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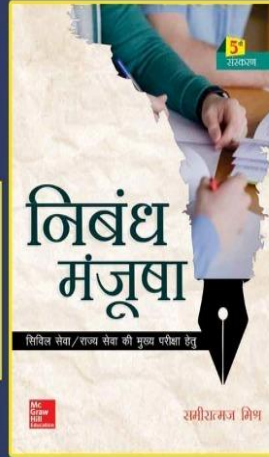
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Tribal Development Strategies in India

- ♣ The development of tribals has been emphasized in various five year and annual plans in India. But challenges still exist in the path of development of the Scheduled Tribes of the country. The main reason for this is the traditional lifestyle of this community, settlement in remote areas, scattered population and constant displacement.
- ♣ According to the 2011 census, the share of scheduled tribes in the total population of the country is 8.6 percent i.e. 10.45 crores. About 92 percent of the Scheduled Tribes population lives in rural areas.
- ♣ There has been an increase in the proportion of Scheduled Tribes in the total population. Their share in the country's population was 6.9 percent in 1961, which increased to 8.6 percent in 2011. But the social and economic progress of the Scheduled Tribes has been low as compared to other communities in the country at various parameters of development.

Constitutional Provision

- ♣ **Understanding the special needs of the Scheduled Tribes, the framers of the Constitution of India have made some special provisions to protect their interests. The purpose of these provisions is to protect this community from exploitation besides ensuring social and economic justice.**
- ♣ **Fundamental rights of citizens ensure their holistic development. Also, the Directive Principles of State Policy enshrined in the Constitution inspire the government to create an environment in which citizens can exercise their fundamental rights.**

Development Plans and Programs

- ♣ Policy makers and planners have accorded top priority to the welfare and development of Scheduled Tribes since the beginning of the First Five Year Plan (1951-56).
- ♣ The first plan laid down the principles relating to the formulation of plans and programs to adequately and appropriately meet the needs of the disadvantaged sections. Apart from this, special provisions were also made for the purpose of carrying out effective and intensive campaigns for the overall development of the Scheduled Tribes.
- ♣ The Government realized the need for concrete and integrated development plans to improve the social and economic conditions of the Scheduled Tribes in the country at the end of the First Plan. As a result, during the Second Plan (1956-61), the development programs for the Scheduled Areas were divided into 4 groups which were as follows-
 - (1) communication,
 - (2) Education and Culture,
 - (3) Development of tribal economy and
 - (4) Health, housing and water supply.
- ♣ While planning the development programs for the Scheduled Tribes, their social, psychological and economic problems were kept in mind. These programs were based on respect and understanding of the culture and traditions of this community.
- ♣ The programs for tribal welfare that were prepared in the first plan got effective form by 1961.
- ♣ In this last year of the second plan, the government established 43 special multi-purpose tribal blocks. These were later named Tribal Development Blocks (TDBs).
- ♣ The plans and policies included in the Second Plan were continued in the Third Plan (1961-66) to provide equality of opportunity to the Scheduled Tribes.

- ❖ In the Fourth Plan (1969-74), a resolution was expressed to rapidly improve the standard of living of the countrymen so that equality and social justice could be ensured for all. In the year 1971-72, six pilot projects were started in Andhra Pradesh, Bihar, Madhya Pradesh and Odisha.
- ❖ Tribal Sub-Plan (TSP) was introduced in the Fifth Plan (1974-78) to take direct benefits of development programs to the Scheduled Tribes. The objective of the TSP was not limited to promoting development activities to improve the standard of living of the Scheduled Tribes. It also focused on protecting the interests of this community with legal and administrative help.
- ❖ The Sixth Plan (1980-85) attempted to ensure greater decentralization of funds. Also, a poverty alleviation program was launched to bring at least 50 percent of the Scheduled Tribes households above the poverty line.
- ❖ During the Seventh Plan (1985-90) two national institutions were formed for the economic development of the Scheduled Tribes. One of these is the Tribal Cooperative Marketing Federation (TRIFED) formed in 1987. It is the apex body for the State Tribal Development Co-operative Corporations.
- ❖ The National Scheduled Castes and Tribes Finance and Development Corporation (NSFDC) was launched in April 2001. TRIFED helps Scheduled Tribes to get remunerative prices for their forest and agricultural products. On the other hand, the job of NSFDC is to arrange credit for employment generation.
- ❖ The Eighth Plan (1992-97) included efforts to end the exploitation of Scheduled Tribes, as well as suppression of their rights, eviction from land, non-payment of minimum wages and deprivation of the right to collect minor forest products. Attention was also paid to solving problems.
- ❖ The Ninth Plan (1997-2002) laid emphasis on creating an environment in which the Scheduled Tribes could freely exercise their rights and privileges to lead a life at par with the rest of the society.
- ❖ The Tenth Plan (2002-07) focused on resolving the unresolved issues and problems of the tribal society in a time bound manner.
- ❖ The Eleventh (2007-12) and XII (2012-17) plans laid emphasis on strengthening measures for the welfare of Scheduled Tribes. Since then, the needs of development of Scheduled Tribes in the states have been kept in mind in the annual plans through NITI Aayog of the Government of India.
- ❖ NITI Aayog has authorized Central Ministries and Departments to allocate 4.3 to 17.5 per cent of their total plan allocation every year for the purpose of tribal development.

