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Report of The Seventh Conference for Tribes & Tribal (Scheduled) Areas

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सातवां आदिम जाति कल्याण सम्मेलन

Guntur (Dist. Guntur), Andhra Pradesh

9th & 10th NOVEMBER 1964

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by Reception Committee of The Seventh All India Tribal Welfare Conference,
On behalf of BHARATIYA ADIMJATI SEVAK SANGH, New Delhi.

SEVENTH TRIBAL WELFARE CONFERENCE

GUNTUR. (Guntur Dt.), A. P.

9TH & 10TH NOVEMBER 1964.

Inauguration by

SHRI KAMARAJ NADAR

President, All India Congress Committee.

Blessings by

SHRI LAL BAHADUR SHASTRI

Prime Minister of India.

President of the Conference :

SHRI MORARJI DESAI

Chairman of Social Welfare Section :

SHRI BHOGILAL PANDYA


Chairman of Tribal Representatives Section :

SHRI T. SANGANNA

Minister for Tribal & Rural Welfare, Orissa.

Chairman of Anthropology Section :

SHRI N. K. BOSE

 Library IAS, Shimla



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LATE Dr. RAJENDRA PRASAD

Founder President

Bharatiya Adimjati Sevak Sangh

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Chief Minister, Andhra Pradesh.

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Minister for Municipal Administration, Andhra Pradesh.

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Minister for Social Welfare, Andhra Pradesh.

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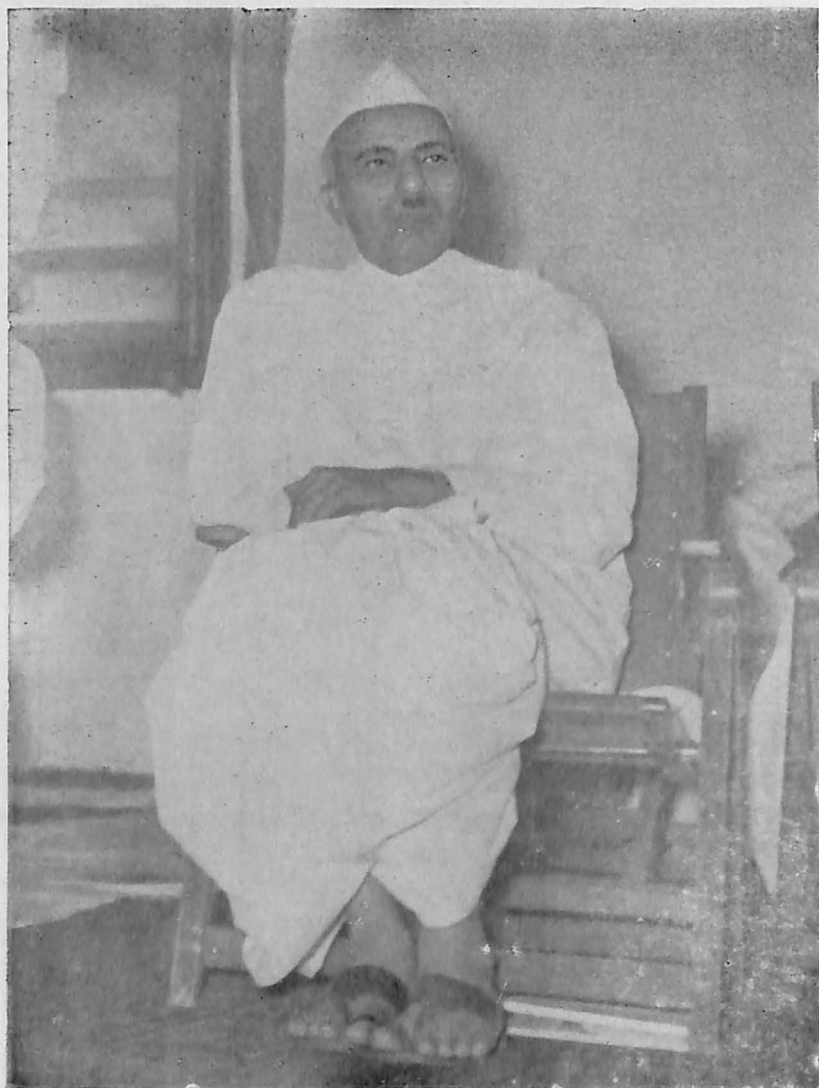
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LATE SHRI THAKKAR BABA

Founder Resident Vice-President

Bharatiya Adimjati Sevak Sangh.



SHRI U. N. DHEBAR
President, Bharatiya Adimjati Sevak Sangh
1963 & 1964

PUBLISHERS' NOTE

1. This Report is published by the organisers of the 7th All India Tribal Welfare Conference, which was held at Guntur on 9th and 10th of November 1964. The Andhra Rashtra Adimjati Sevak Sangh was very much desirous of this Seventh Conference being held in Andhra Pradesh. The main idea behind this desire, is the view that the attention of the workers in the sphere of Tribal Welfare and the various States Governments, Indian Government and also Quasi-Governmental organisations, should be drawn to the problems affecting the Tribals of Andhra Pradesh, including those who live in the hills as well as those who live in the plains.

2. The organisers express their thanks for the co-operation given by the Bharatiya Adimjati Sevak Sangh, Delhi, and to leaders viz., Sri Kama-raj Nadar, Sri Morarji Desai, Sri U. N. Dhebar and other notables. Our thanks are particularly due to our Prime Minister Sri Lal Bahadur Sastri, who inspite of his pressure of work, was kind enough to participate in the deliberations of the Conference. Our thanks are due to Sri K. Brahmananda Reddy, Chief Minister of Andhra Pradesh, who has given us his utmost co-operation and also to the officials of the Andhra Pradesh Government, the Director of Social Welfare and his subordinates as well as the various States Governments who have contributed for the success of the Conference. We are particularly grateful to the Director of Social Welfare and the Tribal Research and Training Institute of A. P. Govt. for organising an exhibition suitable to the occasion, and for supplying us with photos and tape recorded speeches for publication in this report.

3. The deliberations of the Conference have been held on the lines of the previous conferences. The Chief Minister of Andhra Pradesh, as the Chairman of the Reception Committee extended a cordial welcome to the delegates, workers and the leaders. Hon. Sri Alapati Venkatramaiah who

took a leading part in making the arrangements for the Conference is now no more in our midst and he has been recently called to eternal rest after a life of service and sacrifice. The Conference was presided over by Sri Morarji Desai, whose Presidential address is a great document, of practical wisdom and experience. Shri U. N. Dhebar as the Head of the Bharatiya Adimjati Sevak Sangh has guided the conference through all the stages of the deliberations. The Conference was divided into three sections, viz., 1. Section on Anthropology, 2. Section on Social Welfare and 3. Section on Tribal Representatives presided over by Shri N. K. Bose, Shri Bhogilal Pandya and Shri T. Sanganna respectively. Discussions took place in each of the sectional conferences and papers were read on various subjects, prominent among them being Tribal Life as affected by industrial civilization, Economic development of Tribal farming etc.

The publishers have divided the report into three parts, the first part containing the messages and the addresses delivered by the leaders, the second part containing the papers submitted to the conference and the last part containing the resolutions passed by the conference at its concluding sessions, and also the names of delegates and visitors of the conference, as far as available.

The organisers hope that the 7th All India Tribal Welfare Conference will have a marked effect upon and it will give an impetus to the work for the welfare of tribals in our country. The Prime Minister assured us that after 10 or 12 years there will be no tribal problem and we earnestly hope that this assurance will ere long be an accomplished fact.

PART 1

Messages

~ and

Addresses

Messages

Rashtrapati Bhavan
NEW DELHI - 4
October 27, 1964
Kartika 5, 1886 (Saka)

I am glad to know that the Seventh All India Tribal Welfare Conference is to be held at Guntur on the 9th and 10th November, 1964 and I send my best wishes for the success of its deliberations.

(Sd.) S. Radhakrishnan.

NEW DELHI
November 7, 1964

Best wishes for Inaugural Function 7th All India Tribal Welfare Conference under distinguished auspices of Sri K. Kamaraaj, President All India Congress Committee.

(Sd.) Dr. Zakir Hussain.

Raj Bhavan,
PATNA
October 30, 1964.

I consider that great emphasis may be laid on the education of tribal women and that residential schools may be opened for them. If they get educated, the men will get educated themselves. Much greater propaganda is necessary amongst the tribals, that the Government is trying to do everything for them and that they need not change the essential features of their culture merely to obtain any favours. They must also be made industry-minded by establishing small

scale industries for them. Co-operative Societies may be organised for them, such as labour co-operatives, Forest co-operatives and Milk and Dairy co-operatives. They may be nominated to various committees, wherever possible, and thus encouraged to take greater interest in public life. I wish the Conference every success.

(Sd.) M. Ananthasayanam Ayyangar.

Raj Bhavan,
TRIVANDRUM
November 2, 1964.

I am glad to hear that the Seventh All India Tribal Welfare Conference will be held at Guntur on the 9th and 10th November and that my esteemed friend, Shri Morarji Desai, is presiding on the occasion. I wish your Conference success.

(Sd.) V. V. Giri.

Raj Bhavan,
BHOPAL
30th October, 1964.

Since Independence positive steps are being taken to ameliorate the conditions of the tribals and to bring them into the mainstream of national life. The contribution of such conferences in this effort has been very substantial.

I wish the Seventh Conferencee all success.

(Sd.) H. V. Pataskar,
Governor, Madhya Pradesh

Raj Bhavan,
BOMBAY

28th October, 1964.

The welfare and progress of our tribal brethren form a sacred trust laid on all of us. I am happy to know that the Bharatiya Adimjati Sevak Sangh is holding an All-India Tribal Welfare Conference at Guntur in November this year. I wish the conference success.

(Sd.) Mangaldas Pakvasa,
Governor of Maharashtra State.

Raj Bhavan,
SHILLONG

October 30, 1964.

