



YOJANA JULY 2022

TRIBALS IN INDIA

TRIBAL SPIRIT OF SWARAJ...!!

**Diya mange bati, bati mange tel
Su-raj lebo angrej, katka debe jail?**

**The lamp needs a wick, and the wick needs oil. Oh, British! We will take Swaraj (self-rule)
no matter how many times you put us in jail.**

Address-: 7/50 - 2nd Floor, Shankar Road,
Old Rajinder Nagar, New Delhi - 110060.
9650852636 / 7678508541 / 011-4247 3555
vijethaiasacademy@gmail.com

Policies on Scheduled Tribes

Syllabus :

Paper 2 : Unit 6.3 Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of urbanization and industrialization on tribal populations.

Previous Year Questions :

1. Discuss the significance and implementation of 'Recognition of Forest Right's Act 2006'. 15 marks(2018)
2. Forest policy and tribals (10Marks 2014)
3. Forest Rights Act—2006. (15Marks – 2011)
4. Critically examine the evaluation of Forest Policy in India since the British period. Discuss its impact on tribals. (60 Marks -2009)

Introduction:

The issues of Janjati, i.e., tribal communities in India are unique in nature, owing to their distinct cultural pattern and value systems across different regions. Wherever they live, they have been following a development approach ensuring ecological balance along with economic development, which is termed as Sustainable Development in the modern world.

Measures:

The Constitution makers adopted specific measures to protect the rights of STs.

1. **Article 46** of the Constitution provides that 'the State shall promote with special care, the educational and economic interest of the weaker section of the people, and, in particular, the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.\
2. Similarly, **Articles 15 and 16** empowered the Government for making special provisions for the Scheduled Tribes.
3. In addition to the constitutional provisions, the Parliament has passed the **Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989** to prevent the commission of offenses or atrocities against the members of Scheduled Castes and Scheduled Tribes and to provide relief and rehabilitation for the victims of atrocities.
4. **The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006** 'recognises and vests forest rights and occupation on forest land to Scheduled Tribes'.
5. **NCST** has a constitutional duty to protect the rights of the tribal people and ensure the responsibilities of different institutions for their welfare.
6. **NCST** has identified ten areas policy implementation and for investigation, which raise primary concerns related to the tribal communities, such as- forest rights (CFR & PESA), R&R', mining related issues (DMF & MMDRR), financial issues and implementation of development schemes, atrocities, grievances, inclusion and exclusion, health and nutrition, education, legal and constitutional issues, Scheduled Tribes Component in welfare schemes. Within these ten areas, the Commission performs 'grievance redressal and planning'.

Way Forward : Planning and effective implementation of appropriate schemes of development are imperative so that the tribal communities can realise their full potential

Healthcare Challenges

Syllabus :

Paper 2 9.1 Role of N. G. O. s in tribal development

Paper 2 6.2 Problems of the tribal Communities

Previous Year Questions :

1. Critically examine the role of NGOs in promoting health & Education in tribal areas. (15Marks 2014)
2. Discuss the relevance of traditional wisdom and knowledge of the tribes with reference to health in the present day context. (20 Marks — 2010)
3. Describe the impact of displacement on the health and nutritional status of the tribal communities. 20m (2017)
4. Education and health among tribal Women. (15 Marks — 2010)

Context :

- The United Nation's State of the World's Indigenous Peoples Report states that "for indigenous peoples, health is equivalent to the harmonious co-existence of human beings with nature, with themselves and with others, aimed at integral well-being, in spiritual, individual, and social wholeness and tranquillity."
- It goes on to declare that when it comes to appropriate health systems for the indigenous context, "models of healthcare must take into account the indigenous concept of health and preserve and strengthen indigenous health systems as a strategy to increase access and coverage of health care
- This will demand the establishment of clear mechanisms of cooperation among relevant healthcare personnel, communities, traditional healers, policy makers, and government officials in order to ensure that the human resources respond to the epidemiological profile and socio-cultural context of indigenous communities."
- However globally, most health systems struggle at different degrees to reach adequate and appropriate healthcare to their indigenous people.

Introduction :

In India, region to region, one tribal community to another, we recognise challenges both in terms of reaching care, and in moving beyond disease-centred healthcare to integrated approaches to health and development of the tribal people.

Limitations:

1. While the distinct socio-cultural-political context of each tribe dictates a focused understanding on their health status and planning for appropriate health services, in India, Tittle data is available to allow such reflection The main sources for health data for tribal people in India are the demographic health surveys conducted periodically by the government.
2. However, their methodologies do not allow for reliable estimates or disaggregation at the local levels. The routine health information systems of the government also do not capture the tribal identity of those interacting with government health services and so, while much detailed data on services utilisation and programme implementation are available, they do not allow for disaggregation of data based on tribal status,

and thereby the various health problems and health system deficiencies in reaching tribal people remains hidden for many years till the census or national survey reveals the significant gaps.

3. Research among tribal populations in India are often limited to cross-sectional surveys focusing on specific diseases like malaria on pregnancy and related outcomes, and seldom focus on the larger socio-political issues that underlie the poor reach and access to health services for many tribal people. Much of the neglect of tribal health could be attributed to the paucity of available and accurate information at the hamlet or tribal population levels.
4. This in turn leads to lack of understanding and responsiveness of local health systems to tribal-specific health problems.
5. Currently, the efforts of gathering and visualising information on tribal health is undertaken by large government taskforces like the Tribal Health Report published by the expert committee in 2018, or through local civil society initiatives focusing on a particular condition or an event/landscape.
6. These snapshots often do not provide a comprehensive assessment of the situation on ground and generally do not attempt to answer the 'why' or 'how' questions related to the health of tribal people in a particular region or landscape.
7. A tribal family that does not yet have legitimate ownership over ancestrally cultivated and owned lands, lives in a state of perpetual food and livelihood insecurity, possibly prioritising child health and education lesser than more pressing daily living needs.
8. These stark living conditions and chronic lifelong stress hardly reflect in conventional measures of morbidity and mortality; they affect the family's utilisation and the way they engage with health services, even if these services are available and geographically accessible. Unfortunately, assessments of many key social determinants by health researchers are few.

Health Status

- Tribal nutritional intake varies from one region to another; sub-optimal protein, calorie and micronutrient intake is a problem in several tribal communities.
- Prevalence of undernutrition among school children is generally poorer than non-tribal counterparts.
- Anaemia and other nutritional deficiency disorders are higher among tribal women and children, contributing to adverse pregnancy outcomes and increased vulnerability of tribal children.
- Food security schemes have lesser coverage and poor quality in most tribal areas (cf. ICDS).
- Prevalence of HIV/AIDS is comparatively higher in the northeast Indian tribal areas. Disease surveillance and epidemiological data on infectious diseases are inadequate.
- Focus on infectious diseases control in tribal areas has not been accompanied by a systematic approach to Non-Communicable Diseases (NCDs) in tribal areas; very few organisations work on NCDs' care.
- Certain tribal communities are reported to have significantly high prevalence of NCDs (such as hypertension among tribes of Assam working in tea-gardens); the epidemiological features of these conditions among tribal communities appear to be different from other areas.
- Environmental health is a neglected area in general but in these communities, it is a key social determinant of health.
- Tribal areas are undergoing rapid transition due to pressures of mining, resource extraction and often adverse impacts of other policies (cf. Forest conservation laws);

A health system And Challenges:

- A health system lens as advocated by the World Health Organization helps us provide an understanding of the health system in terms of financing, resource utilisation, and governance, but we recognise that even this is insufficient.
- We believe that there is a need to explore the inter-linkages of health with other dimensions of human development like education, land tenure, and empowerment, and that these can no longer be neglected particularly in relation with tribal communities across India. Hence, in order to address some of the challenges in health, we need to acknowledge and address the underlying reasons that influence the wider social determinants.
- Poor governance in tribal districts accounts for various deficiencies in delivery of health programmes, schemes and services. Tribal health services are severely underfinanced and need higher allocations to improve equitable growth; uniform per capita across tribal and non-tribal areas contributes to poor performance.
- There is a disproportionate shortage of health workers in tribal areas; moreover, tribal representation in the health workforce is considerably inadequate, adaptation and implementation of health programmes in these areas.
- Restrictive norms and guidelines hinder health worker retention and performance in tribal areas. Shortages in healthcare infrastructure and equipment as well as poor access and quality of health services are widespread in the tribal Civil society and non-profit NGOs play a key role in delivering services in several tribal areas, and often advocating for tribal specific issues.
- Typically, these organisations utilise a community-based programme or a facility-based charitable service model to strengthen the health and welfare of the tribal people in a particular geographical region.