Livelihood Development

- ❖ The Planning Commission adopted the Tendulkar method based on the survey results of the National Sample Survey Office (NSSO) for estimating poverty in India. According to these estimates, in 2011-12, the number of people belonging to BPL below poverty line was 45.3 percent in villages and 24.1 percent in urban areas.
- ❖ As per the Periodic Labor Force Survey (PLFS) of NSSO, the Labor Force Participation Rate (LFPR) in Normal Condition (Basic: Subsidiary) for Scheduled Tribes was 41.8 per cent in 2017-18 and 47.1 per cent in 2019-20. The rate for all categories was 36.9 percent in 2017-18 and 40.1 percent in 2019-20.
- ❖ NSSO's PLFS 2019-20 shows that the unemployment rate as per normalcy for Scheduled Tribes declined from 4.3 per cent in 2017-18 to 3.4 per cent in 2019-20.

literacy and education

- ❖ According to the 2011 Census, the literacy rate for all age groups combined was 73 percent of the total population and 59 percent of the Scheduled Tribes. The gap in literacy rate between the total population of youth and that of Scheduled Tribes was 11.1 percent. The difference was 7.1 per cent among boys and 14.7 per cent among girls.
- ❖ The school dropout rate is an important indicator of lack of educational development and the inability of a social group to reach a certain level of education. In the case of Scheduled Tribes, the dropout rate in primary, upper-primary and secondary classes is declining.

- ❖ Residential schools have been opened exclusively for Scheduled Tribes. In this, the government bears the cost of food and accommodation of the students of this community. Special attention is being paid to the students of Scheduled Tribes under District Primary Education Programme, Kasturba Gandhi Balika Vidyalaya, Mid-Day Meal Scheme and Navodaya Vidyalaya.
- ❖ The main objective of the education promotion campaign is to spread literacy among the students of Scheduled Tribes. Hostel facilities are being provided for the poor students and residents of remote villages so that they can continue their studies.
- ❖ In the year 1989-90, a separate scheme for construction of hostels for boys belonging to Scheduled Tribes was started. Establishment of tribal schools started from 1990-91 in tribal sub-plan areas.
- ❖ The Government decided to utilize a part of the fund under Article 275(1) of the Constitution for the purpose of providing quality education to the students of Scheduled Tribes. The money was to be used for setting up 288 Eklavya Model Residential Schools (EMRS) for classes VI to XII in 20 states.
- ❖ This initiative, launched in the year 1997-98, was aimed at enabling ST students to take advantage of reservations in higher and professional education courses and in high-level government and public sector jobs.
- ❖ By the time the revised program was launched on 12th September, 2019, 200 EMRSs were functional. The government has identified 452 blocks in the country for setting up EMRS under the revised scheme.
- ❖ The government has set a target of opening 740 EMRSs. Presently 378 EMRS are running across the country. Out of these, 205 schools have started functioning during the last five years (2017-22).

Entrepreneurship and Skill Development

- ❖ Along with progress in literacy and education, there is also a need for entrepreneurship environment and skill development initiatives so that educated persons belonging to Scheduled Tribes can get proper employment near their place of residence.
- ❖ The Ministry of Skill Development has launched several schemes and programs in this direction under the Skill India Mission. Short-term training is being provided through Pradhan Mantri Kaushal Vikas Yojana, Jan Shikshan Sansthan Scheme and National Apprenticeship Promotion Scheme.
- ❖ Craftsmen Training Scheme provides long-term skills to youth from all sections of the society including the tribal community through industrial training institutes.

Sustainable livelihood for tribals

- ❖ Tribals are the original inhabitants of the Indian peninsula. According to the 1951 census, the tribal population was 5.6 percent of the total population of India and according to the 2011 census it increased to 8.66 percent.
- ❖ Tribal communities in India are settled in two different geographical regions i.e. Central India and North-Eastern region. More than half of the Scheduled Tribe population is in central India, ie Madhya Pradesh (14.69 percent), Maharashtra (10.08 percent), Orissa (9.2 percent), Rajasthan (8.86 percent), Gujarat (8.55 percent), Jharkhand (8.29 percent) and Chhattisgarh (7.5 percent). About 89.97 percent of them live in rural areas and 10.03 percent in urban areas.
- ❖ A large section of tribal communities still depend for their livelihood on small-scale farming, forestry and forest based livestock, some particularly disadvantaged tribal groups, formerly known as primitive tribal groups, live in forests and forests. They live in the periphery of forest and mountain areas as hunters, food gatherers, herders and small farmers.
- ❖ Tribal communities living in hilly areas have become accustomed to shifting cultivation; A practice that poses a major threat to soil, area and forest ecology as a whole.

- ♣ Ordinances of the Forest Conservation Act-1980, initiatives for development projects and changes in the economic development policies of subsequent governments have had a positive impact on livelihood opportunities for tribals.