I am glad to know that the Bharatiya Adimjati Sevak Sangh is holding the Seventh All-India Tribal Welfare Conference at Guntur on 9th and 10th November, 1964. The Bharatiya Adimjati Sevak Sangh has done valuable work for the uplift of the tribal and backward people. I have no doubt that the discussions that will take place during this conference and the decisions arrived at will help the cause we all have at heart. I wish the conference all success.

(Sd.) Vishnu Sahay.

Raj Bhavan.
CHANDIGARH
October 3, 1964.

With the dawn of independence there have been great strides in all spheres of our National life, and Government have taken various measures to improve the economic condition of our down-trodden and backward classes, but still much remains to be done to improve their lot.

I hope, the deliberations of the conference will be successful and the delegates will

contribute substantially towards the solution of the problem that faces the country.

(Sd.) Hafiz Mohd. Ibrahim,
Governor, Punjab.

Raj Bhavan,
BHUBANESWAR
5th November, 1964.

Although we have a long schedule of tribes claiming distinctive manners and customs, it need hardly be gainsaid that their basic problems are, by and large, common. All-India Conference on Tribal Welfare, therefore, provides a good forum for discussion on these common problems and the ways and means for meeting them.

I send my best wishes for all success of the Seventh All-India Tribal Welfare Conference which is to be held at Guntur on the 9th and 10th of November this year.

(Sd.) A. N. Khosla,
Governor of Orissa.

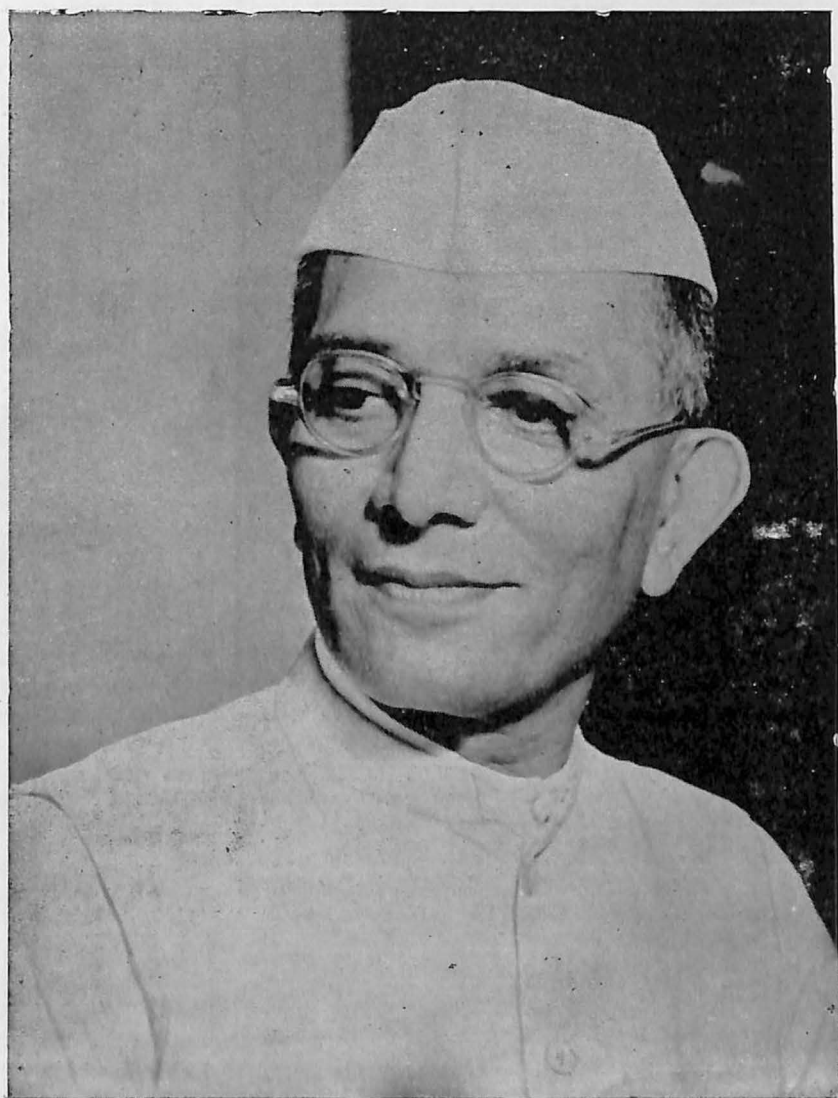
Fort St. George,
MADRAS - 9
November 7, 1964.

The Governor conveys his warmest felicitations and best wishes for the success of the Conference.

BHOPAL
October 30, 1964

The Chief Minister of Madhya Pradesh sends his best wishes for the success of the conference.

Messages were also received from the Registrar of Gujarat Vidyapith, the Director of Harold Laski Institute of Political Science and others.



SHRI MORARJI DESAI

**President, Seventh All India Tribal Welfare Conference &
President, Bharatiya Adimjati Sevak Sangh (1965)**



SHRI K. BRAHMANANDA REDDY

Chief Minister of Andhra Pradesh

and

Chairman, Reception Committee of
7th Tribal Welfare Conference.

WELCOME ADDRESS

BY

SRI K. BRAHMANANDA REDDY

*Chief Minister, Government of Andhra Pradesh
and*

Chairman, Reception Committee

Delivered at the

SEVENTH ALL INDIA TRIBAL WELFARE CONFERENCE AT GUNTUR

on 9th Nov. 1964

MR. PRESIDENT, LADIES AND GENTLEMEN,

IT is my privilege to welcome you here at the opening of the Seventh All India Tribal Welfare Conference, sponsored by Bharatiya Adimajati Sevak Sangh. We welcome in particular our Prime Minister Sri Lal Bahadurji, our Congress President Sri Kamaraj and other distinguished delegates and guests. We are, indeed, deeply grateful to Sri Morarji Bhai for having consented to preside over the Conference. We are particularly fortunate that Sri Dhebar Bhai whose name is a by-word for Tribal Welfare is amidst us. Very few in our country have as comprehensive a view of the problem of Tribal Welfare as Dhebar Bhai. His report as Chairman of the Scheduled Areas and the Scheduled Tribes Commission is a testament for a better life for the tribals retaining the best in their traditional modes of behaviour and adjusting it with the new technological changes and the faster pace of modern life.

From this galaxy of Social Workers, Anthropologists, Administrators, Tribal Chiefs we shall seek practical hints in the implementation of Tribal Welfare Programmes, as they emerge from your deliberations. Our Conference is particularly timely, as we are now engaged in giving a shape to our Fourth Plan, which we hope will give

a better deal to the Tribals. While reviewing the progress the tribals have so far made on this path of progress, we shall have to decide whether the pattern of development so far pursued requires any change, in deference to changing times.

For hundreds of years, the tribals remained secluded in their forest habitat and never attracted the attention they deserved. They were content to be left alone and they never posed a problem to the administrator. Today modern civilization is being brought into the areas which until recently were hardly in touch with the outside world. These tribal communities had lived under economic conditions of great primitiveness. In the case of a few small tribals, such as the Chenchus of Andhra Pradesh, the general pattern of living was not very different from that of stone-age man, even though they do not use stone implements. Modern living is invading these people of placid life like a tidal wave. This is not a phenomenon one can stop or regulate. The only help we can do is to prepare the tribals and equip them so as to enable them to face the complexities of modern life. To my mind this is the cardinal problem that faces every worker engaged in tribal work.

The prime point of interest herein is whether the tribals should be allowed to live in isolation by prohibiting non-tribals from acquiring immovable property in tribal areas or allow the non-tribals to freely move into tribal areas and enrich the economy there. Two views are possible on this vital point.

Programmes for bringing Scheduled Tribes to the level of the rest of the communities are among the most significant undertaken during the Plan periods. Success in fulfilling them is difficult to measure. It involves far-reaching changes to Social Organisation and in Social Practices.

The problem of raising the living standards of the Scheduled Tribes population is much more complex than had been earlier realised and requires continuous sustained endeavour over a long period. Ensuring rapid growth for the economy as a whole, is, of course, the fundamental thought and point of endeavour. But advancement of tribals on the education and social fronts is equally essential, so that they do, in fact, reach the level of plains people. The development programmes included in the Five-Year Plans need to be continuously reassessed from this angle and steps taken to increase their impact in various directions as the Plan proceeds. This is a crucial task in the attempt to evolve an integrated society and a well-knit economy for the country as a whole.

Under Tribal Welfare in this State during the first two Five-Year Plans and for the first three years of the Third Plan we have spent an amount of Rs. 462.28 lakhs. The Tribal population of Andhra Pradesh is 13,24,368 representing 3 per cent of the total population of the State. We have to see the overall effect of this expenditure on the tribal population. With a view to further investigate into the matters and judge how far the development schemes have proved successful and to conduct

researches about the tribal problems and to suggest any modification, etc., in the implementation of various development programmes in the Agency areas, a *Tribal Cultural Research and Training Institute* was started in our State only last year. The Institute has taken up the survey of the 21 Tribal Development Blocks in this State and the results of these surveys may be helpful in drawing up the schemes for the Fourth Plan keeping in view of the felt needs of the tribals. With the introduction of statutory panchayats in the tribal areas in this State which is first of its kind in the entire country, it is observed that a team of leadership is evolving in these backward regions and an explosion of expectations has occurred in these placid places.

The establishment of the *Andhra Scheduled Tribes Co-operative Finance and Development Corporation* with its main object to improve the socio-economic conditions of the members of the Scheduled Tribes is a unique achievement in the State of Andhra Pradesh. The aim of the Corporation is not to supplant all the normal trade channels but only to eliminate the malpractices that innumerable middlemen indulge in, to the detriment of the tribals. The tribal is getting higher prices for the minor forest and agricultural produce and sale of his domestic requirements at fair prices and also get quick credit facilities from the Corporation. The institution is working through its ten primaries and thirty-four Sales Depots in the interior places of the Scheduled areas of the State, and that its impact on tribal economy will be felt more and more in the coming years. Since this is more ameliorative than a business proposition, this Corporation cannot be by its very nature a self-supporting enterprise. We suggest that an Apex Corporation be formed by Government of India to finance such Corporations all over the country.