Need for a Special Focus

- The term Scheduled Tribes (ST) is a broad category that has over 700 communities with wide differences in genetic, ethnic, cultural and social differences between them.
- While this categorisation is useful for identifying the group for affirmative action, it does not help to recognise the differences in approaches needed to reach the different tribal people and the significant differences in health outcomes from one tribe to another, from one geographical region to the other.
- However, despite all these differences, the health indicators in nearly every State for its ST people, lags significantly behind the other people of the State.
- The persistent poor health outcomes of tribal people, their particular socio-economic and political scenario and decades of marginalisation from the social, economic, political and cultural mainstream, necessitate a special approach towards our tribal people, especially their health.
- Such a focus needs to emerge from the grassroots, meaning that districts and local bodies at block levels ought to be sensitised to the need for inclusive processes with respect to tribal health (or for that matter in education, governance or any other public policy-making initiatives).
- A national level synthesis of tribal health can only highlight recurring themes and gaps in tribal health, and identify few areas or region-specific problems to be taken up in national and state policies.
- However, the diversity of landscapes and socio-political environment within which tribal people live, necessitates the need for inclusive governance and local-level planning and sensitisation at the level of health centres and local governments at district levels and below.

- Clubbing these communities in the lowest economic quintile and expecting larger economic reforms to adequately cater to their needs and problems does not suffice.

Way Forward :

The need of the hour is to go beyond describing problems in health services, and focusing on collaborative partnerships with civil society and community-based organisations to customise and implement local health reforms in partnership with the communities.

The North Eastern Milieu

Syllabus :

1. **Paper 1 : 2 and 3**
2. **Paper 2 : Unit 6 and 7**

Previous Year questions :

1. Discuss the linkages between language, territoriality and kinship among the tribes of North-East India. (30Marks – 2012)
2. Discuss the distinctive features of tribes in North east India. (30Marks – 2011)
3. Discuss the biomorphic variations of Tribes of North Eastern India (. – 2006)

Context :

- ❖ The word 'tribe' has a Roman origin that was derived from latin word 'tribus, meaning 'the poor. It was used to specify the masses in the Roman society. In the sixteenth century, it gained popularity in English usage to denote a community in claim of descent from an ancestor.
- ❖ Subsequently, it was used to designate the 'isolated noble savage community' which lived in bucolic simplicity, in the colonial ethnography and anthropology.
- ❖ Tribal communities in India inhabit all parts of the country except the States of Punjab, Haryana and Delhi, and the Union Territories of Chandigarh and Puducherry.
- ❖ They constitute 8.6 per cent of India's total population and are classified into about seven hundred communities which includes both 'major tribes' and 'sub-tribes'!

Introduction :

- ❖ Around 12 per cent of the total tribal population in India lives in the North Eastern States. But unlike central Indian States, where the tribal population is a minority, tribal communities constitute more than eighty per cent of the State population in Mizoram, Meghalaya and Nagaland. Indeed, NER (North Eastern Region) distinguishes itself in being home to at least 133 Scheduled Tribe groups, out of a total 659 such distinct groups presently identified in India.
- ❖ However, it can be observed that tribal population in Tripura declined from 56 per cent in 1951 to less than 30 per cent in 2001. In Arunachal Pradesh, the tribal population declined from 90 per cent in 1951 to less than 64 per cent in 1991. Bodos, a plain land tribal community of Assam have become a minority in many areas of Bodoland Territorial Region.

Ecology and Inhabitants

1. In other words, the North Eastern tribal economies are distant and remote from the mainstream national economy. Agriculture being the main occupation and source of livelihood for the farmers, had been and used to be, induced for mono-cropping due to the colonial policy of plunders through encouragement of only plantation crops, the natural factor of high intensity of the rainfall and the socio-economic structures of tribal kinship, in this wet, humid and hilly terrain.
2. The intensive cultivation of crops and wide range of crop diversification in agriculture has not been the history in the region. The monsoon paddy has been the dominant field crop. The forest products have been the source of food and fuel.
3. Two distinct types of agricultural practice in NER may be observed (i) settled agriculture in the plains, valleys and gentler slopes and (ii) slash and burn cultivation (called jhum cultivation) elsewhere. Needless to say, jhum cultivation is the dominant agricultural practice in the hilly states of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland despite restrictions. Nowadays, agriculture in the form of plantation has been developed instead of jhum cultivation in certain States.
4. In the lowland areas of the Brahmaputra and Barak valleys, three agricultural systems of rice are followed, namely Sali kheti, Ahu kheti, and Bao kheti. These are practised over different seasons of the same year, showing strategic year-round cultivation in the flood zone.³

Culture And Tradition

- ❖ NER is often described as the cultural mosaic of India being receptacle of diverse tribal communities, linguistic, and ethnic identities. On the basis of one or the other factor like socio-cultural similarity, linguistic affinity, ethnic affiliation and common territory, these tribal communities may conveniently be put under certain groups like the Boro, the Khasi, the Naga, the Lushei Kuki, the Arunachali and others.
- ❖ The tribal communities of the North East have their own traditional system of governance.
- ❖ Among these, chieftainship is prevalent, while others prefer to be ruled by the village council.
- ❖ Tradition was the name given to those cultural features which, in situation of change, were to be continued to be handed on, thought about, not lost."
- ❖ Each society has its own cultural tradition, social system, set of values, custom and different colourful mode of festivities which are mostly related to agriculture.
- ❖ Few of them may be mentioned as Moh-Mol (Tangsa), Mopin & Solung (Adi), Oriah (Wancho), Nyokum (Nyishi), Reh (Mishmi), Lossar (Monpa), Boori-Boot (Hill Miris) in Arunachal Pradesh; Magh Bihu, Bohag Bihu, Ali-Ai-Ligang (Mishing), Baikho (Rabha) and Baishagu (Dimasa) and others in Assam; Moatsu (Ao), Ngada (Rengma), Monyu (Phom), Naknyulum (Chang), Sekrenyi (Angami) and Suhkruhnye (Chakhensang) in Nagaland; Lai Haraoba dance, Thabal Chongba dance and Rasilila and others in Manipur; Chapchar Kut, Mim Kut and Cheraw (the Bamboo Dance) in Mizoram; Kharchi Puja, Garia Puja, Ker Puja and others in Tripura and Wangala Festival (Garo), Shad Suk Mynsieur (Khasi) and Behdienkhlam (Jaintia), apart from others in Meghalaya.

Recent Changes

- ❖ But the socio-cultural elements of the tribal communities are not static; rather they are changing for various reasons. They are being exposed to changing environment of varied nature. Accordingly, they take measures

to adapt themselves to the new, changed situation, which is very much evident from the eagerness of participation.

Table 1: Select Socio-economic Indicators of North East

States	Demographic		Health		Education
	Sex Ratio (2011) ¹	Rural Population (%) (2011) ¹	Infant mortality rate (%) (2013) ²	Sanitation Facilities (%) (2011) ³	Literacy rate (%) (2011) ¹
Arunachal Pradesh	938	77.33	32	61.97	65.38
Assam	958	85.92	54	64.89	72.19
Manipur	992	69.79	10	89.30	79.21
Meghalaya	989	79.92	47	62.91	74.43
Mizoram	976	48.49	35	91.91	91.33
Nagaland	931	71.03	18	76.52	79.55
Sikkim	890	75.03	22	87.20	81.42
Tripura	960	73.03	26	86.04	87.22
Overall Country Indicators	940	68.84	40	46.92	74.04

Sources: 1. Government of India, 2011; 2. SRS, 2014; 3. Measured in Percentage of Households. Govt of India (2008-09) Housing Condition and Amenities in India (65th Round, NSSO Report No. 535).