Pre-Independence Status

- ♣ Humans were hunters and food gatherers since the evolution of mankind. Many communities settled down and led a decent and dignified life, but the tribals limited their lives and livelihoods to forest and forest-based livestock.
- ♣ Prior to the invasion of India by the Mughals and the British, tribals were considered an equal part of society and were fully engaged in monarchies, land and forest politics, subsidiary relations with other groups, especially in commercial expertise and commerce and warfare. were also involved.
- ♣ The European colonization era changed their lives with outsiders who exploited them for their resources. Trees were cut for timber.
- ♣ The forest land was used for tea, rubber and coffee plantations. Railway lines and roads were built in the forest areas. Routes from the forest to the sea coast were built for the transport of goods.
- ♣ The concept of private property began in 1793 with the establishment of the British permanent settlement and the 'zamindari system' which gave the feudal zamindars control of vast areas, including tribal areas, for the purpose of revenue collection by the British.
- ♣ The Indian Forest Act came into force in 1927 which provided that any forest area or barren land, which was not privately owned, could be marked as reserved areas.
- ♣ No special systems or settlement rights were created and surveyed for tribal communities living in forests and large areas in India.
- ♣ The tribal people engaged in agriculture continued to cultivate without official land ownership. Under this system the practice of felling trees, hunting, finding pasture or agriculture by tribals and non-tribals alike promoted encroachment.

Post independence situation

- ♣ The Constitution of India has made many provisions for the welfare and overall development of the Scheduled Tribes. The Panchsheel policy of the then government in 1952 has set some principles to guide the administration for tribal welfare which are as follows:
- ♣ Tribals should be allowed to develop according to their talent. The rights of tribals in land and forest should be respected.
- ♣ Tribal teams should be trained for administration and development tasks without involving too many outsiders.
- ♣ Tribal development should be done without going against the social and cultural institutions of the tribal areas.

Livelihood and other relevant issues

- ♣ In the realization of Panchsheel Article 275 of the Constitution, it is necessary to provide a special financial grant for the programs of social and economic welfare of the tribal population living in the scheduled areas.
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Livelihood and other relevant issues

- ♣ In the realization of Panchsheel Article 275 of the Constitution, it is necessary to provide a special financial grant for the programs of social and economic welfare of the tribal population living in the scheduled areas.
- ♣ Under this article, the central government made a provision of Rs 12 crore for the period of the first five year plan. This was for the adoption of advanced methods of agriculture for a stable agricultural life or terraced farming and benefiting the communities.
- ♣ About Rs 47 crore allocated for tribal development. States were also given assistance for development of about 36,600 acres of land, rejuvenation of 6,570 acres of forest land, distribution of agricultural implements and good breed bulls, training about 4,000 persons in various crafts and setting up of 825 cottage industry centres.

Importance of Forest and Forest Produce in Tribal Life

- ♣ The tribal or tribal society of India lives in the most difficult and complex areas. According to the 2011 census, their population was more than 10.45 crores. 89.97 percent of the tribal population lives in rural areas and 10.03 percent in cities.
- ♣ The northeastern region of the diverse country is home to 12 percent of the country's tribal population. The tribal population as a whole is increasing when compared to the previous census. It was 6.9 percent of the country's population in 1971, which increased to 8.1 percent in 1991 and 8.6 percent in 2011.
- ♣ Tribal community inhabits 15 percent of the country's land with varying ecological and geo-climatic conditions ranging from plains to densely forested, hilly and inaccessible areas. They have different culture, self-government system and way of life. Their presence is in 307 districts in 27 states.
- ♣ 39 districts of the country are tribal-dominated. The country's 20 poorest districts are tribal-dominated. The 2011 Census found that more than 50 per cent of the tribal households did not have radio, TV, cycle or even a motor cycle or even a phone item. They lived in kutcha houses or thatched huts. There was no facility of clean drinking water. Although the picture has changed to a great extent due to the continuous efforts of the past decades, still much more needs to be done.
- ♣ During the formation of the constitution after independence, the tribal society was named Scheduled Tribe. In the Constitution, this word was used in place of tribal, primitive tribes, forest dwellers or forest castes. The popular word for tribal in English is derived from the Latin language tribes, which means poor or poor.
- ♣ The tribal society in India may have been lagging behind in material facilities but it has been the owner and native of the rich heritage. Living in the lap of nature, he retained his fundamental skill, capital of simplicity and contentment over long periods of history.
- ♣ Economically they may have been weak but they are far ahead of civilized society on all levels. The heritage of tribal handicrafts, music and dance that they have cherished shows how far they are ahead of the rest.
- ♣ Tribal girls and women are more protected than in metropolitan areas in extremely difficult and complex forested areas. They also have vast medicinal wealth and traditional knowledge.
- ♣ They struggle harder for livelihood than other communities. They have a large population living among the forests. That is why the forest is the most important thing in their life. The livelihood of most of the tribals is forest based and dependent on agriculture.
- ♣ 75 vulnerable or primitive tribal groups in the country are facing many challenges. Their position was different in the British Raj, but after independence, they were given special protection in the constitution.
- ♣ In Article 366 (25) of the Constitution, Scheduled Tribes means such tribes or communities as are recognized under Article 342. The number of notified tribes in the country is 705.

- ❖ In view of social, economic and educational backwardness, they have been provided reservation in education and employment and political representation has also been given.
- ❖ Scheduled Tribes have been protected by the Rights Act 2006, Protection of Civil Rights Act 1955, Scheduled Castes and Tribes Prevention of Atrocities Act 1989 and Money Act 1996.