Another notable feature is that the State Government made it as a special rule to reserve 3 per cent of the general budget of various departments such as Agriculture, Animal Husbandry, Irrigation, etc., exclusively to be utilised for the welfare of the Scheduled Tribes. This is in addition to what they are providing normally from the budget of the Social Welfare and Panchayati Raj Departments.

It is an undisputed fact that conditions of life and livelihood of tribals are fast changing and that it is not given to anybody to prescribe a way of life for the tribal to make him sing and dance in his own way or do this or that or some other. In the words of our late Prime Minister Nehru, "the approach to the Tribal people should be one of learning from them and having learnt, to try to help and co-operate. There is a very great deal to learn from them. They are an extremely disciplined people and democratic. They function democratically and carry out the decisions made by their elders or their own representatives almost without exception. Above all, they are a people who sing and dance and try to enjoy life; not people who sit in stock exchanges and shout at each other and call that civilization".

Our beloved Prime Minister, Sri Lal Bahadurji speaking about the tribals and their advancement, has once said: "I do not want that after ten or twelve years it should be said 'Well, these people are more or less in the same place as they were'. It will give us no satisfaction even if it is not said so. What is required is to bring them closer to us. We must realise that they are our kith and kin and we must do whatever

is possible for their progress and development. Of course, they can develop in their own genius and as they think best. But if they are really to develop fully, it will not be either with the help of some non-official agencies or with the help of the agencies of the Government. I feel that they will have to develop leadership among themselves"

I would like to mention a significant fact in regard to Tribal Welfare in our State. We have introduced the Panchayati Raj institutions in the Tribal Areas also. We have also laid down that tribals only should be the Presidents and Vice-Presidents of the Panchayat Samithis in the Tribal Areas. As you are all aware, under the Scheme of Democratic Decentralisation, the authority to decide the schemes and to execute them has been handed over to these popularly elected bodies. I am happy to say that our 21 Tribal Blocks are working well and the scheme has thrown a cadre of genuine leadership among tribals. We already have a separate Standing Committee in Visakhapatnam Zilla Parishad to look after the programmes of Tribal Welfare. We also propose to constitute similar exclusive Standing Committees for Tribal Areas in other districts where we have substantive tribal population. I am sure that these Panchayat Samithis will go a long way in revolutionising the tribal ways of living.

With these words, I once again welcome you all who have come from different parts of the country. I hope you will enjoy your stay here and give us the benefit of your suggestions for improving the implementation of Tribal Welfare Schemes.

SPEECH

BY

SHRI LAL BAHADUR SHASTRI

Prime Minister of India

at the

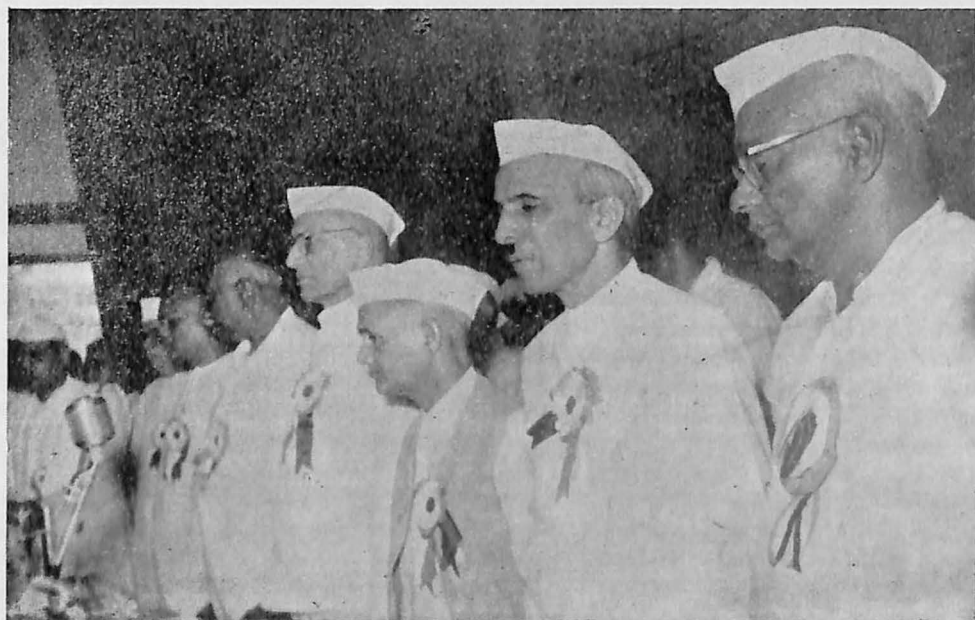
SEVENTH ALL INDIA TRIBAL WELFARE CONFERENCE, GUNTUR
on 9th November 1964

SRI MORARJI BHAI, SRI KAMARAJ JEE, DEBHAR BHAI, CHIEF MINISTER & FRIENDS,

I AM very happy that I have been given this opportunity to come here and meet you all. India is fighting against poverty and unemployment and this poverty and also unemployment to a large extent exist in the rural areas. Anyway the whole country is undeveloped or, if you like to use the word, to an extent 'backward'. But there are certain pockets—there are some people, there are certain communities which are more backward than others in our country. Sometime back I have taken a special interest in the work of the tribals. Sri Dhebar Bhai was the Chairman of the Tribal Commission and he produced a very useful report and submitted to the Government when I was in-charge of the Home Affairs. Your problems since then have come to the forefront and Government of India considered it essential to tackle them as early and as effectively as possible.

It is important that those who work amongst the tribals should realise the responsibility in the task they have taken into their hands. The tribals live in far off and isolated areas. Their number is also very large and they are dispersed in different places. There are a large number of tribals in Assam, Manipur, Nagaland, Bihar, Orissa, M. P., Rajasthan and you have also perhaps, though not as large as in those States, a fairly large number of tribals in Andhra

Pradesh. Our Constitution has given special recognition to the tribals and also to the scheduled castes. Special steps have been suggested and the responsibility of the Central Government has been pointed out how to deal efficiently and effectively with the problems concerning the scheduled castes. It is true that the responsibility of the Government is great. But as I said, those who work amongst the tribals, they have to do the real work. I want that there should be a large number of whole time workers living in those areas and trying to identify themselves with the interests of the people there. Whether you are a Government servant or non-official worker, if you just go there, talk to them for a few hours and come back, you will be doing no service to the people nor to yourselves. What is needed is a missionary spirit amongst the workers working in the tribal areas. I do hope that these workers and officers who have assembled here will consider it their duty – their pious duty to serve you in the spirit of real service – service for the sake of service. I do not want to take much of your time, because I have to leave for Bezwada in another 10 or 15 minutes. I would therefore impress upon you that the problems of the country should not be taken into consideration in a narrow point of view. What I want is and it is the desire of the



PRAYER AT THE CONFERENCE



LEADERS ON THE DAIS

Government of India, that in the course of the next 10 or 12 years this problem of tribals should not exist at all.

We are all trying to build up a new social order in India. We want that every man in this country, especially the weakerlings of our society should get enough to eat, sufficient to wear and shelter, as well as medical treatment and other basic necessities of life without any kind of discrimination or distinction. As I said if you have a new social order—and the social order of the kind which I have just now described, the scheduled tribes and the tribals will also side by side with the rest of the country go higher up and their standard of life will definitely increase and improve. Let us therefore serve the tribals in a dedicated spirit, in a spirit of dedication and it will give those who serve them the utmost satisfaction and

I have no doubt it will raise the standards of your life giving great relief, great assurance and great contribution not only to serve yourself but serve the whole of our country.

I have just now been given the representation of the tribals of the Yenadi, Sugali Sangham, Hyderabad, A. P. It has been given to me by Debhar Bhaiji, and I have hurriedly looked into it. I entirely agree with your approach and I do feel that this matter should be expedited and decided. It has taken a long time to finalise it. I know the matter was being considered in the Home Ministry, but there is now a separate Department which deals with tribals and scheduled castes. I do hope that they will now take it up in right earnest and come to a final decision. I shall myself write to them in this regard when I return to Delhi.

Thank you very much.



INAUGURAL ADDRESS

BY

SRI KAMARAJ NADAR

President, All India Congress Committee

delivered at the

SEVENTH ALL INDIA TRIBAL WELFARE CONFERENCE, GUNTUR

on 9th November, 1964.

(Free translation from Tamil)

RESPECTED CHAIRMAN, SRI SASTRI GARU, MORARJI BHAI, DHEBAR BHAI,
BROTHERS & SISTERS,

IT is quite appropriate to conduct the Conference of our Tribal people on the occasion of All India Congress Committee meeting. Steps are being taken to improve their lot. This should be welcomed. Generally we did not have much contacts with our Tribal people. Even to day we do not mix with them freely. Only after the efforts undertaken by Mahatma Gandhi, we began to think of them, develop some relationship with them and take ameliorative measures to better their conditions. In their life, in their customs and habits and all other ways and walks, they appear quite different and dissimilar to us. Due to this we did not cultivate any relationship with them.

They are our brothers. They have as much right as we, to live like us and in equality. It is Mahatma Gandhi who had inspired in us this feeling. From then, we have developed our connections with them and taking steps to satisfy their needs in their life and looking after their welfare. Their most important problem is economic problem. Next to it, is to make them live in comfortable conditions. We should arrange these elementary necessities. After independence efforts are being taken in this direction. They live secluded in dense forests-cut away from us due to absence of roads and other communications. If we wish to develop our

connections with them, we must first lay roads in and around the places where they live. Schools, hospitals and other amenities should be provided.

In our successive Five Year Plans, we are earmarking lakhs of Rupees for their upliftment. The Central Government have also constituted a Committee under the Chairmanship of Shri U. N. Dhebar to examine and suggest measures to improve the conditions of the Tribal people. The report of this Committee is now available. If all the recommendations enshrined in this Report are implemented, the differences that now separate us from these people would vanish considerably. We will also be laying a foundation for a new socialistic Society.