- ❖ As per 2011 Census, sex ratio is highest in Manipur (992), followed by Meghalaya (919) and Mizoram (976), and lowest in Sikkim (890). The percentage of population living in rural area is highest in Assam (85.92) and lowest in Mizoram (48.49). Infant Mortality Rate was recorded highest in Assam (54), followed by Meghalaya (47) and Special Mizoram (35). It is the lowest in Manipur (10).
- ❖ NITI Aayog Index is constructed from 84 indicators and covers 15 global goals, 50 SDG targets, and 103 districts in the eight States of NER. The index will facilitate in identifying crucial gaps and inform interventions to fast track progress towards achieving the SDGs in the region. We can observe the district-wise overall performance in the NITI Aayog NER District SDO Index, 2021-22.
- ❖ The score for the 103 districts range from 75.87 in East Sikkim to 53 in Kiphire (Nagaland). There are 64 districts in the Front Runner category and 39 districts in the Performer category. All districts of Sikkim and Tripura fall in the Front Runner category.

Globalisation Impact :

- ❖ It has serious implications on culture of the tribal communities. It imposes a homogeneous consumerist culture and value system on each society. The law of dynamics is universally
- ❖ applied to every society and tribal society is no exception. Thus, the tribal communities' exposure to the forces of change, both indigenous and exogenous, has serious implications on the lifestyle and culture of the tribal communities consequently.
- ❖ Though agriculture, shifting cultivation in particular, continues to be a prominent means of livelihood for many, their means of livelihood tends to change from subsistence agricultural income towards diversified modern market-oriented employment and economy. Sources of income have been diversified in terms of

different occupation that happens to be made available as a result of various development initiatives. Modern education plays a vital role in changing the means of livelihood.

- ❖ This change is associated with an increase of per capita income and educational level systematically. Above all, having no further scope of further details, germination of renouncing statement about the term 'backward and less developed' may be perceived with all humility, though its effect and impact on the tribal communities of the NER may be keenly observed.

Tribals in Gujarat

Syllabus : Paper 1 and 2 Tribal anthropology

PYQ :

1. Tribal of Andaman and Nicobar 2021

Context :

Scheduled Tribes (STs) have their own distinctive culture, are indigenous, geographically isolated, and low in socio-economic conditions. For centuries, the tribal groups have remained outside the realm of the general development process due to their habitation in forests and hilly tracts. The state government has undertaken various initiatives under Vanbandhu Kalyan Yojana to achieve its vision of integrated socio-economic development of tribal community of Gujarat.

Introduction :

As per the 2011 Census, the total population in the State was 604.39 lakh of which the tribal population, accounting for 14.76% of the total population, was 89.17 lakh. Since 2001, the literacy rate has improved for the tribal communities. The gap reduced from 21.4% to 15.4%. It is imperative to increase literacy rate amongst STs, particularly female population amongst them. There are 26 Scheduled Tribe groups in the State. The major tribal communities are Bhil, Garasia and Dholi Bhils; Talavia, Halpati; Dhodia; Rathwa; Naikda or Nayaka and Gamit, Gamata. Tribal communities including Kathodi, Padhar, Siddi, Kolgha, and Kotwalia belong to the Primitive Tribal Groups. In Gujarat, STs are mostly concentrated in the areas along the State's eastern border.

Tribals in Gujarat

1. **Gamit** live in South Gujarat. According to the 1 Census, population is 4.24% (3,78,445), in which 1,87,673 males and 1,90,772 females. Gamit is believed to be as offshoot of Bhil. The Bhils who settled in the village, in one place are considered to be called Gamit.

2. **Halpati**: Halpati tribes live in Surat, Tapi, Navsari, Valsad, and Bharuch districts of South Gujarat. According to the 2011 Census, the population of this tribe is 7.21%, which is 6,43,120. A total of 1,48,512 families are

divided into a twenty sub-castes. They have sub-castes including Talavia, Rachoria, Voria, Damaria, Valsadia, Olpadia, Mandvi, and Ubi.

3. **Rathwa:** It is mentioned in the Mumbai Gazetteer that the Rathwas came from Alirajpur near Madhya Pradesh. In Gujarat, they mainly inhabit Chhotaudepur, Panchmahal, Dahod districts. According to the 2011 Census, their population is 7.2% (6,42,348) Of these. 3,25,550 are males and 3,16,798 are females who in 1,14,073 families. Their occupations pluds Manag animal husbandry, poultry farming, bagay and ki

4. **Dhodia:** This tribe is found in Dang, Navsari, Surat, Valsad, Tapi districts of South Gujarat. According to the 2011 Census, the total population is 7.13% (6,35,695). In Bhili dialect, the roof is called Dhuda and its inhabitants are known as Dhundia or 'Dhodia' or Dhodi. They work for a living on farms, fishing, collecting secondary forest products.

5. **Nayak-Naikda:** According to the 2011 Census, this tribe has a population of 5.16% (4,59,908), in which 2,32,965 men and 2,26,943 women live in 87,297 families. They are mostly found in Panchmahal, Dahod, Kheda, Sabarkantha, Mahisagar, Navsari, Valsad, Surat, Tapi districts. In this group, there are sub-castes like Patel Nayaka, Choliwala Nayaka, Kapadia Nayaka, Mota Nayaka, Nana Nayaka.

6. **Bhil:** The word Bhil comes from the Dravidian word Billu- which means bow to shoot arrows. The Dis have been carrying arrows with them since ancient times, due to which they are believed to be known as Bhils. According to the 2011 Census, the population of this community is 48.28% (42,15,603) which is inhabited in 7,58,046 families. There are 21,33,216 males and 20,82,387 females. The population of Bhil tribe lives in Banaskantha, Sabarkantha, Aravalli,

7. **Kokna/Kukna:** They came from the Konkan region of India. According to the 2011 Census, the population of this tribe is 4.05% (3,78,445), living in 72,090 families. They mainly live in the districts of Surat, Navsari, Valsad, Tapi and Dang districts. Their houses consist of cone-shaped roofs made of manure and silt, wooden and palm leaves, and work in agriculture, farm labour, animal husbandry, fishing, marpa farming.

8. **Warli:** Warli comes from the word 'waral' which means a small piece of land. Warli is a community cultivating small plots of land. According to some, this group is considered to be a sub-caste of Bhil. Four sub-castes are found in the region Shudra, Mude, Davar and Nahir along with twenty four clans. Warli painting is made on the walls of dung marti with soaked rice water, using acacia and bamboo sticks. These paintings portray socio-cultural beliefs and style of work as the subject matter.

9. **Chaudhri:** Chaudhri community living in the districts of South Gujarat considers itself to be of the Rajput descent. According to the 2011 Census, the population of this tribe is 3.40% (3,02,958) in which 1,50,446 males and 1,52,512 females live in 68,639 families.

10. Dhanka: This caste is found in Bharuch, Chhotaudepur Dahod, and Panchmahal. According to the folklore, they were originally Chauhan Rajputs. Among them, there are three sub-castes (1) Tadavi (2) Valvi and (3) Tetaria. The 2011 Census indicates that the population of this tribe is 3.15% (2,80,949), in which 1,44,948 males and 1,36,001 females live in 59,650 families.

11. Patelia: After the fall of Patai Rawal in Pavagadh, those Rajputs and Kshatriyas who settled in different forest areas of Dahod, Limkheda, Santrampur, etc., were known as Patelia. They became leaders of the village and were managing village affairs, thus becoming 'Patel' of a village. The 'Patel' in long run was converted into 'Patelia'. The whole tribe is now known as 'Patelia'. According to the 2011 Census, the population of this tribe is 1.28% (1,14,414), in which 58,290 males and 56,124 females live in 21,378 families.

