibetans. Their societal structure is divided into upper and low castes and this tribal group are followers of Buddhism.

The gaddi tribes of Himachal Pradesh dwell in districts like chamba, kangra etc. The people of this tribal group are not nomadic in nature and they have their own villages where they reside in a cluster. The notable thing about the gaddi tribe is their costumes. Most of the people of this community are shepherds hence; they wear a cloak like dress in order to keep them warm from cold however some are engaged in other occupations too.

- **North Eastern Zone:**

Tribal of Nagaland constitute a major percentage of the total population of the state. Angami tribe, ao tribe, chakhesang tribe, chang tribe, khiamniungan tribe, kuki tribe, konyak tribe, lotha tribe, phom tribe, pochury tribe, rengma tribe, sumi tribe, sangtam tribe, yimchungru tribe and zeliang tribe are the prominent tribes of Nagaland.

Even the tribes like angamis, aos, konyaks, lothas, and sumis are predominant. The tribal communities of Nagaland are scattered over a large portion of the state. One of the significant aspects of the culture of tribes of Nagaland is the distinctive character and identify of each tribe in terms of indigenous traditions, customs, language and dresses.

The tribes of Nagaland have their own distinctive language. In Nagaland, the different tribes speak around 60 different dialects, which belong to the Sino- Tibetan language family. Traditional songs and dance forms are an integral part and parcel of the rich culture of the tribes of Nagaland.

The costumes of tribes of Nagaland are very colorful. Interestingly, some of their dresses are designed as per the different occasions. Tribal dances are performed during the celebration of the festivals and marriage ceremonies. They also wear colorful jewellery. Nagaland is a land of festivals.

All the tribes celebrate their distinct seasonal festivals with a pageantry of colour and a feast of music. They regard their festivals sacred and participation in these celebrations is compulsory. Most of these festivals revolve around agriculture, being the mainstay of the tribal society of Nagaland. Although some religious and spiritual sentiments are inter woven into secular rites and rituals, the pre- dominant theme of the festivals is offering prayers to the Supreme Being having different names in different naga dialects.

The tribal festivals are celebrated all over the state. Like for instance, nazu festival is one of the most popular festivals of pochury tribe of the state. This festival is celebrated for 10 continuous days in February. These festivals are celebrated with glitter and gaiety.

- **Central Zone:**

The central zone which can also be called the middle zone, comprises of a mountainous belt and plateaus till the gangetic plains at its northern part and the Krishna River at its southern portion. This zone is also separated from the north-eastern zone by the space between the garo hills and the rajmahal hills.

Tribal groups in this zone mostly come from the states of Madhya Pradesh, Jharkhand, Chhattisgarh and Orissa, also with extensions of tribal communities in Uttar Pradesh, Bihar, northern Maharashtra and southern Rajasthan. Some important tribal groups of this zone include the Gond, the bhil, the khond bhumji, the bhiya, the santhal, and the munda. Although most of the tribes in this region practice shifting cultivation, some tribes such as the santhal, the Gond, the munda and oraon have adopted plough cultivation due to their interactions with the local rural populations.

- **Southern Zone:**

Tribes of goa form an integral part of the rich cultural heritage of the state. Tribal communities of goa have managed to retain their ancient and indigenous ways of life and traditional practices, customs and way of living. The chief tribes of this smallest state of India are gowdas tribe, kunbi tribe, and dhangars. Like some other states of India, goa too was invaded by the Aryans. Some of the tribes of goa are considered as the original settlers of Konkan region much before the invasion of the dravidians.

### *Tribes*

There are no concrete records regarding the origin or how they have migrated to goa. Goa has the lowest proportion of scheduled tribes that accounts for around 0.04 percent of the total population.

Gowdas tribe is the largest tribal group inhabiting the interior villages of this state. In their society, women enjoy a high status and rights. Further, they also play a prominent role in the economic matters. The major tribal communities of goa live in isolated villages.

Their indigenous lifestyles, traditions, ceremonies, customs, religious beliefs, practices and superstitions form a significant part of the culture of the state. The tribes of goa differ from one another in terms of dress pattern, rituals and customs.

The region of goa being a very important aspect of colonisation, the tribes in goa do share an element of the colonial powers. Besides the English form of protestant Christianity which was prevalent during the centuries of colonisation, the tribes in goa had to adapt also to the different french, portugese and Dutch colonial settlements.

Since during those times there were a lot of inter culture marriages, the tribes in goa can be considered to have one of the most diverse cultures in the Indian sub- continent.

#### **1.3.1 Importance of the Geographical Distribution of Tribes in India:**

The geographical distribution of tribes in India is important given how land use and territory occupied frame as central issues for most tribal groups. Many tribal groups draw claims to territory by asserting to be the original settlers of the land.

In fact the term 'adivasi' self-preferred by many tribal groups to describe their community in the literal sense means adi or earliest time and vasi or resident of, which can be translated as the original inhabitants of a particular location. However, the constitutionally approved official term in much of the discourses on tribal groups is 'scheduled tribes'. Although the social hierarchies in much of rural India are influenced by the caste system, scheduled tribes fall outside them because of their distinct non-Hindu cultural and religious identity. A prominent feature among scheduled tribes is their isolation and remoteness from the mainstream although many tribes have been assimilated into it.

This isolation can stem from geographic uniqueness of their locations. Thus even after being assimilated into the mainstream, these groups lay a claim to the region they have historically been inhabiting. Tribal groups can continue to occupy a geographical region even though they may go through a spell of lack of resources.

In Kalahandi in Orissa for example, tribal groups have frequently suffered starvation as per reports dating back to the 1980s (das et al., undated). Tribes often migrate when food is scarce to neighboring places within their respective regions; long distance migration is rare and tribal groups usually travel shorter distances.

Tribal groups are also hampered by legislations that aim to prevent them exploiting forest produce whereas a proper legal regime is necessary that can judiciously address their extraction of forest resources such as hunting and collecting firewood.

The issue of encouraging settled agriculture among many tribal groups by the clearing of forest lands was addressed by the forest rights act, 2006 but the attempts were stalled by conservationists and the ministry of environment and forests.

Given that tribal groups claim certain regions as their historical residences, not being able to practice agriculture properly along with other agriculturalists might shift regional balances given the territoriality of tribes. This territoriality of tribal groups is at the crux of most political man oeuvres made by tribal groups.

An understanding of the geographical patterns of land occupation by tribal groups can help in studying their political mobilizations. This understanding can also help in finding solutions too many problems faced by tribal groups such as hunger and deprivation, land alienation, food gathering practices or the method of cultivation, economic or developmental backwardness and policy interaction since many of the claims by tribal groups are based on some notion of territoriality or its management.

Other than influencing the territorial politics of tribal groups the geographical distribution of tribes in India can also have other antecedent effects. The most obvious and direct consequence of geographical location can be the tribal practice of food gathering and the exact place of residence in a region based on access to resources.

### *Tribes*

Tribal groups living in coastal areas such as the Nicobar islands for example practice subsistence fishing as a livelihood (Ravikumar et al., 2016). Another example is of the Lepchas of Sikkim who practice terrace cultivation in the hilly regions they occupy. The nature of soil and climate can also play a part in influencing the crops sown by tribal groups and many a time unique crops and dishes can be found among tribal groups. The geographical distribution of tribes in India can also influence the herbal remedies developed by the tribal groups which can sometimes be of immense value to modern medicine. Many Himalayan plants, for example, are utilized by the local tribal populations in preparing home remedies some of which also hold value for modern medicine. Another prominent impact of the geographical distribution of tribes in India is its impact on the hunger of tribal groups.

For tribes living near **protected forests** for example, preventing them from extracting forest resources can push them towards subsistence agriculture, which might not leave much for the entire population in the community. Many individuals might then suffer from chronic hunger because of insufficient supply of food for all. The geographical location of tribes in India can also influence land alienation.

For example, the tribal groups living near rich mineral resources such as by the Chota Nagpur plateau might get displaced due to development projects. Such events can activate the territorial politics of tribal groups and lead to conflict in some cases.

The geographical distribution of tribes in India can also influence their economic or developmental backwardness. This can chiefly occur when tribal groups are separated from their needed resources. Being resource impoverished, they may turn to other modes of livelihood for which they may not be adequately trained. Also, many may find it difficult to adapt to work processes to participate in the modern economy.

The geographical location of tribes in India can also, for instance, influence the policy interaction of tribal communities. Geographical locations might witness high, moderate or low levels of economic, social or institutional development. This can have a bearing on policy interaction of tribal communities with the government. Policy can also influence the peculiar characteristics of tribes in the sense that many tribes dependent on fishing might be placed at a disadvantage when policies favoring new fishing technologies come about.

Many policies might also be addressed to particular tribal groups such as for the Jarawa in the Andaman Islands who are largely protected by government policies due to their identification as a primitive tribal group (ptg) and in part due to their isolated geographical location in the Andaman islands.

The settlements are on sites which the tribal groups find suitable for habitation on the basis of ease of resource access, availability of food, climatic features, and rituals, etc. Such locations can be isolated where the tribal group in question is separated from the outside world or it can be close to areas of human habitation.

Also geographical features such as mountains and rivers can act as a boundary to separate tribal groups from the outside world. Often such markers are selected by tribal groups in choosing to inhabit a location. Thus, one can see that the geographically unique territorial spaces are instrumental in tribal inhabitations and the tribes in turn influence the spaces they occupy in mutually interactive environs.

## **1.4 Tribal Society, Culture and Economy:**

### **1.4.1 Tribal society:**

Different sociologists and anthropologists have given importance to different aspects or characteristics of tribal society and there is no universally accepted definition of a tribe. Tribe is a social group having many clans, nomadic bands and other sub groups living on a definite geographical area having separate language, separate and singular culture. According to **imperial gazetteer of India** a tribe is 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.

#### **T.B Naik has given the following features of tribes in Indian context:**

- A tribe should have least functional interdependence within the community.
- It should be economically backward (i.e. Primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).

### *Tribes*

- There should be a comparative geographical isolation of its people.
- They should have a common dialect.
- Tribes should be politically organized and community panchayat should be influential.
- A tribe should have customary laws.

Naik argues that for a community to be a tribe it should possess all the above-mentioned characteristics and a very high level of acculturation with outside society debars it from being a tribe. Thus term usually denotes a social group bound together by kin and duty and associated with a particular territory. Tribes in India are different from similar groups around the world. They are not homogenous group and within themselves they are at various stages of integration with the larger society. According to Andre beteille, in India the encounters between tribe and civilization have taken place under historical conditions of a radically different sort.

The co-existence of tribe and civilization and their mutual interaction go back to the beginnings of recorded history and earlier. Tribes have existed at the margins of Hindu civilization from time immemorial and these margins have always been vogue, uncertain and fluctuating.

Hindu civilization acknowledged the distinction between tribe and caste in the distinction between two kinds of communities, Jana and jati, the one confined to the isolation of hills and forests, the other settled in villages and towns with a more elaborate division of labor.

The transformation of tribes into castes has been documented by a large number of anthropologists and historians. The tribe as a mode of organization has always differed from the caste based mode of organization.

But considered, as individual units tribes are not always easy to distinguish from castes particularly at the margins where the two modes of organization meet. There are over 700 scheduled tribes notified under article 342 of the constitution of India.

According to the 2015-16 annual report of the ministry of tribal affairs the population of the scheduled tribes in the country is 10.45 crore which as per 2011 census constitutes 8.6% of the total population.



### 1.4.2 Tribal Culture:



**Figure 1.8: Tribal Culture**

Tribes have existed at the margins of Hindu civilization from time immemorial and these margins have always been vague, uncertain and fluctuating. Hindu civilization acknowledged the distinction between tribe and caste in the distinction between two kinds of communities, Jana and jati, the one confined to the isolation of hills and forests, the other settled in villages and towns with a more elaborate division of labor.

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Unity in diversity\_ is one of the most spectacular features amongst the population of India. Tribal culture of India, their traditions and practices interpenetrate almost all the aspects of Indian culture and civilization. From the Aryan, Dravidian to the indo-Tibetan languages, Indian tribal culture has also seen a tremendous merging of cultures within its own people. It is considered to be very important to live within the tribal cultures of India, in order to understand their ways of life. Some of the tribal communities share similarities and yet are diverse in their religious and traditional beliefs.

### *Tribes*

Some are prominent worshippers of the Hindu deities while others follow the path of the Christian missionaries. Animism and all forms of pagan worship are still prevalent in these communities. The festivals in these communities are also much of a delight to see with its colorful and joyous celebrations; the tribes in India indeed form the very basis of incredible India! The societies by which these tribal communities survive are very patriarchal in their outlook although some tribal communities have gradually inherited the modern forms of society where each one is respected for his or her own set of views and beliefs. A lot of the tribal population in India is still backward. They lack education and literacy policies are yet to dawn in a few rural and tribal areas of the Indian –sub-continent. There are tribes who still practice witchcrafts and tantric forms of religion. The different tribes in India if ever counted can move up to a mind boggling number, with all their ethnicities and impressions. In India a new dialect can be witnessed almost each new day; culture and diversification amongst the tribal's can also be admired from any land direction. These various tribes still inhabit the different parts, especially the seven states of the north-eastern region and almost each and every nook of the country. The specialty of the Indian tribes lies in their customs, cultures, and beliefs and, in particular, the harmony in which they survive in unanimity with nature. Tribal living perfectly portrays a well-balanced environment, a procedure that in no way upsets the ecological balance. All in all, the tribes of India encompasses the real and colorful traits of India that the whole world knows.

Since it is from the tribes that some of the tribal languages developed to become official languages, we can be safe in saying that the cultures which are considered to be-developed 'also has their roots in the Indian tribal cultures. Tribal people generally firmly cling to their identity, despite external influences that had threatened tribal culture, especially after the post-independence chaotic period. However it is observed that Christianity has brought about a change that can be termed as a total transformation 'in tribal lifestyle and outlook, particularly in the north-eastern states of India. In discussing a few tribal cultures of India, we shall try to cover the widely prominent cultures of north, east, west and southern tribes of India.

Since it would be a remarkably tedious and an acutely impossible task to study all the tribes of India, we shall take one or two tribal cultures from each of the prominent four regions in India.

### 1.4.3 Tribal Economy:



Figure 1.9: Tribal Economy

- **Economic life of the tribal's:**
  - a. **Small economy**- the production and transactions of goods and services take place within small communities in a limited geographical area.
  - b. **Reciprocal exchange**- the exchange of goods and services is carried out on reciprocal basis, through barter and gift. The motive of profit is generally absent.
  - c. **No surplus**- the manufacture of consumer goods necessary for bare sustenance is usual. An economic surplus is rare.
  - d. **Division of labour**- age and sex from the basic criterion for division of labour instead of professional training and specialization.
  - e. **Tribal markets**- the exchange of good or limited sale of surplus goods take place in periodical tribal markets which also serve as socio-cultural networks in maintaining inter village ties.
  - f. **Simple technology**- the tools are either made by the user himself or by local artisans living in the neighborhood.
  - g. **Slower innovation**- the rate of internal or induced innovation is very low, making the economic structure stable but unprogressively.
  - h. **Importance of family and kingship**- the families in tribal societies is a unit of both production and consumption. The kinship acts as co-operative unit. In numerically smaller groups, whole community acts as a cooperative unit.

### *Tribes*

- **L.P. Vidyarthi and B. K. Rai (1976) have identified nine structural features that characterize the tribal economies in India. They are as under:**
  - a. Forest Based Economy;
  - b. Domestic Or Familial/Mode Of Production;
  - c. Simple Technology;
  - d. Absence Of Profit Motive In Exchange;
  - e. Community: As A Cooperative Unit;
  - f. Gift And Ceremonial Exchange;
  - g. Periodical Markets;
  - h. Interdependence; and
  - i. Economic Institution of Dhangar

Let us discuss all these basic features of tribal economy one by one.

#### **1. Forest Based Economy:**

Tribal economy is embedded in and revolves around the forest ecology. Not only the tribal economy, but also the culture and social organisation are interwoven with forests. Forests constitute the major natural resource base for tribal livelihood in all the tribal regions of the country. Tribal depend on forests for fulfilling their basic needs.

The tribal's harness the forest resources with the help of simple implements without much technological aid from the outer world. They collect edible roots, fruits, vegetables, flowers, honey, insects, fish, pigeons, hares, pigs, etc. From the forests for their consumption. The forest dependence of the tribes in the country differs with their economic typology. According to rai (1967) the birhors of chotanagpur, chenchus of Andhra Pradesh, and juangs of Orissa, Kadars of Kerala, the paliyars and paniyars of Tamilnadu depend on forests for their survival and sustenance.

#### **2. Domestic or Familial Mode of Production:**

Family constitutes the basic unit of consumption as well as production in the tribal economies of India.

In the simple economy of tribal's, all the members of the family together form the unit of production and directly engaged in economic process of production and consumption.

The decision-making processes of allocation of labour, and produce are governed by the familial stipulations. The tribal household production is mainly geared for fulfilling their consumption needs rather for the market. Hence, it is appropriate to call tribal economy as subsistence economy. The division of labour in the tribal household is based on age and gender. The economic roles of tribal's generally depend on the member's age and gender. The gendered division of labour is based on the primitive belief that women are physically weak. The boys and girls are allotted different jobs suited to their age.

### **3. Simple Technology:**

The development of an economy depends upon the level of its technological advancement. Generally, it is held that technological advancement leads to economic development. Technology, involves the use of tools and implements in utilization of natural as well as human resources for productive purposes. The tools and implements used in the productive and distributive process of tribal economy are generally crude, simple and indigenously developed without the aid from outside. The simple technology used by most of the tribes in the country involves tenuous manual labour, and higher degree of wastage and difficulty, which is appropriate to their subsistence level of production.

The birhor, a forest hunting tribe use very ordinary knife to procure forest raw materials and make ropes manually. The hill cultivators such as ao- nagas use very ordinary type of axe or a dao for felling the trees for their shifting cultivation, which requires hard labour. The plough of the agricultural tribes such as munda, oraon, and bhil is made of single piece of wood and cannot plough deep.

### **4. Absence of Profit Motive in Exchange:**

Maximization of profit is the main goal of economic transactions that drives the modern capitalistic economies. But the profit motive is quite absent in the economic dealings in the tribal economies of India. Two major institutional factors i.e. the communal nature of tribal economy and absence of money as a medium of exchange are responsible for this.

### *Tribes*

The mutual obligation and extension of free labour to the fellow beings result in no significant surplus at all. It is also because the exchange of goods and services takes place with barter system rather than money. Money as a medium of exchange is almost absent in the tribal economies of India. Hence, there is no scope for measuring the value of goods and services and storing the profit generated in the exchange process as wealth for posterity.

#### **5. Community as a Cooperative Unit:**

Community works as a cooperative unit in tribal societies and economic activities are carried out in collectively as a group. According to Dalton (1991) the primitive economy is embedded in other community relationships. Dalton (1991) held that the factors such as low-level technology, small size of the economy and its relative isolation from outer world contributes to mutual dependence people sharing many social relationships. In fact, the economic activities of tribal people are embedded in their neighborhood, religion, kinship and political relations.

In economic interactions, each tribal village community is considered as cooperative unit. According to vidhyarthi and rai (1976) among the munda, oraon, ho, santhal, Gond, and bhil tribes, the villagers have close economic relations. Most of them engage in common economic activities such as grazing the cattle, working in the shifting and settled agricultural fields jointly together.

Their youth are jointly grazing the cattle and defend their village together. The adult men and women jointly transplant and harvest paddy in each other's fields on a reciprocal basis.

#### **6. Gift and Ceremonial Exchange:**

Universally, reciprocal gift giving and hospitality to social intimates plays a vital part in tribal economies. According to Herskovits (1952) the process of distribution in tribal societies is part of non-economic relational matrix and takes the form of gift and ceremonial exchange. Each group, whether a family, a group of kinsmen, communities, villagers, or the tribe as a whole, implies appropriate norm of reciprocity. Another well-known social anthropologist Malinowski (1922) notes that the whole tribal life is permeated by a constant give and take.

Every ceremony, every legal and customary act is done to the accompaniment of material gift and counter gift. Economic anthropologist Dalton (1971) holds that the tribal mode of transaction is that of reciprocity i.e. Material gift and counter gift giving induced by social obligations of kinship.

Among the tribes, the degree or level varies from situation to situation and it is not equal. According to Service (1966) the mutual obligations vary at three standards, degrees or levels. The levels of reciprocity, according to him are general reciprocity, balanced reciprocity, and negative reciprocity.

General reciprocity involves the assistance given and taken back or returned, sharing, hospitality, gifts taken, mutual aid, and generosity. The expectation of reciprocity is indefinite, and unspecified in terms of quantity, quality and time. They are left to the convenience and ability of the donor and the recipient. Balanced reciprocity is the direct exchange and the return and the goods received should be of equal value. The barter system of exchange of goods and services is the best example of this degree of reciprocity.

This form of reciprocity is considered as more economic, and less personal as compared to the general reciprocity. Negative reciprocity is an attempt to get something for nothing. The generalized type of reciprocity can be observed among the agricultural tribes of munda, oraon, Gond, etc. At the time of transplanting paddy, the close and distant relatives come together and help each other.

On completion of this agricultural operation, the invitees are offered with food and drink as hospitality. Balanced reciprocity has been observed among the number of tribes especially in the case of economic transactions between the agricultural and artisan tribes.

The agriculturist tribes such as oraon, munda, ho, and khandia get their agricultural implements manufactured or repaired by the artisan tribe of lahars who in turn receive a customary annual payment in kind or cash.

The third form of reciprocity i.e. the negative reciprocity observed to be non-existent among the intra-tribal or inter-tribal economic exchange. But it is the feature of exchange relations between tribal's and non-tribal in the weekly markets.

### *Tribes*

The tribal's who visit the weekly market to sell their indigenous produce such as green vegetables, minor forest produce with the non-tribal businessmen. In return, they practically get nothing for their goods exchanged. In fact, the economic dealings with non-tribal merchants and moneylenders have contributed to indebtedness, bonded labour, land alienation and impoverishment among the tribal masses.

### **7. Periodical Markets:**

Market is a major economic institution that regulates as well as facilitates distribution of goods and services among the people all over the world. Yet, the anthropologists observed the absence of permanent market in the tribal societies.

However, in the tribal areas, periodical markets and the system of barter exchange play a vital role in the economic life. These periodical markets were weekly, fortnightly, or biweekly and are widespread in the tribal areas of Andhra Pradesh, Jharkhand, Madhya Pradesh, Orissa etc. These periodical markets, locally known as bazar, hat, pithia, shandies, etc., generally serve the tribal villages within the radius of 5-10 kms. And function on a specific place, at regular intervals of time. In these markets, people of different tribes and caste groups come together and conduct their business transactions. Now a days, both barter and monetary transactions are observed to co-exist in these market.

Prof. Vidhyarthi has observed that the native (locally produced) goods such as food grains, local hand woven cloths, baskets, etc. Are exchanged in the barter mode while money is used in the transactions of non-native (produced outside tribal area) goods such as salt, mill clothes, readymade clothes, cosmetics, soaps etc.

The periodical markets have significant impact on the tribal socio-cultural and economic life. They are facilitating cultural interaction among people of castes and tribes in addition to integration of tribal economy with the national and global economy. The weekly market plays vital role in integrating the tribal economy with wider national economy.

It promotes innovation, monetization of tribal economy. According to Sinha, the market is the hub of economic life in the tribal areas. It serves as a centre of redistribution for resources and material goods of occupationally diverse communities in the region.



## **8. Interdependence:**

The economic relationship among the tribes is often considered as one of interdependence while the spirit of competition is almost absent in the tribal economic life. The relationship between tribes, within tribes, or tribal people and non-tribal people are functionally interdependent. Vidyarthi and Rai (1976) observe that the economic functional interdependence is similar to the jajmani system, found among the Hindu caste groups in most of the regions of the country.

Under the jajmani system each caste group, within a village, is expected to give certain standardized service to the people of other castes. The family head served by an individual known as the jajman, while the man who performs as kami of jajman. Economic interdependence among the tribes has been observed in different tribal zones of the country in variety of ways.

This feature of tribal economic interdependence can be better illustrated with an example from Tamilnadu observed by well-known anthropologist Herskovits (1952). Herskovits has observed the functional relationship between the four primitive tribal groups in the Nilgiris, these are the Badaga, the Kota, the Toda and the Kurumba.

The artisan Kotas serve the agriculturist Badaga and pastoral Toda households with pots, knives, iron tools and music receiving in return food grains from the former and milk products, buffaloes etc., from the Todas. The Kurumbas provide magical and ritual services to the others and in return get food grains, milk products, etc. from the others.

## **9. Economic Institution of Dhangar:**

Among the agriculturist tribes of India a peculiar economic institution of labour attachment was observed by the anthropologists. This institution of labour is known as differently among the landed tribes, facilitates effective utilization of human labour and land in cultivation. It is called Dhangar among the tribes of Jharkhand while Begal among the Bhumijis of West Bengal. Similar institution of labour attachment and absorption was observed among the Tharus of Terai area, Khasas of Himalaya and Rangma Nagas of North East India.

### *Tribes*

In Jharkhand for instance, the big tribal land lords employ a fellow tribal on a semi-permanent basis for cultivating their land. He is from the same tribe and more often belongs to the same village.

The person so employed is known as dhangar among the tribes of the oraon, munda, and ho the prominent tribes of the state. The dhangar is generally engaged on an annual basis but this tenure may be prolonged further depending on the nature of relationship between both the parties. From the day of engagement he is treated as a family member of the land lord and treated alike.

He is regarded more as an assistant rather than as servant by the land lord's family. Apart from some annual payment in cash or in kind, the dhangar is provided with food and a roof. Interestingly, he can even marry the land owner's daughter or sister if he is from a different clan.

- **Vidhyarthi and Rai (1976) have proposed a comprehensive eight fold economic of tribes in India. They are:**
  - a. The forest hunting
  - b. The hill cultivation or shifting cultivation
  - c. The plain agriculture
  - d. The simple artisan
  - e. The pastoral and cattle-herder
  - f. The folk-artist
  - g. The agricultural and non-agricultural labour and
  - h. The skilled, white collar job and traders

Let us briefly examine these eight economic of tribes in India:

#### **A. Forest Hunting:**

The livelihood of tribes mainly depends on collection of minor forest produce, hunting of wild animals and fishing in the shallow waters of the forest. They collect edible roots, tubers, fruits, nuts, flowers, leaves, fibre, bamboo, honey, wax etc. for their subsistence.

Most of them hunt deer, hares, monkeys, birds and fish. They use simple indigenous tools such as digging sticks, iron jungle knives, earthen wooden or bamboo pots and vessels, bamboo baskets and sticks for food gathering. In hunting, they employ different types of traps and weapons. The availability and adequacy of food from these sources differ according to season, cycle, area and the rainfall.

The rajis in the Himalayan region, birhors, the hill- khariyas, the parahiyas, the birjias and the korwas in the middle India belong to this category. Likewise, the juangs in Orissa, hill Maria gonds of bastar, chenchus, yanadis, Kadar's, mala pantarams, Kurumba's, and the paliyans of south India are also hunters and food gatherers. The tribes of this type constitute a small population which is about a thousand. They have simple life and social organisation and their settlement generally consist of five to 15 huts. In them the family work as a productive unit and the villagers work as an economic unit at times. These tribes are switching over from forest hunting as a primary source of livelihood to agriculture.

### **B. Hill Cultivation or Shifting Cultivation:**

The tribal groups depending on cultivation for livelihood rely on their skills and hard labour in cultivation. They rely on any of the three types of cultivation for their survival and sustenance. They are slash- and-burn cultivation with the help of digging sticks; hoe- and-burn cultivation; and terrace cultivation in the hill areas with the help of natural irrigational sources. The tribes who subsist on the first two types of hill cultivation in addition to that depend on food gathering and hunting for survival. Under the shifting cultivation the tribal cultivators switch over from the field which is not productive enough to new field. They do not cultivate a piece of land for ever as the settled cultivators do. Hill cultivation is seasonal in nature and widely practiced by the many tribes in north east India, and middle India while some in south India also practice the same. Mizos, garos, nagars, chakmas, etc. In the north east, malers, hill khariyas, parahiyas and birjias in middle India, muka dhoras, and malekudias in south India belong to this economic category of tribes. A notable proportion of tribal population in India depends on shifting cultivation in India. According to government of India over 6 lakh tribal families in the north eastern states, Orissa, Andhra Pradesh and himachal Pradesh practice shifting cultivation on a continuous basis as per the 9th five year plan period.

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The major problems with this type of cultivation are ecological degradation, low productivity and low standard of living. Hence, the incidence of poverty is very high in the areas where this type of cultivation is practiced.

#### **C. The Plain Agriculture Tribes:**

The predominant occupation of the tribal population in India is that of settled agriculture or plain agriculture. In its simpler form plain agriculture requires ploughing with a pair of animals. For over two-thirds of the tribal population in the country settled agriculture is the means of survival. However, the agriculture as practiced in tribal India is simple, less productive and at the subsistence level. The tribal cultivators hardly could meet their day to day needs. They cultivate paddy in low lying lands while in high lands coarse grains, pulses, millets, etc. are cultivated. Their agricultural implements are indigenous and locally made. A few use cow dung and modern high yielding varieties, chemical fertilizers and pesticides in cultivation. The khasis and Jaintias of Meghalaya, khasas and tharus of Terai region, kinnuras, pangawalas of Himachal Pradesh region, bhumijs, koras, bhuiyas, santals, mundas, oraons, hos, kharwars, baigas, gondes in the middle India, and numerous tribes in other regions belong to this category of tribes.

#### **D. The Simple Artisan:**

In tribal India a number of tribes depend on crafts and cottage industries for survival. They are engaged in activities such as basket making, making of iron and wooden tools, spinning and weaving, metal work, etc. Any tribe belonging to this category specializes in a specific craft. They use simple tools in their day to day work. These tribes are found among the population of other tribes and they have interdependent relationship with them. They live in mixed tribal villages and generally have no exclusive villages of their own. They sell their finished products in the periodical markets. They are engaged in a variety of crafts and art works. For instance, the Gujjars of Kashmir and kinnauris of Himachal Pradesh make wooden products. The kanjars of Uttar Pradesh make baskets and ropes. The lohars, karmalis, chik-bariks and mahalis are making agricultural implements for agriculturalist tribes. The kotas of Tamilnadu are carpenters, blacksmiths, goldsmiths, and potters all at once.

#### **D. The Pastoral and Cattle Herder:**

Pastoralism involves herding or rearing cattle such as cow, buffalo, sheep, goats, etc. And thus, pastoralists are those people who completely or partially depend on the cattle rearing for their subsistence. The todas of the nilgiris, the Gujjar's, the bakarwals, gaddis and jadhs of Himachal Pradesh are purely pastoralists. The middle Indian tribes of negesias are pastoralist to some extent. The tribes belonging to this type have very less population. The pastoralists in different regions of the country have adapted themselves to their changing environments in different ways. Some eke out their living by selling milk and milk products, wool, hair, etc. While others earn by selling livestock.

A brief description of the todas of Tamilnadu would give a better understanding on the life style of pastoralists. The todas are fully devoted to their buffaloes and their occupation is simply taking care of them. Their society, culture, religion, and economy revolve around their buffaloes. A few have taken cultivation but still most of them are herders.

#### **E. The Folk-Artist:**

Tribes living on folk arts such as singing and dancing, music barding, acrobatics, conjuring, snake- charming, etc. Belong to this category. These numerically small folk artist tribes depend on the larger tribes and are found along with them.

The nats and saperas in the north India, mundupattas, and kelas of Orissa, Pradhan's and ojhas of Jharkhand, madarias, pamulas, garadis of Andhra Pradesh, etc., are some of the tribes belonging to this category. For instance, the nats perform acrobatics, singing, and dancing and subsist on them. On the other hand, the kalbelas of Rajasthan, popularly known as saperas earn primarily their livelihood on snake charming, dancing, singing and conjuring.

#### **F. The Agricultural and Non-Agricultural Labour:**

There is no single tribe that can be included under the agricultural labour or industrial labour type. Yet, some of the members of agricultural and artisan tribes have taken the avenues of employment in agriculture and industries as casual laborers.

### *Tribes*

Agricultural development on the one hand and industrialization in the tribal region on the other has contributed to the emergence of these types labour type among the tribal people in the country. Nearly 20 percent of the st working population depend on agricultural wage for survival while 4.4 percent of the tribal work force depends on industrial wage labour for survival.

The tribal agricultural laborers mostly work in their own locality within a radius of a few kilometers. On the other hand non-agricultural or industrial laborers work in different industries. Most of the industrial laborers are generally seasonal migrants to nearby or distant towns, mines, mills and tea gardens and work as wage laborers in railway and road construction, forestry, civil work, etc.

Sometimes they move to these works in distant locations in bands inclusive of both genders. Tribal agricultural labour was found wherever there was high incidence of indebtedness, and land alienation.

The non-agricultural labour type of tribal households could be located in the states of Jharkhand, Orissa, west Bengal, and Madhya Pradesh where industrialization has spread. Interestingly, the members of the Jharkhand tribes are engaged as laborers in tea gardens of Assam and serve in forestry, and construction work in Andaman Islands.

### **G. The Skilled, White Collar Job and Traders:**

Educational advancement, spread of Christianity, reservation policy of government of India etc. Have prompted a significant proportion of the members to take of the skilled white collar jobs and trades of different kinds. Such skilled white collar workers could be found all over the country.

Many individuals and households belonging to the tribes could be observed working in government offices, hospitals, factories and business enterprises. Some are engaged in business activities. The bhotiyas of indo-Tibetan border, the Valmiki's, the haikers of Andhra Pradesh and a few individuals from different tribes depend on trade for their sustenance. About 1 percent of the working populations of Sts depend on trade.

- **Economic Change in Tribal India:**

Tribal economies in India are in transitions. Their exposures to a number of exogenous factors contributed to change in them. They adapt to the modern economic forces, acquire economic new activities, adopt modern technology and means and are geared towards achieving the goal of development. There are a number of factors that can be attributed to change in the economic structure and functions of tribes in India.

The chief among them are educational expansion, transportation and communication, cooperatives and commercial banks. In addition to these the government policy, programs and development interventions have also contributed to economic changes.

The following five interrelated processes of economic change are happening among the major tribes in India in response to forces of modernization:

- a. Occupational change: modern occupations replacing the traditional ones;
- b. Subsistence to commercialization;
- c. Market integration and commoditization;
- d. Barter to monetary exchange; and
- e. Proletarianisation depeasantisation and impoverishment;

**A. Occupational change: moderns occupations replacing the traditional ones:**

As we know tribal economies are simple primary producing economies and most of the people depend on land and forest for their livelihood. In response to the initiatives of central and state governments the tribal people are changing their economic activities. A number of members of tribes also have taken up modern occupations increasingly. Some of the tribes slowly switch over from their traditional shifting cultivation to settle cultivation as it's less remunerative and ecologically destructive. Some other tribes who are traditionally hunting are also taking up the practice of cultivation in addition to their traditional occupation. As we have seen in the previous section, as a consequence of educational advancement many members of the tribes have taken up white collar jobs. As a consequence of marginalization in agriculture some have taken up as agricultural or industrial wage earners.

**B. Subsistence to commercialization:**

The tribal economies over a long period were stagnant and are of subsistent type. The tribal people's production and acquisition of goods and services were concerned with the household consumption. There was hardly any significant surplus with them. There was no profit motive and motivation for saving among them.