The differences are not confined to the tribal people. We are also sharply divided amongst ourselves due to many differences like caste system, untouchability and other considerations like rich and poor. But the Tribal people do not suffer from these evils. They live in equality and live a community life. We should learn this great lesson from them. I, therefore, exhort you all to treat the tribals as our brothers and spare no pains to improve their lot. With the fond hope that this conference would undertake all such steps, I inaugurate this Conference with a happy heart.

PRESIDENTIAL ADDRESS

BY

SHRI MORARJI DESAI

delivered at the

SEVENTH ALL INDIA TRIBAL WELFARE CONFERENCE, GUNTUR

on 9th November, 1964.

(Free translation from Hindi)

I AM having my connection with the Bharatiya Adimjati Sevak Sangh from its very inception, which was started with the blessings of respectable Thakkar Bapa. Since I have joined the Congress as a soldier to fight for the freedom of our country under the leadership of Mahatma Gandhi, the Father of our Nation, I have given myself to the service of the country. My life is for the country. Under the leadership of respectable Bapu, the Congress turned its attention for the first time towards the uplift of Harijans and Adimjatis. To do this work in an organised way, associations like Harijan Sevak Sangh and Adimjati Sevak Sangh were started. Schemes were prepared to do this work in every part of the country. Most respected Thakkar Bapa was a silent servant of these Adimjatis. He was not as interested in politics as he was in the welfare of down-trodden and suppressed classes. Bapa was much attached to Bapu. Desaratna Dr. Rajendraprasad was having a soft corner for the Harijans, Adivasis and cultivators. The people fighting for the freedom of the country remembered only one thing and that was to free the motherland from the chains of slavery. We proceeded ahead taking up this struggle for freedom. Our forces went ahead under the leadership of Bapu facing all the atrocities of the British Government. Every child of India was mad after its freedom. None

cared for the atrocities of the British. Removal of untouchability became the most important item of the programme of the Congress. When the British Government was trying to split the country into parts by giving separate electorates to Harijans also, just like Muslims, in 1932, Mahatma Gandhi declared his decision to fast unto death. The spirit of the Nation expressed its own thought in the voice of our Nation-builder, Mahatma Gandhi. And the British were constrained to revise their decision. Bapu made an appeal to the leaders of Hinduism to remove the black spot of untouchability from the face of Hinduism. This had its strong influence on the whole population of India. The people of India were not willing to give any kind of displeasure to Gandhi. If there was any kind of slight trouble to Gandhi, the entire country was feeling sorry for it. The leadership of the Congress was left in the able hands of Bapu. Wide-spread attempts were started in the direction of making the people of backward classes fully developed. Bapu toured the whole country with the pious idea of upliftment of the down-trodden. Thakkar Bapa was also very strong and determined in his own way. Often he was not using any vehicle in his tours. I met him many times when he founded the Bhil Seva Mandal. The workers of the Seva Mandal were immersed in its work day and

night. The country became independent and democracy was established. The people of the country are having equal rights now. The branches of this Sangh are working in all the corners of the country. Coming out of politics, Bapuji was working for the upliftment of the backward classes. Keeping aloof from politics and serving the poor, today, all of you showed that you have obtained success in your work. The aims of this Sangh were fulfilled. Whenever the leader of the people, Pandit Jawaharlal Nehru, went to the Adivasis, he was saying—"Who are these Adivasis—All of us are Adivasis—All are having equal rights—In our Constitution, nobody is great and none is small". But, we have closely and keenly observed that the situation of today is very peculiar, and awkward.

What is the reality? What is going on? Differences of opinion have increased due to lack of proper experience and to differences in thinking. Some of our own leaders left us and their absence is keenly felt. The country is passing through a very critical situation. If proper action is not taken in time, the country may have to face troubles. The boundary disputes, the problem of the people coming away from Pakistan, the issue of Kashmir, the dangerous moves of China, the problems of rising prices in the country and many more problems are standing before us today in their monstrous shapes. It is very difficult to solve all these problems by simply giving speeches or assurances. Ripe wisdom and unity are required for this. Unless the above problems are properly settled, no work in the

country can be done in a correct manner. Why did the people of India worship Gandhi as the Father of the Nation? It is only because Gandhi had all the true qualities of a Mahatma. He was having the ability to fulfil his word, which he was giving to his people. He believed that he was serving the people by serving the poor. Now they are not taking up the work into their own hands, but they are criticising others. If you want to know my own opinion, I want to tell you clearly that I am having belief in service to humanity and believe that I will stand by my ideal.

Before doing any harm to others in the world, it is better to look to our own self. A man who is selfless and pure will never do any harm to anybody. Only a bad man will do such a bad work and will try to throw the blame on others to prove himself pure. Mahatma Gandhi and Thakkar Bapa were selfless sages. Therefore, I appeal to you all not to be influenced by any party.

In the way of true work there may come many troubles and hardships, but in the end truth will be victorious. You have taken an oath to complete the work of our respectable Bapu and Bapa. God will help you in your task. Please return to your own places and take up your own work. Proceed with your work, since to do the work is in your hands and God is above to bestow success to you. Continue your work, you will certainly get the result. I am very happy and grateful for your love and kindness and I shall try to fulfil the duties you have entrusted to me. Jai Hind.

सातवाँ आदिमजाति कल्याण सम्मेलन के

समाज-कल्याण विभाग के

अध्यक्ष श्री भोगीलाल पाण्डेयजी का भाषण (10 नवंबर 1964)

मान्य मित्रों,

सप्तम् आदिमजाति कल्याण परिषद् के समाज कल्याण उप सम्मेलन का अध्यक्ष पद मुझे दिया गया, इसके लिये मैं आप सब का हृदय से आभारी हूँ।

आवागमन के साधनों से रहित और शहरों से दूर मुख्यतया पहाड़ियों एवं टकरियों पर आदिमजातियाँ बसी हुई हैं। इनके प्रदेश की भूमि प्रायः जंगलों में पथरीली, कम उपजाऊ, बिना सिंचाई के साधनों की ओर आवश्यकता से कम है। पहिले प्रायः जंगलों से शिकार द्वारा इनका निर्वाह होता था किन्तु वन विभाग के वर्तमान कानून और व्यवस्था के कारण तथा जंगल कट जाने से इनकी आवश्यक विशेष सुविधाएँ नहीं मिल पाती हैं और गरीबी, अज्ञानता, आवागमन के साधनों के अभाव एवं अधिक उन्नत लोगों के साथ अपने आर्थिक, सामाजिक तथा राजनैतिक क्षत्रों की जानकारी का कमी के कारण वे उपेक्षित रहे हैं। इनका किसी न किसी रूप में शोषण होता रहा है।

इनकी दयनीय स्थिति होने पर भी अंगरेज और देशी राज्यों के शासकों की इन क्षेत्रों से राष्ट्रीय भावना वाले सामाजिक कार्यकर्ताओं की पृथक् रखने की नीति रही है। यद्यपि करीब एक सौ वर्ष पहले कुछ विदेशी ईसाई मिशनरियों को इनमें धर्म प्रचार की योजना से साथ सेवा कार्य शुरू करने दिया गया जो आज भी काफी चल रहा है। लगभग चालीस वर्ष पूर्व सर्वटस आफ इण्डिया सोसायटी की ओर से पूज्य ठाकुर बापा ने आदिमजातियों में कार्य शुरू किया और देश में जहाँ वहाँ भी इनमें रचनात्मक कार्य चल रहा

था बापा ने सम्पर्क साधा तथा मांग दर्शन किया। देश के करीब द्वाइ करोड पद दलित आदिवासियों के सर्वांगीण विकास के लिए भारतीय आदिम जाति सेवक संघ नामक गैर सरकारी संस्था बनाई जो पिछले सोलह वर्षों से अपनी संबंधित 50 एवं प्रमाणित 20 संस्थाओं द्वारा देश के भिन्न-भिन्न भागों की आदिम जातियों की आर्थिक सामाजिक और शैक्षणिक स्थिति सुधार कर ज्ञान ज्योति का प्रसार कर रही है।

राष्ट्रपिता महात्मा गांधी, ठाकुर बापा अदि महापुरुषों के निःपृह और त्यागमय आदर्श जीवन एवं स्वयं आचरण में लाए अनुभवों अर्थात् करणी को कथनों में लाने से और रचनात्मक कार्य करनेवाले कार्यकर्ताओं की असुविधाओं का समाधान करते रहने से हजारों देशभक्त नवयुवक सेवा भावना के साथ रचनात्मक कार्य में आये और प्राण-प्राण से बिना आग-पीड़ा सोचे कार्य में जुट गये। किन्तु आज की पीढ़ी में से इस तरह के युवक बहुत कम आगे आगे हैं। इसका कारण राजनीतिक प्रलोभन, या सरकार में बैठे साधियों का अपनी स्वार्थ पूर्ति के लिए स्वाभिमान को ठेस पहुँचा कर इनसे कार्य लेना आदि हो सकते हैं किन्तु मेरे विचार से मुख्य समस्या इस महंगाई के समय जीवन निर्वाह की और इनके सुख दुःख में खबर रखने वाले प्रभाव-शाली नेताओं की कमी है। यदि केन्द्रीय या राज्य सरकारों के कार्यकर्ताओं की आर्थिक कठिनाइयों को हल कर स्वाभिमान पूर्वाक कार्य करने की सुविधाएँ दें तो यथा संभव प्राप्त स्थानीय आदिवासी प्रशिक्षित कार्यकर्ताओं के सहयोग से सुचारु रूप से कार्य जम सकता है तथा आदि-

वासी भावनाशील युवक खुशी-खुशी आदिम-जातियों के विकास के पवित्र कार्य में भाग ले सकते हैं और समाज सेवा संस्थाएं बढ़ सकती हैं।