12. Pomla: Based on the Census of Baroda, it can be said that this tribe might have migrated from Madras (Tamil Nadu) to this place about 200 years ago. Their language has Telugu accent. According to the 2011 Census, the population of this tribe is 0.07% (687), in which 358 males and 329 females live in 134 families.

13. Parghi: These tribes mainly live in Surat, Valsad, Bharuch, Panchmahal, Vadodara, Sabarkantha, Dang, Khoda, Gandhinagar, Bhavnagar, Amreli, Junagadh, Jamnagar, Kutch, Rajkot, Surendranagar and Banaskantha districts. According to the 2011 Census, the population of this tribe is 0.04% (3,450), in which 1,831 males and 1,619 females live in 779 families.

14. Charan: This tribe is found in the Ness area of Gir Somnath and Junagadh districts. According to the 2011 Census, the population of this tribe is 0.03% (2890) of which 1,483 males and 1,407 females live in 493 families.

15. Bharwad: In the Ness Area of Gir, Barda and Alech, the population of Bharwad is included in the Scheduled Tribes. According to the 2011 Census, the population of this tribe is 0.02% (1,672), in which 853 males and 819 females live in 636 families.

16. Raba: According to the 21 Census, the population of the tribe is 0.62445751, in which 30.804 males and 29,191 females 97 Spiles.

17. Barda: According to the 2011 ration of this tribe is 0.01% (748), in web there US males and 340 females. Also known as Baria Bhil, Khandeshi Bhil, Linia or Lahitia Bhil, these tribes live in raw and lined houses in Kutch, Ahmedabad, Gandhinagar, Porbandar, Junagadh, Surat, Vadodara, etc., districts.

18. Bawcha: Bawcha might have their origin in Yadav dynasty or Pandav dynasty. According to the oral culture, Bawcha migrated from Maharashtra for socio-political conditions and settled in Gujarat. They were active during the rule of Maharaja Chhatrapati Shivaji and were recruited in Shivaji's army.

19. Gond: Gond people speak Gondi dialects which are derived from a mix of Tamil, Kanada and Telugu. It could therefore be presumed that they might have come from South India to Madhya Pradesh. A Gond dynasty is said to have ruled for several centuries in Chandama. There, they could have developed contacts with Telugu people and acquired 'Gond' name. With this name and identity, it is speculated that they migrated towards east. In Gujarat, they are mainly settled in the districts of Surat, Bharuch, Vadodara and Panchmahal. According to the 2011 Census, the population this tribe has is 0.03% in which 1,593 males and 1,372 females lived in 670 families.

20. Kunbi: Kunbi Tribe is mostly found in Dang district. According to the 2011 Census, the population of this tribe is 0.68% (60,646), in which 30,376 males and 30,270 females live in 12,409 families.

Primitive Tribes

There are total 5 PVTGS (Particularly Vulnerable Tribal Groups) in Gujarat:

1. Siddi: Siddis reside across many States of India, especially in Gujarat, Andhra Pradesh, Maharashtra, and Kerala. Besides, they are also based in Karnataka in Ankola, Solapur and Mangrol taluka. In Gujarat, they are mostly concentrated in Taluka of Junagadh. They also habitate in the districts of Amreli, Junagadh, Rajkot, Bhavnagar and Porbandar. The African tribe of Anglo-Indian descent who migrated and settled in urban and rural areas of other Indian States are Siddis. They are included in the primitive group. As the 2011 Census states, the population this tribe is 0.10% (8661), in which 4,273 males and 4,388 females live in 1,726 families. They are popularly know their Dhamal Dance.

2. Padhar: In Gujarat, Padhar Primitive Tribal Group is found in Ahmedabad and Surendranagar districts. According to the 2011 Census, the population is 0.35% (30,932) in which 15,911 males and 15,021 females live in 5,566 families. They live in houses made of clay, grass, and wood known as kuba.

3. Kotwalia: This tribe is found in the Jagal area of Surat, Navsari, Narmada, Bharuch, Valsad and Putra districts. According to the 2011 Census, the population of this tribe is 0.27% (24,249), in which 12,155 males and 12,094 females live in 5,674 families. Since bamboo is a traditional occupation, it is considered as kalpavriksha.

4. Kathodi: Kathodi are also known as Katkari. This name has been derived from their occupation of preparing Catechu. There are two sub-tribes Son Kathodi and Dhor Kathodi or Son Katkari and Dhor Katkari. Son Kathodi do not consume beef unlike the Dhor Kathodi. Considering their dialects, appearance and other customs, they are considered to be a sub-tribe of Bhils. However, Kathodis believe themselves to be heirs of the deity Hanuman.

5. Kolgha: The Kolgha is a primitive tribe living in Valsad, Bharuch, Dang, Vadodara, Navsari districts of South Gujarat. They are originally from Maharashtra, also known as Koli Dhor, Tokre Koli, Kolcha. According to the

2011 Census, the population of this tribe is 0.75% (67,119), in which 34,009 males and 33,110 females live in 14,222 families.

Tribal Culture

- ❖ Art-Pithora and Warli Paintings: The Rathwa tribes of Central Gujarat have their bamboo walls plastered with clay and the local deity Pithoradev is painted on the wall to celebrate a joyous occasion. It is the most colourful wall decoration found amongst tribals today. Paintings of Warlis of South Gujarat are ritual decorations during weddings. The village women draw patterns on the walls of the bride's house with rice-powder after clay-plastering.
- ❖ Tribal Wear: Tribal wear differs from tribe to tribe and from place to place. In the South Gujarat, the Bhils put on langoti. The females of Narmada area put chaniya (a skirt), while in South, the women wear a Sari. The women of the North-East, the Bhils, Rathwas, Patellyas, Nayakadas use multi-plated Chaniyas (skirts) and Juri on the upper best of the body.
- ❖ In the North Gujarat, the tribal man puts on a dhoti, shirt and faliya (headscarf). In the Panch Mahals, the tribal man puts on a jacket and lungi. The Rathwa men put on loincloth, Khamish (shirt) and head hajuriya (head-wear). The women put on coloured chaniya (skirt), coloured Kabja (jacket, blouse), Odhni (headcloth). In the North, the Bhil women put on baloyas (kind of bangles) from wrist to elbow, and pijaniyas (heavy anklet) of brass on legs. In the Panch Mahals, women put on brass or silver kadas or bangdis, and or baloyas (kinds of bangles) from wrist to shoulder and brass or silver ornaments from heels to knee.
- ❖ In South Gujarat, the men of Chaudhari, Gamit, Dhodhiya, and Kukna tribes put on dhoti or half pant and trousers, Khamish (shirt) and Fento (turban) or a cap. The women wear thick textured bright saris of Kachhora style and kabjo (blouse). Gamit women put stone ornaments on their necks. North-Eastern Bhi always have bow and arrows, gua, sword, and dhariya-gadonsa (wooden long handled dagger) in their hand. Northern parts bear Rajasthani influence and Hung the southern parts bear Maharashtrian influence in lives including their dresses.

Tribal Healing System- Bhagat Bhaya:

These are found in the tribal belts of Gujarat, especially Dang, Narmada, Valsad forest dominated areas of Dahod, Panchmahal, Sabarkantha, and Banaskantham. They play an important part in religion, health and society of the tribals.

Conclusion:

The Government has successfully undertaken various initiatives under Vanbandhu Kalyan Yojana (VKY) to achieve its vision of integrated socio-economic development of tribal community of Gujarat. VKY focuses on the integrated, holistic and inclusive development of tribal communities in core areas of livelihood, education, health, housing, drinking water, irrigation and access to basic facilities. The approach is need-based, outcome-oriented and done in mission mode implementation of schemes and various interventions.

Tribal Songs of Chhattisgarh

Syllabus : Paper 1 : Unit 2 Culture

PYQ :

1. Culture trait and culture complex (. – 1999)
2. Super organic view of culture (. – 1998)
3. Pattern of culture (-1998)

Context :

- ❖ Traditional songs and music form the identity of the tribal culture. They reflect their natural spirit, unconditional love, and innate energy at every stage of their life. The tribal area of Chhattisgarh always resonated with the sound of traditional tribal songs and music.
- ❖ The forest areas and tribal settlements of Chhattisgarh, began the revolt against the British at the very beginning of the freedom struggle, even before the urban areas. Initially, the tribal songs in their dialects, reverberated with the rebellion of their area, and then with the movement that was prevalent in the country.