This has changed much in response to their increased interaction with the nontribal economy.

The development of physical infrastructure especially road, transport and communication facilities in the tribal areas, exposure to agricultural extension agencies etc. Have contributed to the emergence of commercial aptitude among many tribes in India. Now a days many of them produce crops or acquire goods from the forests for the purpose of selling in the local market.

The cropping patterns in the tribal regions have experienced a shift from food crops primarily meant for household consumption towards commercial crops such as potatoes, green vegetables, and fruits which are meant for markets. Vidhyarthi and rai have observed the sale of minor forest produces like firewood, tooth sticks, seasonal fruits, broom grass, kendu leaves by the tribal's in the Jharkhand.

**C. Market integration and commoditization:**

Tribal people were, by and large, out of the ambit of national and global market forces as their interaction was minimal. But the market forces have penetrated into the tribal areas through the channels of road, transport, communication as well as agencies of banks, cooperatives, merchants, money lenders, etc. Increasingly, they are absorbed into the network structure of market. Their day-to-day economic activities are affected by the market forces. They are affected by the changes in the price levels.

They look at the goods and services as commodities to be sold or purchased. Many of them have learnt the process of bargaining, selling and purchasing which are akin to the modern market places.



**D. Barter to monetary exchange:**

Monetization is one of the major changes that are taking place in the tribal economies of India. It is simply the process of switch over from traditional barter system of exchange to money based transactions. Most of the tribes were neither aware nor used money in their economic transaction as a measure of the value of their goods and services. The tribal people's interaction with the outer economy through periodical markets and establishment of cooperative and commercial banks and institutions have all contributed the spread of money as most popular medium of exchange of goods and services in the tribal India. Monetization and market penetration reinforce each other in the tribal economy.

**D. Proletarianisation depeasantisation and impoverishment:**

The above said processes of economic modernization have significant impact on the economic life, livelihood and living conditions of the people. The economic integration of tribal's, market penetration, commoditization and commercialization, have contributed to economic decline of tribes.

Economic decline of tribal people have taken place because many of the tribal's have become indebted, alienated their land, some have become landless and/or bonded laborers. Economic modernization in the tribal areas have had contributed to poverty rather economic development in the tribal India. The non-tribal money lenders, merchants and at times forest officials have exploited tribal's and many times deprived them of their land and livelihood, though there are constitutional mechanisms for their protection.

In spite of implementation of ten five plans, unfortunately tribal constitute the most economically marginalized citizens of our democratic republic. Tribal masses and their leaders have responded to their economic crises in ways of creative movements and struggles. In the wake of new economic policy the fragile simple tribal economies are increasingly integrated with global economies having far reaching consequences of the livelihood and living conditions of the people.

## Chapter 2

### Tribes of India

#### 2.1 India Origin and Historical Perspective of Tribes in India:

##### 2.1.1 Introduction:

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million, India has the largest population of the tribal people in the world.

These tribal people also known as the Adivasi's are the poorest in the country, who are still dependent on hunting, agriculture and fishing. 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.

Tribals constitute 8.61% of the total population of the country, numbering 104.28 million (2011 census) and cover about 15% of the country's area.

The scheduled castes and scheduled tribes (Sts) are two groups of historically-disadvantaged people recognized in the constitution of India.

During the period of British rule in the Indian subcontinent, they were known as the depressed classes.

The scheduled castes and scheduled tribes comprise about 16.6 percent and 8.6 percent, respectively, of India's population (according to the 2011 census).

The constitution (scheduled castes) order, 1950 lists 1,108 castes across 25 states in its first schedule, and the constitution (scheduled tribes) order, 1950 lists 744 tribes across 22 states in its first schedule.

### **2.1.2 History:**

Since the 1850s these communities were loosely referred to as depressed classes, or Adivasi's ("original inhabitants"). The early 20th century saw a flurry of activity in the raj assessing the feasibility of responsible self-government for India.

The morley-minto reforms report, Montagu–Chelmsford reforms report and the Simon commission were several initiatives in this context.

A highly-contested issue in the proposed reforms was the reservation of seats for representation of the depressed classes in provincial and central legislatures. In 1935 the British passed the government of India act 1935, designed to give Indian provinces greater self-rule and set up a national federal structure.

The reservation of seats for the depressed classes was incorporated into the act, which came into force in 1937.

The act introduced the term "scheduled castes", defining the group as "such castes, races or tribes or parts of groups within castes, races or tribes, which appear to his majesty in council to correspond to the classes of persons formerly known as the 'depressed classes', as his majesty in council may prefer".

This discretionary definition was clarified in the government of India (scheduled castes) order, 1936, which contained a list (or schedule) of castes throughout the British-administered provinces.

After independence the constituent assembly continued the prevailing definition of scheduled castes and tribes, giving (via articles 341 and 342) the president of India and governors of the states a mandate to compile a full listing of castes and tribes (with the power to edit it later, as required).

The complete list of castes and tribes was made via two orders: the constitution (scheduled castes) order, 1950 and the constitution (scheduled tribes) order, 1950, respectively.

Tribes

### 2.1.3 Major Tribes:

#### A. Bhil Tribes:

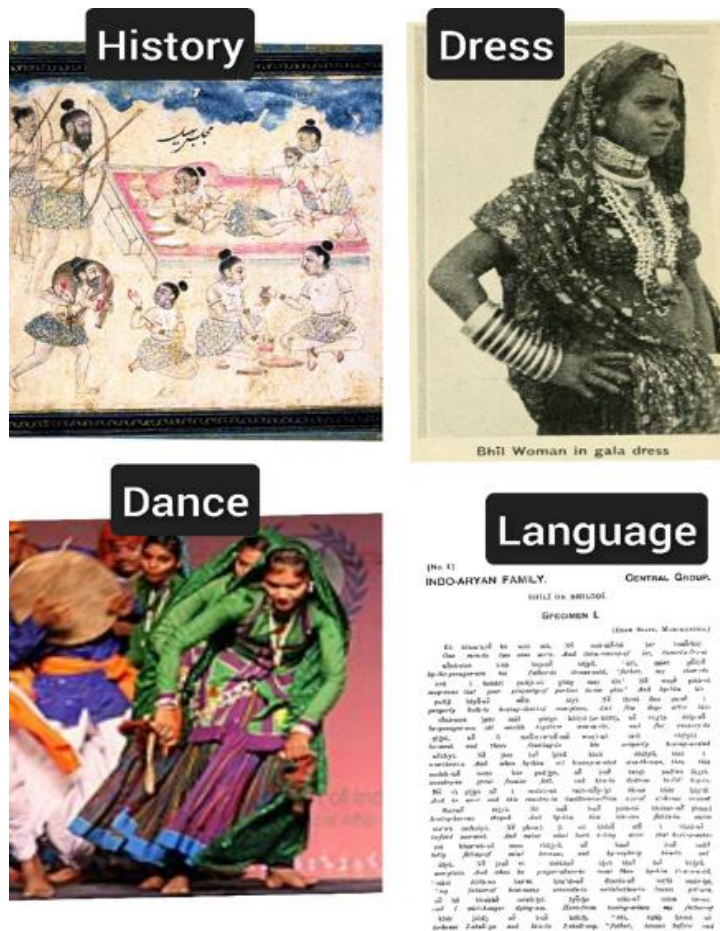


Figure 2.1: Bhil Tribes

#### a. Places they inhabit:

Bhils are popularly known as the bow men of Rajasthan. They are the most widely distributed tribal groups in India. They form the largest tribe of the whole south Asia. Bhils are mainly divided into two main groups the central or pure bills and eastern or Rajput bhils. The central bhils are found in the mountain regions in the Indian states of Madhya Pradesh, Maharashtra, Gujrat and Rajasthan. Bhils are also found in the north eastern parts of Tripura.

**b. History:**

Bhils belong to the race of the pre-Aryans. The name 'bhil' is derived from the word villu or billu, which according to the Dravidian language is known as bow. The name bhil is also finds mentioned in the great epic called Mahabharata and Ramayana. The bhil women offered ber to lord Rama, when he was wandering through the jungles of dhandaka, searching sita. The popular legend represents them as being descended from nishada, son of mahadev by the human female. Nishad was brutal and ugly, who killed his father's bull and as the consequence he was banished to mountains and forests. During the ancient era they were considered as the great warriors who fought against the Mughals, Marathas and the Britishers.

**c. Language and costumes:**

Apart from other states, bhils comprise 39% of Rajasthan's total population. Speak bhili, which is an indo Aryan language. Bhil women wear traditional saris and the bhil men wear loose long frock along with pyjama. The peasants wear turbans. Bhils also wear brass ornaments. Bhils are tall, well built with the handsome features. They are known for their truthfulness and simplicity. They love independence. They are brave and their national weapon is bow made of bamboo. Earlier they were the great hunters. They now practice agriculture as the source of livelihood.

**d. Culture and religion:**

Religion practice among the bhils differs from place to place. Most of them worship local deities like khandoba, kanhoba, bahiroba, and sitalmata. Some of the worship tiger god called 'vaghdev'. They have no temples of their own. They consult badvas -the hereditary sorcerers on all the occasions. Bhils are highly superstitious tribal people. They have bhagat or gurus who perform the religious rites. They have a village headman, who deals with their disputes. Bhils strictly follow rules and regulations. They marry only in their own classes. Their close relationships are tightly based on mutual love and respect. They have rich cultural history and gives much importance to dance and music. Ghoomar is the most famous dance among the bhils.

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Than gair is the religious dance drama performed by the men in the month of Shraavana (July and August). The bhils are talented in the sculptured work. They make beautiful horses, elephants, tigers, deities out of clay.

**e. Fair and festivals:**

The baneshwar fair is the main festival celebrated among the bhils. This fair is held during the period of shivatri (in the month of January or February) and is dedicated to baneshwar mahadev also known as lord Shiva. On this occasion bhils gather all together set up camps on the banks of the som and Mahi River. They perform dance around the fire and sing traditional songs. At night they all of them enjoy raslila at the Lakshmi Narayan temple. Cultural shows, magic shows, animal shows acrobatic feast are the main attraction of the fair. This fair is actually the combination of two fairs, which are held in reverence of lord Shiva and the other one that commenced after the setting up of Vishnu temple by jankunwari. Holy and dusshera are the other major festivals celebrated among the bhils in India.

**B. Gonds Tribe:**



**Figure 2.2: Gonds Tribes**

**a. Places they inhabit:**

The gonds are the tribal community mostly found in the Gond forests of the central India. They are widely spread in the chhindwara district of Madhya Pradesh, bastar district of Chhattisgarh and also in the parts of Maharashtra, Andhra Pradesh, and Orissa. The name by which the gonds call themselves is koi or koitur which means unclear. Gonds are one of the largest tribal group in the world.

**b. History of gonds:**

Gonds finds mention in almost the historical books of India. Gonds settled in the gondawa in the ninth and thirteenth century ad. In the fourteen century they ruled several parts of the central India.

They built number of forts, palaces, temples, tanks and lakes during the rule of the gonds dynasty. The gondwana kingdom survived till late 16<sup>th</sup> century. Gond dynasties ruled in four kingdoms - garha-mandla, deogarh, Chanda, and kherla in the central India.

Gonds have been the warriors since the British period. During the British regime in India, gonds challenged the Britishers in several battles. They also gained control over the malwa after the decline of the Mughals followed by the Marathas in the year 1690.

**c. Language and identification:**

Gonds tribe speaks Gondi language which is related to the telgu and the other Dravidian languages. In the northern parts gonds are often seen speaking the local Hindi and Marathi. Some of the gonds in the southern parts also speak Parsi or Persian.

Gonds are mainly divided into four tribes namely - raj gonds, madia gonds, dhurve gonds, khatulwar gonds. Gonds men wear dhoti, which is the long piece of cotton cloth wrapped around the waist passing through the legs. Women wear soft cotton saris along with the choli or blouse. The staple food of gonds are the two millets known as kodo or kutki. Rice is the ceremonial feast of the gonds, which they prefer eating during the time of festivals. Most of the gonds are the meat consumers.

**d. Religion:**

Gonds have been largely influenced by the Hindus and for the long time have been practicing the Hindu culture and traditions.

Gonds are the worshipers of Janani or the mother of creator. They use the title Thakur. Gonds mainly worship pharsa pen, who is worshiped under the form of the nail and sometimes a piece of iron chain.

Besides pharsa pen, they also believe in several other gods namely mariaai – the goddess of plague and other diseases, and bhimsen – the Hindu god. Apart from these god and goddess, their exist great number of deities and spirits in the beliefs of gond. According to them every hill, river, lake, tree is also inhabited by a spirit.

They say that the earth, water and air are ruled by the great number of deities which must be appeased by sacrifices. They have priests (devari) who perform all the religious formalities on all the occasions. Gonds also pay homage to the gods of household, gods of cattle, gods of fields. Animal sacrifice on the religious occasions is the common practice among the gond.

**e. Customs and festivals:**

Gonds fair and festivals are influenced from the Hindu traditions. Keslapur jathra is the important festival of the gond. In this festival they worship the snake deity called nagoba, whose temple is found in the keslapur village of indervelly mandal of adilabad district.

Gusadi dance is the most famous dance performed by the gond. It is performed by wearing head gears decorated with the peacock feathers. They wear cotton cloth around their waist. They smear ash all over their body and beards made of animal hair are also important part of the dance costumes. Madai is another major festival celebrated among the gond. It is the festival when gond meet their relatives settled in various parts of the country. During this festival they also sacrifice goat beneath the sacred village tree to appease the tribal goddess. In the night they enjoy liquor and dance along with the tribal music. Apart from this they also celebrate Hindu festival called dusshera.



**C. Munda Tribe:**



**Figure 2.3: Munda Tribe**

**a. Places they inhabit:**

Munda tribe mainly inhabit in the region of Jharkhand, although they are well spread in the states of west Bengal, Chhattisgarh, Orissa and Bihar. Munda generally means headman of the village.

**b. Language and physical characteristics:**

Mundas speak mundari language, which belongs to the family of austro- Asiatic. The complexion of mundas is blackish. They have short curly hair. With the passage of time some of the mundas resembles same features as that of the Bengali's. Common surnames used among the mundas includes topno, barla, aind, hemrom, guria, herenge, surin, horo, sanga and samad.

*Tribes*

**c. History of mundas:**

Mundas are the tribal communities from the south East Asia. There are some evidences of the mundas kingdom in the pre British times. For example the ho/munda kingdom of chota Nagpur, and the bhumij states, especially barabhum.

**d. Religion:**

Christianity is the main religion followed among the mundas. Apart from that mundas have their own religion known as sarna. Sarna stress on the belief of one god. Mundas believe in the Supreme Being known as the singbonga, which means the sun god. According to the mundas, he saves them from the external enemies and troubles of life.

They say singbonga punishes them if they break the law of marrying in their ones tribe. Mundas are of the belief that singbonga is not the jealous god and gives his people the right to worship any celestial being. In sarna the mundas worship the nature. The mundas are highly superstitious people. The sarna people do not have any written code of moral laws.

The idea of what is right and wrong is the adopted from their traditions and cultures. Some of the mundas also worship lord Shiva.

**e. Occupation of the mundas:**

Mundas have remained hunters for centuries. But now they have been converted into the settled agriculturist. Most of the thens do not have land of their own. They are largely dependent on the labour work in the fields to earn their livelihood.

**f. Food and clothing of mundas:**

Mundas have been the animal eaters for the long time. They usually eat frogs, snakes, rats, earthworms, shells and snails. They prefer having Tari and haria wine on the various occasions. As the mundas are in close touch with the Hindu society.

Munda men usually wear pant and shirts. While the munda women are seen wearing the cotton saris with the cholis or blouse.

**g. Festivals:**

Mage, phagu, karam, sarhul, and sohrai are the few festivals celebrated among the munda tribes.

**D. Great Andamanese:**



**Figure 2.4: Great Andamanese**

**a. Places they inhabit:**

Great Andamanese is the Negrito tribe inhabitant in the Andaman group of islands. They form the largest population among the other tribes found in these islands.

**b. History:**

Before the advent of the Britishers in India, there was the great population of great Andamanese in the Andaman Islands. There were at least ten sub groups of the great Andamanese. They had their own language, culture and traditions. But today most of their sub groups have extinct.

*Tribes*

**c. Language and clothing:**

Jeru, khora and andamani Hindi are some of the languages spoken by the great Andamanese. Great Andamanese men wear narrow belts or girdles of hibiscus fibre. They tuck weapons into their belts when they go for hunting.

Men also wear traditional cincture decorated with shells. Great Andamanese women wear branches of leaves cut into stripes and held by belts made of pandanus leaves. Great Andamanese girl wear tail skirt. They also love painting their bodies, which also protects them from the daily insects, direct sunlight and cold temperature.

They are fond of wearing human bones around their neck and forehead.

**d. Physical characteristics:**

Great Andamanese are jet black in colour. They have broad face with the heavy body. They smear their head with the clay. Great Andamanese also cut their eyebrows. The women traditionally left only two narrow parallel bars from forehead to neck where the hair was allowed to grow longer than 3 mm.

The men left a circular patch on top of the head, not more than 20 cm (8 inches) diameter, while shaving everything around the central patch.

**e. Population:**

According to the census the population of great Andamanese in the year 1789 was around 10,000. In the year their population decreased to 626. According to the reports their population further decreased to 24 individuals in the year 1971. But in 1999 their number increased to 41. The government is taking huge steps for the survival of these tribal people.

**f. Food:**

Great Andamanese are foragers. They eat rice, wheat, dal, chapati etc. They are also dependent on fish, dugong, turtle eggs, turtle, crabs, roots, seeds and tubers. They love eating pork and Andaman water monitor lizard.

**g. Occupation:**

Great Andamanese have been hunters for many centuries. They hunt for food. They are also seen cultivating vegetables for their livelihood. They have also established poultry farms.

**E. Bhatia Tribes:**



**Figure 2.5: Bhatia Tribes**

**a. Bhatia places they inhabit:**

Bhatia tribes are of the Tibetan origin. They migrated to Sikkim around 16<sup>th</sup> century. In the northern part of the Sikkim where they are the major inhabitants, they are known as the lachenpas and lachungpas. Majority of the bhatias are concentrated in the dry valley of the north Sikkim.

**b. Language and costumes:**

Bhatia tribes usually speak Sikkimese. Apart from that they also speak Lepcha, Bhatia, Nepali, English and Hindi. Bhatia male wear bakhu which is a loose traditional dress with the full sleeves.

While the women dress consists of silken honju, which is the full sleeves blouse and a loose gown type garment. Female also prefer wearing jewelry of pure gold.

## *Tribes*

### **c. Population and occupation:**

Bhutias forms 14% of the total population of Sikkim. They are extremely warm hearted and simple people. They prefer living in the joint families. A bhutia house called khin is usually built in the rectangular shape. Most bhutia follow tantric Buddhism.

The legal system among the bhutias is termed as the dzumsa, which means the rendezvous point of the common masses. Dzumsa is headed by pipon who is the village headmen. It ensured law and order and is responsible for conservation practices such as grazing, cultivation programs and the seasonal development of the community. Agriculture is the main source of occupation among the bhutias. While some of them are also herdsmen and the breeder of sheep and yaks.

### **d. Cuisine:**

Bhutias usually prefer rice with the animal fat. They are common beef eaters. Some of their traditional costumes include momos, gya thuk, ningro with churpi, sidra Ko achar, saelroti, shimi ko achar, pakku, kodo ko roti, phapar ko roti, silam ko achar, phulaurah gundruk, phagshapa, sael roti. They are also fond of chaang (the millet beer). It is served in the special bamboo container called tongba with the hollow pipe made of bamboo.

### **e. Festivals:**

Losar and losoong are the main festivals celebrated among the bhutia tribes. Losar falls in the first week of the February. It marks the beginning of the Tibetan New Year. The act of fire method takes place in the evening. Losoong marks the end of the harvest season and also the end of the Tibetan year.

It falls in the end of the tenth Tibetan lunar month (in December). It is among the most important festival among the bhutia tribes in India. Chaan dancing's and merry making at the monasteries at palace (tsuklakhang), phondong and rumtek. Archery competition is the main attraction of the festival. They make offerings to the god and exchange feasts among each other. Stage fights and passing through the crowds with the fire torches add more excitement to the festival.

## **F. Angami Tribe**



**Figure 2.6: Angami Tribes**

### **a. Places they inhabit:**

Angami tribe belongs to the extreme north eastern part of the country, in the state of Nagaland. Nagaland is made up of 20 tribes and angami is one of them.

### **b. Language and clothing:**

Tenyidie is the most common language spoken among the angamis in Nagaland. The total population of the angamis is around 12 million. Agriculture is the main occupation. They cultivate rice and grains on the hilly terrains. The design of the clothes worn by the angami men and women are quite different from each other. Men wear shawls called white mhoushu and the black lohe. The women wear mechala - the wrap around skirt and shawls of unique designs and patterns. Both men and women enjoy wearing beautiful ornaments. Beads, miniature mask pendants, bangles and bracelets are most common among them all.

### **c. Religion:**

Christianity is the major religion followed among the angami tribal people. Their religious system revolves around several supernatural forces of life associated with the life cycles.

### *Tribes*

They regard several objects as embodied spirits and have sharply drawn the distinction between the gods and the soul of the human bodies. They are the firm followers of ayepi (who bring peace and prosperity in their lives).

#### **d. Art and craft:**

Culture angamis are quite popular for their woodcraft and artwork. People all India know them as the as the producer of bamboo work, cane furniture, beds, shawls and powerful machetes. Angamis play great music with the help of drum and flute, which is passed on from one generation to the other.

The simple and rhythmic music plays the important role in their rituals and festivals. Traditional dancing is the main component in angami gennas. Angami women also practice pottery at their houses.

They are expert basket makers. Pork with bamboo shoot is the common dish among the angamis.

#### **e. Festivals:**

Sekrenyi is the main festival celebrated among the angamis in Nagaland. The festival falls in the month of February and marks the beginning of the lunar year. This ten day festival is also known as the phousnyi among the local's people.

The foremost ritual of the festival is kizie, in which the few drops of the rice water taken from zumho (top of the jug), are carefully put into the leaves and placed at three main points of the post of the house by women. Next morning all the young men of the village get up early in the morning and take a bath in the village well. They adorn themselves with the new shawls (white mhoushu and the black lohe). This ceremony is known as dzuseva. The main attraction of the festival is the thekra hie, where the young ones of the village gather all together to sing and dance to the tunes of the traditional music. The participants make fun and enjoy themselves with the rice bear and plates of meat. Haunting is the important excitement of the festival. The major part of the ceremony falls on the eighth day when the gate pulling or the bride pulling is performed.



**G. Santhal Tribes:**



**Figure 2.7: Santhal Tribes**

**a. Places they inhabit:**

Santhals are the third largest tribe in India. They are mostly found in the states of west Bengal, Bihar, Orissa, Jharkhand and Assam.

**b. History of santhals:**

Santhals belong to the pre Aryan period. They were the great fighters during the British regime in India. They waged war against the permanent settlement of Lord Cornwallis in 1855.

During the late 1850s Santhal hero Sidhu had accumulated around 10 thousand Santhals to run parallel government against the British government. Baba Tilka Majhi was the first Santhal leader who raised weapons against the Britishers in 1789.

**c. Language and identification:**

Santhals speak santhali, which belongs to the austro- Asiatic language family. Santhals have their script called olchiki, which was developed by Dr Raghunath murmu in 1925. According to the census their population is around 49,000.

They are generally bilingual. Apart from santhali they also speak Bengali, Oriya and Hindi. Santhals have long head and flat nose. Their complexion varies from dark brown to black in colour. Santhals usually have curly hair.

**d. Santhal economic status:**

The livelihood of the santhals revolves around the forests they live in. They fulfill their basic needs from the trees and plants of the forests. Apart from this they are also engaged in the hunting, fishing and cultivation for their livelihood. Santhals possess the unique skills in making the musical equipment's, mats and baskets out of the plants. This talent is safely passed on from one generation to the other.

**e. Culture:**

Santhals love dancing. It is in their blood. Dance is the important part of the santhals fairs and festivals. After the long day hard work, santhals relax themselves with the light music and dance. Santhal women dress in the red bordered white sari and dance in the line sequence. Apart from dance santhals play great music using tirio (bamboo flute with the seven holes), dhodro banam (which consists of belly called lac covered with an animal skin on which rests the bridge (sadam, lit, horse), an open chest (korom), a short neck (hotok) and a head (bohok), phet banam (a fretless stringed instrument with three or four strings), tumdak, tamak, junko and singa.

**f. Religion:**

Santhals have no temples of their own. They even do not worship any idols. Santhals follow the sarna religion. The god and goddess of santhal are marangburu, jaheraera, and manjhi. Santhals pay respect to the ghosts and spirits like kal sing, lakchera, beudarang etc.

They have village priests known as the naiki and shaman ujha. Animal sacrifices to the gods is the common practice common practice among the santhals to appease the gods and goddess.

**g. Festivals:**

Santhals mainly celebrate the karam festival which falls in the month of September and October. They celebrate this festival to please the god to increase their wealth and free them from all the enemies. It is the tradition among the santhals to grow the karam tree outside their house after the purification process. Other festivals of the santhal community include maghe, baba bonga, sahrai, ero, asaria and namah. They also celebrate haunting festival called disum sendra on the eve of Baisakhi Purnima.

**H. Chenchus Tribe**



**Figure 2.8: Chenchus Tribes**

**a. Places they inhabit:**

Chenchu inhabit in the nallamalai hills, which have been the part of the nagarjuna sagar tiger sanctuary for centuries in andhra pradesh India. They are mainly found in the districts of mahabubnagar, nalgonada, praksham, Guntur, and Kurnool.

**b. History of Chenchus:**

The origin of the chenchus, is connected with the lord mallikarjuna of the srisailam temple, who was the personification of the lord shiva. Once their lived husband and wife in the small hut near the srisailam temple. Both of them were very happy with their life but they had no children. They pay homage at number and temples and worshiped many deities but were in all vain. One day they of them were haunting in the forest. On returning back they found lord mallikarjuna in the forest and told him about their sorrow. Lord mallikarjuna granted their wish on one condition that they would dedicate their child to him. They both adreed and after nine months when the women gave birth to the female child, she dedicated her to the lord mallikarjuna. In the three years of age the girl child left her parents and started living in the forests under the chettu tree. As she was living under the chettu tree she was called as the chenchita. One day, while roaming in the jungle she met lord mallikarjuna and felt in love with him. He was also attracted to the girl and married him. The descendants are called chenchus, which means children of the girl who was living under the cheetu tree.

**c. Language and resemblance:**

Chenchus talk in chenchu language with the telgu accent. Their language is also known as chenchucoolam, chenchwar, chenswar or choncharu. Chenchus have short height with long head, well defined eyebrows with the flat nose. They have jet black curly hair and their complexion varies from wheat gray to brown. Chenchus have broad faces. They are characterized by independence and personal freedom. Young people are free to marry whomsoever they like and can get apart whenever they like. Their present habitat is confined to the rocky hills of the in the nallamalai hills, extending on both sides of the Krishna river. They live in bee hive shaped tiny huts with wattle walls. Chenchus are good climbers.

**d. Culture and economy:**

Chenchus live in the forest areas. They move in groups in the forests searching for the fruits, roots, tubers and honey. They make leaf cups and leaf plates out of tobacco leaves, tamarind, mahua flowers and sell them in the local marker, where they are in the great demand. They also make use of the mahua flower in making the liquor, sell able in the market.

Chenchus love smoking and make tobacco cigarettes consumed by themselves. Honey is the favourite among them all. Chenchus are good hunters; they can be seen hunting for the animals like deer, wild boar, rabbit, wild cock, rat and birds. They use bow and arrow for hunting. Apart from root, tubers, and fruits, chenchus love eating money fresh.

**e. Religion:**

Chenchus worship number of deities. They mainly believe in bhagaban taru who lives in the sky and look after the chenchus in all their doings. Another deity they worship is garelamai Sama, who is the goddess of forest. She is believed to protect them from the danger, especially when they are in the jungle. Apart from these they pay homage to potsamma- the god who cures the diseases like the small pox and chicken pox, gangamma, the deity of water, mayasamma, the deity who protects the chenchus from enemies. Chenchus have also adopted certain religious practices from Hindus.

**I. Khasi Tribe**



**Figure 2.9: Khasi Tribe**

### *Tribes*

**a. Places they inhabit:** Khasi tribe is mainly found in the state of Assam and the khasi jaintia hills in meghalaya and in the states of Punjab, Uttar pradesh, manipur, west Bengal and Jammu and Kashmir. They are called by the different names such as khasi pahris, khuchia, kassi, khashi and khasa. Khasi forms the large part of the population in the state of meghalaya.

**b. History of khasi:** It is said that the khasis were earliest immigrant tribes who came from Myanmar, and settled down in the plains of east Assam. Earlier the khasis had their own kingdom, until the Britishers exercised control over them. The word khasi find mention in the Sankardeva's 'baghavata purana', an indo Aryan literature.

**c. Culture of khasi:** Khasis follow the unique culture. The property of the khasis is passed on from the mother to the youngest daughter. Music plays an important part in the life of khasis. The musical instruments of the khasis include drums, guitars, flutes, wooden pipes, and metal cymbals. Khasis are also fond of dancing. Khasis are warm hearted people. They offer kwai or the beetle nut as the gesture of friendship on every visit. After marriage the groom comes to live at the bride's house.

**d. Language, clothing and identification:** Khasis speak khasi, which is an austro- Asiatic language. It is the part of the Mon-Khmer group of languages. The khasi men wears the long sleeveless coat known as jymphong, which is without the collars. They also wear headgears or turbans. While the dress of khasi women is mush complex with several pieces of cloths. Khasis also love wearing jewellery. They wear silver or gold crown on their head. Khasi men wear large earrings. Women's also different earrings which are circular or oval shaped. Both men and women wear gold and silver chains around their waists. Khasis have brown to light yellow skin. They have folds on their skin and have aquiline noses.

**e. Religion of khasi:** Most of the khasis follow Christianity as the religion. The khasi believe in the supreme creator god u blei nong-thaw. According to the khasis this feminine goddess protects them from all the troubles of the life. Among the khasis the following major spirits are worshiped ulei muluk (god of the state); ulei umtang (god of drinking water and cooking water); ulei longspah (god of wealth); and o ryngkew or u basa shnong (tutelary deity of the village).

**f. Cuisine of khasi:** Rice is the staple food of the khasis. Apart from that they also take fish and meat. On the ceremonial occasions they love drinking rice beer.

**g. Festivals:** Nongkrem is the major festival celebrated among the khasis. This five day religious festival falls in the month of November every year. It is popularly known as the ka pomblang nongkrem. Another major festival celebrated among the khasis is known as the shad suk mynsiem. This festival lasts for the three days celebrated in the month of April.

### J. The Garo Tribe



Figure 2.10: The Garo Tribe

**a. Introduction:**

The garos, who call themselves a-chiks are a native Tibeto-Burman ethnic group from the Indian subcontinent, notably found in the beautiful hilly north eastern Indian states of Meghalaya, Assam, Tripura, Nagaland, and neighboring areas of Bangladesh and are the second largest tribe in Meghalaya. As such they are the self-ruling tribe and live in the greater parts of the present ampaty civil sub-division. According to their beliefs, the garos have a strong tradition that they have come from Tibet and the ancestors of garo occupied a territory of Tibet named torus, where without any proven reason they started on a series of discovery under the leadership of two chiefs' jappa-jalima and sukpa-bongipa. Garo are the few matrilineal societies in the world and the name means hill tribes who call themselves a'chik or Mande but historically, garo name was used for a large range of people in the southern bank of Brahmaputra. They are the second-largest tribe in Meghalaya after the khasi tribe and constitute about a third of the local population.

**b. History:**

According to one of the oral traditions, the garos under the leadership of jappa jalimpa, sukpa and bongepa first migrated to garo hills from Tibet around 400bc crossing the Brahmaputra River and uncertainty settling in the river valley.

They were looked upon as bloodthirsty savages, who lived in an area of hills covered with almost never ending jungle, the climate of which was considered so deadly as to make it impossible for a white man to live there as per the earliest written records about the garo dates from around 1800.

The garo had the reputation of being fierce head-hunters and as per the social belief; status of a man is decided by the number of heads he owned. The British sent battalions to garo hills to establish their control in the region in December 1872.

The attack was conducted from three sides – south, east, and west and the garo warriors known as matgriks anciently challenged them at rongrengre with their spears, swords, and shields. The battle that ensued was heavily unmatched, as the garos did not have guns or mortars while the British army carried such ammunition.



**c. Language spoken:**

Garos belong to Tibeto-Burman language family and speak Sino-Tibetan language in India and mainly in the Garo Hills districts of Meghalaya, some parts of Assam, and in small areas in Tripura. It is also spoken in various areas of the neighboring country Bangladesh.

There are about 889,000 Garo speakers in India alone and another 130,000 Garo speakers are found in Bangladesh according to the 2001 census.

**d. Religion:**

Their ancient religious system known as *Songsarek* which is generally described as freedom, but from the end part of the 19th century American Baptist, and later Catholic missionaries opened schools and hospitals in the Garo Hills.

Most Garos who have adopted and now Christians, with the majority belonging to the Garo Baptist convention as well as smaller numbers of Roman Catholics, and also some Seventh-day Adventists and Anglicans. Anciently their religion was a mixture of both pantheism and Hinduism.

Like the Hindus and the Buddhists, the Garos believed in manifestation of the spirit in man. The form of manifestation depends on what he has done during his lifetime comprising all the sins and good work.

The Garos believed in the "supreme god" as locally known as "tatara rabuga stura pantura", or the creator. Besides the *tatara-rabuga*, who created this earth, there are the deities of *misi saljong* (god of fertility), *chorabudi* (protector of crops), *susime* (goddess of wealth), *goera* (god of strength), etc. In all of the religious ceremonies, for the release of the spirits sacrifices were essential.

They had to be implored for births, deaths, marriages, illness, besides for the good crops and for protection from destruction and dangers and welfare of the community. Like the Hindus, the Garos used to show worship to the ancestors by offering food to the lost souls and by erection of memorial stones.

**e. Houses constitute:**

The garo build beautiful houses with the help of raw materials available in the forest like bamboo, cane thatch and timber etc. And each household use utensils which are simple and limited and consist mainly of cooking pots, large earthen vessels for brewing liquor, the chaam (pestle) and rimol (mortar) with the help of which paddy is husked. They also use bamboo baskets of different shapes and size and the household furniture's are limited and simple. They also use a wooden stool hewn by themselves and a bamboo floor is generally enough for all their requirements. In few houses, chairs made out of cane or bamboo, which are offered to all the guests.

**f. Attire:**

The traditional and most worn garment of the garo men is full of different colors and wears a strip of woven cloth about six inches wide and about six feet long and they wove these clothes, some of which were ornamented with rows of white beads made of conch-shells along the end of the flap in the past days.

They also used vests of black colour with lining at its ends whereas the garo women use an original wrap-around known as dakmanda and also use a body cloth full of vibrant colors. The women use head-bands whereas the men wore a turban called kotip on the head.

**g. Ornaments used:**

Both men and women add a punch to their traditional attire with the help of varieties of ornaments. These ornaments are: narikki or sisa – it is made of a brass ring worn in the lobe of the ear.