हमारे संविधान का उद्देश्य एक कल्याणकारी राज्य बनना है जिसमें विषमता कम करनी है, लोगों में समानता की भावना बढ़ानी है और उन्नति करने का अवसर सब को दिलवाना है। यह जिम्मेदारी हम लोगों पर रखी गयी है कि पिछड़े हुए लोगों को ऊपर उठावें जो लोग हमारी उपेक्षा के कारण पीछे रह गए हैं उन्हें आगे बढ़ाने का प्रयत्न करें और अपने साथ लावें। मानवता का भी तकाजा है कि आगे बढ़े हुए लोग अपने पिछड़े भाइयों को उठावें। सुखा और समृद्ध लोग दुखिया को सहायता करें और उनके कष्टों को दूर करने में हादक सहाय्य दें। याद हम पिछड़े भाइयों को न उठा सकें और उनका शोषण होता रहा तो वे कमजोर रहेंगे और देश भी कमजोर रहेगा। यह कमजारी राष्ट्र के लिए घातक भी हो सकती है। आदिम जातियों की अपना संस्कृति है। सुख दुख में मिलकर रहना, एक दूसरे को सहाय्य देना, सादगी से रहना और नृत्य, गीत आदि की कला द्वारा अपने अभावों का भूल कर मस्त रहना, कृतज्ञता आदि।

प्रायः ये जातियाँ कितनी ही गरीब हैं पर उन्हें मनोबल है। इनको उठाने में इन बातों का विशेष ध्यान रखा जावे कि वे उनके सुधार में अपने बल और संस्कृति के अच्छे मूल्यों को न छोड़ दें। किसी भी मनुष्य की मनोवृत्ति बदलने के लिए मनोवैज्ञानिक पहुँच होनी चाहिए। स्वराज्य के बाद और खासकर भारत का संविधान लागू होने से केन्द्रीय और राज्य सरकारों द्वारा अलग विभाग बनाकर आदिम जातियों के लिए शिक्षा, स्वास्थ्य, आर्थिक विकास, सड़कों एवं सांस्कृतिक सुधार के योजनाबद्ध अनेक प्रयत्न हो

रहे हैं। मंत्रियों से लेकर जिजा व पंचायत समितियों तक के हजारों कर्मचारीगण पिछड़ी जातियों के उत्थान में जुगे हुए हैं किन्तु सरकारी विभागों की प्रशासकीय कठिनाइयों एवं सेवा की लगन की कमी के कारण वांछित प्रगति नहीं हो पाई है हालाँकि तकनीकी कार्य और बड़ी योजनाएँ सरकार द्वारा चलाई जाती हैं।

आदिम जातियों के विकास के प्रश्नों ने अनेक समस्याएँ उत्पन्न की हैं, जिन्हें न सामुदायिक विकास या ट्राइबल ब्लॉक कार्यक्रम हल कर सका है और न समाज सेवा संघटन ही सलफा सके हैं। ग्रामीण समाज में विकास की भावना और अनुकूल वातावरण के अभाव में कोई योजना सफल नहीं हो सकती है, अतः ग्रामीण जनता की मनोवृत्ति को समझ कर उस विकास के अनुकूल बनाने पर ही सही वातावरण का निमाण हो सकता है।

आदिमवासियों के विचार-परम्परा, रीति-रिवाज, कार्य शक्ति और उनके स्थानीय विचारों को समझ बिना बाहरी व्यक्ति द्वारा नये विचार और नई योजनाओं का इनके सामने रखने से इन पर पूरा प्रभाव नहीं होता है। इनके अपने विश्वास के स्थानीय कार्यकर्ताओं द्वारा प्रोत्साहन से मुक्त किया बिना नये विचारों और कार्यकर्ताओं का असर इन पर एकदम नहीं होता है। अतः आयोजन के सभी कार्यक्रम जा जन सहाय्य और समर्थन पर आधारित हात हैं, असफल हो जाते हैं। साथ ही, आदिवासी इन कार्यक्रमों को कार्यान्वित करने वाले कार्यकर्ताओं को भार समझने लगता है।

दिसम्बर 1363 में रायपुर सर्वोदय सम्मेलन में मैं गया था वहाँ पूज्य विनोबाजी द्वारा बनाया गया—ग्राम स्वराज्य का विविध कार्यक्रम मुझे बहुत पसन्द आया, क्योंकि यह कार्यक्रम आदिम जातियों में कार्य करने के लिए मार्ग दर्शक बन सकता है। डेवर कर्मशान की रिपोर्ट में आदिम

जातियों के सर्वांगीण विकास पर विस्तृत एवं आवश्यक प्रकाश डाला गया है। इस रिपोर्ट को अधिकांश सिफारिशों केन्द्रीय सरकार द्वारा मान ली गई हैं और शेष भी मानने योग्य हैं। हमें इन पर विचार-विमर्श कर इनको अमल में लानी हैं तथा खूब सोच विचार कर भावी कार्यक्रम बनाना है, विचार के लिए मैं भी अपने कुछ तुच्छ विचार आप सब की सेवा में रख रहा हूँ।

युग भावना का आदर

देश बहुत बड़ा है और इसमें आदिम जातियों के सुधार की समस्याएँ भी अनेक हैं, अधिकांश आदिवासियों में यह विश्वास घर कर बैठा है कि दुःख और गरीबी उनके भाग्य में लिखे हैं, इसलिये वे अतिवाय हैं और किसी मानवीय पुरुषार्थ से उनका दूर होगा कठिन है, अतः चुपचाप सहन करना ही ठीक रहेगा। इनके शोषक भी भाग्य और विधाता के लेख आदि का इनमें प्रचार करते रहते हैं किन्तु इन लोगों में सतत प्रचार कर यह विश्वास जमाना है कि दुःख चाहे छोटा है या बड़ा उनकी किस्मत में नहीं लिखा है बल्कि मनुष्यता और निराकरणीय है आज से एक शताब्दि पूर्व पश्चिम के मजदूरों और किसानों को भी ऐसा ख्याल था किन्तु लगातार प्रचार द्वारा उनको यह सिखलाया गया कि उनकी गरीबी, जागृति आने के कारण पहिले से कम होती जा रही है फिर भी अनुप-युक्त है, वह न तो इनके भाग्य में बंधी है और न अतिवाय ही है। यह अन्याय पूर्ण समाज व्यवस्था का परिणाम है और उस समाज व्यवस्था में उनके अपने प्रयत्नों से ही परिवर्तन हो सकता है। इस कारण वहाँ के मजदूरों को आज जितना आराम मिलता है उतना पहिले खुशहाल वर्ग को भी नहीं मिलता था।

दुनिया में हर जगह शोषित और पीड़ित-कुली, कारखानों के मजदूर खेतीहर, सड़क-बनाने

वाले, पत्थर तोड़ने वाले सभी हिंसात्मक या अहिंसात्मक विद्रोह कर रहे हैं। वे आज विश्वास नहीं करते कि जिस ददताक स्थिति में वे हैं, उससे छुटकारा नहीं पा सकते हैं। यह युग की भावना है, यदि युगमांग की पूर्ति शान्तिमय तरीकों से नहीं होती, तो हिंसा और लड़ाई के जरिये होगी और नई समस्याओं को जन्म देगी। शिक्षा का कमी, कानून की अनभिज्ञता आदि के कारण आदिम जातियों का शोषण और दमन अब भी हो रहा है। इससे सशे दंग से निर्भीक कार्यकर्ताओं के द्वारा रोकना है और इनको सामाजिक न्याय दिलवाना है। ऐसा करने से राष्ट्र और आदिमजातियों का हित होगा।

ग्राम ईकाई

आदिवासियों को आर्थिक, सामाजिक, शैक्षणिक, राजनैतिक और सभी प्रकार की स्थिति सुधारने के लिए यह आदर्श योजना है। ग्राम ईकाई कार्यक्रम एक नया विचार है। ग्रामीण-समाज विशेषकर आदिवासियों का सघन और समग्र-विकास करने का एक नया तरीका है। इस पृष्ठ-भूमि को समझकर कार्य करने की क्षमता रखने वाला स्थानीय सेवा भाव कार्यकर्ता ही कुछ कर सकते हैं और ऐसे कार्यकर्ता का ही ग्राम सहायक के लिए चुनाव होना चाहिये। ईकाई का उद्देश्य जन अभिक्रम द्वारा गाँवों का सर्वांगीण विकास करना है। जहां तक संभव हो क्षेत्र की मूलभूत आवश्यकता की वस्तुओं का उत्पादन क्षेत्र ही में करना एवं समस्त लोगों के लिये उद्योग एवं कृषि द्वारा लाभदायक रोज-गार व साधन उपलब्ध करना तथा आर्थिक, सामाजिक एवं राजनैतिक विषमता का निवारण करते हुए लोगों को सामाजिक न्याय के समान अवसर प्रदान करना है।

आदिवासियों के घर प्रायः दूर दूर होते हैं अतः एक से दो हजार की जनसंख्या के क्षेत्र की

सकती है। इस प्रकार जो पूँजी बनती है उसे गाँव के निराश्रितों, अनाथों या गाँव के आर्थिक उत्थान के लिए खर्च की जा सकती है या अनिवार्य सामाजिक खर्च के लिए या ऋण मुक्त करने के लिए कर्ज भी दिया जा सकता है।

ग्रामाभिमुख खादी

आदिम जातियों के पास प्रायः बिना बिचवाई की एक फसली जमीन होती है। अतः वर्ष में करीब 6 मास के लिए इनके पास अपने घरों में काम नहीं होता है। मुफ्त बुनई को योजना इनके लिए लाभदायक है तथा खादी इनके जीवन में स्थायी स्थान प्राप्त कर सकती है जिसके कारण उनके वस्त्रों की समस्या भी आसानी से हल हो सकती है। केवल रुई के दामों पर और कताई के श्रम में या उनके वहाँ रुई पैदा होती हो तो केवल कताई के श्रम में ही उन्हें कपड़ा मिल जाएगा। इसके सिवाय रोजगारी और पूरक धन्धे के रूप में भी उन्हें यह नयी व्यवस्था अधिक अनुकूल होगी। साथ ही गाँवों के बुनकरों का पुनः स्थापन भी हो सकता है।