Introduction :

The signs of an impending storm to liberate India from the shackles of British rule were visible from 1853 itself. The history of the freedom movement in India conveys the pain of subjugation and exploitation, however, at the same time, it also brings forth the newly awakened consciousness of national pride in the people of India during the struggle for freedom.

Tribals and Freedom Struggle :

1. The national awareness of the tribal communities emerges in the songs of different dialects- Halbi, Bhatari, Muria, Gondi, Oraon, Korku, Baiga, etc. The themes of these songs are incidents of tribal revolts and the national freedom struggle. The two biggest incidents of tribal revolt in Chhattisgarh emerge with the most poignant details in these songs. The first incident is related to Sonakhan's landlord, Veer Narayan Singh, taking an army of tribal farmers to war with the British army and his public hanging in 1857. The second one is related to the great upsurge 'Bhumkal' in Bastar in 1910, under the leadership of Gundadhur.
2. The glorification of Narayan Singh in Chhattisgarhi is as follows:
Chhattisgarh har thokis tal, attharah sau sattavan saal Garjis Veer Narayan Singh-Lekhis sabai firangi heen
Kar bharat ma ke jaikar, pahirin fansi ke galhar Katko karen bir balidan, un shaheed man la parnam
3. The song means that in the year 1857, Chhattisgarh defied the British. Veer Narayan Singh rebelled ferociously, which terrified the British. He wore the noose of the gallows like a necklace while chanting Bharat Mata ki Jai (long live Mother India). Many brave-hearted warriors have sacrificed their lives for the freedom of India-salute to all of them.

Bhumkal Song in Bhatari Dialect

Among all the tribal dialects of Bastar, Bhatari is one of the most illustrative. In this dialect, 'Bhumkal Geet i.e., 'Upsurge song' is a witness to the freedom struggle of Bastar.

Halbi Song

In the Bastar region of Chhattisgarh, the Halba tribe is considered very hardworking and advanced. Various songs in the Halbi dialect of this tribe echo the freedom struggle.

Swatantra ralo aamcho bharat, ek hazar barakh aage. Harik padim desh thay ralo, tebele kahani jage. Sat dharam le lor rala, rajo dharam cho chhap. Sarsun ne goti dhan ne pol, nikarte rala paap.

This Halbi folk song is a great treasure of the tribal folk tradition. It is a lengthy composition in which the history of the entire freedom struggle is described while praising India. At the beginning of this song, it is said that, 1000 years ago, India was a free country where truth and dharma reigned. It used to rain timely and produced crops in abundance. The people here did not know of hunger and misery.

Gondi Songs

In Chhattisgarh, the Gond tribe has been predominant and many songs composed in their Gondi dialect became a part of community life in the tribal area. Some examples of these songs are:

Bharat bhaiya, angrez se karo re ladai. Kun dhare tangiya, kun dhare balua,
kun dhare teer gulela. Mard to dhare tore angiya re tangiya,
Nari dharin tore farsa

Jangal ke rehne vale Baiga re bhaiya, va dhare teer gulela Gond bhaiya dhare tore lapki bandukia.
Aur ma bhare jahar ke goliyan.

- ❖ In this Gondi song, the singer says-O friend, we will have to fight the British now. It has to be decided who will use tangiya (axe), ballam (spear) and, teer (arrow), gulela (slingshot). In this fight for freedom, men will carry an axe on their shoulders and women, a shovel in their hands. Baigas, who are forest dwellers, will support by shooting axes and slingshots. All the Gonds will keep new and Sharpshooting guns. Guns are filled with such poisonous bullets from which no enemy can escape.

Oraon Song

Oraon is a dominant tribe in the north of Chhattisgarh. Many songs were composed in the Oraon dialect of this tribe, which motivated the national movement of the entire region. One such song is as follows:

Chiyan chiyan baba Rajinim chiyan baba Deshenim chiyan baba kilsanim chiyan baba Raja angrez, hakim angrez, jarichar Nawababa Rajinim chiyan baba deshenim chiyet bela

In this song, the people of Oraon tribe invoke their presiding deity, Chiyan Baba and request him to remove the British and bring people's rule.

Conclusion :

These songs, resonating in the countryside settlements and tribal areas are a poignant expression of the tribals' consciousness of freedom and their struggle for the country's liberation. They are also an invaluable heritage of our oral tradition. They also tell that the seeds of India's freedom struggle were sowed in the folk culture. We remember and salute the vast contribution of the tribals in the freedom struggle by reminiscing these folk songs on the Amrit Mahotsav of India's independence.

Rich Heritage of Gonds

Syllabus :

1. Paper 1 : 2 and 3
2. Paper 2 : Unit 6 and 7

Context :

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

Introduction :

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

Social Life

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

Family

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

Pari (Clan)

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

Sub-Castes

There are numerous sub-castes known by different names among the Gonds. The Pardhans, Ojhas, Nagarchis, Dholis and others consist of individuals born in a particular sub-caste. The Raj Gonds, Khatola Gonds, Madia Gonds, Dhur Gonds, Dadve Gonds, Mokashi Gonds, Gaita Gonds, Koyas, etc., are all integral in the composed compound community, the Gond. They seem separate but are set out from one and the same social source of Gonds from the ancient past. They are the limbs of the same body inhaling the same breath of faith, culture and custom of the Gond tradition.

Kinship

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

Status of Women

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

Marriage

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

Religious Life

In a Gond society, religious beliefs are important. Some of the important components that form the basis of the Gond religious belief system are: myths, spirits, belief in life after death, ancestor worship, sacrifice, sacred plants and trees, animals and birds. However, this belief system has undergone a change as a result of the influence of external religions. The Gonds are firm believers in omens and myths. In important decisions, they

pay attention to inauspicious omens and delay the execution of a plan for a more auspicious time. The diviner is called by different names among different sub-groups of Gonds. He is called as Pujar, Bhagat, Baiga, Gunia, or Panda, etc.

Festivals

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

Sacrifices

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

Death

The Gonds have their own concept of death. Death is a natural phenomenon with supernatural implications, and the animistic religion of the Gonds gradually found both diseases and death to be under the influence of powerful spirits. The funeral rites are part of the metaphysical significance that the death occupies an important occurrence in the birth-life death cycle. Initially, burial was only practiced by the Gonds, however the ruling classes had started cremation and since then both burial and cremation are being practiced.

Cultural Aspects

The Gonds had evolved their own cultural practices in the process of their social formation, without much interaction with the other culture. Their cultural practices are simple and have been translated through generation to generation by means of oral tradition.

Food

The food habits of the ordinary Gond is somewhat uniform. The technique of cooking a meal includes frying, boiling, baking and roasting. Their staple food is the gruel of millet and rice, boiled in water. Another common dish is the broth or juice of millet. Sometimes, dried flowers of 'mahuwa' are mixed into the gruel.

Liquor

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

Dresses and Ornaments

The male members of the Gond society used to wear dhotis up to their knees, a vest, and shawl over the shoulder and a turban on their head. They wore silver bangles on their wrists, wearing bangles is a sign of good fortune, a locket around their neck and earrings. The women wore six-to-eight-yard saris reaching to the knees and tied with a belt. The women love jewellery. The ornaments are not only meant for aesthetic purpose but they are also believed to be protective. They also tattooed their bodies. Tattoos are seen as true jewellery

Songs & Dances

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

Art & Craft

- ❖ The Gonds are expert in arts and crafts. They also have an expertise in beautiful wall paintings and floral designs that depict geometric designs and stylistic figures of plants and animals on the walls of their houses. They are masters in the art of personal decoration.
- ❖ Thus, those are of the values in Gond culture, which are worth preserving. The geometric and symbolic designs carved on wall and door, on comb and tobacco-case are thousands of years old, going back to the ancient civilisation of the Indus Valley.