Importance of forests in tribal life

- ❖ Forest is 24.62 percent of the total geographical area of the country and this is the basis of tribal life. According to the Forest Status Report 2021, there has been an increase in the forests as compared to the previous year.
- ❖ In terms of area, Madhya Pradesh has the largest forest area in the country. This is followed by the Waris of Arunachal Pradesh, Chhattisgarh, Odisha and Maharashtra.
- ❖ The top five states in terms of forest cover as a percentage of total geographical area are Mizoram (84.53 percent), Arunachal Pradesh (79.33 percent), Meghalaya (76 percent), Manipur (74.34 percent) and Nagaland (73.90 percent) in Northeast India.) come. Where there are forests, people of the tribal community live there.
- ❖ Forests have been of great importance in the development of human society since time immemorial. But the laws made in the colonial period ousted the tribals from water, forest and land and deprived them of natural resources.
- ❖ They were the most persecuted after the Forest Act of 1927 was enacted because it was assumed that they were responsible for the destruction of forests. In fact, this was a completely wrong fact, but under its guise, he suffered the most.
- ❖ A large number of their population had to be displaced for industry, mining, large dams and various projects. This led to increased discontent and conflict.
- ❖ The Naxalites created space among gullible tribals and created a lot of mistrust by building the Red Corridor, which took a lot of time, labor and money to deal with.

Forest Rights Act and Vanvasi Society

- ❖ A lot has changed in tribal life, especially after the implementation of the Forest Rights Act. The real name of this law, popularly known as the Forest Rights Act or FRA, is the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.
- ❖ A report by the Indian Institute of Public Administration has found that there are delays in setting up procurement centers and lack of awareness about the scheme. Tribals walk an average of 2.7 km. They collect minor forest produce by traveling a distance. There is lack of transport facilities to reach them to Haat Bazar.
- ❖ Recently NITI Aayog has assessed the need for further spreading awareness amongst the stakeholders for evaluating the scheme and making it better and proceed with sensitivity.
- ❖ Studies conducted by the Ministry of Tribal Affairs, Government of India with the help of State Tribal Research Institutes on the effects of the Forest Rights Act after its implementation so far.
- ❖ With the increase in the income of the tribes, their quality of life has increased. There are a large number of women rights holders, due to which women got an opportunity to become more empowered. The income of Gram Sabhas has also increased.
- ❖ The Forest Rights Act has helped in making the tribes more efficient. The law recognized the right of ownership, access to the collection, use and sale of minor forest produce, stopped their oppression and provided a respectable opportunity for sustainable livelihood.

Minor forest produce in tribal life and purchase on MSP

- ♣ Prime Minister's Tribal Development Mission is the most important of the schemes being run by the Ministry of Tribal Affairs for the economic development of the tribal community.
- ♣ The two schemes namely Mechanism for Marketing of Minor Forest Produce through Minimum Support Price (MSP) and development of value chain for the same and institutional support for the same have now been merged under the Mission.
- ♣ The scheme for procurement of Minor Forest Produce or MSP through Support Price is applicable to 87 Minor Forest Produce. Procurement is done at MSP with the help of state agencies.
- ♣ During the year 2014-15 to 2022-23, Government of India released an amount of Rs.319.65 crore to 18 State Governments for the purchase of Minor Forest Produce at MSP. Other states with high purchases include Odisha, Gujarat, Andhra Pradesh and Maharashtra.
- ♣ This scheme was started in 2013-14, then there were 10 minor forest produce under its periphery. But in the last eight years, the tax has been brought up to 87 minor forest produce under the ambit of the scheme. Earlier, wild honey, gum, karanj seeds, sal seeds, mahua seeds, sal leaves, chironji pods with seeds, haricika, rangini toad and kusumi lac were under the purview of MSP on tamarind.
- ♣ Later nake seeds, baheda, dry shikakai pods, nagarmotha, root of shaddri, guggal, dried flowers of mahua, bay leaf, berries suit, dry reetha, arjuna bark, giloy, makoy, forest cumin mantra, tamarind seeds, Harr, Behera, Beej lac, Betel nut, Black Badal Mustard, Raw Cashew, Dry Ginger, Walnut, Elephant Sev Sad, Buckwheat Wild Mushroom etc. are included in this.
- ♣ According to the Ministry of Tribal Affairs, MSP is a demand based programme, so the allocation of funds is based on the proposals of the states. Under this scheme, the government has now directly authorized TRIFED to release funds to the states, which is in direct communication with the state governments in this matter.
- ♣ Collection of minor forest produce is not a very simple task. Tribals with their families travel long distances in the forests to collect minor forest produce, dry them and then sell them in far-flung haat-bazaars to meet their daily needs. Barter still goes on in the tribal haat markets. There, gullible tribals are heavily exploited by middlemen and corrupt traders.
- ♣ There are more than five thousand Adivasi Haat Bazaars in different parts of the country, where the annual business is about two lakh crore rupees. However, out of this only limited money comes in the hands of the tribals. Nevertheless, the immediate benefit of this new MSP scheme is that middlemen have to buy many products at inflated prices, which are benefiting the tribals. Earlier they used to buy goods at a penny price and sell them to the consumers at many times higher prices.
- ♣ In the case of cereals, there is a large network of large agricultural markets. But tribal haats, scattered in the most complex and difficult areas, mostly hold weekly in markets with no godowns or processing facilities.

problems of tribal farmers

- ♣ The major population of the tribals are farmers and agricultural labourers. MNREGA reduced their life problems but the condition of agriculture is weak. The average productivity is very low due to backward resources with limited irrigation. Their oilseeds, pulses and organic spices do not get a fair price.
- ♣ Parliament's Committee on Empowerment of Women (2015-16) in its investigation on the topic "Empowerment of Tribal Women" has, inter alia, highlighted that in recent years, tribal women have found themselves involved in agricultural activities. Apart from animal husbandry, goat rearing, poultry farming, horticulture and floriculture, but due to uncertain trend of agriculture and market fluctuations, they are disillusioned with farming. Still Chhattisgarh, Northeast and many areas are facing change. Inspirational stories are emerging. Tribal society and especially women have become more empowered by getting 150 days of employment instead of 100 from MGNREGA.