Naderong – it is a type of brass ring worn in the upper part of the ear natapsi– it is a combination of string of beads worn in the upper part of the ear jaksan/sanggong – colourful bangles of different materials and sizes ripok – beautiful necklaces made of long barrel shaped beads of cornelian or red glass while some are made out of brass or silver and are worn in special occasions.

Jaksil – it is an elbow ring worn by rich men on gana ceremonies penta – it is a small piece of ivory struck into the upper part of the ear projecting upwards parallel to the side of the head seng·ki – beautiful waistband consisting of several rows of conch-shells worn by women pilne – traditional head ornament worn during the dances only by the women.

#### **h. Weapons:**

Garos make varieties of weapons but one of the most used weapons is two-edged sword called Milam made of one piece of iron from hilt to point. The garo name for a yak is matchik or dongru and sometimes the yak's tails constitute the hilt of a Milam.

We can see a cross-bar between the hilt and the blade where there is attached a bunch of cow's tail-hair. Other types of weapons made and used are shields, spears, bow, and axes, daggers, arrows, etc.

#### **i. Food & drink:**

The garo people eat millets, maize, tapioca, etc. And the staple food of the garos is rice. Garos are very choosy in their food habits. They keep goats, pigs, fowls, ducks, etc. And cut these animals and eat their meat and also eat other wild animal like deer, bison, wild pigs, etc. Fish, prawns, crabs, eels and dry fish also are a part of their food. Like other tribes jhum cultivation is practiced by the tribe and the forests provide them with a number of vegetables and roots for their curry but bamboo shoots are treated as a delicacy and an important food material during occasions and festivals.

They use a kind of material in curries, which they obtained by burning dry pieces of plantain stems or young bamboos traditionally known as kalchi or katchi. After they are burnt, the ashes are collected and are dipped in water and are strained in a conical shaped bamboo strainer. But nowadays the people have become advanced and most of the town people use soda from the market in place of this ash water. Apart from other drinks, locally brewed liquor, the rice beer plays an important role in the life of the garos.

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**j. Festivals:**

The most celebrated festivals are those connected with agricultural activities. The biggest among the garo festivals is the ‘wangala’, which is a celebration of thanksgiving after harvest in which misi-saljong, the god who provides mankind with nature’s bounties and ensures their prosperity, is taken into consideration. The wangala is celebrated in October-November but there is no fixed date for the celebration, this varies from village to village, b. The nokma or the chieftain of the village takes the responsibility to see that all arrangements are done properly. A large quantity of food and rice-beer must be prepared well ahead. The main attraction of the celebrations is the colorful wangala dance in which men and women look their best and wear traditional attires full of vibrant colors and varieties. Lines are formed by males and females separately and dance to the rhythmic beat of drums and gongs and blowing of horns by the males. It is believed that in all religious ceremonies, sacrifices were essential for the incarnation of the spirits. They had to be performed during all the main occasions like births, marriages, deaths, illness, besides for the good crops and welfare of the community and for protection from destruction and dangers.

**K. Kodavas Tribe**



**Figure 2.11: Kodavas Tribe**

**a. Introduction:**

Kodavas, also known as kogadu are a martial race with a tiny community in coorg. They are unique and excel in sports as well as armed forces. For many years, kodavas have been cultivating fields, maintaining cattle and carrying arms for a war.

**b. Origin:**

The words kodava (the indigenous people, language and culture) and kodagu (the land) come from the same root word 'koda' of unknown meaning. Some claim it means 'hills', others say it means 'west' but both relate to the Western Ghats' location. Kodagu is called kodava naad in the native kodava language.

The word "kodagu" was anglicized to "coorgs" by the British raj. For centuries, the kodavas have lived in kodagu cultivating paddy fields, maintaining cattle herds and coffee plantations, and carrying arms during war.

**c. Puranic association:**

The Hindu puranas (kaveri purana of skanda purana) claim that chandra varma, (lunar dynasty warrior) and son of emperor of matsya desha, was the ancestor of the kodavas. An ardent devotee of goddess mahalakshmi, he had gone on pilgrimage to several holy places all over India. Chandra varma had a privy army who escorted him on his campaigns until he came into kodagu (coorg). Coorg, the source of the river kaveri, was uninhabited jungle land when he arrived to settle here. Thereafter he became the first raja of the coorg principality. He had 11 sons, the eldest among them was devakantha who later succeeded him as raja. They were married to the daughters of the raja of vidarbha.

- Kannada inscriptions speak of this region as being called kudagu nad (parts of kodagu, western mysore and kerala) as well. Both the name of the natives and of the region are synonymous (kodava-kodavu; kodaga-kodagu; coorgs-coorg).
- In 1398 ad, when the Vijaynagara Empire ruled southern India, mangaraja, a Kannada poet, wrote in his lexicon about the kodavas saying that they were a warrior people who were fond of hunting game for sport.

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- Historians agree that the kodavas have lived in kodagu for over a thousand years, hence they are the earliest agriculturists and probably the oldest settled inhabitants of the area.

## **History of kodavas**

### **A. Ancient period**

The earliest mention about coorg can be seen in the works those date back to the sangam period. The ezhimala dynasty had jurisdiction over two nadus - the coastal poozh inadu and the hilly eastern karkanadu. according to the works of sangam literature, poozhinadu consisted much of the coastal belt between mangalore and Kozhikode.

Karkanadu consisted of wayanad-gudalur hilly region with parts of kodagu (coorg).

### **B. Rajas**

The kadamba ruled north karnataka along with goa and parts of Maharashtra while the gangas ruled south karnataka and parts of andhra and Tamil nadu prior to 1000ad. The regions of Hassan, kodagu (coorg), tulunad and waynad were ruled between them. Later the cholas entered karnataka to rule, but it was short lived.

The hoysalas succeeded them and ruled southern karnataka (including tulunad and coorg) and parts of Tamil nadu. In the aftermath of the Delhi sultanate invasion of south India (around 1319) the vijaynagara Hindu empire arose to rule south India until their downfall in the 16th century. From around 1600 until 1834 the haleri rajas ruled over coorg. Samadhis were built for army chief biddanda bopu, who was the commander-in-chief for the army of dodda vira rajendra, and his son biddanda somaiah. On the samadhi of biddanda bopu, there is a plate carved in Kannada praising him for his bravery shown in the wars fought against tipu sultan.

### **C. British raj**

In 1834 the last of the haleri rajas chikka vira raja fell out of favour with the east India company who then intervened by launching an invasion kodagu. A short but bloody

campaign occurred in which a number of British soldiers and officers were killed. Near somwarpet where the coorgs were led by mathanda appachu the resistance was most furious. But this coorg campaign came to a quick end when the raja sent his diwan apparanda bopu to surrender to the British and lead them from kushalnagar into madikeri.

Thereafter kodagu was annexed by the British and the raja was exiled. Apparanda bopu and cheppudira ponnappa were retained as the dewans of coorg.

#### **D. Freedom struggle:**

The so-called coorg rebellion of 1837 actually occurred in sulya which was separated from coorg province in 1834 and attached to south canara district of madras province. Led by guddemane appaiah gowda, and others it was not supported to gowdas alone nor opposed by all kodavas.

"a large number of people from coorg settled in lower coorg also participated in the revolt... There are no reliable sources which prove such a bitter hatred among the coorgs and the gowdas of sullia." in fact, kodavas from nalkunadu led by subedar mandira uthaiah (nalknadu uttu) actively participated in the revolt.

The British officer col green entered mangalore by ship from kannur. He and his British army went about massacring all the rebels. The two coorg diwans apparanda bopu and cheppudira ponnappa were great diplomats. Apparanda bopu was first suspected by the British who first wanted to throw him into jail. But the two stopped col green and convinced the British to spare the lives of kedambadi rame gowda, chetty kudiya, mandira uthaiah, shantheyanda mallayya and other rebel leaders. However they were unable to save all the leaders. In this manner all the lingayats, gowdas, kodavas, bunts and others who survived have to thank the two coorg diwans for saving their lives from the cruel British.

During the period of British rule, coorgs entered politics, government service, medicine, education, and law. Under British protection, kodagu became a state with nominal independence (coorg state). the british recognised the exceptional martial abilities of the kodavas and used them in the Indian army. Many kodavas fought in the two world wars. Dewan bahadur ketolira chengappa was the last chief commissioner of coorg in 1947.

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In 1950 coorg was recognised as one of 27 different states of the Indian union but in 1956 the state of coorg was merged into Mysore (now karnataka).

There were many freedom fighters among the kodavas as well, like iynanda p. Kariappa, who was a leader of the inc and was sent to delhi jail by the british, he later on became the first mla of coorg state, and was also the district board president.

Pandyanda belliappa (kodagu's gandhi), kollimada c. Carumbaiah, c.m. poonacha, chekkera monnaiah, mallengada chengappa, ajjikuttira chinnappa, ponnimada machaiah, kalengada chinnappa, chokira madappa, pandikanda madappa, kotera accavva, balyatanda muddavva, mukkatira bojamma, machimanda medakka, appanderanda kalamma and others.

It is noteworthy that there was an army of freedom fighters from the kodava community such as puliyanda subbaiah from maggula village.

- **Dressing:**

The community has a distinct identity because of the customs and traditions that set them apart from other communities. Kodava men are tall and have handsome features while kodava women are pretty and appealing. They are different dresses with men wearing a wrap around robe and women wear a saree. The men's traditional dress come with a sword named coorg sword, also called oidekatti or ayda katti (ayudha katti)

- **Culture:**

Kodava families kept themselves engaged in agriculture and military. Now a lot has changed and families are selling their land and moving towards Bangalore and Mysore for better education and jobs.

- **Food:**

Boiled rice (koolu) is a staple food of the kodavas for lunch and dinner. Coconut, jackfruit, plantain, mango, and other fruits and vegetables are widely used. Ghee is used in well-to-do families and on festive occasions.



Rice in the form of kanji or koolu was served at meals along with curries and other additional dishes during olden days. Non-vegetarian food was not objectionable and alcoholic drinks as a rule weren't prohibited. Pork, chicken, and river fish are commonly consumed as also are varieties of game meat. Pork is a common dish at many households and the famous kodava 'pandhi curry' (which is almost deep brown in color due to the use of garcinia cambogia vinegar called kachumpuli) is served along with 'kadumbuttu'(steamed rice balls).

Sweet dishes like akki payasa are prepared during festive occasions. Other special dishes include otti (rice roti), paaputtu, thaliya putt (similar to idli), [noolputtu] (rice noodles) served with traditional coorg chicken curry dominated by coconut and other masala, bymbale (bamboo shoots), wild mushrooms, various leafy vegetables, ferns, crabs, thambuttu (a sweet specially prepared during their harvest festival called puthari), raw mango curry, tender jackfruit curry & fries, jackfruit seeds curry, traditional sauce, etc.

- **Festivals of kodavas:**

Kodava festivities center on their agriculture and military tradition. Originally most of their lives were spent in the field: cultivating, harvesting and guarding their fields from the depredations of wild animals, or otherwise they were either waging war or hunting for game. Their new year was originally celebrated on bishu changrandi (called vishu in Kerala and chithirai thirunal in Tamilnadu). The kodavas began to celebrate a few Hindu festivals such as ugadi, ayudha puja (dasara, also called Navratri, Vijayadashami, Durga puja or Dussehra) and mahashivaratri under the haleri rajas (1602–1834). However kodavas traditionally celebrate the following three main festivals peculiar to kodagu alone (two are cultural and one religious) - kail podh, kaveri changrandi (tula sankramana) and puthari. Few more small festivals celebrated within the family groups are karanakodupo (offerings to the 'guru karana' the main ancestor of the family & feasting), pasanamurthy/therre kattuva (offerings to god pasanamurthy), etc.

The naad name (village festival) varying from village to village this festival runs for a week of time in some places and a minimum of three days in some villages, some parts call this festival as boad name where each day will have its own type celebrations like a group of

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men and children dressing up in different attires like tiger, women, various themes and bands and do a procession overnight to all the houses in the village entertaining the villagers (some places people offer money to these groups) and later next day they all go to a holy lake near the our devastana (village temple) usually located in deva kaad (god's forest) take bath, change their attire & take blessings of god in temple.

These days are followed by Poojas and food offerings in temple (veg food). In some places, non-veg food is also served outside the temple to villagers at the end of the festival. This is celebrated every year in all the parts of coorg, some places celebrate once in two years.

#### **A. Kailpoldu (festival of arms):**

Kailpoldu is celebrated on 3 September. Officially, the festival begins on the 18th day after the sun enters the simha raasi (the western sign of leo). Kail means weapon or armoury and pold means festival. The day signifies the completion of "nati" - meaning the transplantation of the rice (paddy) crop.

The festival signifies the day when men should prepare to guard their crop from wild boars and other animals, since during the preceding months, in which the family were engaged in the fields, all weapons were normally deposited in the "kanni kombare", or the prayer room.

Hence on the day of kailpoldu, the weapons are taken out of the Pooja room, cleaned and decorated with flowers. They are then kept in the "nellakki nadubade", the central hall of the house and the place of community worship. Each member of the family has a bath, after which they worship the weapons. Feasting and drinking follow. The eldest member of the family hands a gun to the senior member of the family, signifying the commencement of the festivities. The menu for the day is kadumbutte (rice balls) and pandhi curry (pork curry) and alcoholic beverages are also served.

The whole family assembles in the "mand" (open ground), where physical contests and sports, including marksmanship, are conducted. In the past the hunting and cooking of wild game was part of the celebration, but today shooting skills are tested by firing at a coconut tied onto the branch of a tall tree.

Traditional rural sports, like grabbing a coconut from the hands of a group of 8–10 people (thenge porata), throwing a stone the size of a cricket ball at a coconut from a distance of 10–15 paces (thenge eed), lifting a stone ball of 30–40 cm lying at one's feet and throwing it backwards over the shoulders, etc., are now conducted in community groups called kodava samajas in towns and cities.

### **B. Kaveri sankramana (worship of river kaveri)**

The kaveri sankramana festival normally takes place in mid-October. It is associated with the river kaveri, which flows through the district from its source at talakaveri. At a predetermined time, when the sun enters Tula rasi (Tula sankramana), a fountain from a small tank fills the larger holy tank at talakaveri. Thousands of people gather to dip in this holy water. The water is collected in bottles and reaches every home throughout kodagu.

This holy water is called theertha, and is preserved in all kodava homes. A spoonful of this water is fed to the dying, in the belief that they will attain moksha (spiritual emancipation) and gain entry to heaven.

On this day, married women wearing new silk saris perform puja to a vegetable, symbolizing the goddess kaveri. The vegetable is usually a cucumber or a coconut, wrapped in a piece of red silk cloth and decorated with flowers and jewels (mainly 'Pathak' (kodava mangalasuthra)). This is called the kanni puje. The word kanni denotes the goddess parvati, who incarnated as kaveri. Three sets of betel leaves and areca nut are kept in front of the goddess with bunches of glass bangles. All the members of the family pray to the goddess by throwing rice and prostrating themselves before the image.

The elder members of the family ceremonially bless the younger. An older married woman then draws water from the well and starts cooking. The menu of the day is Dosa and vegetable curry (usually sweet pumpkin curry (kumbala kari) and payasa.

Nothing but vegetarian food is cooked on this day, and this is the only festival which is strictly vegetarian. Alcohol is prohibited. The kaveri cult has its center and origin in kodagu. It is only those kodava rites associated with the river kaveri that are brahmanical in influence.

### **C. Puttari (harvest festival)**

Puttari means "new rice" and is the rice harvest festival. This takes place in late November or early December and is always on the night of a full moon. Celebrations and preparations for this festival start a week in advance by all family members cleaning up the entire house and surroundings, painting the house (whitewash in olden days). On the day of puttari, the whole family assembles and all the ancestral homes (ain mane) and houses are decorated with marigold flowers and green mango leaves. Specific foods are prepared: thambuttu (a sweet made with ripe bananas and roasted rice flour), Kadam butt pandhi curi and also a special food of yam and jaggery water with coconut which is eaten before going to the field. All food prepared is first offered to the ancestors (meedi) before the family eats. Then the eldest member of the family hands a sickle to the head of the family and one of the women leads a procession to the paddy fields with a lit lamp in her hands. A gun is fired to mark the beginning of the harvest, with chanting of "poli deva" (may the gods grant bounteous harvests) by all present. Then the symbolic harvesting of the crop begins.

The paddy is cut and stacked and tied in sheaves that are then carried home to be offered to the gods. The sheaves are attached over the front door and the main lamp in the home to mark the generosity of the gods and attract a good harvest in the following season. The younger generation then lite fire crackers and revel, symbolising prosperity. Groups of youngsters visit neighboring houses to celebrate and are given monetary gifts. A week later, this money is pooled and the entire village celebrates a communal dinner. All family members gather for this meal. Dinner normally consists of meat dishes, such as pork, and mutton curry. Alcoholic beverages are also served at such feasts in coorg.

- **Religion:**

#### **A. Shrines and deities**

The kodavas have a local trinity comprising the kuladevi (patron goddess) kaveri, maguru (chief preceptor) igguthappa and guru karana (revered common ancestor). The kodavas of kodagu are polytheist Hindus who believe in reincarnation, revere the cow and originally worshipped the natural elements and their ancestors.

Their chief deities are bhagwathi (Lakshmi), mahadeva (Shiva), bhadrakali (a form of parvati as kali), muthappa and aiyappa. Igguthappa, the most important local god, is an incarnation of lord subramani, the god of snakes, rain, harvest and rice (incidentally, the famous kukke subramani temple located near kodagu is dedicated to snakes, hence subramani is the god of snakes despite the misconception that his carrier, the peacock, which eats grains and insects, is wrongly believed to kill and eat snakes).

The reverence of various spirits in addition to the established gods of Hinduism is also part of their religion. This is similar to the bhuta aradhana of tulunad. There are many spirits worshipped in kodagu.

The kodavas also practiced snake worship. Consumption of soma (liquor) and pork is permitted, They maintained sacred groves on their public village lands from ancient times, hunting and cutting trees was prohibited in these woods called the devakadu. However these days the government and private speculative land buyers have acquired these sacred groves and converted them into farms for monetary gains and with disrespect towards native religious feelings. The kodavas believe in astrology as well.

### **B. Madikeri, the town is in the background**

On their ancestral clan lands they have a shrine (kaimada), which is the shrine of the clan's first ancestor (guru karana - karana). The spirits of departed souls who were prominent figures in the community and had done good deeds while they were alive were worshipped. These spirit gods do not have a set form of physical representation. Symbolically a piece of rock is sanctified and considered as such a spirit deity.

A number of weapons, made of wood or metal, are kept in the kaimadas every year, members of each family get together to remember the 'karana's of their family and give offerings (similar to of renda). Each village had a bhagwathi, each lane had a snake deity and each and (region) had an aiyappa. The kodavas worshipped mahadeva as well. Some of the main shrines of the kodavas are the temples of talakaveri, bhagamandala, padi igguthappa, peggala (heggala), kakot parambu and bythoor. The kodavas also revere and visit the shrines of kukke subramanya and dharmasthala manjunatha in tulunad.

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### **C. Socio-religious link with north Malabar**

The word kodakar was the Malayalam word for a kodava, and it comes from the word "kodag-kara". The ancient kodavas of kodagu had land trade with northern Malabar, especially with Thalasseri (tell cherry) port on the coast, and would also go on regular pilgrimage to the temples of the region.

Devotees from kodagu were, and still are, frequent visitors to the temples of Kannur and waynad (districts of north Kerala). These temples are in places like baithur or bythoor (vayathur and ulikkal), payyavoor, parassinikkadavu, thirunelli, kanjirath, nileshwar and payyanur. Also the nambima (namboothiri) priests of north Malabar traditionally served as the temple priests in the temples of kodagu.

The folk songs of the kodavas speak of the temple deities having originated in north Malabar. These folk songs while talking of kodagu and its people also mention the temple regions as well as the thiyar, Namibia (nambiar), the nambima (namboothiri) and the nayamma (the kodava word for Nair - in Malayalam nayanmmar means nairs) people of northern Malabar. Baithurappa (bythoorappa) is a chief deity of the kodavas.

The puggera family of kodavas were hereditary temple managers at the bythoor (vayathur, in Kerala and near Karnataka's kodagu border) temple which was in the dominion of the mannanar raja, who like the kolathiri (chera raja) was an ally of the kodavas. Every year kodavas from southern kodagu pilgrimage to this place. Likewise the boverienda and the mundirolanda families of kodavas were the hereditary temple managers at the payyavur temple which was under the kolathiri (chera) kings. This is because a few of the kodavas lived in north Malabar in the taliparamba (ancient capital of the cheras) region in the ancient past and fought on their side as mercenary soldiers.

### **D. Firearms**

The kodavas revered weapons, such as guns and the traditional sword and dagger, which are essential for their ceremonial purposes and in accordance to their religious and cultural customs. The kodavas stood guard at the Mysore, Mangalore and Malabar boundary posts. The support of the kodagu native police, army and offices, held by jamma ryots (native

militia farmers, also called jamma tenure-holders), who were mostly kodavas while including people from a few other communities as well, exempted the kodavas from the 1861 Indian arms act. The 1878 Indian arms act listed among those groups of persons not restricted by the act: "all persons of kodava race, and all jumma tenure-holders in coorg who by their tenures are liable for police and military duties."

- **Language and literature:**

The kodava language, called kodava takk, is an independent and has quite a few words from languages of neighboring states as well as from Kannada. Kodava takk similarity in accent and pronunciation with that of beary bashe, a dialect spoken by bearys of coastal Karnataka. Family histories, rituals and other records were scripted on palm leaves by astrologers.

These ancient, scripted leaves called pattole (patt=palm, ole=leaf) are still preserved at kodava ainmanes. Appaneravanda hardas appachcha kavi and nadikerianda chinnappa are the two important poets and writers of kodava language.

The pattole palame, a collection of kodava folksongs and traditions compiled in the early 1900s by nadikerianda chinnappa, was first published in 1924. The most important kodava literature, it is said to be one of the earliest, if not the earliest, collection of the folklore of a community in an Indian language.

The fourth edition of the pattole palame was published in 2002 by the Karnataka kodava sahitya academy. Nearly two-thirds of the book consists of folksongs that were handed down orally through generations. Many of these songs are sung even today during marriage and death ceremonies, during our festivals relating to the seasons and during festivals in honour of local deities and heroes. Traditionally known as balo pat, these songs are sung by four men who beat dudis (drums) as they sing.

The songs have haunting melodies and evoke memories of times long past. Kodava folk dances are performed to the beat of many of these songs. The pattole palame was written using the Kannada script originally; it has been translated into English by boverianda nanjamma and chinnappa, grandchildren of nadikerianda chinnappa, and has been published by rupa & co., New Delhi.

### *Tribes*

Kodava people are the native speakers of kodava language are origins of district of kodagu.as per 1991 census, the speakers of kodava takk make up to 0.25% of the total population of the Karnataka state. According to Karnataka kodava sahitya academy, apart from kodavas, 18 other ethnic groups speak kodava takk in and outside the district including amma kodavas, kodava heggade, iri, koyava, banna, madivala, hajama, kembatti, and meda though the language has no script, recently a german linguist by name gregg m.

Cox developed a new writing system for the language known as the coorgi-cox alphabet, used by a number of individuals within Kodagu some films are also produced in this language portraying the tradition, culture and nativity of the kodavas. Kodava cinema industry is very small and in the year 1972 first kodava film was produced named 'nada mannnada Kool' directed by s.r.rajan (1972).

- **Land and agriculture:**

#### **A. Devarakadu**

The kodavas revered nature and their ancestors they formerly hunted for sport, the kodavas would even conduct ceremonies symbolically uniting in marriage the spirits of killed tigers with the spirit of the hunter, highlighting the intimate relationship between kodava culture and the wildlife living in their forest realm. Sacred groves, known as devarakadu (devara = god's and kadu = forest), continue to be maintained in their natural state amongst the coffee plantations since the time of the rajas. Each village has at least one devarakadu, which is believed to be an abode of the gods, with strict laws and taboos against poaching and felling of trees. These groves are also an important storehouse of biodiversity in the district.

#### **B. Jamma**

A system of land tenure, known as jamma (privileged tenure ship), was formerly instituted in kodagu during the pre-colonial paleri dynasty of the lingayat rajas. Jamma agricultural lands were held almost exclusively by kodavas as a hereditary right, and were both indivisible and inalienable. Importantly, rights over the adjacent uncultivated woods (bane) were also attached to jamma tenure, such that relatively expansive agricultural-forestry estates have remained intact across kodagu.



The exclusion of plantation crops, such as coffee, from India's land ceiling act has further insulated these holdings from post-independence land reform efforts across India. Importantly, rights over the adjacent forests (bane) were also attached to jamma tenure, such that relatively expansive agricultural-forestry estates have remained intact across kodagu.

A unique feature of jamma tenure is that tree rights remained with the rajas, and were subsequently transferred to the colonial and post-independence governments and remains an import determinant of land use practices in the district.

### **C. Coffee cultivation**

Coffee cultivation is widely believed to have been introduced in the Western Ghats from the Yemeni port of mocha by the Muslim saint, baba budan, in the 16th century and sometime after its introduction, coffee cultivation was embraced by the kodavas in western Karnataka.

Following the British annexation of Kodagu in 1834, large numbers of European planters began settling in the forested mountains to cultivate coffee, dramatically changing the economic and environmental management structures of kodava society. Today, more than one third of India's coffee is grown in kodagu district, making it the most important coffee growing district in India, the world's fifth largest coffee-producing country.

## **2.2 Demography of Indian Tribes**

- **Growth of tribal population:**

The demographic study of tribal population has suffered seriously, due to the adoption of arbitrary criteria for 'scheduling' the tribes, The enumeration of schedules tribes in India, soon after independence, led to strains in the Indian polity, as a large section of them were left out

1. The modification order of 1956, enumerated more tribal people, and in total they accounted for 23% of total population of the country at that time

## *Tribes*

### **According to 2011 census, the tribal population formed 8.61% of total population**

- a. 97% of them live in rural areas and 10.03% in urban areas
- b. The decadal population growth of the Tribals from census 2001 to 2011 has been 23.66% against the 17.69% of the entire population
- c. The sex ratio for the overall population is 940 females per 1000 males and that of scheduled tribes 990 females per thousand males

### **The growth of scheduled tribe's population was due to following reasons:**

- There has been a rapid natural growth of tribal population
- Additions have been made to the list of scheduled tribes time and again

There are about 550 tribes in India. As per 1951 census, 5.6% of the total population of the country was tribal. According to census-2011, the number of scheduled tribes in India is 10, 42, 81, and 034. It is 8.6% of the total population of India [as per 2001 census, it was 8.2% of the total population of India.].

A total of 9, 38, 19,162 people belonging to scheduled tribes reside in rural areas whereas 1, 04, 61,872 people in urban areas.

The scheduled tribes are 11.3% of the total population of rural areas and 2.8% of urban areas. During 2001-2011 the decadal growth rate of the population of India was 17.64%. During this period the decadal growth rate of the scheduled tribes was 23.7%.

The decadal growth rate of the scheduled tribes in rural areas was less (21.3%) whereas it was more (49.7%) in urban areas. States and union territories having maximum ratio of scheduled tribes, as per census-2011 (in descending order) - Lakshadweep (94.8%) > Mizoram (94.4%) > Nagaland (86.5%) > Meghalaya (86.1%) > Arunachala Pradesh (68.8%). States and union territories having minimum ratio of scheduled tribes, as per census-2011 (in ascending order) - Uttar Pradesh (0.6%) < Tamilnadu (1.1%) < Bihar (1.3%) < Kerala (1.5%) < Uttarakhand (2.9%) [Punjab, Haryana, Chandigarh, Delhi and Puducherry have no population of scheduled tribes.]

- **Sex ratio scheduled tribes:**

As per census 2011, the sex ratio in India is 943 whereas it is 990 in scheduled tribes. The sex ratio of children (0-6 age group) in India is 919 whereas that of it are 957 in scheduled tribes. The sex ratio in scheduled tribes is in favours of females in goa (1046), Kerala (1025), Arunachala Pradesh (1032), Odisha (1029) and Chhattisgarh (1020). In Jammu and Kashmir (924) the sex ratio in scheduled tribes is the lowest in the country.

- **Literacy of scheduled tribes:**

As per census 2011, the rate of literacy in India is 72.99% whereas that of it in scheduled tribes is 59%. State-wise, the rate of literacy in scheduled tribes is highest in Mizoram (91.7%) and lowest in Andhra Pradesh (49.2%). Among union territories, the highest rate of literacy in scheduled tribes is in Lakshadweep (91.7%).

State	Population of	Percentage of the state in the total population
	<b>Scheduled tribes (in lakh)</b>	<b>Of scheduled tribes In the country</b>
Madhya Pradesh	152.3	14.7%
Maharashtra	105.3	10.1%
Odisha	95.9	9.2%
Rajasthan	92.8	8.9%
Gujarat	89.6	8.6%
Jharkhand	86.5	8.3%
Chhattisgarh	78.2	7.5%

### **2.3 Tribal Ethnicity in India**

Concepts associated with ethnicity in this section we will define the following terms.

- a. Ethnic And Ethnic Groups,**
- b. Ethnicity,**
- c. Ethnic Identity,**
- d. Ethnic Boundary And**
- e. Majority and Minority Groups.**

**1. Ethnic and Ethnic Groups:** Ethnic and ethnic group the term 'ethnic' is derived from the Greek word 'ethno' meaning 'nation'. It was originally used to denote primitive tribes or societies that formed a nation on the basis of their simplistic forms of government and economy. But sociologists and social anthropologists use the term ethnic in a wider sense, based on their studies of pre-colonial and plural societies.

Their studies revealed the coexistence of many groups that can be termed 'ethnic' within a nation. So in the course of time, ethnic has come to mean that which pertains to a group of people who can be distinguished by certain features like race, language or any other aspect of culture. Ethnic group, is, therefore, defined as a cultural group whose members either share some or all of the following features — a common language, region, religion, race, endogamy, customs and beliefs. Members may also share a belief in common descent.

On the basis of this definition we may say that the Jews, Negroes, Japanese, Muslims, munda, oraon all form distinct ethnic groups. Ethnic group thus refers to a group of people who share some common physical and/ or sociocultural characteristics. Here we may ask the question; why is it so important to understand the concept of ethnic groups in the context of our examination of ethnic relations? We may say it is important because ethnic group defines an individual's social personality. It is formed on the basis of cultural and racial uniformity. The essence of this group lies in the individual's feeling of belongingness to it because of cultural association shared with other members. Birth determines incorporation into these groups, thereby making membership relatively restrictive, however, exception to this rule exists, for instance, in the form of conversions. Conversions constitute an exception

to this rule. Conversion, literally, means change into another form. The most popular example of conversion is religious conversion. Conversions pose a problem in group-identification and boundary maintenance. That is, in situations, where members of one group have become members of another ethnic group, there develops a problem regarding the allegiance of these converted members to either of these ethnic groups.

- **Ethnicity:**

Ethnicity refers to the interrelationships between ethnic groups. Thus the phenomenon of ethnicity becomes more pronounced when viewed at an interactional level. Cohen (1974) defines ethnicity as a process of “interaction between culture groups, operating within common social contexts”. Though ethnicity is manifest in intra-ethnic relations, it becomes more apparent in inter-ethnic situations, as the very essence of ethnicity stems from the need to establish ethnic identity.

- **Ethnic Identity:**

Ethnic identity reflects both ‘likenesses and ‘uniqueness’. On the one hand, it reflects on what the members of an ethnic group hold in common, and on the other hand, it differentiates them from other ethnic groups. The following is a diagrammatical representation of some of the factors of ethnic identification as arranged around the ‘self’. Nationality language religion region race tribe/caste self the order of arrangement of tribe and caste may vary from one social context to another or from one society to another depending on the issue. For example, in India, tribe or caste happens to be an important form of ethnic identification. Ethnic boundary ethnic boundary refers to a social boundary, which does not always correspond to territorial boundary. The individual defines oneself through one’s ethnic identity whereas ethnic boundary defines the social limit of the ethnic group. A dichotomization of “others” as strangers, as member of another ethnic group, has two implications:

- a. The recognition of one’s own social boundaries (in group and out group) and
- b. The limitation of common understanding and mutual interest. People outside the boundary are not expected to have a common understanding and interest.

### *Tribes*

Majority and minority groups the study of ethnic groups incorporates both the majority and the minority groups. The term 'majority groups' refer to the numerical representation of persons in a group and its control over economic and political resources. Usually it has been noticed that one ethnic group appears to be in dominance over other ethnic groups. However, we cannot overlook the internal disparities that exist within each ethnic group in terms of economic status.

That is, certain sections in the minority group may enjoy majority status and vice-versa, in which the group may occupy either minority or majority status as a totality. There exists a relationship of inequality between the majority and minority groups. The dominant group or the majority group enjoys numerical strength and control over economic and political resources.

This group has all the privileges and advantages. The minority group on the other hand consists of people who are immigrants to the host society. Their numerical strength is low and they are in a subordinate position to the majority group, in relation to control over the limited resources. The co-relation between numerical strength and control over economic and political resources is a point of argument. History provides many evidences of minority dominance over mass majority, for example; the British colonialism in India and the domination of a white minority on the black majority in South Africa during the days of apartheid.

These instances reveal that the myth surrounding the 'minority group' concept, as being a group, which is subjected to dominance and inferior status because of its low numerical strength, is not true. As it is obvious, a group having control over political and economic resources irrespective of its numerical strength becomes a 'majority minority'.

#### **2.3.1 Tribal Ethnicity:**

##### **Asur Tribe:**

Asur tribes are usually found in the state of Jharkhand in the eastern part of the subcontinent of India. One of the thirty major tribes is asur in Jharkhand who have made the state of Jharkhand their home. The people of this tribe form quite a big part of the total population

of the state of Jharkhand. Asur people are a tribal/adivasi people living primarily in the Indian state of Jharkhand, mostly in the gumla, lohardaga, palamu and latehar districts.

Asurs are traditionally iron smelters. They were once hunter gatherers, having also involved in shifting agriculture. However, majority of them shifted into agriculture with 91.19 percent enlisted as cultivators.

Their indigenous technology of iron smelting gives them a distinct identity; as they claim to have descended from the ancient asuras who were associated with the art of metal craft. When smelting, the asur women sing a song relating the furnace to an expectant mother encouraging the furnace to give a healthy baby, i.e., good quality and quantity of iron from the ore; and were thence, according to bera, associated with the fertility cult (bera 1997).

The modern asur tribe is divided into three sub-tribal divisions, namely bir (kol) asur, birjia asur and agaria asur. The birjias are recognized as a separate schedule tribe. The asur religion is a mixture of animism, animatism, naturalism and ancestral worships. They also believe in black magic like bhut-pret (spirits) and witchcraft. Their chief deity is singbonga. Amongst the other deities are dharati mata, duari, and patdaraha and turi husid.

They celebrate festivals like sarhul, karma, dhanbuni, kadelta, rajj karma, dasahara karam. The asur follow the rule of monogamy, but in case of barrenness, widower and widow hood, they follow the rule of bigamy or even polygamy. Widow Remarriages are permissible.

### **Birhor:**

Birhor people are a tribal/adivasi forest people, traditionally nomadic, living primarily in the Indian state of Jharkhand. They speak the birhor language, which belongs to the munda group of languages of the Austroasiatic language family. The birhors are of short stature, long head, wavy hair and broad nose. They claim they have descended from the sun and believe that the kharwars, who also trace their descent from the sun, are their brothers. Ethnologically, they are akin to the santals, mundas, and Hos. Birhors are found mainly in the area covered by the old hazaribagh, Ranchi and singhbhum districts before these were broken down into numerous smaller units, in Jharkhand. Some of them are also found in Orissa, Chhattisgarh and west Bengal.