Gotul

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

Gondi Language

- ❖ The language spoken by the Gonds in their daily life, Gondi, a pre-Dravidian language as purported by linguistics such as Caldwell, Joule Blonch and Grierson. The intergroup communication of Gonds is purely in their own mother tongue.

- ❖ But when they communicate with outsiders, they use mixed type of colloquial Hindi, called as Chhattisgarhi.
- ❖ The Gonds had developed a high level of norms and civilisation. The Gonds were also the ruling class of middle India. The remains of the Gond kingdoms, palaces, ponds, baolis and artifacts still exist in Central India.

Tribals in Jharkhand

Syllabus : Paper 1 and 2 Tribal anthropology

PYQ :

1. Tribal of Andaman and Nicobar 2021

Context :

- ❖ The State may be merely two decades old, but Jharkhand, the land of the Chhotanagpur plateau, has been there forever. An early mention of the term 'Jharkhand' was found in the Sanskrit scriptures of India. An undated Sanskrit shloka, 'Ach Patrs payareanam, Sal patra cha bhojanam, Shayanam kharjure patraar, Jharkhand vidyate deserther sharkhand as a place where people drink from metal vessels, eat on Sal leaves, and sleep on date palm leaves.
- ❖ Jharkhand was also shown by Abul Fazl in his Ain-i-Akbari, as the land between present Madhya Pradesh and Bihar. Interestingly, the Britishers never used the term 'Jharkhand' in administrative parlance. Even the word has not been part of the vocabulary of the ethnic tribals.
- ❖ It was in the resistance movements for the grant of Diwani to the East India Company that the colonial power was forced to demarcate the region as a separate administrative system, which gave birth to a separate identity of the region."

Introduction :

- ❖ The mineral-rich plateau is inhabited by different tribal populations, of which Santhals, Hos, Kharias, Mundas and Oraons are greater in number. Whereas, Oraons, the most populous tribal groups in north-east India, are considered to be related to proto-Australoid' and have been inhabiting the land since the pre-Dravidian era.

Tribal In Jharkhand :

- ❖ **Santhal society** has the most primitive caste system among the oldest tribes of India. They are also one of the largest tribal groups in India. Many of the agricultural implements mentioned in Vedic literature viz. langala, or hala (plough) and kuddala (spade), are of the etymological origin of the Munda tribe, which is the agriculturist tribal group.
- ❖ Thus, culturally and economically, the tribal societies of the country represent and signify the formative times of our socio-economic aillen and call for documentation and conservation of their rituals, practices, and knowledge for the benefit of mankind.

- ❖ Another way of looking at it would be that, in the ancient era, when the population was sparse, tribal societies were more predominant than village or city dwellings, and they were socially and economically significant, if not equivalent to those living in the villages and cities. BS Guha has preferred the term "Nisadic" for tribal groups.
- ❖ As per Guha, the term was given to the aboriginal groups of India by the Vedic Aryans. The Sanskrit term, 'Nishada', refers to the name of a kingdom mentioned in the Indian religious scripture Mahabharata and is also used to denote aboriginal communities practising fishing and hunting as their main occupation. In the least jobance form where the 'Nishadas' lived were considered to be small independent kingdoms that were socially close-networked and economically self-sufficient.
- ❖ It is also of immense significance that Jharkhand and other tribal heartlands, the abode of the 'Nishadas', were rich in iron ore, the most vital element in use of production activities for the last 2500 years.

Demand :

1. The pitch for a separate identity continued even after the freedom, and the Jharkhand movement became one of the first such movements aimed at seeking greater autonomy in independent India. It is precisely for was later bifurcated from Bihar for administrative ease.
2. The status of the people of Jharkhand has thereafter improved to a great extent. Despite the rich heritage, bountiful resources, and scope and avenues for large-scale commercial activities, the region at present lags behind in comparison to the other States of the country, and there exists an enormous scope for improvement.

Data :

1. Seventy-six per cent of Jharkhand households are in the rural areas of the State and on average there are about 4.5 persons in each such household. Seventeen per cent of the households belong to the Scheduled Castes, twenty eight per cent to the Scheduled Tribes, and forty-three per cent to Other Backward Classes.
2. The majority of them, around 52% of households are of nuclear families. Less than half of the total households, i.e., 43% are pucca houses. Nearly 97% of households have electricity. 82% of households have basic drinking facilities and 13% of households have piped water supply.
3. Around eighteen per cent of families are headed by female heads and such families constitute fifteen per cent of the population. In terms of sex ratio, Jharkhand is much better with a 1050 sex ratio for all ages. However, in the age group of 0-6 years, the sex ratio is seen to be on the lower side of 909.

Socio-Economic Conditions:

1. To compare the socio-economic status of tribal households vis-à-vis other households, some of the indicators of social and economic progress such as availability of toilet facilities within the house, pre-schooling of children, school attendance of school going children, number of children in a family, health facilities for mother and child, and nutritional status of children of Jharkhand have been used.

2. The non-existence of proper toilet facilities in the houses is reflective of their socio-economic situation. Similarly, the number of households sending their children to pre-schools and regular schools also tells a lot about their socio-economic status.
3. Further, the number of children in the family also defines the socio-economic status of the family. Nutrition and health are the other indicators. Scheduled Tribes' Households lag in all respect vis-à-vis SCs, OBCs, and other households of Jharkhand.
4. Non-availability of toilets and low pre-schooling turnout of children show the sub-standard status of the community. Even the school attendance of children of various households indicates lesser turnout among the children of Scheduled Tribes' households.
5. It is the families of STS that have maximum cases of third and fourth children reported in the National Family Health Survey (NFHS), which indicate disadvantaged socio-economic conditions. Health facilities are also scarcely accessible to the families of STS- further adding to the situation. Barring the genetic reasons for poor anthropometric measures in cases of STS, it also signals more cases of malnourishment and lack of proper diet in children.
6. Based on the data reproduced from NFHS-5, it may be said that in the majority of the cases, the socio-economic condition of families of STS in Jharkhand is not at par with that of other families and there remains a gap to be filled which needs critical attention of the government for furthering the welfare of the STs of Jharkhand.
7. At the same time, it is also noteworthy that even though the data shows weak socio-economic situations of tribal households, the figures of ST households are not very far behind the figures of other communities.

Tribal Research and Development

- ❖ Jharkhand has a dedicated tribal research institute in Ranchi, namely, Dr Ram Dayal Munda Tribal Research Institute, offering courses in tribal research under Ranchi University. The State is soon to get its State-run varsity for tribal research in the form of Pandit Raghunath Murmu Tribal University. The Jharkhand Assembly has already given its nod to the creation of the varsity.
- ❖ It will be the first tribal research varsity in Eastern India. Although there is a privately-run tribal research varsity existing in Odisha, a State-run varsity is yet to be set up in the States of Odisha, Bengal, Jharkhand, or Chhattisgarh- which have significant tribal populations.
- ❖ Furthermore, to engage the tribals in income generation activities and to improve their economic conditions, the Central Government has formed the National Scheduled Tribes Finance and Development Corporation.
- ❖ Socio-economic backwardness is because of multiple reasons that could also be situational or environmental. To understand the dynamics of backwardness of tribals of Jharkhand, a critical gap analysis has been attempted using the data of Mission Antyodaya 2019 surveys, by drawing a comparison between the village Panchayats of Jharkhand with the rest of the country.

Gap Analysis of Services and Facilities in Villages

1. For undertaking the gap analysis, data has been obtained from the Mission Antyodaya 2019 surveys, conducted coterminous with the People's Plan Campaign by the Ministry of Panchayati Raj in the year 2015, tied 'Sabki Yojana Sabka Vikas', with the purpose to ha support to the process of participatory planning of Gra Panchayat Development Plan (GPDP).
2. At may be deduced from the above gap analysis that he villages of Jharkhand are above the national average in terms of amenities, facilities, and services available that are provided by the Government. Some of the critical gaps found are barely significant to adversely impact the socio economic development of the tribals.
3. In corollary, the scope of development of tribal communities in Jharkhand is better than the national average, which implies, that the scope of development of tribal communities in Jharkhand is better than most of the States of the country.
4. However, the social and economic development of tribals of Jharkhand has suffered over some time, yet again due to some other situational or environmental factors which have not been discussed in the analysis.
5. Factors like Naxalism, law and order related issues, issues of unrest due to multiple factors like land acquisition, and issues related to under development of the region before the new State were carved out, and political stability, among others, may have more profound roles in shaping the socio economic realities of the State.