Van Dhan Yojana

- ♣ Van Dhan Yojana is one of the major programs being implemented through TRIFED under the Prime Minister's Tribal Development Mission. Van Dhan is a comprehensive initiative through Self Help Groups which includes elements like training, scientific collection of raw materials, primary level processing, branding, packaging and marketing.
- ♣ In 2019, the Van Dhan program was amended. Under this, the primary self-help groups at the village level were named Van Dhan Self Help Groups. It can be formed by 20 such tribals, who are engaged in the collection, processing and value addition of minor forest produce. A Van Dhan Vikas Kendra will be formed from 15 such centers, which will have 300 members.
- ♣ Since the inception of the scheme, TRIFED has sanctioned 52,976 Van Dhan Self Help Groups and 3110 Van Dhan Vikas Kendras. An amount of Rs 46,143.15 lakh has been released to the states. The direct beneficiaries of this scheme are 9.27.927 lakh tribals.
- ♣ In both the schemes, the central government provides funds for training, awareness dissemination, raw material and tool kits etc. Whereas the state governments provide free land and buildings for setting up the centres.
- ♣ To make the Van Dhan program more meaningful, some changes have been made in its training so that tribals can get sustainable livelihood and a permanent source of income. Value addition provides better value to the tribal products.
- ♣ The specialty of this program is that it has been successful in establishing market linkages. There is a wide range of products which are being sold today through Tribes India outlets. TRIFED in association with the Ministry of Food Processing Industries is implementing two TRIFED projects at Jagdalpur in Chhattisgarh and Raigad in Maharashtra.
- ♣ There will be processing of Jamun Custard, Mahua Drink, Amla Juice and their production will start soon. Madhya Pradesh, Chhattisgarh, Goa, Uttar Pradesh, Jharkhand and other states have also taken steps towards setting up industrial parks based on minor forest produce in partnership.

Increasing role of TRIFED

- ♣ Tribal Cooperative Marketing Development Federation of India (TRIFED) has emerged as an important institution in the life of tribals in the last decades. It was established in 1987.
- ♣ Eminent sportsperson MC Mary Kom has been appointed as its brand ambassador by Tribes India. To promote Government Institutional Procurement, it is engaged in popularizing Tribal Textiles, Jewellery, Paintings, Metal Crafts, Pottery Products, Cane and Bamboo Products, Natural and Organic Food Products through its Tribes India Outlet.
- ♣ Trifund has a network of 119 outlets where tribal products are sold. In the year 2020-21, TRIFED procured material worth Rs 1330.11 lakh from tribes for Tribes India outlet and sold Rs 3012.75 lakh benefitting about five lakh forest dwellers. In 2019, Tribes India has also started Go Tribal campaign.
- ♣ It is also playing an important role in the establishment of Van Dhan Vikas Kendras, procurement of minor forest produce under the Ministry of Tribal Affairs. It is also working closely with tribal artisans, self-help groups, Van Dhan beneficiaries and NGOs to provide marketing support to handlooms, handicrafts and natural products.
- ♣ Its scope is expanding with GI tag indigenous products. Over the past decade, TRIFED has taken the help of many designers to develop the skills of the tribal artisans and to make their products of international standard. It is becoming helpful to the tribes through Trifood products, Aadi Mahotsav, Tribal Fairs etc.

Ministry of Tribal Affairs and Model Village

- ♣ The Ministry of Tribal Affairs was formed in October 1999. It is the nodal ministry for overall policy, planning and coordination for the development of Scheduled Tribes. The budget on tribal welfare schemes has also increased significantly in recent years.
- ♣ A new head institutional support for central sector schemes has been proposed for an amount of Rs 499 crore in 2022-23 due to the subsuming of schemes like MSP and institutional support for minor forest produce under the Prime Minister's Tribal Development Mission.
- ♣ Pradhan Mantri Adarsh Gram Yojana is very important in tribal development plans, which is expected to be realized in five years i.e. between 2020-2026. With the help of this, 4.22 crore tribal communities or 40 percent of the total tribal population are likely to be benefited.
- ♣ First Vanbandhu Kalyan Yojana was launched in 2014 for the development of those 350 blocks in the country which have been lagging behind in human development indicators, later on expanding it further, the Ministry of Tribal Affairs has given more than 50 percent tribal population in the country. 36,428 villages have been identified. An amount of about Rs 20.38 lakh per village will be spent on development schemes.