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They are one of the smallest of the thirty scheduled tribes inhabiting Jharkhand. They speak the birhor language, which belongs to the munda group of languages of the Austroasiatic language family. Their language has similarities with Santali, Mundari and ho languages. Birhors have a positive language attitude. They freely use the languages prevalent in the areas they move around and use Sadri, Santali, ho, Mundari, Hindi and Oriya. Literacy rate in the first language was as low as 0.02 percent in 1971, but around 10 per cent were literate in Hindi. [the temporary birhor settlements are known as tandas or bands. These consist of at least half a dozen huts of conical shape, erected with leaves and branches. The household possessions traditionally consisted of earthen utensils, some digging implements, implements for hunting and trapping, rope making implements, baskets and so on. In recent times aluminium and steel have found their way into birhor huts.

### **Katkari:**

The katkari are an Indian tribe mostly belonging to the state of Maharashtra. They have been categorized as a scheduled tribe. Other names and spellings include kathkari, kathodi and kathodia. They are bilingual, speaking the katkari language, a dialect of the Konkani language family, with each other; they speak Marathi with the Marathi speakers, who are a majority in the populace where they live. In Maharashtra the katkari have been designated a particularly vulnerable tribal group (pvtg), along with two other groups included in this subcategory: the media Gond and the kolam. In the case of the katkari this vulnerability derives from their history as a nomadic, forest-dwelling people listed by the British raj under the criminal tribes act of 1871, a stigma that continues to this day. The katkari were at one time a forest people living in the western Ghats of Maharashtra, with a special relationship to forest creatures such as the tiger or 'waughmare', (Waugh = tiger, mare = slayer; so tiger slayer) a common katkari surname.

The name katkari is derived from a forest-based activity – the making and sale of catechu (Katha) from the khair tree (acacia catechu). Weling drawing on census data from 1901, notes that the katkari were 'thickly scattered' in small communities throughout the hill ranges and forests of raigad and thane districts in the present day state of Maharashtra. Some also lived in hill areas in the southern part of the current state of Gujarat, and in the forests of what are now Nasik, Pune and Dhule districts.



**Madia Gonds:**

Madia gonds or Madia or Maria are one of the endogamous Gond tribes living in Chandrapur district and Gadchiroli district of Maharashtra state, and Bastar division of Chhattisgarh state India. They have been granted the status of a primitive tribal group by the government of India under its affirmative action or reservation program. The madia gonds are strongly affected by naxal activities. The madia Gond use the self-designation madia, and call the area where they live madia desh.

They speak the madia dialect of Gondi. The shifting agriculture of madia is known as jhoom. A study mentions living megalithic practices amongst the madia gonds. one of the findings of the bench mark survey done in 1997–1998: 91.08 percent of madia Gond families lived below poverty line. Madias today are doctors, teachers, government employees and Naxalites. Performance of school going madia children is on par with other children of Maharashtra state, a madia girl student has figured in the merit list of candidates at the state level. The following are the descriptions of the madia Gond as recorded by the British rulers in the district gazettes, which has been carried in the gazettes of independent India.

**Korwa Pahari:**

Korwa people are a community of India. They live in the hills and forests of Chhotanagpur, which lies on the border of the states of Chhattisgarh and Jharkhand. A small number of korwa are also found in the Mirzapur district of Uttar Pradesh. The Indian government has implemented several facilities for them, such as roads to their settlements, boys hostels for education, providing agricultural aid, etc. the korwa in Uttar Pradesh are found mainly in the southern districts of mirzapur district and Sonbhadra. Their habitat is a hilly, forested and undulating area. The community has four sub-groups- the agaria korwa, dam korwa, dih korwa and pahar korwa.

**Kattunayakan:**

Kattunayakan are a designated scheduled tribe in the Indian states of Andhra Pradesh, Karnataka, Kerala and Tamilnadu the word kattunayakan means the king of the jungle in Tamil.

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The kattunayakan are one of the earliest known inhabitants of the Western Ghats, who are engaged in the collection and gathering of forest produce, mainly wild honey and wax the members of this community are short, have black skin, and have protruding foreheads. The men wear short dhotis and half sleeved shirts.

The women attach a long single piece of cloth round their body just below the neck, leaving the shoulders and arms bare. Child marriages were common before the 1990s, but now the girls marry after attaining puberty.

Monogamy is the general rule among the kattunayakan community. Kattunayakan believe in Hinduism and have a language, which is a mixture of all Dravidian languages.

The main deity of the tribe is lord Shiva under the name of bhairava. They also worship animals, birds, trees, rock hillocks, and snakes, along with the other Hindu deities. Kattunayakan are non-vegetarians and are fond of music, songs, and dancing. They are also called cholanaickan and pathinaickans.

### **Todas:**

The toda people are a small pastoral tribal community who live on the isolated nilgiris plateau in hill country of southern India. Before the 18th century and British colonization, the toda coexisted locally with other ethnic communities, including the kota, and kuruba, in a loose caste-like society, in which the toda were the top ranking.

During the 20<sup>th</sup> century, the toda population has hovered in the range 700 to 900. although an insignificant fraction of the large population of India, since the late 18th century the toda have attracted "a most disproportionate amount of attention because of their ethnological aberrancy" and "their unlikeness to their neighbors in appearance, manners, and customs." the study of their culture by anthropologists and linguists proved significant in developing the fields of social anthropology and ethnomusicology.

The toda traditionally live in settlements called mund, consisting of three to seven small thatched houses, constructed in the shape of half-barrels and located across the slopes of the pasture, on which they keep domestic buffalo.

Their economy was pastoral, based on the buffalo, which dairy products they traded with neighboring peoples of the nilgiris hills. Toda religion features the sacred buffalo; consequently, rituals are performed for all dairy activities as well as for the ordination of dairymen-priests.

**Toto:**

The toto is an isolated tribal group residing only in a small enclave called totopara in the alipurduar district of west Bengal, India. Toto Para is located at the foot of the Himalayas just to the south of the borderline between Bhutan and west Bengal (on the western bank of Torsa River). Geographically the location is 89° 20'e 26° 50'n. The totos are considered as mongoloid people, with flat nose, small eye, broad and square cheeks, thick lips and small eyes and black iris.

Their complexion is rather on the darker side, which reflects their nearness to the equator. They are generally endogamous and marry within their own tribe.

Though they make their main food from marua (a kind of millet), the staple food of the totos now includes rice, chura (parched rice), milk and curd. They also eat meat, generally goat, pork, venison, poultry and fish of all kinds. Women eat the same food as men and there are no restrictions of any kind on the widows. Totos also drink a fermented liquor called eu, made from fermented marua, rice powder and malt, which is served warm in poipa (wooden glasses). Eu is drunk on all occasions.

**Konda Reddy:**

Konda reddy tribes residing in bhadrachalam of Khammam district, India.

**Sentinelese:**

The sentinelese (also called the sentineli or north sentinel islanders) are the indigenous people of north Sentinel Island in the andaman islands of India. One of the Andamanese peoples, they resist contact with the outside world, and are among the last people to remain virtually untouched and uncontacted by modern civilization. The sentinelese maintain an

### *Tribes*

essentially hunter-gatherer society subsisting through hunting, fishing, and collecting wild plants. There is no evidence of either agricultural practices or methods of producing fire. the sentinelese language remains unclassified and is not mutually intelligible with the jarawa language of their nearest neighbors. The sentinelese are designated as a scheduled tribe.

### **Bharia:**

Bharia is one of dravidian-speaking tribes of madhya pradesh in India. The bharias live in patalkot, which is completely isolated valley some 400 metres below tamia in chhindwara district of madhya pradesh.

This valley is the source of Dudhi River. Patalkot is totally inaccessible by road and one enters along a footpath only. but recently the madhya pradesh government established good road inside the patalkot valley. There are hundreds of medicinal plant species in the patalkot valley, and the bharias have a deep knowledge of the herbs and medicinal plants growing within their valley. Herbal healers from bharia community are known as bhagats. According to deepak acharya, bhumkas can treat various human disorders.

### **Munda:**

Munda people are an adivasi ethnic group who originated in the chota Nagpur plateau region of north-east India. They originally spoke the mundari language, which belongs to the munda subgroup of austroasiatic languages. The munda are found across jharkhand and in adjacent parts of Assam, odisha, west Bengal, chhattisgarh, Bihar and portions of Bangladesh.

The group is one of India's largest tea tribes. Munda people in tripura are also known as Mura, and in madhya pradesh they are often called mudas. Their late-20th-century population was estimated at nine million. according to ricio et al. (2011), the munda people are probably descended from austroasiatic migrants from Southeast Asia. Nomadic hunters in the India tribal belt, they became farmers who were employed in basketwork and weaving.

With the listing of the munda people as part of the scheduled tribes (adivasi), many are employed in various governmental organizations (particularly Indian railways). munda religion is a blend of sarnaism and Christianity, and they are not part of the Indian caste system. Although the munda have preserved much of their pre-Christian culture, they have absorbed a number of Christian traditions. They have many folk songs, dances, tales and traditional musical instruments. Both sexes participate in dances at social events and festivals. The naqareh is a principal musical instrument.

**Baiga:**

Baiga is a tribe found in madhya pradesh and population 250,000, uttar pradesh, chhattisgarh and jharkhand states of India. The largest number of baigas is found in baiga-chuk in mandla district and balaghat district of madhya pradesh. They have sub-castes – bijhwar, narotia, bharotiya, nahar, rai bhaina, and kadh bhaina. The baiga tribes practice shifting cultivation in the forest areas.

They say they never ploughed the earth, because it would be akin to scratching the breast of their mother, and they could never ask their mother to produce food from the same patch of earth time and time again – she would have become weakened.

**Great Andmanese:**

Great andmanese- the great Andamanese are an indigenous people of the great Andaman archipelago in the Andaman Islands. Historically, the great Andamanese lived throughout the archipelago, and were divided into ten major tribes.

Their distinct but closely related languages comprised the great Andamanese languages, one of the two identified Andamanese language families. The great Andamanese were clearly related to the other Andamanese peoples, but were well separated from them by culture and geography.

The languages of those other four groups were only distantly related to those of the great Andamanese and mutually unintelligible; they are classified in a separate family, the ongan languages. 16. Bonda- the bonda (also known as the bondo, bondo poraja, bhonda, or Remo)

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are an ancient tribe of people numbering approximately 12,000 (2011 census) who live in the isolated hill regions of the Malkangiri district of southwestern Odisha, India, near the junction of the three states of Odisha, Chhattisgarh, and Andhra Pradesh..

There are two different Bonda tribes: the upper Bondas with a population of 6,700 who are the most isolated from mainstream Indian society, and the lower Bonda with a population of 17,000. Upper Bondas have almost no connection to the outside world.

## **2.4 Development of Socio-Political- Economy of Tribes in India: Naga and Bhill:**

- **Social Development: (Introduction):**

- a. Equality before law (article 14)
- b. The state has to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the scheduled tribes and others.
- c. Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state (article 16).
- d. For reservation in appointment, posts in favour of any backward class citizens which in the opinion of the state is not adequately represented in the services under the state (article 16[4]), in matter of promotion to the scheduled tribe (article 16 [4a]).
- e. A national commission for scheduled castes and scheduled tribes to investigate, monitor and evaluate all matters relating to the constitutional safeguards provide for the Sts (article 338).
- f. Appointment of a commission to report on the administration of the scheduled areas and the welfare of the scheduled tribes in states (article 339).
- g. Appointed by the govt. Of India, the commission has to investigate the conditions of socially and educationally backward classes and to make recommendations to remove their difficulties which they faced during their work (article 340).

- **Economic Development: (Introduction):**

- a. The state to promote with special care the educational and economic interests of the weaker sections of the people, scheduled tribes in particular and protect them from social injustice and all forms of exploitation (article 46).

- b. The claims of the members of the 1<sup>st</sup> in the appointments to services and posts in connection with the affairs of the union or of a state to be taken into consideration consistent with the maintenance of efficiency of administration (article 335).

- **Introduction:**

- a. Through the fifth schedule, the administration and control of scheduled areas and the scheduled tribes in any state except Assam, Meghalaya, Tripura and Mizoram by ensuring submission of annual report by the governors to the president of India regarding the administration of the scheduled areas and setting up of a tribal advisory council to advice on such matters pertaining to the welfare and advancement of scheduled tribes (article 244[1]).
- b. Special provisions through the sixth schedule for the administration of tribal areas in the states of Assam, Meghalaya, Tripura and Mizoram by designating certain tribal areas as autonomous districts and autonomous regions by constituting district councils, autonomous councils and regional councils (article 244[2]).
- c. Reservation of seats for the scheduled tribes in the house of the people (article 330).
- d. Reservation of seats for the scheduled tribes in the legislative assemblies of the states (article 332).

Reservation of seats for the scheduled tribes in every panchayat (article 243d). Extension of the 73<sup>rd</sup> and 74<sup>th</sup> amendments of the constitution to the scheduled areas through the panchayats (extension to the scheduled areas) act, 1996 to make sure effective participation of the tribal people within the process of designing and deciding. The concept of tribe or tribal social formation was referred by most anthropologist as a stage destined to maneuver toward a far better or more developed stage towards the 'mainstream' society by means of history within their own political space, promising to vary whatever existed for long.

There is a question arises that there has been a big change within the lives of the tribal population from the past years after independence. But the question that whether the communities of the tribals in India benefitted from the current development model? Tribal population continues to occupy rock bottom economic strata, its areas of habitation is that the least developed in infrastructure and every one aspects of development.

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Keeping this state of affairs of tribals in mind; we'd like to question the very definition of the tribes as given by the colonial anthropologists which remains continued to explain tribes as a particular categorization of pre- literate cultures, covering a good range of sorts of social organization and levels of techno- economic development. Many sociologists specializing on the topic have pointed out; that what's missing within the process of conceptualization is that the acknowledgement of history and of a posh economics. Hence, tribal ways of life, its cultures, its social structures and economics were treated as inferior as compared to the so called advanced or educated western culture based societies.

#### **2.4.1 Development of Socio-Politico- Economy of Tribes in India: Naga**

- **Socio-economic**

**A. Literacy:** From the table 2.1 follows that the literacy rate in Nagaland has shown an increase of 12.44 during the decade (2001-2011) and is 79.55%, where 82.75% for males and 76.11% for females. Also increase in female literate percentage (14.19%) is higher than male literate percentage increase (10.98%) during this decade. It is understood that increase in literate rate would attract more private sector institutions in Nagaland state, in which thousands of educated youth would find a place for employment, and thus every educated youth should be an assets of production.

**B. Work force:**

Distribution of work force in terms of category-wise during the decade 2001-2011. In Nagaland, except increase of total persons in other workers category, there is a downgrade in all work force categories. In mokokchung district, work force persons in the entire category have been decreased. In wokha district, during this decade, except decrease in the category of household industries workers, there have been increases in remaining categories.

**C. Level of income:**

From the field surveys, taking 150 families (25 families each from 6 villages) as sample, family's average pre-level and post-level monthly income have been collected. Basing on



this table, monthly average family's income of wokha district in pre-level period was Rs. 4,540 while in post-level period family's average monthly income increases to Rs. 5,660 (enhancement of Rs. 1,120). In mokokchung district, family's monthly average income in pre-level period was Rs. 5,660 while it increases to Rs. 6,100 in post-level period (enhancement of Rs. 440).

#### D. Age composition:

District	Age Group						
	18-24	25-31	32-38	39-45	46-52	53 & Above	Total
Wokha	02	04	24	24	18	03	75
Mokokchung	00	00	27	35	11	02	75

- **Impact of developmental schemes on the socio-economic transition:**

This section will attempt to measure the socio-economic transition of grassroots people of Nagaland based on the activities such as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) and Swarna Jayanti Gram Swarozgar Yojana (SGSY) implementation during the decade 2000-'01 to 2010-'11.

**Table 2.5: Income generated by a beneficiary annually under MGNREGA**

District	Village	2007-'08	2008-'09	2009-'10	2010-'11
		Income (in Rs.)	Income (in Rs.)	Income (in Rs.)	Income (in Rs.)
Wokha	Wokha	3,200	10,000	10,738	11,800
	Tsungiki	4,800	8,100	7,788	10,738
	Sungro	5,000	7,900	5,546	11,328
Mokochung	Mepongchuket	1,100	7,300	7,788	8,732

Tribes

District	Village	2007-'08	2008-'09	2009-'10	2010-'11
		Income (in Rs.)	Income (in Rs.)	Income (in Rs.)	Income (in Rs.)
	Chuchuyinlang	1,100	3,000	8,496	11,328
	Longsa	1,100	3,600	8,850	11,564

Source: Field Survey

**Table 2.6: Monthly income generated by a beneficiary under SGSY**

	Workha District			Mokochung District		
	Workha	Tsungik	Sungro	Mepongchuket	Chuchuyinlang	Longsa
Average income/day	Rs. 68	Rs. 70	Rs. 85	Rs. 80	Rs. 90	Rs. 96
Average income/month	Rs. 2,040	Rs. 2,100	Rs. 2,550	Rs. 2,400	Rs. 2,700	Rs. 2,880

**A. Employment generation:**

Employment generation is one of the essential features for socio-economic transition to takes place. Yet in Nagaland, during the decade 2000-'01 to 2010-'11, as a result of MGNREGA and SGSY in rural sector have generated tremendous employment opportunities for Below

Poverty Line (BPL) people, landless people and seasonal laborers

District	Village	2007-'08	2008-'09	2009-'10	2010-'11	Total manday'
Workha	Workha	20,160	73,000	66,430,	80,200	239,790
	Tsungiki	18,960	32,805	32,670	49,595	134,030
	Sungro	7,350	11,613	7,379	16,320	42,662

District	Village	2007- '08	2008- '09	2009- '10	2010- '11	Total manday'
Mokokchung	Mepongchuket	5,324	38,982	45,144	50,616	140,066
	Chuchuyinlang	5,764	18,180	50,832	82,176	156,952
	Longsa	8,349	33,264	83,850	1,09,564	235,027

**Table 2.8: No. of employment generated by a beneficiary in a year under SGSY**

	Wokha District Villages			Mokokchung District Villages		
	Wokha	Tsungiki	Sungro	Mepongchuket	Chuchuyinlang	Longsa
Average manday's	180	175	125	240	190	260

Source: Field Survey

### **B. Assets creation:**

During the decade 2000-'01 to 2010-'11, there have been a magnificent development in assets creation in 6 villages of Wokha and Mokokchung districts through MGNREGA, SGSY and Indira Awaas Yojana (IAY).

Table 2.9 discussed details about assets development in various categories under sample villages. Particularly mgnrega, with which has 40% of the funds earmark for material component that leads to create vital assets in respective village.

### **C. Living standard:**

Recently, over the years, the living standards of the rural people have improved further. Nowadays rural people's life is not like as it was before. When during field survey and interaction with respondents, it was revealed that rural socio-economic condition have enrich and, except handful of households, they now provide better education to their children as well fully aware about their health.

### *Tribes*

- **Economy:**

Iron, conch shells Assamese “chabili” (carving knives used by the ao) were used for barter and currency before the arrival of British rupees. In India these days, markets are filled with Chinese goods that arrive from Myanmar. Opium also comes from Myanmar. Village level industry includes blacksmithing (particularly for making iron spearheads, brass ware and brass earrings), making clay pots (a speciality of certain villages), basketry, woodworking.

Making bamboo tools and mats, producing musical instruments, manufacturing salt, and fashioning tools and objects from shells, bones, ivory and horns. There is an extensive trade network embracing different naga tribes trading with each other and with their Assamese neighbours.

The ao trade “pan”, cotton, chilies, ginger, gourds, mats and the gum of the “liyang” tree to obtain salt and dried fish from traders in the plains. These are things are then traded with the phoms and changes in exchange for pigs and fowl. Some ao trade wild tea with the Assamese. Others trade cotton surplus for salt. The Angami are involved in trading beads and other manufactures items with other naga tribes and the Assamese.

Among the angami, terraced fields, wood sources, gardens, buildings sites and jhum land are often owned by individuals. Land with thatch grassing or other products needed by a large group is generally collectively owned by a kindred, clan or an entire village

- **Politico:**

During the World War 1 in 1917, about 2000 nagas from all tribes were deployed in the war theatres in Europe as part of labor corps. This had left a deep impressions upon the nagas themselves and they develop an insight of nationalism that they were one race and a sense of inner compulsion for unity for greater altruistic service developed. On January 10, 1929, when the Simon commission visited Kohima, the naga club members submitted a political memorandum to the Simon commission with the demand that the nagas be excluded from the reform scheme of India and requested the Simon commission to save the naga people from the more advanced people of the plains, as the nagas were backward compared to other plain people ”.

Accordingly, the government of India act 1935, provided that the naga hills district be declared an excluded area and be administered at the governor's discretion 12 on April 1945, the naga club was transformed itself into the naga hills district tribal council with the aim of unifying the nagas and organising the tribal council on democratic lines. The following year, on February 1946, at a meeting held at Wokha, it was renamed as the Naga National Council (NNC). Accordingly, the government of India agreed and the Naga Hills district was placed in the sixth schedule to the constitution of India in 1950. The naga national volunteers visited the naga villages collecting signatures or thumb impressions from all adult nagas besides administering them the oath to remain loyal to the cause of independence.

The result of plebiscite was claimed that 99 percent of the people were in favours of freedom. The first naga people's convention was held at Kohima on August 1957, it advocated a negotiated settlement of the naga problem and proposed to constitute a New Administrative Unit Called (NEFA) into the Naga Hills tuensang area which was accepted by the government of India on December 1, 1957. Second naga people's at the convention held on May 1958 at Ungma in Mokokchung district, a liaison committee was appointed to contact the underground nagas for a political settlement but there was no forthcoming response from their side.

The government agreed with the proposals and on 1<sup>st</sup> August 1959, the then prime minister Jawahar Lal Nehru announced in parliament the decision to convert the Naga Hills tuensang area into the state of Nagaland. It was formally inaugurated by president of India, Radhakrishnan on December 1, 1963, at Kohima.

#### **2.4.2 Development of Socio-Political- Economy of Tribes in India: Bhil:**

- **Socio economic:**

##### **A. Work:**

Most bhils are farmers. However, the pressures of subsistence agriculture, uneconomic landholdings, the burden of debt, and frequent drought have forced many bhils to leave the land and turn to other occupations.

### *Tribes*

Some bhils have been employed as watchmen, while others have learned shop-keeping from their encounters with the bania (trading) castes, and a small number of them— perhaps 3%—operate shops, tea stalls and flour mills.

### **B. Education:**

As an economically depressed group, often inhabiting isolated and difficult terrain, the bhils access to education is limited. Despite the availability of state-supported schools and government-sponsored programs for the scheduled tribes, literacy levels and educational achievement among the bhils are low, literacy rates being 6.6% (for women it is less than 1%).

### **C. Sex ratio:**

<b>Age Group</b>	<b>All STs (India)</b>	<b>All STs (MP)</b>	<b>Gond</b>	<b>Baiga</b>	<b>Bhil</b>	<b>Korku</b>	<b>Kol</b>	<b>Sahariya</b>
All ages	978	975	989	984	975	959	948	938
0-6yrs.	973	979	986	983	977	967	969	969

### **C. Literacy rate:**

<b>Literacy rate</b>	<b>All STs (State)</b>	<b>Gond</b>	<b>Korku</b>	<b>Kol</b>	<b>Bhil</b>	<b>Baiga</b>	<b>Sahariya</b>
Persons	41.2	50.3	38.8	35.9	34.5	32.3	28.7
Females	28.4	36.4	24.5	22.9	23.0	20.1	15.9

- **Economy:**

As hunters and gatherers, the bhils traditionally relied primarily on the bow and arrow, although spears, slings, and axes were also used. Game hunted by the bhils included rabbits, foxes, deer, bear, lizards, pigs, birds, rodents, and wild cats. The same weapons were also used for fishing, along with weir baskets, stone and bamboo traps, nets, and poisons. Edible plants, tubers, and fruits gathered from the forest supplemented their diet or their income, as also did honey, wild fruits, and firewood.

The mahua tree (*bassia latifolia*) is an important source of berries and flowers. When they converted to agriculture, the bhils used slash-and-burn techniques until the method was declared illegal to prevent extensive destruction of the forests.

Today fields are farmed continuously, although the lands that were allocated to the bhils, as enticement to settle down in the nineteenth century, were generally poorer fields that lacked water. Crops planted include maize, millet, cucumbers, cotton, eggplants, chilies, wheat, chickpeas, wild rice, lentils, barley, beans, tobacco, and peanuts. Many bhils today are landless and make a living working as laborers, primarily in clearing forests and in road repair. The primary draft animal is the bullock, of which each family owns at least a pair, as well as cows with which they may be bred. Buffalo are rare, but goats are kept for their milk and meat, as are pigs and chicken. Most bhils are no vegetarian, consuming all forms of game and raising pigs, poultry, and goats for their meat.

Population Bhils have the highest population in jhabua district followed by dhar, barwani and west nimar districts. Gonds have major concentration in chhindwara, mandla, betul, seoni and shahdol districts. Other four major group's kol, korku, sahariya and baiga have registered the highest population in rewa, east nimar, and Shivpuri and shahdol districts, respectively.

- **Politico:**

This study of the impact of regional and national politics on the bhils of Rajasthan has certain limitations. Rajasthan was an Indian state and it was only in the haripura session in 1938 that the congress decided to extend the idea of purna Swaraj to the Indian states as well.

But at the same time certain restrictions were imposed on the proclaimed goals. It was declared that for the present the congress would only extend "moral support and sympathy" to the movement in the states.

Mewar, one of the regions which the present study focusses upon, witnessed the formation of a prajamandal as late as in 1938 with the limited goal of civil liberties and responsible government under the aegis of the state chiet.

*Tribes*

Wilkinson in the rajputana agency report of 1921 found mewar "becoming a hot bed of lawlessness. It is significant that the people are being urged to use the vernacular equivalent of the word 'comrade'.

The movement is mainly anti-maharana but it might soon become anti- British and spread to the adjoining British area.

"Gandhi expressed his concern for and faith in their awakening in the following words: "the bhils have been long neglected by the states and reformers; if they are given a helping hand, they can become the pride of India. All they need is the spinning wheel in their homes and schools in which their children can receive simple education.

In the vast awakening that has taken place, no race can be left out of the calculation of the states and reformers." against the backdrop discussed above we will examine the linkages between the movement of the bhils and the trends of regional and national politics.



## Chapter 3

### Spatial Distribution of Tribes in India

#### 3.1 Tribal' S of Himalayan Region:

The Himalayan region is sub-divided into:

A) **North-eastern Himalayan region** comprising the states of Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura and the mountainous region of West Bengal including Darjeeling.

B) **Central Himalayan region** comprising the Terai areas of Uttar Pradesh and Bihar.

C) **North-Western Himalayan region** comprising the states of Himachal Pradesh and Jammu and Kashmir.

#### Region and Tribes:

- **Arunachal Pradesh:** Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho, Nyishi, Mishmi, Idu, Taroan, Tagin, Adi, Monpa, Wancho
- **Assam:** Chakma, Chutiya, Dimasa, Hajong, Garos, Khasis, Gangte, Karbi, Boro, Borokachari, Kachari, Sonwal, Miri, Rabha, Garo
- **Manipur:** Naga, Kuki, Meitei, Aimol, Angami, Chiru, Maram, Monsang, Paite, Purum, Thadou, Anal, Mao, Tangkhul, Thadou, Poumai Naga.
- **Meghalaya:** Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba, Mikir.
- **Mizoram:** Chakma, Dimasa, Khasi, Kuki, Lakher, Pawi, Raba, Synteng, Lushai
- **Nagaland:** Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema, Ao, Chakhesang, Konyak, Lotha, Phom, Rengma, Sangtam,
- **Tripura:** Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte, Mag, Munda, Riang
- **Uttar Pradesh:** Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu, Gond, Kharwar, Saharya , Parahiya, Baiga, Agariya, Chero

### *Tribes*

- **Himachal Pradesh:** Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla, Beta, Beda Bhot, Bodh.
- **Jammu and Kashmir:** Bakarwal, Balti, Beda, Gaddi, Garra, Mon, Purigpa, Sippi, Changpa, Gujjar.

### **Tribal Areas:**

Himachal Pradesh is situated between 30°-22'-40'' to 33°-12'-20'' north latitudes and 75°-45'-55'' to 79°-01'-22'' east longitudes.

The altitudes in the Pradesh, a wholly mountainous region in the lap of Himalayas range from 350 metres to 6975 metres above mean sea level.

It is surrounded by Jammu and Kashmir in the North, Tibet on North/North-East, Uttar Pradesh in the East/South-East, Haryana in South and Punjab in South-West. Physiographically the State can be divided into four zones viz.

- a. Wet such temperate zone comprising of Palampur and Dharamsala of Kangra District, Jogindernagar area of Mandi Distt. And Dalhousie area of Chamba District
- b. Humid such temperate zone comprising of Kullu and Shimla Districts and parts of Mandi, Solan, Chamba, Kangra and Sirmour districts
- c. Dry temperate-alpine high lands which include major parts of Lahaul-Spiti, Pangi and Bharmour of Chamba Distt. And Kinnaur
- d. Humid such tropical zone comprising of Bilaspur, major parts of Mandi District, Nahan area of Sirmour district, Bhattiyat valley of chamba district, Nalagarh area of Solan District and Dehra and Nurpur areas of Kangra Distt., Paonta Sahib area of Sirmour District and Indora area of Kangra District.

Due to the seasonal variation, the climate of Himachal Pradesh varies at different altitudes. The average rain-fall is 152 cms. (60 inches).

According to Surveyor General of India, the total area of Himachal Pradesh is 55673 square Kilometer which is divided into twelve administrative districts. Out of this total area, 32,271 square Kilometer is measured area according to revenue records of the Pradesh.

The total population of Himachal Pradesh according to 2011 census was 6864602 and a density of population is 123 persons per square kilometer. The total scheduled castes population in Himachal Pradesh is 1729252 which is 25.19% of the total population.

The Scheduled Tribe population of the Pradesh which has its concentration in districts of Kinnaur and Lahaul-Spiti, Pangi and Bharmour parts of Chamba and scattered in other district is 3, 92,126 according to 2011 Census. The Ministry of Tribal Affairs, Govt. Of India has notified Gaddis and Gujjers residing in merged areas of the State as Scheduled Tribes. More than 31.52%, the State's tribal population falls under the Scheduled Areas of the State. There are wide variations in Area and Population figures of the districts.

The legally classified forest area is 37597 square kilometer viz. 67% of which 21324 square kilometer is culturable forest area. There are 12 districts, 62 Sub-Divisions and 137 Tehsil and Sub-Tehsils in Himachal Pradesh (31-03-2014). The main stay of the people in Himachal Pradesh is Agriculture on which 65% population depend. The topography being mostly hilly, the type of cultivation is terraced. Percentage of main workers to total population is 30.05 and the percentage of cultivators to total main workers is 57.93. The percentage of Agricultural labourers to total workers is 4.92.

Out of the total geographical area of 55.67 lakh hectares only 5.83 lakh hectares is the cultivable area in the State. Out of total cultivable area an area of 3.35 lac hectare is under assured irrigation. In absence of railways and water transport, roads are the only means of communication in pre-dominantly hill State of Himachal Pradesh.

The Kinnaur and Lahaul-Spiti districts, in their entirety, and Pangi and Bharmour (now tehsil Bharmour and sub-tehsil Holi) Sub-Divisions of Chamba district constitute the Scheduled areas in the State, fulfilling the minimum criterion of 50% S.T. population concentration in a C.D. Block. These are situated in the north and north-east of the Pradesh forming a contiguous belt in the far hinterland behind high mountain passes and are amongst the remotest and most inaccessible areas in the State with average altitude being 3281 metre above the mean sea-level. The most distinguishing mark of the tribal areas in the State is that they are very vast in area but extremely small in population with the result that per unit cost of infrastructure activity is very exorbitant.

### *Tribes*

The district of Kinnaur is located between 310-05'-55" and 320-05'-20" north latitude and between 770-45'-00" and 790-00'-50" east longitude. The District Lahaul-Spiti is situated between north latitude 310-41'-39" and 320-59'-57" and east longitude 760-40'-29" and 780-41'-39". The Pangti Sub-Division of Chamba district falls between north latitude 320-33' and 330-19' and between east longitude 760-15' and 770-21' and the Bharmour sub-division of this district is situated approximately between the north latitude 320-11' and 320-41' and between the east longitude 760-22' and 760-53'. Snow glaciers, high altitudes and highly-rugged terrain, criss-crossed by fast flowing rivers and their tributaries are the peculiar features of the Tribal areas.

### **Himalayan Region (Culture, Language, Religion):**

#### **Culture and Language:**

- **Northern Regions:**

The tribes of Himachal Pradesh have marked their own charts in the Indian sub- continent and are known for their distinct tribal cultures. Tribes of Himachal Pradesh are scattered in different parts of this state and have occupied a considerable percentage of India. Dancing, musical melodies, festivals, fairs etc. Bore evidence to it. They are as such nomadic people and their physical appearances make them distinctly visible from each other.

The tribes of Himachal Pradesh belong to the famous Indo-Aryan family group. As far as the physical appearances are concerned, these tribes of Himachal Pradesh also have got identifiable features of that of an Indo-Aryan or Mongoloid.

The major tribes of this region include Kinnaura tribe, Lahaule tribe, Gaddi tribe, Gujjar tribe. As far as the occupations are concerned, these tribes of Himachal Pradesh have taken up the occupations including cattle rearing and also much of the tribal population works for raising of wool. Since it is situated in the cold northern region of the Indian subcontinent, raising of wool is considered to be one of the main occupations of the tribes. There are quite a handful of tribes of Himachal Pradesh who have adapted to occupations like cultivation and also horticulture.

Dresses that these tribes of Himachal Pradesh wear also are quite exquisite to look at. The male dresses include long coat and woollen pyjama, and the women of Himachal Pradesh have a woollen saree, popularly known as Dhori as their attires. Shoes that are made up of wool and goat hair protect their feet. It is also a known fact that the dresses are similar to those of the people in Jammu and Kashmir states of India, since these two states have a similar geographical existence.

Although these tribes of Himachal Pradesh celebrate all the important festivals, these tribes of Himachal Pradesh also have added fervor to the festive season by incorporating their own traditional customs and beliefs. Since they are a number of tribes in the region, each tribe follows its own sets of beliefs. One of the major tribes in Himachal Pradesh is the Gujjar tribe. Gujjar tribal community has developed the practice of carrying on conversation in numerous languages namely, Urdu, Hindi. They have also adopted the religion of Islam.

Since the existence of this tribe is dated back to the 6th century, these tribes have been a result of all cultural diversities from then on. Another tribal group, Kinnaura tribal community, is one of the Scheduled tribes of Himachal Pradesh state. Their language is called Kinnauri and it is considered to be one of the most beautiful dialects in the state. It has been assumed that the Kinnaura people belong to the Kinner group who got mentioned in Mahabharata.