Conclusion

- ❖ Major situational factors which impact the overall growth and development of the people and communities are in favour of all communities in Jharkhand. In recent times, the Government of India has given greater emphasis on enabling the tribes, including those of the North East through various new schemes, as well as through its remarkable interventions like celebrating the tribal way of life, their art, culture and assuring newfound respect in the society by commemorating their contributions in freedom struggle and contributions to the society. The remaining gap between the tribals and non-tribals will surely be bridged and all communities will be at par with each other.

Central Assistance for Welfare of Scheduled Tribes

Syllabus :

Paper 2 : 7.2 Development programmes and welfare measures on tribals and weaker sections.

PYQ :

1. Critically compare 'Affirmative Action' of USA and 'Protective discrimination' for scheduled tribes in India. (15Marks 2015)
2. Discuss the provisions and significance of the protective discrimination policy towards scheduled castes. Assess its impact on their Social mobility. (. – 1990)

3. Critically examine the merits and demerits of reservation policy for the STs, SCs and Other Backward Castes. (. – 2002)

Introduction :

- ❖ The Government of India, through various schemes and policy measures, is working for the welfare of the backward communities including the STs. The State Governments also work in a similar fashion from their resources and most of the time in collaboration with the Central Government for the welfare of the backward communities.
- ❖ The Government presently makes the bulk of its contribution for ST welfare through Scheduled Tribe Component (STC) whereby many Ministries under Gol make fund provisions exclusively for tribal welfare.

Scheduled Tribe Component or Development Action Plan for STS (STC or DAPST)

- ❖ Before 2017-18, funds from the Central Government were being earmarked by the Ministries/Departments against their plan allocation under the broad strategy of the Tribal Sub-Plan (TSP) as per the criteris recommended by a Task Force in 2010, constituted by the erstwhile Planning Commission. The earmarking of funds was differential and against the plan outlay on the Ministries/ Departments. Non-Plan funds were kept outside the purview of the TSP.
- ❖ In the new Budgeting System, 2017-18, after the merger of Plan and non-Plan funds, TSP was renamed as 'Development Action Plan for STS' (DAPST), or Scheduled Tribe Component (STC) Around 41 Central Government Ministries/Departments were identified for earmarking of STC.

Some of the important Central Sector and Centrally Sponsored Schemes/Provisions for tribal welfare are:

1. **Special Central Assistance to Tribal Sub-Plan or Tribal Sub-Scheme of States:** Special Central Assistance to Tribal Sub-Plan, is given by the Central Government to States to support their efforts in bridging the gap between the tribal population and other social groups through human resource development, enhanced quality of life, enhanced opportunities and alleviation of poverty.
2. **Grant-in-aid under Article 275(1):** Grants-in-aid from the Union to certain States, charged on the Consolidated Fund of India, are provided to promote the welfare of the STS in that State or raise the level of administration of the Scheduled Tribes' Areas to that of the administration of the remaining area of the State. Such grants are only additive to the State's efforts and are given to plug critical gaps in governance.
3. **Scholarship and Fellowship schemes:** The Central Government has made provisions for scholarships to Scheduled Tribe students of the country which are available at various levels of education, viz. pre-matric education and post-matric education. Similarly, a scholarship scheme called Top Class Education.

Special Fund for Protection of PVTG

- ❖ Particularly Vulnerable Tribal Groups (PVTGs) are those tribal communities with a pre-agriculture level of technological expertise, a stagnant or declining population, an extremely low level of literacy, and a subsistence economy. Around 75 such PVTGs have been identified by the Government of India in 18 States

and the priority is to accord protection and improvement in the social indicators like livelihood, health, nutrition, and education to improve their situation.

For Education of Girl Child

There is a special emphasis by the Central Government to empower women and educate the Girl Child in recent years. To benefit tribals as well, funds were allocated for the schemes for strengthening ST girl child education in Jharkhand.

National Scheduled Tribes Finance and Development Corporation:

- ❖ The Public Sector Undertaking under the Ministry of Tribal Affairs extends concessional loans to eligible ST persons for undertaking income generation activities or self-employment as per the norms.
- ❖ The Government of India has taken up the challenge of educating the tribal population in mission mode. The Centre is giving much emphasis to the development of Eklavya Model Residential Schools (EMRS), for filling the gap in the education of tribal children.
- ❖ Further, to celebrate the contributions and sacrifices of tribal freedom fighters, the Centre announced to commemorate 15th November as 'Janjatiya Gaurav Diwas', which is the birth anniversary of tribal leader Birsa Munda has been dedicated to celebrating the memory of brave tribal freedom fighters.
- ❖ Understanding the rights of the tribals on forest produce, Gol has recently given stress on the establishment of Agro/Forest/Natural resource-based micro industries. A recently launched scheme to provide a mechanism for marketing of minor forest produce through the development of a value chain through MSP called 'Van Dhan Vikas Karyakram', which essentially imparts training to the tribals in marketing their minor forest produce and in developing value chain components.

Sports in Tribal-dominated Areas

Syllabus :

Paper 1 : Unit 12 : Sports anthropology Application

PYQ :

1. Anthropology and designing of equipments. (2017)

Context :

Many players have emerged from the tribal-dominated belts especially Jharkhand, Madhya Pradesh, Chhattisgarh, Odisha, North Eastern States and also Maharashtra, Rajasthan, Gujarat and West Bengal, who have brought laurels to their homeland, in both national- and international-level competitions. These players mostly come from extreme geographical conditions and have relatively limited availability of world-class sports facilities.

Introduction :

In recent years, there has been a greater emphasis on sports in our country, leading to better results in Olympics, Asian Games, Commonwealth Games, and other international sporting events.

1. Hockey :

- In that golden era of Indian hockey, Jaipal Singh Munda was the captain who got the country's first Olympic gold. Born in 1903, near Ranchi, the capital of present-day Jharkhand, Jaipal Singh was exceptionally talented and was the only international hockey player to be awarded the Oxford Blue title in 1925.
- Sylvanus Dung Dung, hailing from Simdega, a tribal-dominated district of Jharkhand. Born on 27 January 1949, Sylvanus joined the Indian Army in 1965, served the country, and became an Olympic gold winner.
- In 2016, he was honoured with the Dronacharya Award. After a gap of 41 years, the Indian men's hockey team won a bronze medal at the Tokyo Olympic Games last year the team's vice-captain, Birendra Lakra, was born in Odisha's tribal-dominated district of Sundergarh) (Birendra Lakra, who was part of the Asian Games gold and silver medalist Indian team, his entire family is known to be associated with hockey.
- His elder brother Bimal has also played for India as a midfielder, and his sister Asunta Lakra has led the Indian women's hockey team.

Archery

- ❖ Many talented players have emerged from tribal-dominated areas in the field of Archery. Deepika Kumari is one such player who became the world's number one archer. Padma Shri and Arjuna Awardee Deepika, represented the country in the London 2012, Rio 2016 and Tokyo 2021 Olympic Games.
- ❖ Other archers hailing from tribal-dominated areas include Gora Ho, popularly known as, the 'Golden Boy,' who, was conferred the National Children's Award in 2015)

Government Efforts :

1. In this sequence, a detailed policy was announced by the Chhattisgarh Government's Sports and Youth Welfare Department about 5 years ago. However, only after the formation of Chhattisgarh in November, 2000, the sports policy was announced in the year 2001. Its goal was to create a sports culture in the State and implement various sports schemes and programmes up to the panchayat level. Under the Chhattisgarh Sports Policy 2017, emphasis has been laid on adopting a strategic approach to encourage and develop various sporting activities and players in Chhattisgarh, under which, the identification of outstanding and capable players in various sports in all the districts of the State is included.
2. Like Chhattisgarh, in Madhya Pradesh, efforts are being made at the government level to promote sports talent in tribal-dominated areas. The first sports policy in the State was formulated in the year 1989, and after evaluating it five years later, a new sports policy was prepared again in the year 1994.