Tribal Nature Love

- ♣ Adivasi means native-dweller of nature. Inhabitant of settlements in mountains and forests. With this word all over the world, the same picture comes into the mind that such a society has been living in the forests.
- ♣ Living in harmony with nature, he is an ancient and true keeper of bio-resources. A tribal is considered an age-old expert in the knowledge related to nature and he is an intelligent, wonderful and experienced seeker of nature's lifestyle.
- ♣ The philosophy of life of this society and the eternal values of these inhabitants of the forests show well that their folk knowledge based on natural ingredients other than trees and plants is immense and limitless. Undoubtedly, their commitment to the creation and maintenance of society is so unmatched that it describes them to be naturalists even in different addresses of their identity.'
- ♣ The term tribal is originally used to refer to the inhabitants who have a long history of the known history of the geographical area, which has been covered with thick forests for centuries. The history of this human group is the history of forests growing and prospering.
- ♣ If the tribals are called by names like 'Tribal', 'Vanvasi', 'Girijan', 'Aboriginal', 'Indigenous', 'Indigenous' etc., then all these words and addresses have their own logic, which from somewhere to them water- The land-forest and animal-filled estates prove to be the closest.
- ♣ In this regard, it is necessary to mention the opinion expressed about the tribals in the Convention of the International Labor Organization (ILO), which sees the entire population of these inhabitants of the forests divided into two parts.
- ♣ 'The first part belongs to those countrymen who are called Indigenous.' To be indigenous is to connect with the land and enrich those traditions of knowledge, which is also the basis of their living and their strength.
- ♣ Tribal social and political system is blessed with self-government for its self-government. In all the country's wars, his sensitivity to this self-government has repeatedly instigated dozens of tribal castes, from Kol-Munda to a dozen. Because the beliefs of tribals, through the strength of their society, intends to maintain that humanity where not only humans but all natural resources are alive. Their self-government is not an individual, but a collective system. Meaning the power in their society is not individual-centred. This adds to the identity of their customs, culture and language.
- ♣ Collectivism is the soul of tribal society, the law of worship is also collective. In these there is no person worship, there is no priest. In the ceremony of marriage, tribal people buy a girl. There is also a ritual of becoming a priest among them. They worship the chicken and leave it. Whose house he enters in the evening, the owner of that house becomes a priest for three years.

- ❖ The ILO's Convention on Social Order and Human Existence explains that 'these peoples have maintained their social, economic, cultural and political institutions, regardless of their legal status or the status they are currently in .
- ❖ Thus their indigenous beliefs, self-respect and values are their identity. The second category is interpreted as Tribal People. This class had nothing to do with urbanization or modernization. That is, all of them stayed away from all the components and multiples of the concept of the state. They belonged to the forests, were to the forests and were to the forests. Therefore, the emptiness of nature is still seen in their lifestyle.
- ❖ Those tribals living in forests and mountains have their own society full of companionship. Has an unmatched cultural value. There has been an economic system based on natural ingredients, which later transformed into a mixed system of farming, animal husbandry and hunting. i.e. 'their social, cultural and economic conditions differentiate them from other sections of the national community. Those whom we call tribals today, called tribes, who are also called forest dwellers, have a different type of society. The modes of ethos of that society have been integrated with forests, mountains and rivers.

Social beliefs, cultural understandings and sensitivities associated with beliefs seem to harbor some other kind of concepts. Their social instincts and their cultural leanings appear to be capable of instilling the belief of individual to individual linking while promoting collectivism.

- ❖ **Away from the era of the development of civilizations, the life on which the tribals made life pleasant, but did not allow any scope for consumption and luxury anywhere.**
- ❖ **Never linked the concept and sentiments of collection to capital or wealth. Rather confined himself to food collection and grain gathering. The battle for supremacy between them was based on their preference, in the name of property, they treated everyone as equal.**
- ❖ **Everyone has the right to live and everyone lives on their own terms. The Karam tree is considered very sacred among the tribals of Bihar, West Bengal, Madhya Pradesh during the time of mere entertainment.**
- ❖ **Nature-worship is the first religion and most powerful aspect of tribal society. Sarna itself means nature worship, according to which there are three gods of Sarna-dharma, the first being Ikir Bonga who is the water god. The second is Buru Bonga who is the god of the mountains and the third is Sing Bonga, the sun god.**
- ❖ **Thus, the tribal people worship the mountain, the river and the sun. Because the mountain-river and the sun are the three facilitators of the existence of the tribal society. There is forest in the mountains and life goes on from the forest produce of the forests. hunt in the forests. That's where his ancestors live.**
- ❖ **Stone-weapons of prehistoric humans are found on the banks of rivers. The primitive civilization of India is also a gift from the banks of the rivers. The water and water of the rivers have been feeding the tribal society.**
- ❖ **In India's traditional irrigation system, there are many examples of human society's dependence on rivers. Worship of Surya can be seen from Santal Parganas to Kolhan area of Singhbhum.**
- ❖ **In addition to the sun-fish, flowers are also depicted in Gudna. Because these three are the essence of the life of the tribals. Makhani flowers of Mahua remain for a long time. In the days of famine, the tribals have been saving their lives by eating this.**
- ❖ **The flower of Sarai is of white color, which is also a symbol of non-violence and peace. The flower of sarai blooms in bunches, the pain of the tribals. Dani dances and sings in the group.**
- ❖ **The garden of Sal trees is called Sarna Toka. Here Sarna, the goddess of nature, is believed to be the abode of the old man and is worshiped under the Sal tree. Whether it is Kol, Munda or Oraon tribals - the best and accurate medium of conveying the message among them is the cultural importance of the flower of Sal-Sarai.**
- ❖ **Whenever there were country wars during the British rule, instead of uniting by playing drums, the Santal rebels sent sal flowers and sent a message to unite in the rebellion. Of course, it is such a sacred and sacred flower through which the message sent was considered the order of the ancestors. Without this flower,**

there is no auspicious work of the tribals. But when the marriage is to be broken, the wife tears a leaf of the year with her teeth in the meeting. This is considered a breakup.