Their physical stature bears some similarities with the Aryans. The people of the Lahaule tribal community of Himachal Pradesh converse in the beautiful language of Pattani. They are the inhabitants of Lahaul and they are the amalgamation of Munda tribes and Tibetans. Their societal structure is divided into upper and low castes and this tribal group are followers of Buddhism.

The Gaddi tribes of Himachal Pradesh dwell in districts like Chamba, Kangra etc. The people of this tribal group are not nomadic in nature and they have their own villages where they reside in a cluster. The notable thing about the Gaddi tribe is their costumes. Most of the people of this community are shepherds hence; they wear a cloak like dress in order to keep them warm from cold however some are engaged in other occupations too.

## *Tribes*

- **Eastern Region:**

Tribals of Nagaland constitute a major percentage of the total population of the state. Angami tribe, Ao tribe, Chakhesang tribe, Chang tribe, Khiamniungan tribe, Kuki tribe, Konyak tribe, Lotha tribe, Phom tribe, Pochury tribe, Rengma tribe, Sumi tribe, Sangtam tribe, Yimchungru tribe and Zeliang tribe are the prominent tribes of Nagaland. Even the tribes like Angamis, Aos, Konyaks, Lothas, and Sumis are Predominant. The tribal communities of Nagaland are scattered over a large portion of the state. One of the significant aspects of the culture of tribes of Nagaland is the distinctive character and identify of each tribe in terms of indigenous traditions, customs, language and dresses. The tribes of Nagaland have their own distinctive language.

In Nagaland, the different tribes speak around 60 different dialects, which belong to the Sino- Tibetan language family. Traditional songs and dance forms are an integral part and parcel of the rich culture of the tribes of Nagaland. The costumes of tribes of Nagaland are very colourful. Interestingly, some of their dresses are designed as per the different occasions. Tribal dances are performed during the celebration of the festivals and marriage ceremonies. They also wear colourful jewellery. Nagaland is a land of festivals.

All the tribes celebrate their distinct seasonal festivals with a pageantry of colour and a feast of music. They regard their festivals sacred and participation in these celebrations is compulsory. Most of these festivals revolve around agriculture, being the mainstay of the tribal society of Nagaland. Although some religious and spiritual sentiments are interwoven into secular rites and rituals, the pre- dominant theme of the festivals is offering prayers to the Supreme Being having different names in different Naga dialects.

The tribal festivals are celebrated all over the state. Like for instance, Nazu festival is one of the most popular festivals of Pochury tribe of the state. This festival is celebrated for 10 continuous days in February. These festivals are celebrated with glitter and gaiety.

- **Religion:**

The hill people of the North East from the distant past up to the time of their conversion to Christening had a certain concept of religion.

They believed in some spirit or powerful being which had its natural objects like stone, river, tree, mountain peak etc. They believed that there were many spirits benevolent as well as evil which influenced the life of man.

These spirits had to be kept happy by sacrifice. In every village, there were priests who were conversant with process of offering sacrifices.

The hill men also worshipped a Supreme God who enjoyed the highest position. Next to God there were quite a large number of spirits and demons which deserved to be worshipped. These spirits are demigods and were thought to reside or haunt particular localities: village, river, stone, forest, mountain tops and so on and so forth. In one word, the tribal people may aptly be called animists.

They also worshipped the ancestors and offered sacrifices to please the soul of the dead. Across the golden heights of Assam and NEFA (North-East Frontier Agency), most of the Eastern Indian tribal people have their own tribal god and goddesses and have deep respect for other faiths. Nearly, all the tribal people believe in the existence of spirits that move nature and guide human actions.

They give different names to them and worship them in their own distinct way. The priests occupy a very important position in the tribal society. No ceremonies are performed without them. Annual sacrifices are popular with the people in the hills. According to their beliefs, gods have to be worshipped with their favourite animals.

The Khasi tribe of Meghalaya believes in the Supreme Being, but their religious rites and ceremonies are directed more to the appeasement of the numerous spirits by which they are surrounded, and also to keep their ancestral spirits pleased by prayers and offerings.

The spirits of the hills and rivers also receive their due share in the form of animal or bird sacrifices. The Khasis are supposed to be great believers in augury and divination by means of broken eggs or an examination of the entrails of birds and animals offered in sacrifice. With the spread of Christianity and of modern education, these customs have tended to disappear. It is interesting to note that the Khasis had priests (Lyngdoh) only for the performance of worship for communal welfare.

### *Tribes*

The other rites were mostly conducted by elders who had the necessary knowledge. Such rites were connected with birth, marriage and death, and used to be strictly performed in earlier times.

In every case, when a Khasi was faced by a crisis of one kind or another, he did not dare to depend on his own judgement, but sought the guidance of superior, unseen powers who spoke to him through the dumb language of omens and signs.

One thing, however, should be very clearly borne in mind, and this is true not only of the Khasis but of the others as well and that the tribal people of India live in constant dread of evil spirits which inhabit the world around them.

This view does not seem to be wholly true. If one observes carefully the life of these people, one realizes that there is enough joy left in their lives which the fear of spirits has never been able to quench. They resort to augury and magical practices only when they are hard pressed in life.

And even then, they sometimes conform to established custom, not because they believe in it, but because this is what is done by everyone else under similar circumstances. The Naga tribes live in the mountains of North-East India. They believe in an earthquake god who created the earth out of the waters by earthquakes. The sons of this god now watch over mankind and punish those who do wrong.

Other deities without name or form live in the mountains, forests, rivers, and lakes, who need placating as they are hostile to men. Omens and dreams are generally believed in. Witchcraft is practiced and some men are thought to be able to turn into tigers.

Head-hunting was an important practice, for fertile crops depended on a sprinkling of blood from a stranger over the fields.

Reincarnation is believed by many Naga tribes, and the dead are buried in the direction from which their ancestors have come. The doctrine of genna (tabu) involves whole social groups - villages, clans, households, age groups, sex groups, in a series of rituals that may be regularly practiced or be the result of an emergency such as an earthquake.





**Figure 3.1: Baiga**

### **3.2 Tribal's of Central India:**

Middle India Region comprising the states of Bihar, West Bengal, and Orissa and Madhya Pradesh. About 55% of the total tribal population of the country Lives in this region.

- **Region and tribes**
- **Bihar:** Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar, Kharwar, Banjara, Oraon, Santal, Tharu
- **West Bengal:** Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar, Bhumij, Bhutia, Chik Baraik, Kisan, Kora, Lodha, Kheria, Khariam, Mahali, Mal Pahariya, Oraon,

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- **Madhya Pradesh:** Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, kharia, Khond, Kol, Murias, Korku, Mawasi, Pardhan, Sahariya,
- **Odisha:** Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals, Bathudi, Bathuri, Bhottada, Bhumij, Gond, Juang, Kisan, Kolha, Kora, Khayara, Koya, Munda, Paroja, Saora, Shabar, Lodha.

### **Central Region (Culture, Language, Religion):**

#### **Culture and Language:**

Apart from other states, Bhils comprise 39% of Rajasthan's total population. Speak Bhili, which is an Indo Aryan language. Bhil women wear traditional saris and the Bhil men wear loose long frock along with pyjama. The peasants wear turbans. Bhils also wear brass ornaments. Bhils are tall, well built with the handsome features. Religion practice among the Bhils differs from place to place. Most of them worship local deities like Khandoba, Kanhoba, Bahiroba, and Sitalmata. Some of the worship Tiger God called 'vaghdev'. They have no temples of their own. They consult Badvas -the hereditary sorcerers on all the occasions. Bhils are highly superstitious tribal people. They have Bhagat or Gurus who perform the religious rites. They have a village headsman, who deals with their Disputes. Bhils strictly follow rules and regulations.

- **Religion:**

The present day Mundas of Midnapur believe that the Supernatural world is infested with many spirits of varied nature and potentialities. A few of these spirits are considered benevolent like those of deities and they are worshipped, appeased or propitiated for the welfare of the people. Besides, the Mundas believe that this world is full of prying witches and other malevolent spirits which are always seeking to do harm to human beings. Among the Mundas of this region, the influence of Diane or witch is widely prevalent.

They rarely discuss freely and openly about a witch and most persons do not wish to speak or tell about her to an outsider. Like, the other groups of this region, they believe that a female can be a witch and that she can attack equally both males and females. The Mundas distinguish between the Daines or witches and the sorcerer's or magicians, the Deonas.

The witches are always malevolent trying to do harm to others. They believe that a witch attacks only those persons whom she dislikes this is very important and significant. The belief in witchcraft is deeply rooted among the tribals. The Gonds of Alilabad they have experienced so many external interventions in diverse spheres of their social and cultural life that it would be surprising if their religious ideas and practices had remained unaltered. The very basis of their social order rests on an elaborate mythology which explains and sanctions the manner in which the different sections of Gond society function and interact.

Each clan has a deity and the clan deities are thought to have acted as the protectors of the members of each clan throughout its long history, and the ability of the Gonds to hold their own in battles with various other ethnic groups which justifies their faith in the power and benevolence of these deities. Hence the Gonds had no incentive to seek the protection of alien gods and to divide their loyalties between different cults.

According to the Santhal tribes who are mostly concentrated in Bihar and Orissa, the Supreme deity who ultimately controls the entire universe, is Thakurji. The weight of belief, however, falls on a court of spirits (bonga), who handle different aspects of the world and who must be placated with prayers and offerings in order to ward off evil influences.

These spirits operate at the village, household, ancestor, and sub clan level, along with evil spirits that cause disease, and can inhabit village boundaries, mountains, water, tigers, and the forest. A characteristic feature of the Santhal village is a sacred grove on the edge of the settlement where many spirits live and where a series of annual festivals take place.

The most important spirit is Maran Buru (Great Mountain), who is invoked whenever offerings are made and who instructed the first Santhals in sex and brewing of rice beer. Maran Buru's consort is the benevolent Jaher Era (Lady of the Grove). A yearly round of rituals connected with the agricultural cycle, along with life-cycle rituals for birth, marriage and burial at death, involves petitions to the spirits and offerings that include the sacrifice of animals, usually birds. Religious leaders are male specialists in medical cures who practice divination and witchcraft. Similar beliefs are common among other tribes of Northeast and Central India such as the Kharia, Munda and Oraon.



Figure 3.2: Munda

### 3.3 Tribes' of Western India:

Western India Region comprising the states of Rajasthan, Gujarat, Maharashtra, Goa and the Union Territory of Dadra and Nagar Haveli. The Tribes inhabiting this region are the Barodias, Bharwads, Bhils, Damors, Dhanwars, Dhodias, Girasias, Gonds, Katkaris, Koknas, Kolis, Minas, Siddi, Warlis, etc.

- **Region and tribes**
- **Goa:** Dhodia, Dubia, Naikda, Siddi, Varli, Gawda.
- **Gujarat:** Barda, Bamcha, Bhil, Charan, Dhodia, Gamta, Paradhi, Patelia, Dhanka, Dubla, Talavia, Halpati, Kokna, Naikda, Patelia, Rathawa, Siddi.
- **Maharashtra:** Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis, Dhanka, Halba, Kathodi, Kokna, Koli Mahadev, Pardhi, Thakur,

- **Rajasthan:** Bhils, Damaria, Dhanka, Meenas (Minas), Patelia, Sahariya, Naikda, Nayaka, Kathodi.

**Western Region (Culture, Language, Religion):**

- **Culture and Language:**

There are over 6 million Adivasis or tribal people in Gujarat. They mainly inhabit the terrain adjoining the Aravalis (LN, 1996). The Adivasis consist of numerous different tribal groups, the term ‘Adivasi’ meaning the ‘original inhabitants’.

Tribals such as the Siddhis, Rabari tribe, Padhar tribe, Mers and Bharwads live in the coastal Saurashtra districts of Junagadh, Jamnagar and Kutch. They work as casual labourers, cattle breeders and find employment in the ports.

The Siddhis are known to have come to India from East Africa and they have a distinct feature similar to that of the negroids. The Australoid Adivasis (who have Australoid features) live in two different regions. One group lives in the river valleys of the Surar, Broach and Bulsar districts and are known as the Voknas, Varlis and Gambits. They have Konkan features.

The other group lives in the hill tracts along the state’s eastern border and comprise of the Bhil Garasias, Dungri Bhils, Ratwas, Naikas, Dangi Bhils and others.

In the plains of the Surat, Broach and Bulsar Districts, there are also other tribals, such as, the Dhodias, who might have migrated from the Dhulia region of Maharashtra. The festival of light, Diwali, has also been adopted by the Hindus, which was originally the festival of the aborigines.

It is also believed that the Hindu religion borrowed the worship of Lord Shiva and Paravati from the Adivasis of Gujarat. The tribes of Gujarat are engaged in different occupations. In olden days, the Bhils depended on the slash-and-burn cultivation system under which they cleared thick forests by cutting trees or burning them and cultivated crops in this land for a few years until the natural fertility of the soil was exhausted.

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They then moved on to new forests, leaving the land fallow for it to recover its fertility. Their occupation was hunting, forest remains and fishing. Most of the Adivasis depend on agriculture either as landowners or as farm workers.

The social set up of the tribes in Gujarat is quite different from that of a usual Hindu community. The women in these communities have more freedom than their Hindu counterparts in matters of marriage, divorce and remarriage.

Besides this, the customs and lifestyle of the tribes vary as well. The colourful costumes of the tribal people of Gujarat add charm to the onlooker. The tribes of Gujarat also enjoy various festivals and celebrate fairs, festivals with much gaiety and joy.

- **Religion:**

The Bhil are one of the largest tribes of Western India, living in parts of Rajasthan, Gujarat, Madhya Pradesh, Bhils and Maharashtra. Many Bhil are hinduised.

There is a myth of descent from a tiger ancestor. The Jhabua Bhil and others believe in Bhagavan or Bholo Iswor, who is a personal supreme god. They also believe in minor deities who have shrines on hills or under trees. Worship of Bhagavan is at the settlement's central sanctuary.

There is a human-oriented cult of the dead, whose main ritual is called Nukto and is practised in front of the dead person's house. Nukto purifies the spirit of the dead and unites it with Bhagavan. Gothriz Purvez is the collective ancestor.

The concept of a spirit rider is important in Nukto and Gothriz. Purvez accompanies the spirit on part of its journey to the after world.

### **3.4 Tribal's of Southern India:**

South India Region comprising the states of Andhra Pradesh, Tamil Nadu, Karnataka and Kerala. The tribes inhabiting this region are the Chenchus, Irulas, Paniyans, Kurumbas, Kadars, Todas, Badagas, Kotas, etc.



Figure 3.3: Warli

- **Region and tribes**
- **Karnataka:** Adiyar, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava, Hasalaru, Koli Dhor, Marati, Meda, Naikda, Soligaru.
- **Kerala:** Adiyar, Arandan, Eravallan, Kurumbas, Malai arayan, Moplahs, Uralis, Irular, Kanikaran, Kattunayakan, Kurichchan, Muthuvan.
- **Tamil Nadu:** Adiyar, Aranadan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas, Kurumans, Malayali,
- **Andhra Pradesh:** Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goundu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis, Banjara, Kondareddis, Koya, Mukha Dhora, Valmiki , Yenadis, Sugalis, Lambadis

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### **Southern Region (Culture, Language, Religion):**

- **Culture and Language:**

Tribes of Goa form an integral part of the rich cultural heritage of the state. Tribal communities of Goa have managed to retain their ancient and indigenous ways of life and traditional practices, customs and way of living. The chief tribes of this smallest state of India are Gowdas tribe, Kunbi tribe, and Dhangars. Like some other states of India, Goa too was invaded by the Aryans. Some of the tribes of Goa are considered as the original settlers of Konkan region much before the invasion of the Dravidians. There are no concrete records regarding the origin or how they have migrated to Goa. Goa has the lowest proportion of Scheduled Tribes that accounts for around 0.04 percent of the total population.

Gowdas tribe is the largest tribal group inhabiting the interior villages of this state. In their society, women enjoy a high status and rights. Further, they also play a prominent role in the economic matters. The major tribal communities of Goa live in isolated villages. Their indigenous lifestyles, traditions, ceremonies, customs, religious beliefs, practices and superstitions form a significant part of the culture of the state.

The tribes of Goa differ from one another in terms of dress pattern, rituals and customs. The region of Goa being a very important aspect of colonisation, the tribes in Goa do share an element of the colonial powers. Besides the English form of protestant Christianity which was prevalent during the centuries of colonisation, the tribes in Goa had to adapt also to the different French, Portugese and Dutch colonial settlements. Since during those times there were a lot of inter culture marriages, the tribes in Goa can be considered to have one of the most diverse cultures in the Indian sub- continent.

- **Religion:**

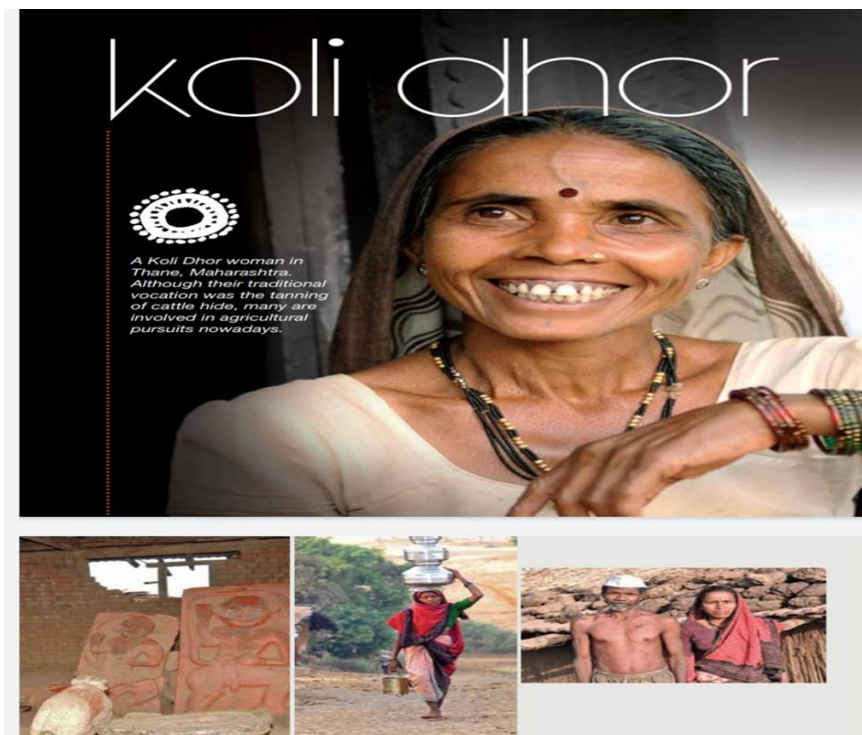
The Todas are a small pastoral community living on the Nilgiri Hills in South India. They believe in 1600 or 1800 superior godlike beings, the two most important being on and Teikirzi. One is the male god of Amnodr, the realm of the dead, and he created the Todas and their buffaloes. He was himself a dairyman.



Teikirzi is a female deity and more important for the people, whom she once ruled when she lived in the Nilgiris and established Toda social and ceremonial laws. Most other deities are hill- gods, each associated with a particular hill. There are also two river- gods belonging to the two main rivers. Toda religion is based on the buffaloes and their milk.

The temples are the dairies. Many tribes in India show considerable syncretism with Hinduism, such as the Kadugollas of Karnataka, who worship gods such as Junjappa, Yattappa, Patappa, and Cittappa, but in reality are more devoted to Siva, who dominates their festivals and religious observances.

Local deities are still of importance, though, as with the Bedanayakas of Karnataka, who worship Papanayaka, a deity supposed to have lived 300-400 years ago as a holy man among them and who performed miracles.



**Figure 3.4: Koli dhor**

## Chapter 4

# Tribal Development Programmes in India

### 4.1 Need for Tribal Development Programmes in India:

The schemes of the Ministry of Tribal Affairs are demand driven and funding are made in various sectors including for employment-cum-income generation and covers activities such as establishment of Agro/Forest/Natural Resource based micro / village industries through training of tribal cooperatives, shags and individual entrepreneurs, promotion and skill development in traditional tribal culture areas like tribal jewellery, painting, dance forms, music and culinary art, Village tourism, Eco-tourism, etc.

The scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP covers various activities including procurement of maps when their market price falls below their notified MSP, setting up/expansion of storage facilities, expanding the knowledge base on MFP, training for sustainable collection, value addition, etc.

The activities involving expanding knowledge base, training for sustainable collection, value addition, etc. Are done through by the Ministry and the Central Government bears 100% of the expenditure incurred for these activities.

#### **The main objectives of the Tribal Sub-Plan are:**

- To reduce the poverty and unemployment of the Tribal.
- To eradicate the exploitation and develop the remote areas.
- To improve the life there by providing adequate health and educational services.
- To provide physical and financial security against any kind of oppression and exploitation.

**The programs that come under the plan are:**

- To identify the remote and tribal areas.
- To mark or set the limit and boundaries of the remote regions.
- To identify the cultural barriers and bring development.
- Promote change and assess the needs of tribal.
- Assess the resources available and funds provided for the Tribal.

The Tribal Sub Plan was proposed on the basis that no development is possible without the elimination of exploitation in any field. To prevent the exploitation, TSP has sought few measures such as marketing of agriculture produce, redemption of the debts through legislature and executive measures. The states which had 50% of the Tribal population were cited under the plan. 16 states and 2 Union Territories were included in the plan during the Fifth Plan period. Under the plan almost 65% of the Tribal areas in India were covered. India with the ultimate aim of balanced growth and development of all the states and people brought many plans and raised funds for them. The Scheduled Tribe were noticed to be behind the mainstream and weren't exposed to the development process. There were programs initiated by the government to bring over all development and improve their economic status.

There are few major issues and problems in the execution of the programs under the plan. The objectives are completely violated by the department authorities. The fund and the resources that are sent for the welfare of the Tribal are used for their self-benefits and thus the rules are violated. For instance, the funds that were sent for the Tribal benefit in Odisha are used for development of infrastructure in other areas than TSP areas.

The budget that is assigned in annual year plan is less than the required based on the population of tribal. The budget provided should be used for the empowerment of the people in education and health through trainings, exposures and services. The SC and ST development departments are spending less than the required expenditure that are provided for the various development programs. The State governments should take an initiative to bring awareness among the public regarding such plans, schemes and benefits provided to the ST by the various departments of India through media and press.

**Measures taken towards Tribal Development:**

- **Constitutional Provisions and Safeguards:**

Article 342 lays down that the President may by public notification, specify the tribes or tribal communities or part of or groups within tribes or tribal communities or parts which shall for the purpose of this Constitution deemed to be Scheduled Tribes Article 164 provides for a Ministry of Tribal Welfare in each of the State of Bihar, Madhya Pradesh and Orissa which have large concentration of Scheduled Tribes population Article 244 provides for the inclusion of a Fifth Schedule in the Constitution for incorporating provisions for the administration of Scheduled Areas and Tribes of the States which have sizeable tribal population (other than those of Assam). Article 275 provides for the grant of special funds by the Union Government to State Government for promoting the welfare of Scheduled Tribes and providing them with a better administration.

- **Representation in Legislatures and Panchayats:**

Under Article 330 and 332 of the Indian Constitution, seats have been reserved for Scheduled Tribes in Lok Sabha and state Vidhan Sabhas. Following the introduction of Panchayati Raj, Suitable safeguards have been provided for proper representation of the members of the Scheduled Tribes by reserving seats for them in the Gram Panchayats, Block Panchayats, District Panchayats etc.

- **Reservation in the Service:**

Government has made provisions for their adequate representation in the services. To facilitate their adequate representation certain concessions have been provided, such as:

- Exemption in age limits
- Relaxation in the standard of suitability
- Commissioner for the Scheduled Castes and Tribes

Under Article 338 of Indian Constitution a Commissioner has been appointed by the President of India. The main duty of the Commissioner is:

- To investigate all matters relating to the safeguards for Scheduled Castes and Scheduled Tribes under the Constitution and
- To report the President on working of these safeguards.

**Schemes launched by Ministry of Tribal Affairs for the welfare of Scheduled Tribes:**

The following are the schemes of Ministry of Tribal Affairs for the welfare of scheduled tribes:

**A. Special Central Assistance to Tribal Sub-Scheme (SCA to TSS):**

Special Central Assistance to Tribal Sub-Scheme (SCA to TSS) is 100% grant from Government of India (since 1977-78). It is charged to Consolidated Fund of India (except grants for North Eastern States, a voted item) and is an additive to State Plan funds and efforts for Tribal Development. This grant is utilized for economic development of Integrated Tribal Development Project (ITDP), Integrated Tribal Development Agency (ITDA), Modified Area Development Approach (MADA), Clusters, Particularly Vulnerable Tribal Groups (pvtgs) and dispersed tribal population. SCA to TSS covers 23 States: Andhra Pradesh, Assam, Bihar, Chhattisgarh, Goa, Gujarat, Himachal Pradesh, Jammu & Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Odisha, Rajasthan, Sikkim, Tamil Nadu, Telangana, Tripura, Uttarakhand, Uttar Pradesh and West Bengal.

**B. Grants-in-aid under Article 275(1) of the Constitution:**

Grants-in-aid under Proviso to Article 275(1) of Constitution of India is 100% annual grant from Government of India to States. It is charged to Consolidated Fund of India (except grants for NE States, a voted item) and is an additive to State Plan funds and efforts for Tribal Development. Grant is provided to 27 States, namely, Andhra Pradesh, Arunachal Pradesh, Assam, Bihar, Chhattisgarh, Goa, Gujarat, Himachal Pradesh, Jammu & Kashmir, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Manipur, Maharashtra, Meghalaya, Mizoram, Nagaland, Odisha, Rajasthan, Sikkim, Tamil Nadu, Telangana, Tripura, Uttar Pradesh, Uttarakhand and West Bengal. Funds are utilised for the socio economic development of ITDA, MADA, and Clusters and for pvtgs.

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**C. Development of Particularly Vulnerable Tribal Groups (pvtgs):**

The scheme of Development of pvtgs covers 75 identified pvtgs in 18 States and UT of Andaman & Nicobar Islands for the activities like housing, land distribution, land development, agricultural development, animal husbandry, construction of link roads, installation of non-conventional sources of energy for lighting purpose, social security including janashreebima Yojana or any other innovative activity meant for the comprehensive socio-economic development of pvtgs. The scheme is flexible as it enables the States to focus on areas that they consider is relevant to pvtgs and their socio-cultural environment.

**D. Institutional Support for Development & Marketing of Tribal Products / Produce (Central Sector Scheme):**

Under the scheme, Grants-in-aid are released to State Tribal Development Cooperative Corporations (stdccs) and Tribal Cooperative Marketing Development Federation of India Ltd. (TRIFED) which is a multi-State Cooperative under Ministry of Tribal Affairs (mota).

**The scope of this Scheme is:**

To give comprehensive support for people belonging to various tribes in the entire range of production, product development, preservation of traditional heritage, support to both forest and agricultural produce of tribal people, support to Institutions to carry the above activities, provisions of better infrastructure, development of designs, dissemination of information about price and the agencies which are buying the products, support to Government agencies for sustainable marketing and thereby ensure a reasonable price regime.

Sharing of information with Gram Panchayats and Gram Sabhas, Skill up gradation, development of utilitarian products for increase in value in market. The objective of the Scheme is to create institutions for the Scheduled Tribes to support marketing and development of activities they depend on for their livelihood. These are sought to be achieved by specific measures like (i) market intervention; (ii) training and skill up-gradation of tribal Artisans, Craftsmen, Minor Forest Produce (MFP) gatherers etc.; (iii) R&D/IPR activity; and (iv) Supply chain infrastructure development.

**‘Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP’ as a measure of social safety for MFP gatherers (Centrally Sponsored Scheme)**

This Ministry has introduced from the year 2013-14, a centrally sponsored scheme of ‘Mechanism for marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP’ as a measure of social safety for MFP gatherers who are primarily member of Scheduled Tribes and other traditional forest dwellers whose very livelihood depends on collection and selling of MFP. The scheme seeks to establish a system to ensure fair monetary returns for their efforts in collection, primary processing, storage, packaging, transportation etc. It also seeks to get them a share of revenue from the sales proceeds with cost deducted. It also aims to address other issues for sustainability of process. The scheme envisages fixation and declaration of Minimum Support Price for the selected MFP. Procurement & Marketing operation at pre fixed MSP will be undertaken by the designated State Agencies. Simultaneously, other medium & long term issues like sustainable collection, value addition, infrastructure development, knowledge base expansion of MFP, market intelligence development, strengthening the bargaining power of Gram Sabha/ Panchayat will also be addressed.

To start with, the scheme had been implemented in States having areas under Schedule V of the Constitution and covered ten MFP items. Recently, however, the guidelines of the scheme ‘Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP’ has been modified after discussion with various stakeholders and TRIFED, and MSP of the existing MFP items has been revised as also fourteen more MFP items have been added to the list.

**Support to National Scheduled Tribes Finance and Development Corporation (NSTFDC)/State Scheduled Tribes Finance and Development Corporations (stfdfs)**

NSTFDC a fully owned Public Sector Enterprise of Government of India, is provided with 100% equity share capital contribution by the Ministry of Tribal Affairs. The authorized share capital of the Corporation is Rs. 750.00 crore. The paid up Share capital is Rs 599.11 crore (as on 31.12.2017). The main objectives of NSTFDC are:-

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To identify economic activities of importance to the Scheduled Tribes so as to generate self-employment and raise their income level. To upgrade their skills and processes through both institutional and on the job training. To make existing State/ UT Scheduled Tribes Finance and Development Corporations (scas) and other developmental agencies engaged in economic development of the Scheduled Tribes more effective. To assist scas in project formulation, implementation of NSTFDC assisted schemes and in imparting training to their personnel. To monitor implementation of NSTFDC assisted schemes in order to assess their impact. The stfdfs are catering to Sts in various States and are provided assistance in the form of contribution towards share capital by this Ministry. The ratio of its contribution is in the share of 51:49 between State Government and Central Government. The main objectives of the scheme are:-Identification of eligible ST families and motivating them to undertake economic development schemes. Sponsoring those schemes to financial institutions for credit support. Providing financial assistance in form of margin money on low rate of interest; and Providing necessary linkage/ tie-up with other poverty alleviation programmes.

#### **E. Pre-Matric Scholarships to ST Students (Class IX and X):**

Applicable to students who are studying in Classes IX–X. Parental income from all sources should be less than Rs.2.00 lakhs per annum, which is proposed to be revised to Rs.2.50 lakhs per annum. Scholarships are paid @ Rs.150/- per month for Day Scholars and @Rs.350/- per month for Hostellers, for a period of 10 months in a year. This is proposed to be revised from existing Rs.150/- to Rs.225/- p.m. For Day Scholars, and from Rs.350/- to Rs. 525/- p.m. For Hostellers. Central assistance in the share of 75:25 (90:10 for NER and Hilly States) to State Governments/UT Administrations is available from the Government of India. Scholarship is distributed through the State Government/UT Administration.

#### **F. Post Matric Scholarships to ST Students (Class XI and above):**

Applicable to students who are studying in any recognized course from a recognized institution for which qualification is Matriculation/Class X or above. Parental income from all sources should be less than Rs.2.50 lakhs per annum.



Compulsory fees charged by educational institutions are reimbursed subject to the limit fixed by the concerned State Fee fixation committee and scholarship amount of Rs.230 to Rs.1200 per month, depending upon the course of study is paid. Central assistance in the share of 75:25 (90:10 for NER and Hilly States) to State Governments/UT Administrations is available from the Government of India Scholarship is distributed through the State Government/UT Administration.

**G. NATIONAL OVERSEAS SCHOLARSHIPS (NOS) for ST students for studying abroad:**

Provides financial assistance to selected students to pursue Post-Graduation, Ph.D & Post-Doctoral study abroad. A total of 20 awards are given every year. Of these, 17 awards are for Sts and 3 awards for students belonging to Particularly Vulnerable Tribal Groups. Parental/family income from all sources should not exceed Rs.6.00 lakhs per annum.

Annual maintenance allowance of ₹9900/-, annual contingency & Eqpt. Allowance of ₹1116/-, tuition fees as per actuals and other admissible fees are provided for candidates in United Kingdom. For candidates in USA, annual maintenance allowance of \$15400/-, annual contingency & equipment. Allowance of \$1532/-, tuition fees as per actuals and other admissible fees are provided. For candidates in other countries, US dollar or equivalent rate would be applicable. Disbursement of scholarships through the Ministry of External Affairs/ Indian Missions abroad.

**H. National Fellowship & Scholarship for Higher Education of ST Students:**

- **SCHOLARSHIP FOR HIGHER EDUCATION (earlier known as Top Class Education) For ST students:**

Scholarship is given to ST students for pursuing studies in prescribed courses in any of the 246 institutes of excellence across the country like iits, AIIMS, iims, niits, etc. Identified by the Ministry. Total number of scholarships is 1000 per year. Family income from all sources does not exceed Rs.6.00 lakhs per annum. Scholarship amount includes tuition fees, living expenses and allowances for books and computer.

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• **FELLOWSHIP (earlier known as RGNF) SCHEME FOR ST STUDENTS):**

750 fellowships are provided to ST students each year for pursuing higher studies in India for mphil and PhD. Fellowship is granted as per UGC norms, @Rs.25, 000/- for JRF and @Rs.28,000/- for SRF. Duration of Fellowship:

A	Enrolment of M.Phil.	2 years
B	Ph.D (exclusively)	5 years
C	Enrolment of Ph.D after completion of M.Phil.	2 years (M.Phil) and 3 Years (Ph.D)

**I. Scheme of Strengthening Education among ST Girls in Low Literacy Districts:**

The primary objective of this Central Sector Scheme is promotion of education among tribal girls in the identified low literacy districts of the country. The scheme aims to improve the socio-economic status of the poor and illiterate tribal population through the education of women. The Scheme has been revised with effect from 1.4.2008. Now it is-being implemented in 54 identified low literacy districts where ST Population is 25% or more and ST female literacy rate is below 35% as per 2001 census. The Scheme aims to bridge the gap in literacy levels between the general female population and tribal women and is meant exclusively for ST Girls.

The educational complexes are established in rural areas of identified districts and have classes I to V with a provision for up gradation up to class XII, provided there is sufficient accommodation for classrooms, hostel, a kitchen, gardening and for sports facilities.

The educational complexes impart not only formal education to tribal girls but also train the students in agriculture, animal husbandry, other vocations and crafts to make them economically strong.

**J. Scheme of Grant-in-aid to voluntary organizations working for the welfare of Scheduled Tribes:**

The Scheme was launched in 1953-54 and was last revised w.e.f. 1<sup>st</sup>april 2008.

The prime objective of the scheme is to enhance the reach of welfare schemes of Government and fill the gaps in service deficient tribal areas, in the sectors such as education, health, drinking water, agro-horticultural productivity, social security net etc. Through the efforts of voluntary organizations, and to provide favourable environment for socio-economic upliftment and overall development of the Scheduled Tribes (sts). Any other innovative activity having direct positive impact on the socio-economic development or livelihood generation of sts may also be considered through voluntary efforts.

The scheme is Central Sector Scheme. The grants are provided to the non-governmental organizations on application, in a prescribed format, duly recommended by the multi-disciplinary State Level Committee of the concerned State Government / UT Administration. Funds are generally provided to the extent of 90% by the Government. The voluntary organization is expected to bear the remaining 10% balance from its own resources.