Some Examples:

1. Odisha has also occupied a prominent place on the sports map of India. Many top-notch players have emerged from the tribal-dominated areas of Odisha. One of the most familiar names is Dilip Tirkey, the former captain of the Indian hockey team. He has represented the country in three Olympic Games
2. An athlete from the Gumla district of Jharkhand, Supriti Kachhap, can be named one of India's most promising future sportspersons. Coming from a very modest tribal background, Supriti has consistently performed well in athletics and is now preparing for the U-20 World Championship to be held in Augusta, Colombia.
3. A similar story is of Sumati Kumari, the daughter of a farmer family in Jharkhand. Sumati, who has represented the country in AFC Women's Asia Cup and many international competitions."

Conclusion :

Stories of sports talent emerging from the tribal-dominated areas are inspiring. Governments are also making sustained efforts to identify talents from these belts and provide them with proper training, state-of-the-art equipment, and facilities.

Indigenous Culture

Syllabus : Paper 1 : Unit 2 Culture

PYO :

1. Is culture unique to human beings? Critically examine. (15Marks 2014)
2. Why the concept of Culture Relativism been so dear to Anthropologists? (20Marks 2013)
3. Bring out the distinguishing features of culture and civilization. (15Marks 2013)

Context :

- ❖ Indigenous communities around the world are bearers of strong traditional culture, art, craft and knowledge of the environment. Recognising their skills to sustainably use local, cultural and natural resources forging a balanced nature-culture relationship, in 2007, the UN General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples.
- ❖ This Declaration establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world, and elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples.
- ❖ It is estimated that there are more than 476 million indigenous people in the world, spread across 90 countries and representing 5000 different cultures. They make up 6.2 per cent of the global population and live in all geographic regions.'

Introduction :

1. The cultures and diversity of indigenous people in India are fascinating. Roughly 104 million people, which is 8.6 per cent of the national population, live in such communities. Although there are 705 officially recognised ethnic groups, the actual number of indigenous communities is much larger. Some

regions having large concentrations of such communities are the North Eastern States, Rajasthan and West Bengal.

2. A World Bank Report on indigenous peoples states that, "While Indigenous Peoples own, occupy, or use a quarter of the world's surface area, they safeguard 80 per cent of the world's remaining biodiversity. They hold vital ancestral knowledge and expertise on how to adapt, mitigate, and reduce climate and disaster risks."
3. Unfortunately, these traditional ways of life, livelihoods and practices of indigenous communities in India are increasingly under threat owing to a range of factors, including lack of recognition and protection of their rights, exclusionary public policies, and the impacts of climate change. Illustrating the observations with some of India's native and indigenous cultures can be interesting.

The Adis of Arunachal Pradesh :

The Adis constitute one of the numerous indigenous communities of Arunachal Pradesh. They believe that they travelled from the North to settle down in their current locations of the temperate and sub-tropical regions of the districts of Siang, East Siang, Upper Siang, West Siang, Lower Dibang Valley, Lohit, Shi Yomi, and Namsai. The literal meaning of Adi is 'hill' or 'mountain top'. Adis speak the Sino-Tibetan language.

Culture:

They are traditionally nature worshippers and follow the faith of Donyi-Polo. Adis, like most other indigenous communities, are dependent on nature and are fully self-sufficient in their livelihood and lifestyle. All their resources come from the forests which they also protect as their life source. One of the well-known age-old skills is their house-making expertise, and they take just one or two days to build a house, depending on its size and the number of persons involved in the construction.

Society:

Adis live in typical raised houses which are usually rectangular and are built on stilts. One can identify an Adi house by its tall overhanging double roof covering the upper front portion of the house. Majority of the Adi men-folk are good craftsmen, and have a unique way of building houses using different types of plant materials. These traditional houses are constructed with different types of bamboos, woods, canes, leaves, etc., and no nails are used in their construction. The entire inner space of the house is without any partition. However, the space is divided into several units, each having specific names and utilities. Once a house is complete, the Adis celebrate it with their traditional rice beer.

The Tangsas of Arunachal Pradesh

1. The Tangsa community inhabit the Changlang district of eastern Arunachal Pradesh, located in the lap of Patkai hills. The gorgeous Noa-Dehing river cuts through the pristine forests, providing life to the local settlers.
2. The Tangsas have a rich cultural heritage and are the bearers of traditional knowledge and skills of natural food processing and preservation, sustainable cooking, weaving, architecture and basketry.

Among these, one of the most fascinating practices that they actively continue till date is that of indigenous bamboo tea-making. The Tangsas, along with the Singphos, are believed to be the original tea-makers in India, much before the British introduced it commercially.

The Kalbelias of Rajasthan

- ❖ Kalbelia is a unique community of traditional snake-charmers by profession. They belong to the family of Navnaths, a nomadic community from the Yogi sect. Locally, they are also referred to as 'ghoomantar', meaning the ones who wander.
- ❖ A few decades ago, they settled in Chopasni region of Jodhpur in Rajasthan, where around 200 Kalbelias reside. About 100 of them are active performers at regional, national and international levels.
- ❖ The masters or Gurus of Kalbelia song, music and dance, who live in Chopasni are Kalunath Kalbelia, Appanath Kalbelia, Asha Sapera, Suwa Devi, and Samda Sapera. Kalunath is considered a living legend of this folk art form.
- ❖ The knowledge of their cultural forms and practices are completely oral and are passed down through generations. In the local language, Kal means 'snake' and Belia means 'friendship'. Since the enactment of the Wildlife Act of 1972 and subsequent ban on snake-handling, the Kalbelias have lost their traditional profession and pursued their performing art for their livelihoods.
- ❖ The Kalbelia tradition is rich in indigenous music, songs, dance and handicrafts (embroidery and ethnic jewellery)- all combining together to create this vibrant and colourful folk form. The striking features of their gorgeous costumes with swirling movements of the dancers and snake-like movements make Kalbelia one of the most stunning folk dance forms. Kalbelia dancers are known worldwide for their exuberant and energetic dance.
- ❖ The men play music, their main instrument being the wind instrument called Pungi or Been that is accompanied by percussion instruments, Dafli and to the beats and tunes of which the Kalbelia women dance. They are also known for their extensive knowledge of local flora and fauna, and making of traditional medicines from natural ingredients.

The Rajbongshis of West Bengal :

Rajbongshi is an indigenous community living in West Bengal, Assam, Arunachal Pradesh, Meghalaya and various North Eastern parts of India. They are one of the largest and ancient ethnic groups of North and South Dinajpur of West Bengal. Agriculture is the main pillar of their rural economy, owing to the rich and conducive natural conditions. They also have a rich heritage and culture which had been inherited from the ancient civilisation, including their own dialects, art forms, and way of living.

Gomira dance :

- ❖ locally known as Mukha Nach, is a form of ritualistic dance or musical folk theatre, practised by this community by putting on Gomira wooden masks of different forms of deities. The performers believe that once they put on the mask, it comes alive and takes over the dancer's persona to reflect its own. Instruments

include drums, dhak, shehnai and metal gong; costumes include colourful dresses in accordance to the character portrayed. These performances provide the communities with livelihood support, however, minimal

- ❖ Dhokra or jute mat weaving is an indigenous tradition practised by the Rajbongshi women in the villages of Uttar and Dakshin Dinajpur districts. Weaving is done on home-based back strap looms. Jute, which grows locally, is hand processed and hand-woven to produce the natural fibre products, making the process as well as the products highly sustainable. Dhokra weaving is a source of livelihood for the women. They not only sell the mats in local haats but have also started diversifying their products for urban consumers

Conclusion

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