- ♣ On the day of Sarhul, Baiga priests worship Mother Earth and Sun God at Sarna Sthal. It is a popular belief that the tribals start the work of farming after completing this worship before the rains arrive. They pray for good agriculture and prosperity of the village society.
- ♣ Pahan king cooks new fruits and seven types of vegetables Drumstick, Jackfruit, Putkal, Badhar, Cucumber, Kachnar, Koynar, sweet bread first and offers it to Mother Earth. After the worship, each other is congratulated on Sarhul. After this, people take out a procession of Sarhul in the beat of the temple. On the next day, on the third day, phulkhonsi is done.
- ♣ The young man expresses his love by putting sarai flowers in the bun of his favorite girl. Since the Sarhul Mahaparv marks the beginning of the new year by worshipping Prakriti i.e. Sakhua tree, youths show their love as the beginning of a new life.
- ♣ One such festival among the Santal-Munda and Kudmi tribes of Bengal-Jharkhand and Odisha is Sohrai, which is a festival of gratitude for the weather and nature.
- ♣ The activities of the clouds are also an attraction for the tribal society, their support is also a mystery. For them, nature simply means the water-forest-land-people and animals of the earth, the vast spread of the blue cover above them and the white-black-gray clouds measuring the same spread.
- ♣ Expansion of dense forests with bio-diversity, high and low and flat earth giving basis to medicinal plants, if they have their own, then they will give life, will not give land, the vows are repeated.
- ♣ There is also a special reference that the wind speed, direction and style of flow is a broad reference to the folk knowledge of the tribals. They are keenly aware of the color of clouds.
- ♣ They usually carry significant religious meaning. They are kept free from hunting and non-harvesting. The discipline of worshipping trees and cutting them in the head way is from the tribal society. The new generation has to understand this thing.
- ♣ It is our basic duty to preserve the nature which has been saved by countless generations of this time by keeping the type in their thinking, feelings, lifestyle ethos, life-behavior, religion, rituals and rites at the center.
- ♣ The theoretical and practical aspect of religion of about 10 crore tribal population of the country is completely dependent on nature. Their way of life, economic system, social ethos, religious rituals, political system and all the supernatural references to life are impossible without nature. It is important to know, understand and to some extent adopt them all.
- ♣ Fair of the forest area highlighting the tribal heritage Rabindra Rabindranath Tagore, underlining India's cultural diversity and its unity, had described it as a 'great human ocean. In his attention was the rainbow of our lifestyle and philosophy of life extending from the Himalayas to the Indian Ocean and from Kutch to Kamrup. They observed scattered images of different seasons, different agricultural products and folk beliefs here. However, we can see these diversities of India being realized in the present day fairs held at different places and at different times.
- ♣ Most of the fairs in India are held in the months of March, April and May as farmers in rural areas have some leisure during this period. In contrast, fairs are almost not held in the months of June, July, August and September. These months are the rainy season and during this period the farmers are busy with the farming activities.
- ♣ The word 'Mela' is derived from the Sanskrit word 'Mel' which means to meet or to meet. That is why in India the date fixed for 'Dev Darshan, festival, game, spectacle and gathering at a fixed place is called a fair.
- ♣ If India is a country of festivals, then it is a country of more colorful fairs. These fairs represent the religious, cultural, social and economic activities of different regions of the country in an integrated form. The different identities of their respective regions emerge from these fairs.

- ❖ Usually these fairs are first identified with the main deity and pilgrimage site of that region, secondly with the festival taking place on a certain constellation and date, and thirdly with rivers and other water bodies, especially the confluence with rivers.
- ❖ Fairs also have important links with weather and agriculture – especially with the harvesting of Kharif and Rabi crops. People from rural areas gather in large numbers in these fairs. Due to this the commercial activities of trade and entertainment are largely associated with the fair.
- ❖ These fairs provide great opportunities for social gathering and family gathering. For the past few decades, through traditional and modern means of mass communication, the government tries to reach the public about its welfare schemes and development achievements, while the corporate sector promotes its products.
- ❖ Each community in the world has its own distinct culture, tradition, ethnic identity, ethos, religious beliefs, and unique attitude towards the world. In the case of tribes, this approach is even more different. Some 8 percent of India's population is made up of tribes.
- ❖ These tribes reside in most of the states of India. Earlier the cultural activities of these tribes were confined to their respective forest areas. But now his cultural splendor has become popular and popular all over India.
- ❖ The tribal communities of each region like Bodos of Assam, Trustees of Arunachal, Nagas of Nagaland, Khasi of Meghalaya, Bhils of Madhya Pradesh, Madiyas of Bastar, Gaurs of Telangana and Kuruwas of Karnataka have their own cultural identity which is reflected in their festivals and fairs. especially expressed on occasion.
- ❖ Glimpses of some of the various tribal festivals are as follows Nyokumbha Yulo is organized by the Nyasi tribe of Arunachal Pradesh at the beginning of the New Year. On this occasion, they perform various rituals to remember their ancestors and at the same time perform their traditions, costumes, cuisines, folk dances etc. with full splendor.
- ❖ The Boda tribe of Assam celebrates the Baisagu festival on the new year. On this day, Anand fairs are organized all over Assam, in which dance, song, food, and art and culture are organized along with offering prayers to the deity.
- ❖ Hornbill festival is celebrated in Nagaland in December in which the people of Naga tribe display full energy and full of joy. The best display of the Naga heritage is seen in the seven-day fair organized on the occasion.
- ❖ The Nangkrem festival, a five-day festival-fair of the Khasi community, takes place in the month of November. The Khasi tribe of Meghalaya celebrates this festival for the bountiful harvest and prosperity of their people.
- ❖ Varneshwar fair is held every year in Dungarpur, situated in the middle of a range of Aravalli mountains of Rajasthan. This four-day long fair is the occasion of the most important festival celebrated by the Bhil tribe of Rajasthan. The importance of this occasion can be gauged from the fact that thousands of people of Bhil tribe of Madhya Pradesh and Gujarat also participate in it.
- ❖ In addition to a variety of entertainments during the fair, magical spectacles and performances of performances and music and dance programs performed by folk artists in the evenings attract tourists.
- ❖ In Jhabua, Madhya Pradesh, the Bhil and Bhilala tribes gather in the Bhagoria fair to be held on the occasion of Holi at the harvest of the crop. A wonderful scene of joy and love is present in the Bhagoria fair through dance and music.
- ❖ Clouds of Gulal and a splash of colors prepare a fantasy folk. Tribal costumes, ornamentation, cuisine and free-spirited gaiety make this gathering extremely attractive.
- ❖ The people of the God tribe of Telangana organize the Jatara festival in December. In the fair organized on this occasion, these people wear peacock feather crowns and perform Gusadi dance. Although the Jatara festival is celebrated by different tribes of the entire central region at different times in their respective regions, but the Jatara of Telangana has its own splendor.