#### **K. Vocational Training in Tribal Areas:**

The main aim of the Scheme is to develop the skills of the ST youth for a variety of jobs as well as self-employment and to improve their socio-economic condition by enhancing their income. The scheme covers all the State and Union Territories. It is not an area-specific scheme, the condition being that free vocational training facilities are extended only to tribal youth. 100% grants under the scheme are provided to the State, Union Territories and other Associations implementing the Scheme. Each Vocational Training Centre (VTC) under the Scheme may cater to 5 vocational courses in traditional skills depending upon the employment potential of the area. Keeping in view the limited potential of even skilled persons in interiors areas, each ST boy/girl is trained in two trades of his/her choice, the course in each trade being for duration of three months. Each trainee is to be attached at the end of six months to a master craftsman in a semi urban/urban area for a period of six months, to learn his/her skills by practical experience. The scheme has been revised with effect from 1.4.2009 to provide enhanced financial norms and to ensure linkages of vocational courses with recognized certificate/diploma through affiliation/accreditation of courses and institutions under Modular Employable Skills and Craftsman Training Scheme by National Council of vocational training of Ministry of Labour and Employment

*Tribes*

**L. Support to Tribal Research Institutes (tris) and Tribal Festivals, Research Information and Mass Education:**

In the above schemes, the focus of the Ministry is to preserve and promote tribal culture and dissemination of information. To preserve tribal art and culture, financial assistance is provided to TRI's to carry out various activities to preserve and promote tribal culture and heritage across the country through research and documentation, maintenance and preservation of art & artefacts, setting up of tribal museum, exchange visits for the tribals to other parts of the State, organizing tribal festivals etc.

Funding under this Scheme is 100% grant-in-aid by the Ministry of Tribal Affairs to the tris on need basis with the approval of APEX Committee.

Tris would be responsible to prepare proposal and detailed action plan for the year along with budgetary requirement and submit it to the Ministry through State Tribal Welfare Department.

This information was given by the Union Minister of State for Tribal Affairs Shri. Jaswantsinh Bhabhor in Lok Sabha today.

**4.2 Tribal Development Programmes in India:**



**Figure 4.1: Tribal Development Programmes in India**

- **Who are tribal?**

A tribe is a group of persons in a common geographical region who live and work together. A tribe has a history, dialect and religion that are traditional. Typically, the tribe is headed by a chief. A collective of tribes structured around kinships is a tribal culture. Tribes play a role in the social transition between communities and countries. As notified under Article 342 of the Constitution of India, there are over 500 tribes (with several overlapping populations in more than one State), scattered over the country's various States and Union Territories. Gonds are one of the world's largest tribal groups. They are located mainly in the Madhya Pradesh district of Chhindwara, the Chhattisgarh district of Bastar and parts of Maharashtra, Andhra Pradesh, Gujarat, Jharkhand, Karnataka, Telangana, Uttar Pradesh, West Bengal and Odisha.



- **Difference between Scheduled Tribes and Scheduled Caste:**

**Scheduled Tribes:**

- Article 342 of the Constitution of India deals with notification of Scheduled Tribes. Article 342 of Constitution of India defines as to who would be Scheduled Tribes with respect to any State or Union Territory.
- Scheduled Tribes comprise about 8.6% of India's total population as per 2011 census.
- As per 2011 census, among Indian states and Union Territories, Mizoram and Lakshadweep had the highest percentage of its population as Scheduled Tribe (approximately 95%).

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- The percentage of the population as Scheduled Tribes in the States of Haryana and Punjab was at 0%.
- The Constitution (Scheduled Tribes) Order, 1950, lists 744 tribes across 22 states in its First Schedule.
- National Commission for Scheduled Tribes is an Indian Constitutional body that was established through the 89<sup>th</sup> Constitutional Amendment Act, 2003. The National Commission for Scheduled Tribes has been set up under Article 338 A.
- The first commission for Scheduled Tribes was constituted in 2004 with Kunwar Singh as its Chairperson.
- One of the main functions of the National Commission for Scheduled Tribes is to investigate and monitor all matters relating to the safeguards provided for the Scheduled Tribes under the Constitution.

### **Scheduled caste:**

- **Article 341** of the Constitution of India deals with notification of Scheduled Castes. Article 341 of Constitution of India defines as to who would be Scheduled Castes with respect to any State or Union Territory.
- Scheduled Castes are about 16.6% of India's total population as per 2011 census.
- As per 2011 Census, among Indian states, Punjab had the highest percentage of its population as Scheduled Castes. It is approximately 32%.
- The percentage of the population as Scheduled Castes in India's 3 North Eastern States and Island territories was at 0% as per 2011 census.
- The Constitution (Scheduled Castes) Order, 1950, lists 1,108 castes across 28 states in its 1<sup>st</sup> Schedule.
- National Commission for Scheduled Castes is an Indian Constitutional body established with the aim of protecting the economic, social, educational, cultural interests of people belonging to Scheduled Castes. Article 338 of the Indian Constitution deals with the National Commission for Scheduled Castes.
- The first commission for Scheduled Castes was constituted in 2004 with Suraj Bahn as the Chairman. Earlier there was a single Commission for Scheduled Castes and Scheduled Tribes which was bifurcated after 89<sup>th</sup> Amendment of Constitution in 2003.

- One of the main functions of the National Commission for Scheduled Castes is to investigate and monitor all matters relating to the safeguards provided for the Scheduled Castes under the Constitution of India.

### **How many tribes are in India?**

In India, 705 ethnic groups are recognized as Scheduled Tribes. In central India, the Scheduled Tribes are usually referred to as Adivasis, which literally means Indigenous Peoples. With an estimated population of 104 million, they comprise 8.6% of the total population. As an example, the Supreme Court in its judgment dated 18 December 2020 held that the Bombay High Court “could not have entertained the claim or looked into the evidences to find out and decide that tribe ‘Gowari’ is part of Scheduled Tribe ‘Gond Gowari’, which is included in the Constitution (Scheduled Tribes) Order, 1950.”

### **Tribal Population:**

<b>State</b>	<b>Population of Scheduled Tribes</b>	<b>Percentage of the state in the total population of Scheduled Tribes</b>
	<b>(in lakh)</b>	<b>In the country</b>
Madhya Pradesh	152.3	14.7%
Maharashtra	105.3	10.1%
Odisha	95.9	9.2%
Rajasthan	92.8	8.9%
Gujarat	89.6	8.6%
Jharkhand	86.5	8.3%
Chhattisgarh	78.2	7.5%

- **Features of Tribes:**

Defined by Lokur Committee:

### *Tribes*

- Show primitive traits
- Have distinctive culture Shyness of contact with public at large
- Geographical isolation
- Social & economic backwardness

#### **Constitutional provisions for scheduled tribes:**

Article 342 lays down that the President may by public notification, specify the tribes or tribal communities or part of or groups within tribes or tribal communities or parts which shall for the purpose of this Constitution deemed to be Scheduled Tribes According to this provision, President of India has specified these communities through Constitution (Scheduled Tribes) order, 1950 S.R.0.570 Article 164 provides for a Ministry Tribal Welfare in each of the State of Jharkhand, Madhya Pradesh and Orissa which have large concentration of Scheduled Tribes population. These Ministries are required to look after the welfare of the Scheduled

Tribes in their respective States. Article 244 provides for the inclusion of a Fifth Schedule in the Constitution for incorporating provisions for the administration of Scheduled Areas and Tribes of the States which have sizeable tribal population (other than those of Assam)

- **Commissioner for the Scheduled Castes and Tribes:**

Under Article 338 of Indian Constitution a Commissioner has been appointed by the President of India. The main duty of the Commissioner is (i) to investigate all matters relating to the safeguards for Scheduled Castes and Scheduled Tribes under the Constitution and (ii) to report the President on working of these safeguards.

- **Welfare department in the State:**

Under Article 164 (i) of the Constitution there is a provision of Welfare Department in the States of Indian Union. In Bihar, Jharkhand, Madhya Pradesh and Orissa, Welfare Departments in the charge of a Minister have been set up. Welfare States as well as in Andhra Pradesh, Assam, Kerala; Tamil Nadu, Karnataka, Punjab, Rajasthan, Uttar Pradesh, West Bengal, Himachal Pradesh, Manipur and Tripura.



- **Tribes Advisory Council:**

The Fifth Schedule of the Constitution provides for the setting up a Tribes Advisory Council in each of the States having Scheduled Areas. According to this provision, Tribes Advisory Councils have been set up so far in the states of Andhra Pradesh, Bihar, Madhya Pradesh, Orissa, Punjab, Rajasthan and West Bengal. The duty of these Councils is to advise the Government on such matters concerning the welfare of Scheduled Tribes and development of Scheduled Areas.

Advisory Boards for the Scheduled Tribes have been set up in Assam, Kerala and Mysore to advise the State Governments. Tribes ' Advisory Committees have also been formed in the Union Territories of Andaman and Nicobar Island, Himachal Pradesh, Manipur and Tripura. Article 275 provides for the grant of special funds by the Union Government to State Government for promoting the welfare of Scheduled Tribes and providing them with a better administration.

Under Article 330 and 332 of the Indian Constitution, seats have been reserved for Scheduled Tribes in Lok Sabha and state Vidhan Sabhas. Tribal development in five years plans In the Five Year Plans, the programmes for the welfare of the schedule tribes aim at:

1) Raising the productivity levels in agriculture, animal husbandry, forestry, cottage and small scale industries etc., to improve the economic conditions. 2) Rehabilitation of the bonded labour, 3) Education and training programmes. 4) Special development programmes for women and children.

**Tribal development Five years plan:**

- **First five year plan:**

Priority to the welfare and development of Scheduled Tribes right from the beginning of the country's developmental planning, launched in 1951. The First Five Year Plan (1951-56) clearly laid down the principle that the general development programmes should be so designed to cater adequately to the Backward Classes and special provisions should be used for securing additional and more intensified development.

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- **Second five year plan:**

The Second Five Year Plan (1956-51) envisaged that the benefits of economic development should accrue more and more to the relatively less privileged classes of society in order to reduce inequalities. As for the Scheduled Tribes, Welfare Programs have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems with which they are faced.

This was in tune with " PANCHSHEEL" -the Five Principles of Tribal Development - enunciated by the first Prime Minister, Pt. Jawaharlal Nehru An important landmark during the Second Plan was the creation of 43 Special Multi - purpose Tribal Blocks (SMPTB) later called Tribal Development Blocks (TDBS).

Each was planned for about 25,000 people as against 65,000 in a normal Block An amount of Rs.15 lakh per SMPTB was contributed by the Central Government . The Committee on smptbs set up under the Chairmanship of Verrier Elwin (1959) studied the working of these Blocks and found that they were providing very useful services

**Panchsheel:**

- a. People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
- b. Tribal rights in land and forests should be respected.
- c. We should try to train and build up a team of their own people to do work of administration and development. Some technical personnel from outside will, no doubt, be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
- d. We should not over - administer these areas and over - whelm them with multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.
- e. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved

- **Third Five Year Plan:**

The Third Five Year Plan (1961-66) advocated the principle to establish greater equality of opportunity ' and to bring about reduction in disparities in income and wealth and a more even distribution of economic power.

While appraising the programmes of the Third Plan the Shilu Ao Study Team remarked that third if progress is to be judged by what remains to be done to bring the tribes at par with the rest of the populations, the leeway is still considerable.

- **Fourth Five Year Plan:**

The Fourth Five Year Plan (1969-74) proclaimed that the basic goal was to realize rapid increase in the standard of living of the people through measures which also promote equality and social justice '.

An important step was setting up of six pilot projects in Andhra Pradesh , Bihar , Madhya Pradesh and Orissa in 1971 72 as Central Sector Scheme with the primary objective of combating political unrest and Left Wing extremism. A separate Tribal Development Agency was established for each project.

- **Fifth Five Year Plan:**

The Fifth Five Year Plan (1974-78) marked a shift in the approach as reflected in the launching of Tribal Sub - Plan (TSP) for the direct benefit of the development of Tribal. The TSP stipulated that funds of the State and Centre should be quantified on the population proportion basis, with budgetary mechanisms to ensure accountability, non - divert ability and utilization for the welfare and development of Scheduled Tribes. With this thrust the concept of Tribal Sub - Plan came into action during the Fifth Plan.

ILLIERS There has been a substantial increase in the flow of funds for the development of Scheduled Tribes under this arrangement, resulting in the expansion of infrastructure facilities and enlargement of coverage of the target groups in the beneficiary oriented programmes.

- **Sixth Five Year Plan:**

The Sixth Five Year Plan (1980-85) was sought to ensure a higher degree of devolution of funds so that at least 50 per cent of tribal families were provided assistance to cross the poverty line. Emphasis was on family - oriented economic activities rather than infrastructure development schemes. A “Modified Area Development Approach” (MADA) was devised for pockets of tribal concentration with population of 10, 000, at least half of them being Scheduled Tribes, and 245 MADA pockets were delineated. Also, 20 more tribal communities were identified as “primitive”, raising the total to 72.

- **Seventh Five Year Plan:**

In the Seventh Five Year Plan (1985-90), there was substantial increase in the flow of funds for the development of Scheduled Tribes, resulting in the expansion of infrastructural facilities and enlargement of coverage. Emphasis was laid on the educational development of Scheduled Tribes. For the economic development of scs and Scheduled Tribes, two national level institutions were set up viz...

(i) Tribal Cooperative Marketing Development Federation (TRIFED) in 1987 as an apex body for State Tribal Development Cooperative Corporations; and (ii) National Scheduled Castes and Scheduled Tribes Finance and Development Corporation (NSFDC) in 1989. The former was envisaged to provide remunerative price for the Forest and Agriculture Produce of tribal while the latter was intended to provide credit support for employment generation.

- **Eighth Five Year Plan:**

In the Eighth Five Year Plan (1992-97), efforts were intensified to bridge the gap between the levels of development of the Scheduled Tribes and those of other sections of the society so that by the turn of the century, these disadvantaged sections of the population could be brought on par with the rest of the society. The Plan not only emphasized elimination of exploitation but also paid attention to the special problems of suppression of rights, land alienation, non - payment of minimum wages and restrictions on right to collect minor forest produce etc. Attention, on priority basis, continued to be paid for the socio economic upliftment of Scheduled Tribes.

- **Ninth Five Year Plan:**

The main objective of the Ninth Five Year Plan was to intensify the efforts to bridge the gap between Scheduled Tribes and the rest of the population. Literacy rates are one of the key indicators of socio - economic development and the relative employment opportunities largely depend on the level of education, for this purpose strengthened infrastructure facilities like construction of school buildings, additional classrooms, laboratory buildings, provision of lab equipment, computers, furniture and play material, up gradation of schools at all levels, opening of residential schools, construction of vocational training centers, provisions of basic amenities like toilets, drinking water etc.

- **Tenth Five Year Plan**

In the Tenth Five Year Plan (2002-07) Guided by the conclusions that were recorded in the Mid - Term Appraisal of the Ninth Five Year Plan (1997 2002) stating that A small bunch of bureaucratic programmes had done little to avert the precipitous pauperization, exploitation and disintegration of tribal communities and therefore, most of the persistent problems like poverty, indebtedness, land alienation, displacement, deterioration of forest villages and the tribes living therein, shifting cultivation etc., continue to persist even till today as the 'Unresolved issues of Tribal Development the Tenth Five Year Plan lays down its first priority in finding solutions to these very Unresolved Issues Solutions to this effect can best be found only when the deprivation and exploitation of tribes is eradicated. The Tenth Plan will, therefore, adopt eradication of deprivation / exploitation of tribes as the centre - point in its approach, while pursuing.

- **Eleventh Plan:**

The Eleventh Plan has experienced a paradigm shift with respect to the overall empowerment of the tribal people, keeping the issues related to governance at the centre. The operational imperatives of the Fifth Schedule, Tribal Sub Plan 1976, Panchayat ESA 1996, RFRA 2006; The desirability of a tribal centric, tribal participative and tribal managed development process; and the need for a conscious departure from dependence on a largely under - effective official delivery system will be kept in view during this shift.

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**Forest right act 2006:**

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 is a result of the protracted struggle by the marginal and tribal communities of our country to assert their rights over the forestland over which they were traditionally dependent.

This Act is crucial to the rights of millions of tribals and other forest dwellers in different parts of our country as it provides for the restitution of deprived forest rights across India, including both individual rights to cultivated land in forestland and community rights over common property resources.

The notification of Rules for the implementation of the Forest Rights Act, 2006 on 1<sup>st</sup> Jan 2008, has finally paved the way to undo the 'historic injustice' done to the tribals and other forest dwellers.

**Social Consequence of Development:**

Depletion of forest resources. Furthermore, developmental projects have seen large scale immigration of people from outside, in search of employment, thus distorting demographics. Often tribals become minorities in their own traditional living areas. Sometimes it has also lead to oppression of indigenous populations. The benefits of large scale expansion of industries and infrastructure, never reaches these tribals. Employment opportunities are denied to them. Overall development of tribal areas has had a deleterious effect on tribals. They are increasingly subjected oppression and exploitation.

This has contributed to rise of Naxalite movements the above policies have also led to environmental destruction. The Developmental policies drastically altered the relationship of tribes with natural environment and resources. Changed the pattern and methods of ownership and usage. Land and forest most exploited.

Fundamentally altering the tribal way of Land made a sateable private property. Unscrupulous methods used. Modern communication and transport technologies hastened the process. High migrations and uprooting. The dissatisfied tribals cow turn to Naxalites.

### **4.3 Impact of Tribal Development Programmes in India:**

#### **“TRIBAL AREA DEVELOPMENT PROGRAMMES IN INDIA: ISSUES AND CHALLENGES”:**

- **Introduction:**

The Indian tribes have a symbolic relationship with the forests. Their customs, religious practices, social fabric and folklore have all been shaped by forests.

They depend on forests for food, medicinal herbs and material to build houses, fuel for cooking as well as for lighting and warmth and fodder for their sustenance. Even in normal times, the roots, fruits and flowers substantially supplement tribal diet.

- **Size and Composition of Indian Tribes:**

The tribal population of Indian comes to about 104 million in 2011, which constitutes about 8.6 per cent of total population. This population comprises about 427 tribal communities.

They are at various levels of socio-cultural and economic development, belong to a number of linguistic and social groups, and are scattered all over the country. Most of them live in remote, hilly and forest areas and are at a low level of technological development.

#### **The common features that characterize the tribal groups are as follow:**

- They live away from the civilized world in the inaccessible parts lying in the forests and hills.
- They speak the same tribal dialect.
- They profess primitive religion known as „Animism“ in which the worship of ghosts and spirits is the most important element.
- They follow primitive occupations such as gleaning, hunting and gathering of farm products.
- They are largely flesh or meat eaters.
- They have nomadic habits and a love for alcohol and dance.

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However, during the last six decades under the impact of various developmental and promotional measures initiated to secure their integration with mainstream of the national social and economic life, the tribal scene has undergone a visible change. Presently, we can classify the various tribal communities as follows:

- Tribal communities who are still confined to the aboriginal forest habitats and follow the old pattern of life.
- Semi-tribal communities who have more or less settled down in rural areas and have taken to agriculture and allied occupations.
- Cultured tribal communities who have migrated to urban areas and are engaged in modern industries and vocations and have adopted modern cultural traits.
- Tribal communities which are completely assimilated in the Indian population.

### **Programmes for Tribal Development:**

In the tribal development the following issues are significant:

- The tribal areas are predominantly agricultural.
- The economic development of these areas envisages increased agricultural production. The emphasis has, therefore, to be on introduction of improved and modern agricultural technology.
- A major problem of tribal agriculture is that of inadequate provision of irrigation, the most important input for increasing agricultural production. The level of irrigation is extremely low in tribal areas, being less than 1 per cent.  
Most of the tribal areas situated in the upper reaches of the rivers and streams are left out from the areas to be benefited while planning major and medium irrigation projects.
- Tribes have been associated with forests. During the off-seasons, these tribes will depend upon minor products of forests.
- Credit and marketing facilities in the tribal areas are being adequately strengthened. Composite co-operative organizations such as LAMPS are being organized to channelize credit and to streamline marketing in the tribal areas.
- To free the tribes from bondage of indebtedness, protective legislation has to be vigorously introduced.



- In areas where Jhum cultivation is practiced necessary social services support given by the Government. Along with economic schemes are also being taken to improve sanitary conditions, drinking water facilities, education facilities in these tribal areas.

During the planning era there have been rigorous planning efforts and allocation of funds for the tribal development. Thus, while the Second Five-Year plan went for the forty-three experimental Special Multi-Purpose Tribal Blocks (SMPT), the Third Five-Year Plan Crystallized the approach to their development through the concept of Tribal Development Blocks with more funds and a systematic approach. By the Fourth Five-Year Plan period 43 per cent of the tribal population was covered under 504 Tribal Development Blocks.

The Fifth Five-Year Plan brought in the concept of sub-plan for tribal development with adequate funds both from the Centre and the state resources. During the Sixth and the Seventh Five-Year plans higher degree of devolution of funds through the Special Component Plan and through Special Central Assistance than in socio-economic development to give them occupational mobility and economic strength. Programmes will be designed in order to fulfil their minimum needs together with emphasis on the integration of different sectoral development programmes, with a clear recognition of their needs. Special attention will be given to assist this segment of the population to cross the poverty line. The schemes of welfare for the backward classes in the Eighth Plan will continue to lay emphasis on strengthening of the educational base of the SC/ST and other backward classes.

- **Economic Measures for the Upliftment of Scheduled Tribes:**

Efforts have been made since Independence to improve the condition of tribes.

The following measures deserve our attention:

- a. **Recognizing traditional rights to land:** Some States have enacted legislation to this effect. However, there is no uniform policy chalked out.
- b. **Legal protection against alienation of tribal land and the protection of tribes from moneylenders:** Legislation has been enacted in some States whereby land belonging to ST can be transferred only to other ST and that too with the prior permission.

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Similarly, various State measures have been instituted to put a stop to the exploitation of the tribes by moneylenders. However, available evidence suggests that the tribes prefer to take loans from private money lenders instead of cooperative societies, notwithstanding the lower interest charged by the latter.

The main reasons for the failure of the co-operatives have been (a) the co-operatives generally take too long to sanction the loans and have cumbersome procedures; and (b) the co-operatives do not give loans to landless people.

- c. **Distribution of land to the tribes and development of land already in their possession:** Surplus land released through imposition of ceiling on land holdings are distributed among tribals. Similarly, several schemes like provision of irrigation facilities, ploughs, bullocks, agricultural implements and distribution of improved seeds are in operation in order to help tribes improve the productivity of their land.
- d. **Development of cottage industries:** The scheme also includes giving financial aid to the ST to set up or improve their own trade or business. Similarly commodities sold by tribals are purchased from them at various centers and the articles they need to sold to them at fair price shops.
- e. **Anti-poverty Programmes:** One of the highlights of the major anti-poverty measures is their focus on socio-economic-progress, particularly of the SC and ST. According to IRDP guidelines, minimum 30% of the beneficiaries covered should belong to SC/ST. Similarly, at least 30% of investment in terms of subsidy and credit is to flow to SC/ST. Under JRY, preference is to be given to SC/ST for employment.  
It is also envisaged that 6% of the funds received by the districts is set apart for Indira Aawas Yojana, a housing program for the poor and SC/ST on 100% subsidy basis. At the village panchayat level, 15% of the annual allocation should be spent on items/works which directly benefit SC/ST, under the Accelerated Rural Water Supply Program (ARWSP), emphasis is on coverage of SC/ST.
- f. **Tribal Development Blocks:** Special multipurpose tribal development blocks have been established. The object of these blocks have been established.

The object of these blocks is to bring about significant changes in the economic and social life of the tribals. However, they have covered a limited population and in several cases the schemes have been launched without any benchmark data.

- **Sub-Plan for Tribal Development:**

The concept of Sub-Plan for Tribal Development was introduced in the Fifth Five-Year Plan and continued in the subsequent Sixth, Seventh and the Eighth Five-Year Plans as a part of strategy for tribal development.

Accordingly, areas having 50 per cent or more tribal concentrations were delineated and tribal sub-plans prepared in 19 States and Union Territories. These areas are grouped into 180 integrated tribal development projects as operational units. The States and Union Territories with predominant tribal population, namely Arunachal Pradesh, Meghalaya, Mizoram, Nagaland and Lakshadweep and Dadra and Nagar Haveli were not included in the tribal sub-plan approach as their state plans are, in fact, plans for the development of the tribal communities.

**The broad objectives of the tribal sub-plan are:**

- a. To narrow the gap between the level of development of tribal areas and other areas.
- b. To improve the quality of the tribal communities. In order to achieve these objectives, elimination of all forms of exploitation of tribal's particularly in land, money lending, and malpractices, in the exchange of agricultural and forest products were given high priority.

The tribal sub-plans envisaged total physical and financial efforts for integrated development of the tribal areas.

The investment in the sub-plan flow from the State Plan, Central outlays from Central ministries and departments, institutional finance and special Central assistance. During the Eighth Plan, Central outlays from Central ministries and departments, institutional finance and special Central assistance. During the Eighth Plan, a total expenditure of about Rs. 1,110 crores was contemplated for the tribal sub-plan. It was proposed to extend economic assistance to 3,08,100 families during the plan period. The main objectives of the sub-plan include elimination of exploitation of tribes, infrastructure development, up gradation of environment of tribal areas and human resources development through education and training programmes.

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### **Tribals and Finance:**

The tribals are faced with the problem of indebtedness and bonded labour. Tribals borrow money from moneylenders who charge them heavy rates of interest. Coupled with extreme poverty, heavy ritual expenses and drinking habits prompt them to borrow money from easily available and accessible sources. Indebtedness thus becomes a normal and unavoidable aspect of their existence. Various State measures have been instituted to put a stop to the exploitation of the tribals by moneylenders. For instance, a number of co-operatives have been opened in various State to advance loans to the tribals at nominal interest.

Available evidence suggests that tribals prefer to take loans from private moneylenders instead of co-operative societies notwithstanding the lower interest charged by the later. The main reasons for the failure of the co-operatives have been: The co-operatives generally take too long to sanction the loans and have cumbersome procedures. The co-operatives do not give loans to landless people. The Government of India appointed a "Study Team on Co-operative Structure in Tribal Development Project Areas" under the chairmanship of Shri K.S Bawa in 1973, to indicate a suitable institutional structure for development of tribal communities. The study team recommended that LAMPS should be organized in tribal areas on the lines of Farmer's Service Societies (FSS) providing all types of credit (short, medium and long-term) including credit for meeting consumption needs, their agricultural and consumer goods requirements ; providing technical guidance for modernization of their agriculture and arrange marketing of their agriculture and minor forest products. In pursuance of this, the LAMPS and the pacs were formed at the primary level to serve as multi-purpose organization for the benefit of tribals. LAMPS and the pacs are federated at the State level to form the Tribal Development Cooperative Corporations (tdccs)/ Federations. So far 10 co-operative corporations /federations have been organized at the State level.

The tdccs have been organized in Andhra Pradesh, Bihar, Maharashtra, Orissa, West Bengal, Manipur and Tripura. The State Level Tribal Cooperative Federations have come into being in Kerala and Rajasthan. These tdccs have been rendering very useful service to the tribals.

In the absence of national federation of tribal co-operative corporation/federations, the National Agricultural Co-operative Marketing Federation (NAFED) at the national level has set up a Tribals cell to extend marketing/technical intelligence and other support to the State Level Tribal Development Co-operative Federations. Continuous efforts are being made by the State to put a stop to the exploitation of the money lenders, for indebtedness leads to the problem of bonded labour. The banking system, along with co-operatives, has to evolve banking procedures to suit the needs of the tribals, as it is doing for other weaker sections of society. Scheduled Tribes Finance Corporation: In 1988-89, the Scheduled Castes and Scheduled Tribes Finance and Development Corporation was set-up. This Corporation will play a critical role in developing schemes for employment generation and financing pilot programmes which can then be taken up by the State level corporations and other agencies active in this field. This corporation will also work with cbs and NABARD in improving the flow of financial assistance to the SC and ST. The objective would be to innovate, experiment and promote rather than duplicate the work of existing agencies.

This corporation has an authorized capital of Rs. 75 crores with a paid -up capital of Rs. 50 crores to be fully subscribed by the government. Problems in Tribal Area Development Programmes: In spite of concrete efforts made during the last six decades, there has not been much change in the socio-economic condition of tribals. The reason for the limited success can be identified as the planner's narrow concentration upon the technical problem of tribal development to the partial exclusion of other factors which are essentially non-economic, but human in nature. The various barriers faced by tribals in adoption of agricultural innovations can be grouped as follows:

**Education barriers:** These include ignorance of improved practices, lack of knowledge regarding these, or having wrong knowledge of the practice, etc.

**Economic barriers:** These include higher cost of improved agricultural practices, lack of money to purchase required requisites, poverty, etc.

**Social-cultural barriers:** Social barriers pertain to the farmer's in the social system use the same. Cultural barriers are related to different cultural values which come in the way of adoption of agricultural innovation,

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**e.g. –**

- High yield entirely depends upon God's will rather than use of improved seeds or fertilizers.
- Fertilizers destroy the fertility of the soil.
- To kill insects is to suffer the gnawing of remorse.
- Diseases of plants are nothing but an astonishing events of nature and fight against these 'events' is to suffer the gnawing of compunction, etc.

**Practical barriers:** These include the susceptibility of improved varieties of fertilizers and pesticides, lack of irrigation facilities after the application of fertilizers, major portion of the applied fertilizers leached away as the fields are located on stiff slopes of hills, and dusters and sprayers are not available on time. As stated earlier, tribal's area at different levels of socio-cultural and economic development and thus have different problems. The tribes which are in food gathering and hunting stage have altogether different problems from those who practice shifting cultivation. Similarly, the later have different problems from those who are settled agriculturists. An integrated approach to development suited to varied need at different phases needs be evolved and implemented.

- **Shifting Cultivation:**

Shifting cultivation in India is practiced by the Scheduled Tribes of the hilly and forest tracts. According to the latest information available on the extent of shifting cultivation in the country, an approximate 10.26 lakh hectares of land are under the system with a population of 36,170 depending on it. It is mainly concentrated in N.E India accounting for about half the total population practicing it. It is also found in the belt comprising Odisha, Bihar, Madhya Pradesh and Andhra Pradesh. Shifting cultivation is on the way out in many States due to its inherent characteristics, one of them being primitive technology and low carrying capacity. It can, at best maintain 20 persons per square km. Almost all areas under shifting cultivation except Arunachal Pradesh in India have crossed that critical stage. Tribals in India have their own way of life that is to be not meddled with because their traditions gives a unique colour to the cultural fabric of our nation. It was identified by our founding fathers and to protect them many provisions were included in Constitution.

These tribes are poor and marginalized and depend solely of forest produce for their livelihood but post-1991, their has been a change in economic mindset of people and now primary emphasis is on growth through usage of resources. In this regard tribal lands are encroached and they suffer on following accounts:

- a. Displacement: According to Prof Xaxa committee report 40% of total displaced people are tribals
- b. Loss of livelihood: Even when they are not displaced, their ownership over forest produce is curbed
- c. Outsiders settling in these areas for industrial purposes intrude their way of living
- d. Tribals start feeling alienated that could even lead to unrest among them (as happened in Meghalaya in early 1960s).

**The above problems can be curbed by following steps**

- a. Provisions for proper implementation of PESA 1996 should be put in place so that the tribal's communities have a say in incoming project by means of Gram Sabha
- b. Actions should be taken to ensure that rights granted to tribal in Forest Rights Act 2006 (ownership of minor forest produce) are not hindered
- c. Recently in Odisha it came to light that agreement documents for mining in Patrпали village were faked. Regulatory authorities should be setup to curb these events
- d. Instead of directly bringing in industrial setups in tribal areas, it would be wise to 1<sup>st</sup> open such areas to cultural-tourism, so that tribes may begin to mainstreamize without feeling encroached.

It should be kept in mind that it would take time for tribals to come together with the rest of society and they should be allowed to develop at their own pace with the help of government aid.

There is a need for democratic process of land acquisition in scheduled areas. Some recommendations are:

- a. No tribal land should be alienated without the consent of tribal Gram Sabha.
- b. Mining in the tribal land should be carried out by the tribal people themselves.

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- c. There is a dire need to strictly implement the land laws, Forest Rights Act and strengthening of PESA Act.
- d. Governors of states should be given more discretion to verify the applicability of any law for scheduled areas. Governor should work on the advice of Tribal Advisory Council. It also recommended to give more teeth to TAC in relation to tribal rights.
- e. The committee is against the sanctioning of tribal land to private houses through the mode of PPP.

#### **4.4 Integrated Tribal Development Programmes in Maharashtra:**



**Figure 4.2: Integrated Tribal Development Programmes in Maharashtra**

- **What is integrated tribal development program?**

The Programme on Integrated Tribal Development Projects (ITDP) under Tribal Sub-Plan (TSP) is being implemented since the Fifth Five Year Plan with specific objectives of reducing poverty, improving educational status and eliminating exploitation of the tribal families. The programme was evaluated by the programme Evaluation Organisation (PEO) in 1996 to assess the effectiveness and performance of planning and monitoring arrangements, and impact of the programmes on the well-being of the Scheduled Tribes. The report was released in July, 1997. The findings of the study indicate that a large majority of the tribal families are better off now in terms of possession of productive and utility assets and access to food, clothing, transport facilities, electricity, schools etc.



Than they were 10 years ago. Though, the administrative arrangements to execute this programme existed in all the states as per Central guidelines, the system of decentralized planning, implementation and monitoring as envisaged in the guidelines for the scheme were not operational in most of the states. The delivery system of the programme was not effective and a very large number of tribal farmers were found to use irrigation water, High Yielding Variety (HYV) seeds, fertilizers and other inputs from private sources, even though a significant proportion of funds in being spent on free delivery of such inputs. Inadequate facilities of primary education and health were also observed.

- **Impact:**

5394 acre of land has been promoted under the WADI program benefitting more than 5550 tribal families. 5500 Tribal Marginal farmer have significance increase in their average yearly income of 20000 to 30000. Increased multi cropping system followed in the WADI has achieved food & nutritional security for family. Increased involvement and active participation of various stakeholders viz development institution, tribals, financial institutions.

- **When was the Maharashtra State Cooperative Tribal Development?**

The Maharashtra State Co-operative Tribal Development Corporation is the major administrative organisation entrusted with the task of implementing the Act of 1976.

- **Who is the state minister of tribal development in Maharashtra?**

Adv. Kagda Chandya Padvi is Current Minister of Tribal Development Government of Maharashtra.

- **How many tribal development project are there in Maharashtra?**

Consequently, making a total of 39 I.T.D.

## **Chapter 5**

### **Maharashtra Tribes**

#### **5.1 Maharashtra Tribals:**

##### **5.1.1 Introduction:**

The Nomadic tribes in the state of Maharashtra are 73.18 lakhs in number according to the census done in 1991. These tribes are mainly found in the hilltops but are spread throughout Maharashtra. The major tribes which can be found in Maharashtra are Gond-Madia, Bhil, Koli, Warli, Katkari and Oraon and follow the primitive characters. They move about in caravans from one place to another and search for livelihood.

The tribes of Maharashtra are the primitive ones, following the old traditions and can be found in every part of the state. They are mostly found in the hilly areas but their wandering has made them become noticeable all over the state. They come under the category of Scheduled Tribes according to the government of India. The cultural aspects of these tribes have enriched the culture of Maharashtra in a way. The heritage of these tribal groups is unique which can be seen by observing their dress, dialect, practices, rites etc.