कमजोर वर्ग में कताई और बुनाई तथा आर्थिक स्थिति सुधारने के लिए मिलने वाले अनुदान का लाभ मिलने से आदिवासियों की आर्थिक कठिनाइयाँ दूर हो सकती हैं। सरंजाम और प्रशिक्षण के लिए भी अनुदान मिलता है। इसको समझकर आदिवासियों में खादी और ग्रामोद्योग का कार्य जल्दी शुरू किया जा सकता है।

आदिवासी क्षेत्रों में जहाँ कपास पैदा हो सकती है प्रयत्न कर खेती करानी चाहिए। ताकि अपनी रुई कातकर वे सूत तैयार कर लें और सूत के बदले खादी प्राप्त कर लें। जहाँ कपास नहीं होती हो वहाँ देव कपास का बीज देकर इसकी पूर्ति करवाई जा सकती है।

शान्ति सैनिक

शान्ति सेना कोई अलग सेना नहीं है। हमारे देश में संत विनोबा जी के मार्ग दर्शन में अहिंसा का जो आन्दोलन चल रहा है, इसका ही एक अंग है। अहिंसक समाज के निर्माण में हम सब लगे हैं। उस समाज को स्थापना होने तक जहाँ हिंसा फूट पड़ती है, उसका शमन करना शान्ति सैनिक का कार्य है। आदिवासियों में एक दूसरे को मुनोवत में पूरा सहयोग देने का तथा सर्वोच्च शान्ति बनाये रखने का प्रचार कर उनको शान्ति सैनिक बनना चाहिए।

गांधी शत वर्षसरी की तैयारी

इसी वर्ष सितम्बर में पट्टी कल्याण में एक कान्फरेंस बुलायी थी जिनमें विभिन्न गैर सरकारी संस्थाओं के प्रतिनिधि और प्रमुख लोगों ने भाग लिया। इसमें तय पाया कि शत वर्षसरी का प्रारम्भ 2 अक्टूबर 1964 से किया जावे और समाप्ति 30 जनवरी 1970 को हो। एक प्रस्ताव पास हुआ उसमें कहा गया कि सारे आयोजन इस तरह से किये जायें कि गांधीवादी चिन्तन और रहन सहन की व्याप सारे देश पर पड़े और लोग तेजी के साथ यह महसूस करने लग जाये कि सामाजिक, आर्थिक, राजनैतिक और नैतिक क्षेत्रों में जो हमारी अनेक कठिनाइयाँ हैं उनका हल गांधीजी के मार्ग पर चलने ही से मिल मिल सकेगा। प्रस्ताव में सत्य और अहिंसा पर निष्ठा रखनेवालोंसे अनुरोध किया गया कि विश्वव्यापी शान्ति और भाई चारे के हित में एक न्याय पूर्ण प्रगतिशील, शान्तिमय समाज की स्थापना की दृष्टि से भावनात्मक एकीकरण के काम के लिए अपने को फिर से समर्पित कर दें।

कान्फरेंस ने यह भी जोर दिया कि ग्रामाभिमुख खादी और शान्ति सेना का विविध कार्यक्रम विशेष महत्व रखता है और हर किसी को

चाहिए कि इसको पहली प्राथमिकता दे और अपनी शक्ति इस पर केन्द्रित करे।

इस प्रस्ताव में यह सिफारिश की गई कि विविध कार्यक्रम की पूर्ति के लिए कुछ क्षेत्र चुन लिए जावें जहाँ सघन रूप से प्रयास किए जावें। अछूतोंद्वारा, अन्त्योदय और नशा बन्दो पर भी इस प्रस्ताव में जोर दिया गया और कहा गया कि जनता का स्तर उठाने की कोशिश की जाय ताकि एक नये सामाजिक ढांचे को लाने के लिए लोग अपने आप असत्य, हिंसा और भ्रष्टाचार का सामना कर सकें।

भारतीय आदिम जाति सेवक संघ को भी इसी तरह का ठोस कार्यक्रम बना कर अपने अर्जोवन सदस्य और प्रमुख कार्यकर्ताओं द्वारा पूरी शक्ति लगा कर विविध कार्यक्रम को सफल बनाने का निर्णय लेना चाहिये तथा प्रगति की मासिक रिपोर्ट प्राप्त करना चाहिए। आदिम जातियों में इन पाँच वर्षों में काफी कार्य हो सकेगा।

मनुष्य मात्र का कर्तव्य है कि सद्भावना के इस विचार प्रसार में सहयोग दे। युग निर्माण कार्य पहले अपने से ही प्ररम्भ हो फिर उसका विस्तार घर, परिवार में और फिर समाज में किया जाय। हर व्यक्ति राष्ट्र की एक ईकाई है इसलिए यह सोचना भी अति आवश्यक है कि वह अपने किन प्रयत्नों से राष्ट्र को मदद कर सकता है।

आजीवन सदस्य साथियों से नम्र निवेदन

भारतीय आदिम जाति सेवक संघ के आजीवन सदस्य तपे तपाये अनुभवी सेवक हैं। प्रायः हर राज्य में हैं और अपनी संस्थाओं के सेवा कार्य में लगे हुए हैं। गाँधी शत - संवत्सरी के

काय को सफल बनाने के लिए अपनी संस्थाओं को चालू रखने की अलग व्यवस्था करनी पड़ेगी और फिर वे कटिवद्ध होकर कार्यक्रम बनावें एवं निश्चय करें कि गाँधी शत-संवत्सरी के कार्य में पूरी शक्ति लगाकर चुने हुए क्षेत्र में सघन रूप से पाँच वर्षों के लिए ग्राम ईकाईयों द्वारा विविध कार्यक्रम सफल बनाने का प्रयास करेंगे। आदिवासियों की सेवा करने का ग्रामदान सुन्दर अवसर है।

आर्थिक उत्थान

आदिम जातियों का ध्यान शिक्षा, स्वास्थ्य, सामाजिक सुधार की तरफ आकर्षित हुआ है। किन्तु आर्थिक स्थिति खराब होने से शोषण बन्द नहीं हो रहा है, अनूभूचित जन जातियों की आर्थिक स्थिति यानी आमदनी बढ़ा कर सुधारने से, इनके सामाजिक कार्य में होने वाला फिजूल खर्च समझाकर रोकने से, नशा निशेध कराने तथा हर तरह का शोषण बन्द कराने से सुधर सकता है। जहाँ कहीं सिंचाई की योजनाएँ चल रही हों वहाँ आदिम जातियों को मुफ्त या सरल किस्तों पर जमीन दिलवानी चाहिये, राजस्थान की सिंचाई के कुओं की लाभदायक योजना सर्वत्र लागू होनी चाहिए, उनको ऋण देने वाले लोगों का पंजीकरण होना चाहिये। कर्ज निवारण मण्डल बना कर पुराने ऋण कुछ ले-देकर समाप्त करने की कार्यवाही होनी चाहिये। विकास कार्यों के लिए ऋण दिया जाता है किन्तु आवश्यक सामाजिक खर्च के लिए भी कर्म सुद की दरों पर उकाने की किस्तों पर ऋण देने का व्यवस्था होनी चाहिए। इनकी आवश्यकता की चीजें खरीदने और खेती और उद्योगों की पैदावार उचित मूल्य पर बेचने के लिए बहु-उद्देशीय सहकारी क्रय विक्रय समितियाँ बनाकर आर्थिक सहयोग दिलवाना चाहिये। घर बैठे

और आस पास के क्षेत्रों के बेकारी दूर करने का धन्धा मिलना चाहिये। सतत प्रयत्न कर फिजूल खर्च रोकना चाहिये।

आदिवासी क्षेत्रों में मेड़बन्दी, टेरेसिंग, सिंचाई के कुओं, एनीकट, पिक अपवायर तालाब आदि बनवाने के लिए पर्याप्त सहायता मिलनी चाहिये।

सहकारी या बहु-औद्योगिक सहकारी समितियाँ कृषि और गामोद्योग की सहकारी समितियों की उन्नति के साथ उनको खाली समय में काम देना और आर्थिक शोषण से बचाना बहुत आवश्यक है। वन सहकारी समितियों पर विशेष ध्यान देना है। तालाब, नहरों, सड़कों

आदि के बनाने का तथा खनिज पदार्थ खोदने का कार्य आदिवासी क्षेत्रों में इनके द्वारा ही होता है, जिसका लाभ बिचोले उठाते हैं। इनके पल्ले कम रकम पड़ती है और वह भी कभी कभी ठकेदार नहीं देते हैं। अतः आदिवासियों के श्रम मजदूर सङ्गयोग समितियों बसवा कर अनुभवी मिस्त्रियों के सहयोग से काम करवाना चाहिये। काम चालू रखने केलिये कम सूद पर सरकार से ऋण भी दिलवाना चाहिये।

इस तरह के अनेक कार्य हैं जो आदिवासी क्षेत्रों की ईकाईयों द्वारा कराये जा सकते हैं।

ADDRESS

BY

S H R I T. S A N G A N N A

*Minister, Tribal and Rural Welfare, Orissa
and*

Chairman, Tribal Representatives Section

Delivered at the

SEVENTH TRIBAL WELFARE CONFERENCE AT GUNTUR (Andhra Pradesh),
on Tuesday, the 10th November 1964

MR. PRESIDENT AND FRIENDS,

Genesis of the Tribes

THE term 'Tribe' is nowhere defined in the Constitution and in fact there is no satisfactory definition anywhere. No standard term has been accepted to denominate the people who are classified as of tribal origin. In the absence of any clear definition of the term, they have been described by various names. The term is also understood differently by different classes of people. Since the first census in India, it has been found difficult to reach a correct estimate of their population and equally difficult has been the problem of their definition and classification. In the various census Reports and Studies of the Castes and Tribes, they have been called by various names "aboriginal tribes", "primitive tribes", "tribal population", "animists", "Hindu Tribals" etc. As these groups are preserved to form the oldest ethnological sector of the population, the term 'Adibasi' has also become current since the days of the struggle for the National freedom. Generally the term "Tribe" connotes a group of families who are bound together by kinship usually descending from a common mythical or legendary ancestor and who

live in a common region, speak a common dialect and have a common history. A Tribe is generally endogamous. In the Indian Constitution this population is termed as 'the Scheduled Tribes'. In the Constitution, Scheduled Tribes have been described as the "Tribes or the tribal communities or parts of or groups within tribes or tribal communities" which the President may specify by public notification. If we consider the tribal groups in the light of the foregoing general definition, it will be seen that all the tribal groups which can be covered by this general definition of a tribe are not necessarily Scheduled Tribes as described in the Constitution. However the groups of people who are termed today as tribes were segregated from the main currents of national life for a long time due to historical reasons and these groups of people were distinguished by a different social structure of their own. The characteristic features of the tribal society were its primitive technology and consequently a primitive economy and a consolidated social structure which regulated almost all aspects of their social and individual behaviour.