- ❖ The Dussehra fair of Bastar has its own unique identity throughout India. This is the biggest fair of the tribes of Bastar region. The festival of Dussehra is celebrated for nine days all over the country, but in Bastar it is a unique event lasting for 75 days.
- ❖ Ravana is not burnt on Dussehra, but there is a great festival of worship of the adorable goddess Danteshwari of Bastar. On this occasion a very large crowd gathers and displays the best of their folk culture's carnival.

In connection with the Dussehra fair, there is a special event of the Muria court, in which the people of the tribes settled in Bastar used to gather and communicate directly with their king at some point, but now they do this dialogue with the officials of the government.

- ❖ This fair is completely different from the Dussehra fair in Mysore and Navratri fair in Kolkata. In this fair, the best color and form of the tribal culture of India is displayed with full splendor.
- ❖ In the tribal areas of Chhattisgarh, the color and form of the fairs are different, from which a primitive smell spreads after being fragrant. In keeping with the tribal culture, their fairs reveal the primitive form of religious-social and commercial interaction.
- ❖ These fairs are called 'Madai' in the Bastar region of Chhattisgarh. There is a lot of enthusiasm and excitement in the whole forest about Madai. For the tribals who live close to nature in the dense forests, these shanties bring a special opportunity to expand social contact and carry out commercial activity.
- ❖ Mavali Madai of Narayanpur and Phagun of Dantewada have special importance among these Madai of Bastar region. The tribals of Bastar participate in large numbers in both these maddis.
- ❖ In the last few decades, due to the expansion of the means of transport in the Bastar region and the availability of tourism facilities, tourists from all over the country and abroad have also started joining these sanctuaries in large numbers to see the realization of the primitive colour, form and smell.
- ❖ The Mavli Madai of Narayanpur has been held for more than 800 years. This hut has the honor of the biggest shanty displaying the religious faith and belief of the tribal society.
- ❖ The tribal society has deep religious faith in its gods and goddesses and participates with great enthusiasm and enthusiasm in this mud which is filled in the name of Madai Mata.
- ❖ The tribals around Narayanpur start coming a few days before it starts and leave after several days after it ends. These Adi usually walk from inside the forest and join the hut along with their entire family members, taking cooking utensils and their traditional furnishings. They also collect the forest produce of the area and bring it for sale.
- ❖ Fagun Madai of Dantewada is also an ideal trading place for the craftsmen and artisans of Bastar. Craftsmen and artists who make bellmetal terracotta, iron-craft, stone-craft and traditional textiles exhibit and sell their art here.
- ❖ Artists from Kotpad (Orissa) who make artistic decorative items from safari paddy also reach Phagun Madai. Apart from the development exhibition, Meena Bazaar is also held during Phagun Madai. Here the villagers enjoy various swings etc. Dantewada is anyway the center of faith of the devotees due to being a Shaktipeeth and a large number of devotees come there continuously.
- ❖ The occasion of Phagun Madai is an occasion for the union of reverence and joy. Due to this, tourists come in large numbers not only from different places of India but also from abroad to attend this shanty.
- ❖ Fairs in tribal areas all over India give an overview of their culture, then they also introduce their social interaction and commercial behavior. In these fairs, the primitive melody and charm of tribal dances and music are realized in full splendor.

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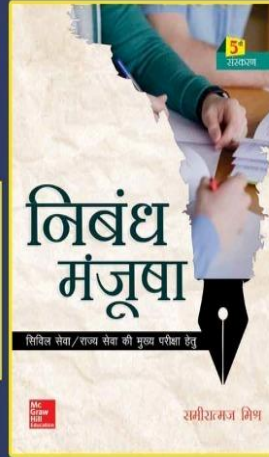
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