One can easily make out how different they are from other social groups and their rich culture makes them different and noticeable in a crowd as well. Their customs, dress, dialect etc. is also very different from the usual. They still follow the old traditions where the nature is worshipped in different forms. The animals are also sacrificed when a religious ceremony takes place. Since these tribes of Maharashtra keep wandering between places, the lack of education can be seen among them. This lack of education in the tribe makes it difficult to survive in this competitive world. This leads to a cycle where they are left with no option, but to wander around to survive. Their fitting in the society becomes a little difficult for them because of their lack of education. These people stay in temporary houses and move from one place to another in search of work. Thousands of families go through this and have to do it because there is no way out.

- **Tribal Communities of Maharashtra:**

The most prominent tribal community of Maharashtra is Warlis. The beliefs, customs, and culture of this community are unique and it is made by them only. The paintings made by them are stunning and they focus mainly on the nature in all the customs and traditions they follow. For them, nature is a mother like figure and they trust on it the most.

The Bhil people were initially expert hunters and resided in the deep forest. Gradually, they became farmers and settled like one.

The deities worshipped by them are Sitla Matta and Mogra Deo. The most notable people in Maharashtra are Kolis who are mostly Hindus. You can also find Christian Kolis in Maharashtra who worship the Goddess Ekaveera. The folk dance of this tribe is famous and they are known for the same.

One of the most significant tribal communities is Halba who resides in most of the parts including Maharashtra. The woodcarving of this tribe is the most famous and the major occupations of this tribe include animal husbandry, farming, and cultivation. The forest products are also sold by a lot of them along with the articles made of bamboo.

Beautiful clothes are worn by the men and women of Chodhari tribe. They are vegetarian people and most of them are agrarian. Clothes, jewelries, and tools are made by these tribes too for living.

- **Distribution of Tribes in Maharashtra:**

District wise Major Tribes in Maharashtra State (As per 2011 Census)

No	District	Major Tribes
1	Ahmednagar	Bhil, Bhil Garasia, Koli Mahadev, Dongar Koli, Pardhi, Advichincher, Thakur, Thakar
2	Akola	Andh, Arakh, Gond, Rajgond, Koli Mahadev, Dongar Koli, Korku, Bopchi, Mouasi, Pardhi, Advichincher

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No	District	Major Tribes
3	Amravati	Arakh, Gond, Rajgond, Koli Mahadev, Dongar Koli, Korku, Bopchi, Mouasi, Pardhi, Advichincher
4	Aurangabad	Bhil, Bhil Garasia, Koli Mahadev, Dongar Koli, Koli Malhar, Thakur, Thakar
5	Beed	Bhil, Bhil Garasia, Koli Mahadev, Dongar Koli, Pardhi, Advichincher
6	Bhandara	Arakh, Gond, Rajgond, Halba, Halbi
7	Buldana	Andh, Bhil, Bhil Garasia, Koli Mahadev, Dongar Koli, Naikda, Pardhi, Advichincher, Naika
8	Chandrapur	Arakh, Gond, Rajgond, Halba, Halbi, Kolam, Mannervarlu, Pardhan, Pathari, Saroti
9	Dhule	Bhil, Bhil Garasia, Gamit, Gamta, Gavit, Kokna, Kokni, Kukna, Koli Dhor, Tokre Koli, Pardhi, Advichincher
10	Gadchiroli	Arakh, Gond, Rajgond, Halba, Halbi, Kavar, Kaur, Pardhan, Pathari, Saroti, Halbi kawa
11	Gondia	Arakh, Gond, Rajgond, Halba, Halbi
12	Hingoli	Andh
13	Jalna	Bavacha, Bhania
14	Kolhapur	Koli Mahadev, Dongar Koli
15	Latur	Koli Mahadev, Dongar Koli
16	Mumbai City	Arakh, Gond, Rajgond, Koli Mahadev, Dongar Koli, Oraon, Dhangad, Pardhi, Advichincher, Thakur, Thakar
17	Mumbai Suburban	Dhodia, Arakh, Gond, Rajgond, Koli Mahadev, Dongar Koli, Oraon, Dhangad, Thakur, Thakar, Warli

No	District	Major Tribes
18	Nagpur	Arakh, Gond, Rajgond, Halba, Halbi
19	Nanded	Andh, Bhil, Bhil Garasia, Arakh, Gond, Rajgond, Mannewar, Kolam, Koli Mahadev, Dongar Koli
20	Nandurbar	Bhil, Bhil Garasia, Dhanka, Gamit, Gamta, Gavit, Kokna, Kokni, Kukna, Koli Mahadev, Dongar Koli, Tadvi, Tetaria
21	Nashik	Bhil, Bhil Garasia, Kokna, Kokni, Kukna, Koli Mahadev, Dongar Koli, Thakur, Thakar, Warli
22	Osmanabad	Koli Mahadev, Dongar Koli, Pardhi, Advichincher, Thakur, Thakar
23	Parbhani	Andh, Koli Mahadev, Dongar Koli
24	Pune	Bhil, Bhil Garasia, Kathodi, Katkari, Koli Mahadev, Dongar Koli, Pardhi, Advichincher, Thakur, Thakar
25	Raigad	Kathodi, Katkari, Koli Mahadev, Dongar Koli, Thakur, Thakar
26	Ratnagiri	Kathodi, Katkari, Koli Mahadev, Dongar Koli
27	Sangli	Koli Mahadev, Dongar Koli, Pardhi, Advichincher
28	Satara	Kathodi, Katkari, Koli Mahadev, Dongar Koli
29	Sindhudurgh	Kathodi, Katkari, Koli Mahadev, Dongar Koli, Thakur, Thakar
30	Solapur	Koli Mahadev, Dongar Koli, Pardhi, Advichincher
31	Thane	Kathodi, Katkari, Kokna, Kokni, Kukna, Koli Mahadev, Dongar Koli, Koli Malhar, Thakur, Thakar, Warli

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No	District	Major Tribes
32	Wardha	Arakh, Gond, Rajgond, Kolam, Mannervarlu, Pardhan, Pathari, Saroti
33	Washim	Andh, Arakh, Gond, Rajgond, Koli Mahadev, Dongar Koli, Pardhi, Advichincher, Thakur, Thakar
34	Yavatmal	Andh, Arakh, Gond, Rajgond, Mannewar, Kolam, Pardhan, Pathari, Saroti, Pardhi, Advichincher
35	Jalgaon	Bhil, Bhil Garsia, Koli Dhor, Tokare Koli, Koli Mahadev, Dongar Koli, Pardhi, Advichincher.

- **Lifestyle of Maharashtra Tribes:**

The tribes of Maharashtra had the tradition of wandering around in search of work, which has led to lack of education in them. They seem to be trapped in a vicious cycle where their survival in the settled society becomes difficult because of lack of education. They are forced to search for work. Thousands of families belong to the tribes and stay in temporary houses, as they have to wander from one place to another.

They are the primitive tribes who have adopted the primitive way of living. They are dependent upon firewood, grass, timber etc. to carry on their day-to-day activities. These tribes are organized into small villages that have a chief head of the tribe or elder of the village heading the village. All the disputes in the village are solved by the chief as they have the legal authority of the same. The main survival option for Gond is hunting, farming, eating the fruits from the grove and by selling the cattle as well. Some have wage earning jobs and get the clothes and the jewels from the neighboring groups.

In this tribe, the people do not marry within their clans and they prefer cross cousin marriages. They also keep multiple spouses. The painting style of the tribe is unique and cannot be found anywhere else in the country. They do not only paint on paper, but also wall and floor painting is very common among them. These paintings are made for ritualistic purposes as well as to spread peace and purity in their surroundings.

- **Culture of Maharashtra Tribes:**

The life and culture of the Nomads have been adapted by the tribes of Maharashtra. The originality of this tribe is intact until date, which makes them unique from the other tribes. The number of nomadic tribes in the state of Maharashtra is 313 and there are other 198 tribal groups, which are unnoticed. These tribes have an inclination towards the religion and other spiritual beliefs and are inspired by several traditions of the tribal communities in India. The most common traditions involve worshipping nature, sacrificing the animals and wearing a tusk on the head. The most important part of this tribe is festival and fairs and these tribes follow Hinduism widely. The traditions, culture, and festivals of the Hindus are mostly followed by these tribes. The people of these tribes also consume alcohol at a great degree during the festivals. The Jat Panchayat governs the society of these tribes and the most important role in their life is played by marriage. The tribal people of Maharashtra believe in monogamy and it is very common among them.

- **Occupation of Tribes of Maharashtra:**

Cultivation and other similar activities, which are similar to agricultural, are practiced by the tribal people of Maharashtra. Most of the crops are produced by them along with fruits and vegetables. The norms of the Indian society are also followed by the tribal people of Maharashtra.

## **5.2 Maharashtra Origin and Historical Perspective of Tribes in Maharashtra**

### **A. Pardhi:**



**Figure 5.1: Pardhi**

- **Introduction:**

**Pardhi** is a Hindu tribe in India. The tribe is found mostly in Maharashtra and parts of Madhya Pradesh however small numbers can be found in Gujarat and Andhra Pradesh.

The word Pardhi is derived from the Marathi (state language) word '*Paradh*' which means hunting and Sanskrit word '*papardhi*' which means hunting or the game to be hunted. In some parts of India Pardhis are known as *Meywarees*. They also have various other names like Advichincher, Phans Pardhi, Phanse Pardhi, Langoli Pardhi, Bahelia, Bahellia, Chita Pardhi, Shikari, Takankar, and Takia Pardhi. Pardhi tribe is divided in groups like Vaghri Pardhi and Phase Pardhi. These are further divided into subgroups like Pal Pardhi, Gav Pardhi, Takankar, and Takari. Widely found surnames among them include Chauhan (Chavan), Rathod and Solanke.

- **History:**

The Pardhis are descendants of the Rajput's. Pardhis' Rajput origin is confirmed by the fact that they have Rajput clan names and still speak Rajasthan dialect among them. Their names commonly end with the suffix "-Singh". The Pardhis have common surnames like Salunkhe, Rathod, Sindiya, Chauhan (Chavan). They have also taken up Maratha surnames like Pawar, Shinde and Dabhade. They originated from Rajasthan. From Rajasthan they migrated to Maharashtra and other states through Gujarat. While in Gujarat, they took up Gujarati culture. They intermixed with Gujarati community and started speaking their language and also started worshipping Khodiyar Mata as their Kuldevi.

- **Present day distribution:**

- **Pardhi Children:**

According to the 1901 census the total number of Pardhi population was 12,214 of which 6,320 men and 5,894 women.

During the same period in the state of Madhya Pradesh in the cities of Bhopal, Raisen and Sehore the total population of Pardhis were 1831. In the same state Bahelias and Chitas are also grouped with Pardhis. According to the 1981 census their number is 8,066.



In Gujarat in 1981 census, Pardhi population is 814. In Maharashtra the Pardhi population is 95,115 (census data, 1981). According to 2001 census the total population of Pardhis in Maharashtra is 159,875.

They are mainly spread over the districts of Amravati (20,568) Akola (17,578) Buldhana (16428) Jalgaon (16,849) Yavatmal (8,129) Osmanabad (9,959) Pune (7,230) and the other districts they are scattered. The Pardhi population data of Mumbai is not available in the census record.

- **Language:**

Pardhis speak mixed dialects of Rajasthan and Gujarati mainly Wagdi language and Pardhi language. These languages are grouped in Bhil languages of western Indo-Aryan language group. The Bhil languages form a link midway between the Gujarati language and the Rajasthan–Marwari languages. Pardhi language is a spoken language which is North Bareli dialect of Bhil languages. It is an important language of the community.

Apart from Pardhi language they speak Gujarati, Rajasthan, Kanarese, Telugu, Marathi, Marwari, Ahirani languages depending on their location.

- **Culture:**

Pardhi culture is very similar to Rajput culture due to their Rajput ancestry. However, their culture is a blend of Gujarati & Rajasthan culture. The marriage procession is of Rajput & Gujarati style. They follow the Shaktism sect of Hinduism and have certain Kuldevis similar to Rajput's.

They worship Mauli Mata, Kalika Mata, Saptashrungi Mata, Vadekhan Mata and Khodiyar Mata as their Kuldevis. Dussehra is an important festival. They sacrifice a sheep or a goat to please the Kuldevis which is then distributed among the villagers. Animal sacrifice has been an integral part of Rajput culture since ancient times. However, the method of animal sacrifice is different in Pardhis than in Rajput's. Rajput's use the Jhatka method of sacrifice while the Pardhis use a method similar to Halal method, which is generally associated with Muslims.

**B. Kokni, Kokna, Kukna Tribe:**



**Figure 5.2: Kokni, Kokna, Kukna Tribe**

- **Introduction:**

Kokni, Kokna, Kukna is an Indian tribal community found in Sahyadri-Satpura Ranges of Maharashtra (mostly residing in Nandurbar and Dhule districts - Sakri, Navapur talukas) and in Gujarat (mostly residing in Ahwa-Dang, Navsari and Valsad districts) and is believed to have originated in the Konkan patti of Thane district.

It is also known as Kokna, Kokni, and Kukna. There are various opinions regarding the origin of this tribe since no adequate research has been made. They are recognized as a scheduled tribe in the Indian states of Gujarat, Karnataka, Maharashtra and Rajasthan.

- **Social life:**

Kokna-Kokni tribal society is an important society of ancient primitive culture and its social, economic, cultural and political life is characteristic. Considering the total population of the Kokni tribe, it can be seen that Kokni is the major tribe in Maharashtra. Although there are few historical references available regarding the origin of tribe from socio-cultural point of view, their current social customs and cultural practices confirm their primitiveness. Interest and improvements in agriculture has resulted in prosperity and social stability of the tribe.

Apart from this, the social status of the Koknas has remained high due to land ownership. Due to their high socio-economic status, the Kokna tribes consider themselves superior to other tribes.

- **Religion and Cultural Life:**

The religious beliefs and practices practiced by the Tribals are also seen in the Kokna tribe i.e. religion is the belief in supernatural powers and divine beings. Along with God of water, God of fire and God of animals, the Kokna also believe in demons. Koknas are mostly nature worshipers. Therefore, their deities and places of worship are also subject to the nature. Since the Kokna has been settled in agriculture for many years, they believe that rain is the supreme god.

Their deities are based on daily life relationships such as 'Dhantari' which gives grain, 'Gavkari' which is used for farm work and 'Kansari' which makes a living. Worship rituals are performed to please the deities at the beginning of any auspicious work or financial activity. Since nature is the foundation of the socio-economic life of the Konkan, their conceptions of religion and theology have also developed on the basis of nature.

- **Dongaridev Festival:**

The God of mountains (Dongaridev) is worshiped in the belief that God resides in a mountain cave and that his happiness and sadness affect the life's joys and sorrows. Dongaridev festival is celebrated by the whole villages and at least one person from each family in the village has to participate in this festival. 70-80 young and old people come together and dance in a circular motion and sing songs their dialect. Various instruments are used for worship in this festival viz. flags, ghoongru kaathi (stick with bells), pawri, tapra, many marigold flowers, and nachani and rice grains. The festival usually lasts for eight to ten days and finally, on the night before the full moon, they go at the foot of the mountain, dance all night, sing kokni songs, and descend from the hill in the morning after worshipping the mountain. During this festival all the virtues of kindness, cordiality, generosity, honesty, discipline, community life, purity of mind are discovered. The efforts of the Kokna to inculcate human values in this way through festivals and traditions are incomparable.

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### **C. Gamit Tribes:**

The Gamit are indigenous people of Gujarat, India. They are mainly found in Tapi, Surat, Dang, Bharuch, Valsad and Navsari districts of Gujarat and some parts of Maharashtra. They are included in state list of scheduled tribes.

They are also known as Vasava (those who settled).

- **Geographic distribution:**

Gamits are found in the districts of Surat, Bharuch, Valsad and Dangs. In Surat district, they are found in Vyara, Songadh, Uchchal and Nizar talukas. They are known as Gamits or Mavachi.

Their sub-tribes are Padvi, Valvi and Vasava. Gamits are believed to be sub-tribe of Bhils. Those Bhils who got settled in a village were known as Gamits. As per the 2001 census, the total population of Gamits was 3, 54,362. Of this, 1, 76,780 are male and 1, 77,582 are female. The percentage of Gamits among total tribal population is 4.74 per cent.

- **Habitations and furnishings:**

Gamits are settled in villages. Their houses are not in a straight line like city chawls. Though they stay in vicinity of each other, they are independently situated. All houses have open space around four walls.

Sometimes the houses are built on small hills; and some houses are built at the feet of hills. The building material is clay, cow dung, and paddy grass. Bamboos are used in construction of walls. The roofs are constructed suitable to geographical conditions. Either indigenous or Manglory tiles are used to cover roofs. In modern times, some houses have RCC roofs.

Gamits stay in houses owned by them. In their houses, they keep the utensils made from copper, brass, aluminum, steel, clay or glass. Besides, they have some mattresses, cots, kerosene lamp, and wooden stand, drum to store food-grain, a radio, T.V., tape recorder, tin box, steel cupboard, etc.

- **Musical Instruments:**

Their musical instruments are made from leather, metal strings, shankh, Dhan, a pipe, Noly, Pawari, Dobru, Ghonghali, etc.

- **Dress:**

The older generation maintains traditional dress. The children, however, have adopted bush-shirt and half-pant, whereas youth wear shirts and pants. Girls prefer either old-fashioned frocks or modern Punjabi dresses. Men wear pant-shirts and women wear either a Punjabi dress or saree, a blouse and a petty-coat/chaniya. Older people invariably wear a cap. Older women wear sarees in Maharashtra-style, separating both legs from each other with a saree tied down at the back.

- **Ornaments:**

Gamit women are fond of ornaments. They have a kanthi (a round, solid necklace) or a chain (achhodo) in their neck. They have a donto on the nose, ear-rings in their ears, bangles on their hands, a kanku or bracelet on their arms, kadla, a plain, round ornament gripped on the legs or ankla (zanzar) with many small silver bells.

Males wear a silver (waist-band) around the waist, rings on their fingers, and dolo on their toes. Additionally, several other ornaments are also used.

- **Dialect:**

Gamits speak Gamit language. Their communication is only in Gamit dialect. They are known as 'Gamits of 52 families' and they do not have a fixed formation of speech.

- **Food and drink:**

They consume food grains of nagli, juwar, rice, maize (for preparing loaf), urad and tuver for pulse-dal and potatoes and onions as vegetables in addition to seasonal vegetables. They also consume chapatti and pulses. Usually they consume meat and fish as well as wine and tadi. But those who have joined Bhakti school of religious thought abstain from these items.

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- **Education:**

As per the 2001 census, the literacy level among Gamit is 52.91%. Gamits reside in both villages and cities; and therefore they could make use of various Government policies including reservation in education.

- **Religion:**

Gamits are Hindus about 89% and Christian about 11%. They believe in Hindu Gods and Goddesses. They also believe in their traditional tribal Gods and Goddesses, for example, Devli Madi, Gaumukh, Dungen Dev, Gowal Dev, and Anaj Dev. They keep vows for some purposes and make occasional pilgrimages. They celebrate the festivals of Gam dev no, Holi, Gowal Dev festival, Vaghdev Mahadev, Dussera, Diwali, and Nano Dev-Moto Dev. Besides those, Gamits have Mahadev, Dussera, Diwali, Nano Dev-Moto Dev, etc. Besides those Gamits, who have converted into Christianity celebrate Christmas with great joy.

- **Occupation:**

Gamits are usually agriculturists. Some people whose land has been seized work as agricultural laborers or other laborers. Educated Gamits seek employment. Some go for animal husbandry and many others work in factories.

- **Caste panch:**

In the Gamit community, there is formal or informal caste panch for controls and regulations in their social dealings. Gamits assemble and constitute the caste panch for community members to follow rules and regulations. Gamits also have their own written constitution. The caste panch looks after the cases of marriages, remarriages, divorce, education, etc.

- **The cycle of life:**

The life cycle of the Gamit community covers three main phases of life: Birth, marriage and death.

**A. Birth of a child:**

There is no custom that the first delivery of the Gamit girl should be at the parents' home. Better facilities and a better place are prioritized. The Dai comes home for five days to give a bath to the new born child. On the fifth day of the birth of a child a 'Pancharo' or on sixth day 'a chhathi' is performed.

**B. Engagement:**

For betrothal (engagement), the boy's party goes to the girl's house. They meet and if they find the matter suitable, they decide to give 'Piyan' i.e. promise. They may also visit each other's houses to build familiarity.

**C. Marriage:**

Usually Tuesday or Thursday is considered better for marriage. Pandal is erected for marriage; usually near the house. The people of the community or neighbors assist with this. To invite attendees to a marriage ceremony, rice with Haldi or Kanku are placed on the threshold of a house.

This is symbolic suggestion. Nowadays, this is accompanied by a printed invitation card. The marriage is performed both traditionally as well as according to Hindu customs with a Brahmin performing it. The Brahmin's role is a traditional as well as Hindu custom. Dinner follows marriage.

This community believes in the customs of Aana, Khandhad marriage, and love marriage, to marry a sister of a wife upon the wife's death (salivatu) or to marry a younger brother of husband, if the husband dies (Diyarvatu), polygamy, and remarriage after divorce.

**D. Divorce:**

No divorce in this community can be given within three years of married life and no sexual relations can be kept while the spouse is living, nor a marriage with anybody is permitted. Those who disobey this rule are liable for a Rs. 351/- fine. In case the dispute is not resolved, one can approach the court.

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#### **D. Remarriage:**

A Gamit widow is permitted to remarry in the following circumstances: If a widow has a child, Rs. 32/- are to be given. All the marriages are registered in a book along with signature of both the parties.

#### **E. Death:**

If a death occurs in a Gamit family, the body is kept near a grinding stone with the head pointed north and the legs, south.

The drum is played in a peculiar way to announce the death. People come and cry. A dead body can either be cremated or buried. A child's body is buried. Ambli, Babool and Tick woods are used for cremation.

The person carrying the fire-pot before the funeral pyre is a special person in a village. The ornaments from the body of a dead person are removed.

The dead body is taken to a river bank; the family members move around a dead body for seven times. The mouth of a dead body is cleansed with a Khakhra brush and served curd, Khichdi, wine, etc. with turned hand.

Then it is kept on the death-bed which is set aflame by relatives. Then they take bath at the river or a well. After they return home from the crematorium, they sit a little distance from the deceased's house; again the 'Tur' instrument is, played.

Those who went at crematorium are served with sugar and jaggery. They have also a custom of Dahodo-pari, Khatru, Barma (giving lunch after death), and offering Pooja.

#### **7. Specialty:**

The marriages among Gamit are mostly in the same Gotra. The objective is to find a spouse from a known family. Astala, Mavli, and Vaghdev are their Gods and Goddesses. On occasion, they visit their places and celebrate festivals with dance and music.



**Kurukh or Oraon or Dhangar Tribes:**



**Figure 5.3: Knrukḥ or Oraon or Dhangar Tribes**

- **Introduction:**

The Kurukh or Oraon or Dhangar (Kurukh: *Kuṛuḥ* and *Oṛāṃ*), also spelt Uraon or Oraon, are a Dravidian ethnic group inhabiting the Indian states of Jharkhand, West Bengal, Odisha and Chhattisgarh. They predominantly speak Kurukh as their native language, which belongs to the Dravidian language family. In Maharashtra, Oraon people are also known as Dhangad or Dhangar. Traditionally, Oraons depended on the forest and farms for their ritual and economic livelihood, but in recent times, a few of them have become mainly settled agriculturalists. Many Oraon migrated to tea gardens of Assam, West Bengal and Bangladesh as well as to countries like Fiji, Guyana, Trinidad and Tobago and Mauritius during British rule, where they were known as Hill Coolies. They are listed as a Scheduled Tribe for the purpose of India's reservation system.

- **Origins:**

According to the Indian Anthropological Society, Konkan is said to be the original home of the Kurukh tribes from where they migrated to the Chota Nagpur Plateau. According to the 1961 census, a Kurukh substratum is very prominent in Konkani. [Better source needed][Dubious – discuss] The group is said to have settled in the Chota Nagpur Plateau by 100 CE.

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- **Society:**

The Kurukh are patrilocal and patrilineal. Kurukhs are divided into many exogamous clans. Clan's names among the Kurukh are taken from plants, animals and objects. Some important clans are:

Aind (a fish)	Aind (a fish)	Aind (a fish)
Bakula (Heron)	Bakula (Heron)	Bakula (Heron)
Bara (Banyan)	Bara (Banyan)	Bara (Banyan)
Barwa (wild dog)	Barwa (wild dog)	Barwa (wild dog)
Beck (Salt)	Beck (Salt)	Beck (Salt)
Chidra (Squirrel)	Chidra (Squirrel)	Chidra (Squirrel)
Dhan (Paddy)	Dhan (Paddy)	Dhan (Paddy)
Edgo (Mouse)	Edgo (Mouse)	Edgo (Mouse)
Ekka (Turtle)	Ekka (Turtle)	Ekka (Turtle)

- **Administration:**

In a Kurukh village, the village level political organization is called Parha which consists of post such as Pahan (village priest), Panibharwa (water-bearer of Pahan), Pujar (assistant of Pahan), Bhandari and Chowkidar (watchman). Each has a particular role in religious ceremonies, festivals and solving disputes in the village. The traditional informal educational institution youth dormitory is called Dhumkuria. The public and common meeting place is Akhra where people meet for the purpose of discussion and solving disputes. Twelve to thirty villages form a Parha council. Each village has a village council, member of village council act as the members of Parha council in the headship of Parha chief. One of the villages in Parha is called Raja (King) village, another dewan (prime minister) village, another panrey (clerk of the village), a fourth kotwar (orderly) village and remaining village are called praja (subject) village. Raja village has highest social status

because headman of this village presides at the meeting of a Parha Panchayat. The Kurukh are patrilocal and patrilineal. Clan name descends from father to son. The major lineage is known as Bhuinhari Khunt. Bhuinhari means owner of the soil. Khunt has two sub groups: the Pahan Khunt and Mahato Khunt. Pahan and Mahato are two main office of Bhuinhari lineage.

- **Culture:**

**A. Language:**

Kurukh are traditional speakers of Kurukh, which belongs to the northern branch of the Dravidian family. Around half still speak this language as their mother tongue. However, many have adopted the local lingua francas, Sadri and Odia, as their first languages. This shift to regional languages, especially Sadri, has been most pronounced in West Bengal, Assam and Tripura, where the Kurukh are mainly tea garden workers and Sadri is the main link language. Kurukh are traditional speakers of Kurukh, which belongs to the northern branch of the Dravidian family. Around half still speak this language as their mother tongue. However, many have adopted the local lingua francas, Sadri and Odia, as their first languages. This shift to regional languages, especially Sadri, has been most pronounced in West Bengal, Assam and Tripura, where the Kurukh are mainly tea garden workers and Sadri is the main link language.

**B. Festivals:**

The Kurukh celebrate all traditional festivals of the Chota Nagpur plateau: Sarhul, Karma, Dhanbuni, Harihari, Nayakhani, Khariyani etc.

**C. Music and Dance:**

Since time immemorial The Oraon people have a rich range of folk songs, dances and tales, as well as traditional musical instruments.

Both men and women participate in dances, which are performed at social events and festivals. The Mandar, Nagara and Kartal are the main musical instruments. In Kurukh, song

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is known as "Dandi". Some Kurukh folk dances are war dances (between two Parhas), Karma dance (Karam dandi), Khaddi or Sarhul dance, Phagu, Jadur, jagra, Matha, Benja Nalna (wedding dance) and Chali (courtyard dance).

#### **D. Marriage Tradition:**

Marriage among Kurukhs is usually arranged by the parents. The parents negotiate a bride price, after which the wedding can take place. On the wedding day, the groom arrives with his friends to the bride's house, and they hold a dance. A pandal is constructed in front of the bride's father's house, and the bride and groom stand on a stone, under which is grain above a plough yoke. A cloth is then thrown over the couple, who are doubly screened by the groom's friends. Then the sindooraan is done: the groom applies sindoor to the bride's forehead, which is sometimes returned. Afterwards, water is poured over the couple and they return to a separate area of the house to change. When they are emerged, they are considered married. During this entire time, the rest of the party continue to dance.

#### **D. Dress:**

At the turn of the 20th century, Kurukh men wore a loincloth tied around the hips, while women less influenced by other communities would wear a cloth reaching to just above the knee, covering the chest. Today, women traditionally wear a thick cotton sari with detailed stitched borders of purple or red thread. Traditional tattoos include elaborate symmetrical patterns around their forearms, ankles, and chest. Men wear a thick cloth with similar detailed borders as a dhoti or lungi.

#### **E. Livelihood:**

Originally, the Oraons relied on the forest and its goods for an economic livelihood. Unlike many other communities of Jharkhand which practice jhum, the Kurukh community uses plough agriculture. At the turn of the 20<sup>th</sup> century however, due to the policies of the British colonial government, most of the tribe worked as agricultural labourers for the Zamindars on their own lands. However, recently many have become settled agriculturists, while others became migrant workers.

## **F. Religion:**

The Oraon follow their traditional religion (Sarnaism), which is based on nature worship. Some of the groups started following Sarnaism in a Hindu style, as the sects of the Bishnu Bhagats, Bacchinda Bhagats, Karmu Bhagats and Tana Bhagats.

The Oraons have established several Sarna sects. Oraons worship Sun as biri (a name given for Dharmesh). Kurukhar also believe in Animism.

Most of population is Sarna, which is a religion that is indigenous to Adivasis in the Chota Nagpur Plateau.

Sarna perform religious rituals under the shade of a sacred grove. They worship the sun as Biri and the moon as Chando, and call the earth Dharti Aayo (Earth as mother).

Chando Biri are the words which are used in Sarna pujas. Dharmesh is their supreme almighty god. Kamru Bhagats (Oraon or Munda devotees) originated when Oraons acquired special powers after making a pilgrimage to Kamakhya in Assam to pay respect to Durga.

The Tana Bhagat was formed by Oraon saints Jatra Bhagat and Turia Bhagat. Tana Bhagats opposed the taxes imposed on them by the British and staged a Satyagraha movement even before Mahatma Gandhi. All Tana Bhagats were followers of Gandhi during the Independence movement.

Tana Bhagats still wear a khadi kurta, dhoti and Gandhi topi (cap) with tricolored flag in their topi. All Tana Bhagats perform puja to the Mahadeo and the tricolor with a chakra symbol on it, which is fixed at their courtyard.

Among Christian Oraons, there are Roman Catholics and Protestants, the latter of which having several denominations.

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## **7. Warli:**



**Figure 5.4: Warli**

- **Introduction:**

The Warli or Warli are an indigenous tribe (Adivasi) of western India, living in mountainous as well as coastal areas along the Maharashtra-Gujarat border and surrounding areas.

They have their own animistic beliefs, life, customs and traditions, and as a result of acculturation they have adopted many Hindu beliefs.

The Warli speak the unwritten Warli language which belongs to the southern zone of the Indo-Aryan languages. Waralis have sub castes such as Murde Warli, Davar warali.

- **Demographics:**

Warlis are found in Jawhar, Vikramgad, Mokhada, Dahanu and Talasari talukas of the northern Palghar district, parts of Nashik and Dhule districts of Maharashtra, Valsad, Dangs, Navsari and Surat districts of Gujarat, and the union territory of Dadra and Nagar Haveli and Daman and Diu.

- **Language:**

The Warli speak the Warli language, classified as Konkani, with some degree of influence from Marathi. Warli is classified under Marathi by Grierson (Grierson's Linguistic Survey of India) as well as A.M. Ghatage (Warli of Thana, vol. VII of a Survey of Marathi dialects).

- **Warli Painting:**



**Figure 5.5: Warli Painting**

Warli paintings, at Sanskriti Kendra Museum, Anandagram, New Delhi In the book *The Painted World of the Warlis* Yashodhara Dalmia claimed that the Warli carry on a tradition stretching back to 2500 or 3000 BCE. Their mural paintings are similar to those done between 500 and 10,000 BCE in the Rock Shelters of Bhimbetka, in Madhya Pradesh.

Their extremely rudimentary wall paintings use a very basic graphic vocabulary: a circle, a triangle and a square. Their paintings were monosyllabic. The circle and triangle come from their observation of nature, the circle representing the sun and the moon, the triangle derived from mountains and pointed trees. Only the square seems to obey a different logic and seems to be a human invention, indicating a sacred enclosure or a piece of land. So the central motive in each ritual painting is the square, known as the "chauk" or "chaukat", mostly of two types:

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Devchauk and Lagnachauk. Inside a Devchauk, we find Palaghata, the mother goddess, symbolizing fertility. Significantly, male gods are unusual among the Warli and are frequently related to spirits which have taken human shape. The central motive in these ritual paintings is surrounded by scenes portraying hunting, fishing and farming, festivals and dances, trees and animals.

Human and animal bodies are represented by two triangles joined at the tip; the upper triangle depicts the trunk and the lower triangle the pelvis.

Their precarious equilibrium symbolizes the balance of the universe, and of the couple, and has the practical and amusing advantage of animating the bodies. The pared down pictorial language is matched by a rudimentary technique. The ritual paintings are usually done inside the huts.

The walls are made of a mixture of branches, earth and cow dung, making a Red Ochre background for the wall paintings. The Warli use only white for their paintings. Their white pigment is a mixture of rice paste and water with gum as a binding. They use a bamboo stick chewed at the end to make it as supple as a paintbrush. The wall paintings are done only for special occasions such as weddings or harvests. The lack of regular artistic activity explains the very crude style of their paintings, which were the preserve of the womenfolk until the late 1970s. But in the 1970s this ritual art took a radical turn, when Jivya Soma Mashe and his son Balu Mashe started to paint, not for any special ritual, but because of his artistic pursuits. Warli painting also featured in Coca-Cola's 'Come home on Diwali' ad campaign in 2010 was a tribute to the spirit of India's youth and a recognition of the distinct lifestyle of the Warli tribe of Western India.

- **Tribal Cultural Intellectual Property:**

Warli Painting is the cultural intellectual property of the tribal community. Today, there is an urgent need for preserving this traditional knowledge in tribal communities across the globe. Understanding the need for intellectual property rights, the tribal non-profit Organisation "Adivasi Yuva Seva Sangh" initiated efforts to start a registration process in 2011.



Now, Warli Painting is registered with a Geographical Indication under the intellectual property rights act. With the use of technology and the concept of social entrepreneurship, Tribals established the Warli Art Foundation, a non-profit company dedicated to Warli art and related activities.

- **Culture**

The Warli were traditionally semi-nomadic. They lived together in small-scale groups with a headman leading them. However, recent demographic changes have transformed the Warli today into mainly agriculturists.

They cultivate many crops like rice and wheat. Warli women wear toe-rings and necklaces as a sign of being married. Some Warli practice polygyny.