But during the last several centuries the tribal population has come into contact

with other different human groups and cultures. This contact has necessarily led to different types of inter-actions, co-operation and conflict, leading to a high degree of acculturation and sometimes even a total assimilation with groups possessing more dominant cultures. This has necessitated categorisation of the tribal communities into different groups belonging to different stages of social, cultural, educational and economic development. There are tribal communities who are still living in the remotest corners and for that reason are almost in a primitive stage. The tribes belonging to this category appear to be yet unaffected by modern civilisation and while living in their own world on the hills and in the midst of jungles out of contact with the outer world, in a state of existence which is almost subhuman, have cherished their primitive culture unsullied. There are again tribal communities who have so far evinced only slight traces of change by contact with outer world and have preserved their primitive culture almost in tact. There is again the third category of tribes who have more or less forgotten their own culture and have begun to merge culturally with their non-tribal fellowmen. The problems of each of these categories of tribes are quite different and need treatment differently.

Glimpses of the past

It will be seen from the annals of history that there was, in the past, establishment of the supremacy of certain tribal kingdoms and there is also historical evidence of wisdom, wars, conquests and achievements of the tribal kings.

Within their environment they were once able to live a comparatively easy existence where there was food and they were able to weave their colourful clothings and wear attractive ornaments. They were living in

well-constructed and artistic houses. There was work, leisure and cultural recreation full of song, music and dance. They lived a natural life and maintained a high standard of health and fitness. Highly developed sense and virile physique possessing agility, stamina and high powers of endurance were common to tribal population. They lived a corporate life which is still strong. Their outlook on life was neither individualistic nor exclusivist. It was broad and wide. Their philosophy of life was free from greed for material possessions. Their needs were limited and they were able to satisfy them without much difficulty or effort. Their life was therefore occupied by religious and cultural activities which included elaborate worship, song, music and dance. Among the tribals dance and music constituted a way of life and had an indispensable place in the social structures even merging into ritual and social and economic functions. They had their own patterns of dance and music which were variegated, highly specialised, artistic and rich.

Though the technology of the tribal people remained primitive, their social mechanism continued to develop and achieve highly effective methods of social living, of resolving conflicts and fostering corporate life. Their distinctive cultural processes were geared towards deriving the maximum joy out of life. If we try to evaluate the achievements of society, not by its material products but in terms of man itself, it may raise genuine doubts about the backwardness of the tribes and the advanced nature of the present day society. It is a stupendous drawback of the modern civilization of which our modern society is a component, that the mechanisms which are intended to serve man have become more important than man himself and threaten to obliterate him. This has not been the case with the tribal societies where human happiness is directly explored and never lost sight of.

The transition

But the constant growth of population, its pressure on the soil, a desire to possess land allied to the land policy of the British Government and the greater use of money as a medium of exchange reduced the possibilities of hunting as well as hunting areas in the tribal territory. During the transition from hunting to agriculture economy some of the tribes practised a sort of cultivation, which is known as 'shifting cultivation'. The tribals were quite successful in breeding cattle and a majority of them kept herds of goats and developed poultry farming. The competition between hunting animal life for food supply and the economic development of forest for the purpose of timber and other commercial products led to the gradual death of hunting economy.

March of time

The construction of railways and the gradual opening up of the countryside by highways broke down the barriers between the forest population and the people in the plains. With the march of time, tribal areas nestling on hill tops or hiding in the midst of dense forests are being gradually and systematically opened up. Exploitation of mines and forests have led members of advanced communities into tribal homes hitherto secluded. Factories have been opened near the sources of raw materials. People from outside have gone and settled in tribal areas. Tribals also goaded by want have gone into towns, factories, mines and cash crop gardens in search of employment. Thus for some time past there has been brisk contact between the tribals and the advanced people. This has brought about a considerable amount of change in all the departments of life of the tribes. This resulted in different types of relationship, regular contacts for the exchange of com-

modities and the intensification of processes of acculturation which is continued upto the present day.

The impact of change

With the growth of communication facilities and development of contacts with outsiders it has not been become possible on the part of the tribal population to take the fullest advantage of the physical environment in which they live, to develop profitable economic activities, whilst they have to live in a social environment which stimulates artificial desires. Development of communications, extensive use of money economy and contacts with non-tribal population deprived them of the opportunities for their normal economic activities. Thus their integrated economy gradually broke down. They lost their lands to money-lenders who took advantage of their simplicity and exploited them in various ways. The gradual destitution of their forests for commercial purposes led them into a life of inadequacy, where there was no hunting to supplement their food and where they had to buy grains for which they had little cash. The absence of freedom in their own environment, lack of money and worries and anxieties and a life of unrest and suffering have told upon their happy way of living and the decadence of tribal art and culture is very much in existence today.

The problem before us

The problem, therefore, that faces today the Government and the Indian society in respect of the vast tribal population of the country is their advancement—all round advancement which will ensure to them all the facilities of life to which as citizens and human beings they are entitled and provide them with everything necessary to fight successfully against privations of poverty

and ignorance, unemployment and disease, exploitation and negligence. Apart from the problem of material development of the tribals there is the problem of their integration, a full integration of the mind and heart with the great society of which the tribal people form a part and to whose infinite variety they make a unique contribution. In the words of our revered late Prime Minister, the greatest problem of India today is "Psychological integration and consolidation to build up a unity which will do away with provincialism, socialism and various other isms" which disrupt and separate. We are to make them feel their oneness with this magnificent land of India. The problem of integration is to be solved without disturbing their essential harmony and imposition.

The objective

We stand at the threshold of a new era. The tribal people are prepared to make an entry into this era with other members of the great Indian family. In the words of our late revered Prime Minister, "They could not be let cut off from the world as they were. Political and economic forces impinged upon them and in the world of today it was neither possible nor desirable to isolate them". Complete isolation has never led to progress and advancement. On the other hand it has always led to stagnation and death. We are more concerned with developing them than keeping them in static condition, with cultural change rather than culture "as it is". In sharp contrast to the policy of isolation there is the second one of assimilation or detribalisation. Detribalisation may be a possible solution of the future Indian tribesman. But it has, however, serious disadvantages. Its type of progress is by break with the past and not by an evolution from it. The best course, therefore, is to adopt the policy

enunciated by our revered late Prime Minister which has been epitomised in the following words, "People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their traditional arts and culture".

The correct approach

In our approach to the solution of tribal problems we should always bear in mind the importance of the individual. As has been rightly said by late Dr. Verrier Elwin, "The tribal folks are not 'specimen' types or cases. They are people; they are human beings like ourselves in all fundamental ways; we are part of them and they are part of us; there is no difference. They live under special conditions; they have developed along certain lines; they have their own outlook and ways of doing things. But the ultimate human needs, aspirations and fears are exactly the same as ourselves. We must, therefore, approach them not with any feeling of superiority but with a genuine spirit of service. They must be made to feel that it is their own prosperity and happiness which we are anxious to promote. We must make them feel that they have perfect freedom to live their own lives and to develop according to their wishes and genius. We must inspire them with confidence and make them feel that they are a part of India and have an honourable place in it. This can only be done by allowing them to retain their own cultural traits and habits and leaving them to develop along their own lines without any compulsion from outside. Nothing would be more unfortunate than to impose ourselves upon them in any way."

Conclusion

As I have already pointed out earlier, the

tribal people of India cannot be kept in complete isolation. They are to shape their destiny along with the currents of national life of this great country of ours. But at the same time they should not be uprooted from their way of life with its standard and discipline according to one's whims and caprice. There must be a scientific and gradual approach in this regard. We should not put an end to their arts and crafts and the simple ways of living. What is good in them should be preserved. We are anxious

that they should advance. But advancement should be made keeping in line with their own cultural traits, habits and genius. This is, no doubt, a very difficult job. But this is to be achieved. It requires deep understanding, genuine respect and a lot of affection. This is the real magic that works wonders in human hearts and it is with this magic touch that the administrators and social workers everywhere must approach the tribal people and their problems for attainment of national progress and integration.

JAI HIND

ADDRESS

BY

SHRI N. K. BOSE

Chairman, Anthropology Section

delivered at the

SEVENTH TRIBAL WELFARE CONFERENCE AT GUNTUR (Andhra Pradesh)
on Tuesday, the 10th November 1964

MR PRESIDENT AND FRIENDS,

A Proposal

THAKKAR BAPA was intensely interested in practical proposals of reform. He had hardly any patience with theoreticians who displayed sentimental regard for our Adimjati brethren, and had little knowledge of the circumstances under which one has to operate, and of their limitations. Although I feel highly honoured by being called upon to preside over the Anthropological Section of the Seventh All-India Tribal Welfare Conference, I feel uneasy, and shall try to link up our knowledge of what is happening to tribes as far as possible with some practical suggestions. It is thus alone that one can pay due homage to the memory of one who had made the cause of the Adimjatis his very own.