### **5.3 Socio-Economic Profile Tribes in Maharashtra:**

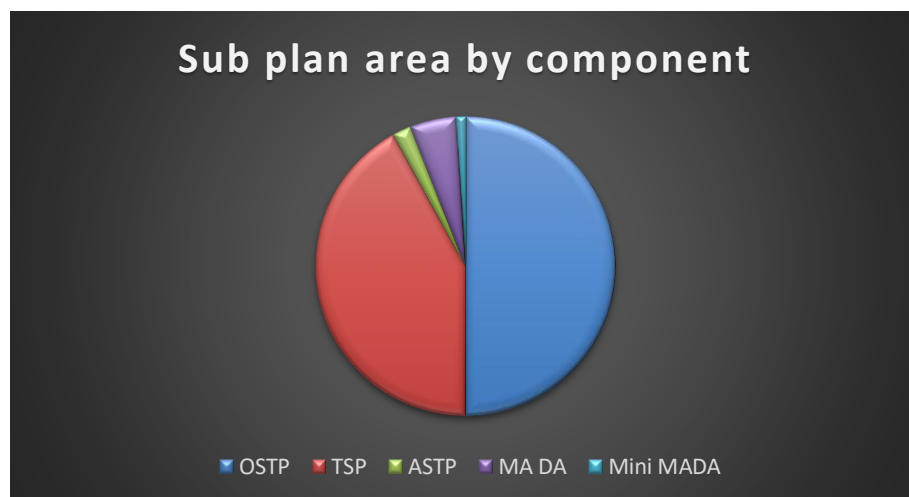
#### **Scheduled Tribes and TSP Areas:**

The Scheduled Tribes population in Maharashtra is about 10.5 million. The ST population is high in these districts (percentage of ST population in the district in parentheses and shown in descending order):

Nandurbar (69.3%), Gadchiroli (38.7%), Dhule (31.6%), Nashik (25.6%), Yavatmal (18.5%), Chandrapur (17.7%), Gondiya (16.2%), Jalgaon (14.3), Amravati (14.0%), Thane (13.9%), Raigarh (11.6%) and Wardha (11.5%). As per the 2001 Census statistics (available on the website of Tribal Development Department of Government of Maharashtra).

The tribal Sub-Plan area is about 50,757 sq.km (16.5 percent of the total area) with 41.6 percent of the ST population covered under TSP, 1.7 percent under ATSP, 5.5 percent under MADA, 1.3 percent under Mini-MADA and the remaining 49.9 percent of the ST population were living outside the TSP (OTSP) area.

It must be noted that the statistics quoted here are based on the 2001 census; classification based on 2011 census data is not yet available.



**Figure 5.6: Sub Plan Area by Component**

Often, the tribal populations under TSP, OTSP, MADA and Mini-MADA are together referred to as the tribal population of the TSP area.

This constituted 50.1 percent of the ST population in Maharashtra. The TSP area tribal population is distributed over 68 blocks and 13 cities/ towns of 15 districts. A map of the tribal Sub-Plan area of Maharashtra state was presented in Chapter 1. In this chapter of the report, we present a brief account of the demographic, socioeconomic and health condition of the tribal population vis-à-vis the total population for Maharashtra state as a whole. It is to be noted that district-wise statistics and salient findings of selected indices for the TSP districts are presented separately in the Tribal Atlas.

- **What does the latest Maharashtra Human Development Report say?**

Before going into a detailed analysis of the demographic and socio-economic indicators of the tribal population of Maharashtra, we present here a glimpse of what is officially recognized as the latest Maharashtra Human Development Report 2012 (YASHADA 2014, Executive summary) says. The report admits that the Human development indicators of tribal population lag far behind those of the total population. The report also categorically states that, though Maharashtra is an industrially advanced state, the status of tribal people in the state is deplorable.

With respect to literacy, the report, citing NSS data, says that the STs have the lowest literacy rate (62 per cent) and a gender gap of 24 percentage points, thus highlighting a cause for concern. Social-group stratification by net school attendance rate showed that ST children are lagging behind at both primary and upper primary levels. However, an interesting finding is the advantage that ST and SC females have in school attendance in primary and upper primary levels in a few regions as well as at state level.

This could be a reflection of the effectiveness of interventions aimed at promoting school participation for these social groups. With regard to health, the sex ratio for STs is well above the state average and life expectancy has improved. This reflects the largely equal status that women are accorded in tribal communities. ST households show very low utilization of public health facilities.

This is partly due to absence of health facilities in remote and scattered habitations; but it is also because of poor service delivery in tribal-dominated areas. (The statements in the above paragraphs are those extracted from various sections of the Maharashtra Human Development report of 2012, see YASHADA 2014, Executive summary).

In the following paragraphs, we attempted to assess improvement in the population characteristics and socio-economic conditions of STs vis-à-vis the total population based on the census of 2001 and 2011, DLHS-based health indicators for 2004-08 and related statistics from other sources. It is to be noted that in this chapter, 'All' and 'Total' are used to refer to all (including ST) households and population and 'ST' is used to refer to ST households and population in Maharashtra.

- **Demography of Maharashtra Tribes:**

**District Wise Spatial Distributions of Tribal Population in Maharashtra:**

The Tribes are generally classified on the basis of territory, language, occupation, physical characteristics and cultural contact. Like the rest of India while considering the tribal population there is some difference with their nature. Majorly Dhule, Nandurbar, Jalgaon, Nashik, Bhandara, Gondiya, Nagpur, Amaravati and Yavatmal (Gondvan region) tribal people are live in Maharashtra.

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**District Wise Population of Scheduled Tribe in Maharashtra (2001 & 2011)**

Sr. No.	District Name	ST Population		Growth* (%)
		2001	2011	
1	SATARA	21896	29635	35.34
2	RAIGARH	269124	305125	13.38
3	MUMBAI	20666	25093	21.42
4	MUMBAI SUBURBAN	70454	104560	48.41
5	PUNE	261722	348876	33.30
6	BID	24193	32722	35.25
7	PARBHANI	35210	40514	15.06
8	AHMADNAGAR	303255	378230	24.72
9	HINGOLI	86898	111954	28.83
10	THANE	1199290	1542451	28.61
11	JALGAON	435951	604367	38.63
12	AURANGABAD	100416	143366	42.77
13	YAVATMAL	473370	514057	8.60
14	WASHIM	70987	80471	13.36
15	NASHIK	1194271	1564369	30.99
16	AKOLA	100088	100280	0.19
17	BULDANA	115156	124837	8.41
18	WARDHA	154415	149507	-3.18
19	JALNA	32103	42263	31.65
20	BHANDARA	97718	88886	-9.04
21	GONDIYA	196455	214253	9.06
22	DHULE	443564	647315	45.93
23	NAGPUR	444441	437571	-1.54

Sr. No.	District Name	ST Population		Growth* (%)
24	AMRAVATI	356533	404128	13.35
25	KOLHAPUR	21387	30206	41.24
26	SANGLI	17855	18333	2.68
27	SOLAPUR	68989	77592	12.47
28	OSMANABAD	27857	36039	29.37
29	LATUR	47836	57488	20.18
30	NANDED	233596	281695	20.59
31	CHANDRAPUR	375256	389441	3.78
32	GADCHIROLI	371696	415306	11.73
33	NANDURBAR	859574	1141933	32.85
34	SINDHUDURG	4952	6976	40.87
35	RATNAGIRI	20102	20374	1.35

- **Growth of Scheduled Tribe Population:**

Population Geographers have traditionally been concerned with the analysis of trends and patterns of growth in the world population. Any change in population size of an area over a certain period of time is expressed in the form of rate of growth per annum. The growth of Scheduled Tribe Population in Maharashtra (From 2001 to 2011).

- **The spatial distribution growth rate of ST population is as follows:**

Reverse Growth (< 0%): The districts i.e. Wardha (-3.18%), Nagpur (-1.54%), Bhandara (-9.04%) has been identify negative population growth. Low Growth (0 – 10%): The low growth population growth has observed in the districts of Ratanagiri, Sangali, Buldhana, Akola, Yavatmal, Chandrapur and Gondiya. Moderate Growth (10 -20%):

In this category Moderate growth of population has been observed in the districts of Raigad, Solapur, Parbhani, Amravati and Gadchiroli. Moderately High Growth (20 – 30%): The moderately high growth of the ST population were observed in the districts of Mumbai,

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Thane, Ahmad Nagar, Osmanabad, Latur, Nanded and Hingili. High growth (> 30%): In the high growth of ST population has been observed in between 31.65 % to 48.40% in districts i.e. Nandurbar, Dhule, Jalgaon, Nashik, Aurangabad, Jalna, Beed, Pune Satara, Kolhapur, Sindhudurg and Mumbai Surbaban.

- **Population Characteristics:**

The average household size of ST population was higher than that of total population in 2001 and also in 2011; but within the ST population, it did not differ between Maharashtra and All India. Average Household Size refers to the average number of members per household (family).

A smaller household size is an indication of more and more households becoming nuclear and/or couples having lesser number of children. The average household size was about 5 in Maharashtra for both total and ST population in 2001. By 2011, this had reduced to 4.60 for the total population and only marginally to 4.87 for the ST population.

Nationwide, in 2011, it was 4.85 for the total population and 4.86 for the ST population. The percentage of population in the 0-6 years' age group indicates recent trends in fertility.

A falling percentage of population in 0-6 age group is an indication of declining fertility in the population. In Maharashtra, the proportion of ST population in the 0-6 age group declined from 18.0 percent in 2001 to 14.8 percent in 2011.

For the total population, the corresponding figures were 14.1 and 11.9 percent for the same period. The data clearly show that though the young population is higher among the STs than among all, there is a perceptible decline in fertility during 2001-2011 among both total and ST populations.

In Maharashtra, the fertility of ST population appears to have declined at about the same rate as that of total population. Further, within the ST population, the percentage of 0-6 population was smaller in Maharashtra than the All India figure –it was 14.8 percent in 2011 as against 16.0 on an All India basis.

**Table 3.2: Selected Characteristics of Total and ST Population of Maharashtra in 2001 & 2011 and for India in 2011**

Population Characteristic	Maharashtra				India	
	2001		2011		2011	
	Total	ST	Total	ST	Total	ST
Average household size	4.95	5.02	4.60	4.87	4.85	4.86
% of person in 0-6 age group	14.1	18.0	11.9	14.8	13.6	16.0
Sex-ratio (all ages)	922	973	929	977	943	990
Sex-ratio (0-6 age group)	913	965	894	955	918	957

Sex ratio is defined as the number of females per 1000 males. It refers to the excess or deficit of females over males in a population. A deficit of females (sex ratio less than 1000) is an indication of foeticide and/or infanticide of females, discrimination against females in health care leading to higher deaths among them, and the underreporting of females in population enumerations and the like.

In Maharashtra and also at an all-India level, the overall sex ratio and also the sex-ratio of young population (0-6 age group) was more balanced (close to 1000) for STs than for the total population. Both in 2001 and 2011, the overall sex-ratio (for all ages) was substantially low and in the narrow range of 922-929 for the total population, while it was 973-977 for the ST population.

The sex-ratio for the 0-6 age group was 913 in 2001 and it declined to below 900 in 2011 for the total population; during the same period, it reduced marginally from 965 to 955 for the ST population.

- **Educational Attainment:**

The literacy rates among STs (male and female) in 2001 and 2011, as given in Table 3.3a, are much less as compared to the total population. The difference was high (about 22 percentage points) in 2001, which reduced to 17 percentage points in 2011.

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Correspondingly, during 2001- 11, the rate of increase in literacy was substantially higher for the ST population than for the total. Increase in literacy was 3 percent for males and 13 percent for females in the total population; for the ST population, the corresponding increase was as high as 11 percent for males and 32 percent for females.

This is a welcome trend and clearly shows that, though literacy among STs was lower than that of the general population, there has been an accelerated increase in literacy rates among the ST population, at least during the past decade.

This should not discount the fact that there is a large gap that still exists between the literacy achievements of STs vis-à-vis the total population.

The percentage of children attending school/college by sex and age (6-9, 10-14 and 15-19 age groups) and percentage of persons in the age group 15-24 who had education above the 10th Standard (completed Standard 11 and above) was obtained from the National Sample Survey (NSS) Round 66 (July 2009-June 2010) and are presented in Table 3.3b.

The percentage of children attending school in the age group of 6-9 years is an indication of early school enrolment and primary school attendance.

The percentage of children attending school in the age group 10-14 is an indication of school attendance in the upper primary/ middle and high school levels. On the other hand, the percentage of children attending school/college in the age group 15-19 is an indication of continuation of schooling up to and beyond SSLC (10<sup>th</sup> Standard).

Similarly, the percentage of persons in the age group 15-24 who completed 11th Standard reflects the number of children who proceeded for a higher education after completing high school (12<sup>th</sup> Standard) in the recent years.

Recent studies have observed (example, Rajaretnam et al, 2010) that, these days, most children attend school up to SSLC (Standard 10) and drop out thereafter and, therefore, the index percentage of persons in the age group 15-24 who have completed 11th Standard is a good indicator of the recent trend in education after high school.



**Table 3.3a: Literacy of Total and ST Population in Maharashtra 2001 & 2011 and for India 2011**

Literacy (7+ age group)	Maharashtra				India	
	2001		2011		2011	
	Total	ST	Total	ST	Total	ST
Total Literacy Rate	76.9	55.2	82.3	65.7	73.0	59.0
Male Literacy Rate	86.0	67.0	88.4	74.3	80.9	68.5
Female Literacy Rate	67.0	43.1	75.9	57.0	64.6	49.4

The data presented in Table 3.3b show that in Maharashtra, 95 percent of male children in the age group of 10-14 years were attending school and it was only slightly less at 93 percent for children in the age group of 6-9 years, which may be due to late school enrolment.

For ST male children, the corresponding figures were 87 percent and 77 percent and the pattern was almost the same for female children. However, what is heartening is that among the ST children in the 10-14 age group, school attendance was higher for female children (94 percent) than for males (87 percent).

**Table 3.3b: Percentage of Children of Age 6-24 attending School/College by Sex, Age and Percentage of young people of age 15-24 years who had Education beyond Standard 10, (NSS round66, July 2009-June 2010)**

ST/AII	Attending School/College								Education 11+ std (15-24 age group)	
	Male				Female				Male	Female
	6-9	10-14	15-19	20-24	6-9	10-14	15-19	20-24		
All Total	93.1	95.4	71.8	25.0	94.1	95.9	62.8	18.0	34.9	27.7
Scheduled Tribes	76.9	87.1	58.8	18.5	72.6	93.5	40.4	9.7	23.7	14.3
Difference (ST-All)	-16.2	-8.2	-12.9	-6.5	-21.5	-2.3	-22.4	-8.3	-11.2	-13.4

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In the age group of 15-19 years, nearly 72 percent of male children and 63 percent of female children in the total population were attending school. It was significantly less at 59 percent for male children and 40 percent for female children in the ST population. On the other hand, in the age group 20-24, only 25 percent of male children and 18 percent of female children of the total population were attending school/college, while it was marginally less at 19 percent for male children and 10 percent for female children in the ST population. Similarly, the percentage of children in the age group 15-24 in the total population of Maharashtra, who had education above SSLC (11th Standard and beyond), was 35 percent among males and 28 percent among females. For the ST population, it was 24 percent for males and 14 percent for females. The gaps between the STs and other groups are substantial and need urgent redressal.

- **Landholding and Occupation:**

Table 3.4a shows cultivated landholding of AII and ST households in rural and urban areas as per NSS round 66 (July 2009-June 2010). The Table shows that in the rural areas of Maharashtra, nearly 46 percent of the households did not have land for cultivation. It was noticeably higher at 51 percent among tribal households. However, among the landholding households, ST households possessed an average of 3.1 acres of land as compared to 2.6 acres by all households.

Among the households living in urban areas, 7 percent of all and 6.7 percent of ST households possessed land for cultivation.

**Table 3.4a: Cultivated Landholding for Total and ST Households in Rural and Urban Area by Region as per NSS round 66 (July 2009-June 2010)**

ST/AII	Cultivated Holding (Rural households)						% Urban HHs with Cultivated Holding
	No land	Marginal Farmer	Small Farmer	Medium/Large farmer	Mean (acres)	Median (acres)	
AII household	45.8	25.3	12.4	16.5	3.98	2.62	7.0

ST/All	Cultivated Holding (Rural households)						% Urban HHs with Cultivated Holding
	No land	Marginal Farmer	Small Farmer	Medium/Large farmer	Mean (acres)	Median (acres)	
Scheduled Tribes	51.3	19.8	14.9	14.0	3.78	3.13	6.7
Difference (ST-All)	5.4	-5.4	2.5	-2.5	-0.2	0.5	-0.3

Note: Marginal farmer: owning up to 2.5 acres of land; Small farmer: 2.6 to 5 acres; Medium/Large farmer: >5 acres

With respect to work participation, it can be seen from Table 3.4b that, in 2001 and 2011, around 62-65 percent of males aged 7 and higher in the total and ST population were workers. However, among the females, in the same period, only 35 percent of the total population and nearly 55 percent of the ST population were workers. Of the males, nearly 85-90 percent were main workers (who worked more than 180 days during the preceding year). Among the females, it was only 70- 80 percent. Of the main workers in 2001, just around 25 percent of males and females in the total population were cultivators; the figure was 34 percent for the ST population. The percentage of cultivators among the main workers in the ST population decreased to 25-27 percent during 2001-11. This indicates that the proportion of cultivators decreased faster among the STs than among the total population.

On the other hand, the proportion of labourers among the main workers was higher and increased at a faster rate for the STs than the total. The proportion of workers who were marginal workers also showed a similar pattern (increase was higher for STs than for All).

However, the proportion of main workers engaged as cultivators was substantially less in Maharashtra (25 percent) than that for All-India (around 40 percent). The proportion engaged as labourers was significantly higher in Maharashtra (50-63 percent) than the All-India (30-45 percent) figure. Therefore, it is clear that, among ST males and females, work participation was almost the same for Maharashtra and India; however there were fewer cultivators and more labourers in Maharashtra than when considered on an all India basis.

**Table 3.4b: Occupation of Total and ST Population, Maharashtra 2001 & 2011 and India 2011**

Occupation	Maharashtra				India	
	2001		2011		2011	
	Total	ST	Total	ST	Total	ST
% of Persons Workers (7+ age)	49.5	49.7	49.9	59.4	46.1	58.0
% of Males Workers (7+ age)	62.1	64.8	63.7	64.9	61.8	64.3
% of Female Workers (7+ age)	35.8	56.4	35.1	53.8	29.5	51.6
% of Male workers Main workers	90.9	84.3	91.9	86.3	82.3	74.5
% of Female workers Main workers	72.1	68.3	81.9	77.3	59.6	52.7
% of Male Main workers Cultivator	23.0	34.2	23.9	27.4	26.7	43.3
% of Female Main workers Cultivator	27.9	34.2	31.2	25.1	25.6	36.6
% of Male Main workers Labourer	14.7	39.7	19.5	49.1	20.2	31.3
% of Female Main workers Labourer	25.8	53.8	37.9	62.9	34.6	44.9
% of workers Marginal workers	15.6	23.1	11.5	17.7	24.8	35.2

- **Mgnrega work:**

Table 3.4c shows the percentage of households who received work under National Rural Employment Guarantee (NREG) scheme and the Monthly Per capita Consumer Expenditure (MPCE) for ST and 'All' as per NSS Round 66 (July 2009-June 2010).

It can be seen from the Table that in the rural areas of Maharashtra, barely 4.4 percent of all rural households had received work under the NREG scheme during 2009-10.

The proportion was slightly higher at 6.3 percent among ST households. Even considering only the households that sought work, only 22 percent of ST households and 16 percent of all households received work.

**Table 3.4c: Percentage of Households that received NREG work and Monthly Per capita Consumer Expenditure of households of STs and All as per NSS round 66 (July 2009-June 2010)**

All/ST	Got NREG work in one year (Rural)		Monthly Per capita Consumer Expenditure							
			Rural				Urban			
	Among all HHs	Among HHs sought work	Up to Rs. 1,000	Above Rs. 3,000	Mean (Rs.)	Median(Rs.)	Up to Rs. 1,000	Above Rs. 3,000	Mean (Rs.)	Median(Rs.)
All households	4.4	16.0	58.6	1.5	1062	919	14.8	22.8	2556	1847
Scheduled Tribes	6.3	22.4	70.5	0.2	930	783	30.0	18.3	3561	1480
Difference (ST-All)	1.9	6.4	12.0	-1.2	-132	-136	12.1	-4.5	1005	-367

- **Consumption Expenditure:**

Table 3.4c also shows NSS estimates of monthly per capita consumption expenditure (MPCE) by ‘All’ and ST households in 2009-10 for rural and urban areas of Maharashtra. The MPCE reflects a household’s ability to spend on various consumer items including food items as against their income. The Table shows that, in the rural areas of Maharashtra, less than 30 percent of ST households could spend more than Rs. 1000 per person per month for their livelihoods as against 41 percent of ‘All’ households. This is a substantial gap. The corresponding figures for urban areas are 70 percent and 82 percent. The median amount of per capita expenditure worked out to Rs. 783 for ST households and Rs. 919 for ‘All’ households in rural areas, and Rs. 1480 for ST households and Rs. 1847 for ‘All’ households in urban areas.

- **Household Characteristics:**

Poor incomes translate into poorer quality of household assets and characteristics. The household characteristics considered are: the type of house, tap water, improved drinking water, toilet facilities, source of lighting, LPG for cooking, access to banking services, and

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possession of television, phone and 2 and/or 4-wheeler (Table 3.5). In the census, the condition of the house inhabited, such as material used in the construction of roof, wall and floor of the house, number of rooms in the house, availability of separate kitchen and bathroom were ascertained. 64 percent of households in the total population and only 48 percent in the ST population were perceived to be living in 'good' houses (it must be mentioned here that the definition of a 'good' house may vary between the two groups).

As most of the ST families were living in huts for several years, it is obvious that a house ST family consider 'good' may not be perceived as one by a non-SC/ST family. Therefore, if we take into account this factor also, the proportion of ST households living in comparable 'good' houses would be even less. Viewing the housing index differently, and considering the type of roof as an index, it was seen that in 2011, about 30 percent of 'All' households were living in houses with concrete roofing, whereas it was just 12 percent among ST households. The percentage increase of households living in houses with concrete roofing during 2001-11 was the same for both the groups though the absolute increase was less for ST households. The pattern was almost the same for Maharashtra and the whole of India. Further, the proportion of households living in houses with only one dwelling room in 2011 was 46 percent among 'All' households and 60 percent among ST households. Household facilities in ST households as compared with all households clearly indicate that ST households are well behind non-ST households. In some items, they are just behind; and in many others they are lagging by a considerable degree. However, during 2001-11 the progress in household facilities was more or less the same for ST and non-ST households. Significantly, electrification of households and safe drinking water supply have not improved during the past decade and more efforts are required to improve the situation. With respect to household facilities, in 2011 about 67 percent of all households and only 48 percent of ST households were using tap water. However, nearly 86 percent of 'All' households and 75 percent of ST households were having access to improved drinking water (tap water or hand-pump). Improvements in the drinking water supply during 2001-11 were minimal, just 3-5 percentage points for both all and ST households. The percentage of 'All' households having toilet facilities within the premises increased from 35 percent in 2001 to 53 percent in 2011. It was 20 percent to 30 percent for ST households during the same period. The situation was similar with respect to household electrification.

Electrification of ST houses (electricity as main source of light) was 52 percent in 2001, which increased marginally to 60 percent in 2011. The pattern was similar for 'All' households. It is a matter of regret that there was no significant improvement in the electrification of houses during 2001-11 despite the fact that there has been large scale increase in the use of electrical appliances like fans, televisions and mobile phones. ST households having LPG connection in 2011 was less than 20 percent while it was 43 percent among all households.

**Table 3.5: Household Characteristics of Total and ST Maharashtra, 2001 and 2011 and India 2011**

Percentage of households:*	Maharashtra				India	
	2001		2011		2011	
	Total	ST	Total	ST	Total	ST
Living in 'Good' Houses	52.6	36.7	64.1	48.0	53.2	40.6
Having a house with Concrete Roof	21.1	8.5	30.2	12.2	29.0	10.1
Having only one Dwelling Room	52.3	64.9	46.3	60.0	41.0	48.7
Using Tap Water	64.0	45.2	67.9	48.4	43.5	24.4
Access to Improved sources of Drinking Water (Tap, hand pump and closed well)	79.8	69.4	85.6	75.1	87.1	73.4
Having toilet facility within premises	35.1	20.2	53.1	30.1	46.9	22.6
Using electricity as Main Source of Lighting	77.5	52.2	83.9	59.8	67.2	51.7
Using LPG for cooking	29.7	12.1	43.4	18.9	28.5	9.3
Availing Banking Services	48.1	26.2	68.9	47.9	58.7	45.0
Having Television	44.1	22.6	56.8	30.2	47.2	21.9
Having Telephone/Mobile Phone	14.1	4.5	69.1	39.7	63.2	34.8
Having 2/4 wheeler	16.6	6.3	30.8	12.1	25.7	10.6
With no Assets	36.8	56.6	19.0	43.0	17.8	37.3

In 2011, nearly a half of the ST households (48 percent) were seeking banking services (having a bank account of any type in any bank). 30 percent of ST households were having television, 40 percent were having telephone/mobile phones, but barely 12 percent were

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having 2-wheeler or 4-wheeler motor vehicles. The corresponding percentages were more than double for 'All' households. It is distressing to note that 43 percent of ST households (as compared to only 19 percent of All households) did not have any assets like radio, television, phone, 2/4 wheeler or even a bicycle. The proportion of ST households not having any assets was 57 percent in 2001, which decreased marginally to 43 percent in 2011. Consider that owning a mobile phone and television set is a given these days, the figures indicate that modern life is yet to enter many ST households of Maharashtra.

- **Health Factors:**

The District Level Household and Facility Survey (DLHS) is one of the largest demographic and health surveys carried out in all the districts of India. The third round of DLHS (called DLHS-3) was conducted during 2007-08 on a sample of 1000-1500 households per district.

All ever-married women aged 15-49 years were respondents to questions on reproductive and child health (RCH). DLHS-3 surveyed a total of 37,716 households and 34,920 ever-married women in Maharashtra. (It needs to be noted here that the DLHS-4 (2013-14) has also been conducted and first set of indices released. However, the socially disaggregated data are not yet available, nor was the unit data set released at the time of writing this report. For these reasons we could not use DLHS-4 data for analysis).

Four indices are considered as indicators of age at marriage. They are: mean age at marriage of girls who got married during the four year period prior to the survey, age at marriage of currently married women (CMWs) aged 15-49 years, percentage of CMWs age 15-49 who were married before the age of 18, and the percentage of CMWs aged 20-24 married before age 18.

While the first and fourth indices, namely age at marriage of girls who got married during the four year period prior to the survey and percentage of CMWs age 20-24 married before age 18 refer to recent trends in age at marriage, but are based on a few cases, the other two indices refer to the average over a longer duration, but are based on a larger number of cases. All the four indicators consistently showed that ST women married earlier than 'All' women but the difference was marginal.



The mean age at marriage of CMWs age 15-49 (which includes women married long ago) was 16.7 years for STs. This age was marginally higher at 17.4 for 'All'. The mean age at marriage for girls who got married recently was 18.9 for STs as compared to 19.4 years for 'All'. Similarly, the proportion of CMWs of age 20-24, who married before the legal age for marriage of 18, was 49 percent among ST as against 40 percent among all. Antenatal care (ANC) such as timing of the first antenatal visit, IFA tablet, TT injection and full ANC (at least 3 antenatal visits, 100 IFA tablets or syrup and TT injection) were also considered. The data presented in Table 3.6 show that utilization of individual ANC services by ST women was comparable with 'All' women.

Though the first ANC visit was delayed (later than the first trimester), in a majority of ST cases, overall, at least 75 percent of ST women received individual services such as antenatal visits, IFA tablets and TT immunization. However, the proportion of women who received all the three services (3 ANC visits + TT + 100 IFA tablets/ syrup) was less— just one-third of eligible women. The pattern is the same for both ST and 'All' women. In the tribal areas, health workers often provide ANC services through Anganwadis; but, in the general population, a significant proportion of women seek institutional services mainly from private health institutions.

PHC services, delivered through health workers, have reached a majority of ST women. However, the fact that a large proportion of women have not received all the services indicates that the services were far from complete.

Delivery care paints a poor picture. Among ST women, only one-third of them had sought delivery in health institutions, while it was about two-thirds for 'All' women. One reason for this state of affairs is that health institutions are located far away from most tribal villages and transport facilities are lacking. Even if we consider safe deliveries (institutional deliveries plus deliveries conducted at home by paramedical staff and trained dais), the situation remains worrisome as the proportion of deliveries that can be considered safe was 42 percent among ST women and 69 percent among all women. To promote institutional deliveries, the government introduced a Janani Suraksha Yojana (JSY) under the National Rural Health Mission (NRHM) with a cash incentive of Rs 1400 (enquiries by study teams in the selected villages revealed that the amount was only Rs. 700) for BPL families who

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opt to deliver their babies in health institutions. According to the data, only about 15 percent of the ST women reported that they received JSY incentives. This figure was just 7 percent in the total population.

Though the proportion (15 percent) for ST women is higher than that for all women, given the fact that most ST women are belong to BPL families, the coverage by JSY is far less than what it should be in child care (for children born during 2004-2007) we have considered colostrum feeding, initiation to breastfeeding within an hour of birth, immunization, and diarrhoea and fever during the two weeks before the survey for the appropriate age groups. The data show that more than three-fourths of the children of ST households and also of 'All' households were fed colostrum but only around 50 percent were initiated to breastfeeding within an hour of birth. The proportion of children of age 12-23 months who received full immunization (BCG, three regular doses each of DPT and Polio, and measles vaccination) was 70 percent in the 'All' children group but only 52 percent among ST children. However, there were very few (1-5 percent) children who did not receive even a single vaccination dose.

**Table 3.6: DLHS-3 (2007-08) based Health Indicators for All and Scheduled Tribes and DLHS-4 (2013) based Indicators for All**

<b>Health Indices</b>	<b>All (2008)</b>	<b>ST (2008)</b>	<b>All (2013)</b>
<b>Age at marriage of women</b>			
Mean age at marriage of girls (married during reference period)	19.4	18.9	19.3
Mean age at married of CMWs 15-49	17.4	16.7	NA
% of CMWs 15-49 who were married before age 18	51.9	61.8	NA
% of CMWs 20-24 who were married before age 18	40.4	48.8	NA
<b>Antenatal Care</b>			
% of women who received ANC in first trimester	31.8	42.2	77.5
% women who received 100 IFA tables or syrup	83.8	85.1	45.4

<b>Health Indices</b>	<b>All (2008)</b>	<b>ST (2008)</b>	<b>All (2013)</b>
% women who received tetanus injection for last pregnancy	89.5	77.7	96.8
% of women 15-49 years who received full ANC (3 ANC visits + TT+ IFA)	33.9	31.9	40.9
<b>Delivery Care</b>			
% women who delivered their last child in an institution	63.5	34.0	92.0
% women who had a safe delivery (Institutional/paramedical/trained dal)	69.4	41.5	95.9
% women who received financial assistance under JSY	7.1	15.0	17.6
Contraceptive prevalence rate (modern methods, EMWs 15-49)	62.8	59.3	65.3
<b>Child Care</b>			
% children who received colostrum	85.7	80.8	NA
% children who were breastfed within an hour of birth	52.0	46.9	71.2
% children age 12-23 months who were fully immunized	69.5	52.3	66.2

Note: DLHS-4 data ST was not available (NA) at the time of writing the report DLHS-3 indices are based on data processed by the study team; that of DLHS-4 are from State Fact Sheet published by IIPS, Mumbai.

#### **5.4 Tribal Development Programmes in Maharashtra:**

##### **Project:**

IIFL Foundation has adopted 3 villages in Maharashtra with desire to make holistic transformation of tribal villages. Foundation has adapted holistic approach to change the village conditions.

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It was a three year project which ended with village committees taking over the leadership role to ensure that the project and programs are sustainable. Started in 2014 IIFL Foundation successfully exited after seeing the large impact in 2017.

- **Program Details:**

IIFL Foundation has adopted 3 villages in the first phase for a holistic turnaround which it does by working on the following six core pillars:

- a. Income & Livelihoods
- b. Water & Sanitation
- c. Agriculture & Food Security
- d. Education
- e. Health
- f. Environment

- **IMPACT:**

- 1. Income & Livelihoods:**

Over 1500 women have started their own micro-enterprises after getting adequately trained and supported. They have started initiatives such as tailoring shops, food stalls, poultry, goatry, vegetable stalls etc.

With an average monthly income of Rs. 500 – Rs. 1500/-, not only are these women contributing to their family income and buying and eating better food but importantly this has increased their confidence contributing thereby to their increased self-esteem.

- 2. Water & Sanitation:**

In the last two years IIFL Foundation built 22 dams in different locations to harvest rain water and make it available for not only drinking water but importantly for agriculture so that the farmers can do year round agriculture. Building Bore wells, deepening of open wells etc. were some of the other activities carried out. In these locations water is available even

in the summer months of April and May and women no longer have to spend hours searching and fetching water. The dams have also helped improve the underground water table which has positively impacted the water levels in the wells making it easier for women to draw water. IIFL Foundation also supported building of 100 toilets for the tribal thereby not only helping arrest open defecation but importantly contributing to Swachh Bharat Initiative.

### **3. Agriculture & Food Security:**

Once the year round water was available, tribal farmers started full time year round agriculture instead of having to migrate. This was new to them as they had never done more than one crop agriculture and that too only paddy. It was hence important to guide them, support them in not only choosing correct crops but importantly in the entire process from planting to harvesting and marketing and sales.

IIFL Foundation over last two years have worked with 2000 farmers where few are growing food grains while others flowers and vegetables. With an average income of Rs. 8000- Rs. 16000/- per month, these farmers on their way to sustainable change.

### **4. Education:**

While the program on life skills and confidence building with the children from tribal schools has been around, IIFL Foundation has expanded its interventions to focus on improving the teaching learning process. As a beginning, 100 library in a class kits were distributed to 100 class rooms to not only keep children in class but also enjoy the overall process and importantly develop interest in reading and curiosity.

### **5.5 Other schemes by the Government Include:**

The scheme of Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP covers various activities including procurement of MFPs when their market price falls below their notified MSP, setting up/expansion of storage facilities, expanding the knowledge base on MFP, training for sustainable collection, value addition, etc.

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- Pre Matric Scholarship Scheme for ST students
- Post Matric Scholarship Scheme for ST students
- National Overseas Scholarship for ST students for studying abroad.
- National Fellowship and Scholarship for Higher Education of ST students
- Grants-in-aid to Voluntary Organisations Working for welfare of STs
- Strengthening Education among ST Girls in Low Literacy Districts
- Development of Particularly Vulnerable Tribal Groups (PVTGs)
- Special Central Assistance(SCA) to Tribal Sub-Scheme(TSS)
- Grants-in-aid to Tribal Research Institutes
- Research Information and Mass Education, Tribal Festival and Others

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## About the Author



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## About the Book

*In today's global world, 'Adivasi' is a perpetually neglected 'tribe'. The purpose behind writing this book is to inform the students about the expansion of all the tribes of the world, their way of life, their customs and traditions. I have made attempts to bring special tribals into mainstream by providing them information about the different schemes and plans of government to the tribal people.*

*I also run a social organization called 'ANAMI FOUNDATION', it works for the development of tribal people. While working at root level I came across the various problems and difficulties of the tribal people. SO, it inspired me to write this book.*



**Kripa-Drishti Publications**  
A-503 Poorva Heights, Pashan-Sus Road, Near Sai Chowk,  
Pune - 411021, Maharashtra, India.  
Mob: +91 8007068686  
Email: editor@kdpublishations.in  
Web: <https://www.kdpublishations.in>

Price: ₹ 575

ISBN: 978-93-94570-17-7