Before independence and before adult franchise, tribal communities who came into contact with those living in the plains reacted in broadly two ways. They were influenced by the productive organization of caste, as well as by the political system of the Hindus. In some places, a whole community would take to a specialized occupation, and this would tie them up with the economy of their neighbours. Under caste, they were assured a virtual monopoly in the trade into which they had

moved and others would refrain from taking up those occupations. The plea was that they would lose caste if they took to occupations associated with particular low castes. Of course, this did not apply to agriculture, but to occupations of other kinds, agriculture being an industry into which everyone could drift if he had nothing else to fall back upon.

Some individuals or families belonging to the Adimjati community might become more prosperous in course of time; and if they could secure the help of professional genealogists to prove their Kshatriya origin, eventually might secure a place in the Varna System higher than that enjoyed by their compeers. In both the above cases, the Adimjati community thus became absorbed into the Hindu social system. Those who refused submission, retired into comparatively inaccessible places and tried to live according to their old ways of life.

In any case, the Adimjatis were subjected to several kinds of compulsions, forced to make adaptations of one kind or another, as the pressure on land in the neighbouring plains became more and more intense, and sent in waves of farmers into the valleys or plains where the Adimjatis had hitherto lived by a comparatively more inefficient system of production.

In all cases of culture contact, it is usual for individuals belonging to a culture of low productivity to absorb certain means of more efficient productions from their neighbours. This may take place, both when the communities concerned are in friendly or in hostile relationship with one another. A selective absorption of culture traits takes place, the purpose of some of which may be no more than to create a feeling of identification of the vanquished with a group which is in enjoyment of more power.

It is of great interest that, in almost all cases of contact between Hindu and Adimjati in the past it was one of the deliberate intentions of Hindu social thinkers to promote a people to maintain as far as possible elements of their native culture. Hinduism thus became not a religion, but a *federation of religions*. It is also noticeable that when Adimjatis were thus absorbed in part as a caste they were usually assigned the lowest rank in the caste hierarchy. This naturally hurt them. But the security assured through a reciprocity of rights and duties, and the satisfaction which comes from being encouraged to live by one's own cultural values, took the edge off the revolt of those who remained below.

Since Independence, things have however changed considerably. For decades in the past, Adimjati communities have gained the benefit of education and an access to new urban occupations arising out of the influence of British rule. The new productive organization has been very different from the one nurtured under caste. In the caste system, an individual hardly adapted himself to a new situation; a group or a local community as a whole did so. In the productive organization reared under British capitalism and administration, which primarily administered to the former, an individual had free choice and chances of employment in place of the community as a whole from which he came. The require-

ments of trade and industry did not however succeed in entirely obliterating the communal ties. The chances of employment under the new order were restricted on account of historical reasons; and there were often scrambles for employment between different communities, as such, for favoured consideration in employment.

This state of affairs lingers even after Independence. The result is that communities drawn away newly from traditional modes of living have to compete for employment with other communities who are already in possession of the field. The Bihari or Assamese does not want open competition in every form of employment within the State; the Adimjati also demands to be favoured where he is in numerical preponderance. Where Adimjatis live within a State as a minority, they desire that all *thanas* where they are in actual majority, should be consolidated into a 'homeland' for them, where 'outsiders', 'aliens' or *dikkus* should not enjoy the privileges which belong to them, and from which they have been deprived by a wrongful demarcation of boundaries.

Adult franchise has given everyone the power to influence government. And this power is being more and more exercised, so that Adimjatis may adjust themselves to the reformed economy of the land as quickly as possible.

It is interesting that this demand for 'modernization', if we are allowed to use that term in the present context in India, has given rise to a growing feeling of 'nationalism' in different parts of India. In Assam, Bihar, Orissa, Madras or Andhra Pradesh, there has been a clear growth of 'nationalism'. This has been helping in the removal of internal differences—whether it is between caste and caste as in Madras (of course, for political purposes alone), or between plainsmen and hillmen as in Assam, between Roman Catholic and Protestant

and the Unconverted Adimjatis as in South Bihar or in the Kasi Hills of Assam. These may therefore be looked upon as progressive steps in social reconstruction, whatever other reactions they may give rise to in future.

This danger arises out of the 'differences with the rest' which are being accentuated by nationalistic resurgence, when unities are likely to be overlooked. If a tribal or local culture has anything substantial to contribute to the totality of Indian culture, it should always be welcome. But if a feeling of hurt obsesses a community, and if they are out on a mission of forging a nationalistic culture in order to show their distinctness from the rest, then the part may be over-played. And it would need another crisis of an All India character before the Adimjati and the Tamil, Andhra, Bengali, Bihari and Assamese once more emphasize their common political interests, and subsequently also their basic cultural commonnesses.

Unfortunately, people learn least from history or their past experience. They swing from one extreme of feeling to another. Intellect, rightly applied, may create short-cuts by eliminating irrelevant, unnecessary steps. But men are more often guided by raw feelings, untempered by intelligence, so that the path of history is strewn by innumerable examples of wasted or harmful effort.

Caste and its productive organization have been justifiable, subjected to innumerable criticisms. And so is capitalism in our own time. It is not our object to defend either caste or capitalism. But we think that it would not be a wastage of effort to find out if the history of any of these institutions has any lesson to offer to the modern world. It has indeed been our feeling that the Varna Order and its superstructure in the shape of Hinduism has a lesson even for the modern world.

In Varna, people did not, at least theoretically, enjoy the right of freedom of enterprise. Occupations were supposed to be hereditary; and they were ranked into high and low. If one could not live by means of his ancestral occupation, he could deviate, but according to rules. Man's prescription of *apad-dharma* is what we are referring to. The point is, economic rights and duties were strictly regulated by the King with the help of colleges of Brahmanas; or at least the King tried to be strict in the matter. Each caste however, enjoyed a certain measure of freedom of regulating its life by bringing about suitable changes through the panchayat; and, on the whole, Brahmanas and the King supported their decisions or put them into execution in case of reference, when they did not come into conflict with the broad rules of morality in vogue.

Over and above this economic totalitarianism sanctioned and upheld by King and Brahmana, communities remained in enjoyment of a large measure of cultural autonomy, in so far as culture related to rules of marriage or funerary customs, food, dress, and relations with other castes living in the neighbourhood, and so on.

To-day things have changed considerably. New occupations have come into being in a progressively modernized and urbanized society. And now it is no longer possible to accommodate communities, as such, but only individuals who show the required capability. But as the chances of ready employment are not enough, those who modernize try to maintain demands on the community level of favoured chances of employment. This becomes more operative as legislators, who help the work of government, have to come to everyone for votes. Thus, although this imperfect rise of 'nationalism' (on an all-India level, or lower levels confined to linguistic groups) has been helpful in certain ways, yet strains

and stresses have been created at numerous points which are wasteful or destructive. The strains set up at the State level for 'unification' of culture has led to minor conflicts as between Bengali, Bihari and Maithili in Bihar, or major conflicts as between Tamil and Hindi. We are not yet out of the danger of a possible conflict between a resurgent Adimjati culture in eastern India and with the 'nationalistic' demands of 'unifiers' in Bihar, Orissa or Assam.

But is it necessary for us to go through these wasteful experiments in social reconstruction? Could not something be done more intelligently? In our view, we can, if we are prepared to take some of the lessons from India's past, and recast them courageously in terms of modern needs.

Under the theory of Free Enterprise, a man is free to take to any occupation and also, conversely, free to starve if he does not get any. His failure is proof of his incompetence. But even in the capitalist state of to-day, it is held that the State should be able to offer full employment to everyone who wishes to work. The socialist State believes in this as one of its prime concerns. In old India, employment was assured through custom. Let us make it so, both by custom and by law, in our present society. This requires a large-scale educational endeavour. Apart from this, employment should be given in the present age, not to a community as such, but to individuals. The rule of heredity, or the notion that some occupations are high and some low, should also be completely eradicated by a right kind of education. Gandhiji's Basic Education offers a possible substitute; for in

it the head, hand and the heart are trained in unison.

One more lesson, and a very important one, has to be absorbed from Hinduism, namely, the right of many cultures to live side by side, and enrich one another, provided each guarantees the same right of freedom to others which it desires for itself. European civilization has been dominated by a value which stemmed from the Semetic land, in which men were taught to pray, 'God, give him the light that Thou hast given me'. Instead, India more or less, consistently prayed, 'God, give him the light that he needs.' Even the Buddha who believed more or less in a particular way of Truth, said that the teacher could only show the way, it was for the seeker to walk on his own.

In this modern world, we have begun to talk of co-existence of different economic systems as well as of different ways of life. In Hinduism, we began at that end; but eventually turned even this living belief into dead routine. Could we not, make that value once more a living reality; and instead of 'tolerating' Adimjati cultures as museum pieces, could we not help in restoring them to the status of humanity's other ways of experimentation in the art of living? If we develop reverence instead of toleration, and at the same time, weld Adimjati and plainsman *into a close bondage of economic reciprocity*, many of the problems which arise out of ignorance, misunderstanding and consequent hatred, would disappear. A new India would be born, rooted in the best that is in the past, and yet capable of dealing with the intricacies of culture conflict which seem to threaten the life of modern man.

PART 2

Papers submitted
and
read at the Conference

Tribal Life versus Industrial Civilization

By

T. SANGANNA,

Minister for Tribal and Rural Welfare, Orissa

TRIBAL India is today exposed to the contact of industrial civilization and the tribes are undergoing rapid transformation. The spread and depth of this process of change is unprecedented in history. No longer the tribes live in hills and forests, unaffected by the changing world that moves around them. The welfare State, eager to establish a socialist society, helps its weaker sections not only in their socio-economic betterment and educational upliftment but also tries to integrate them in the general texture of Indian society. Roads have been opened in inaccessible areas; schools, hospitals and recreation centres have been established through community development organisations; and both official and non-official agencies have been harnessed for the betterment of tribal life. All these are accelerating the process of transformation of the tribal society in the direction of industrial civilization.

In agriculture-based India of the past, the tribal society had very slender contacts with the larger society but remained aloof from the main currents of history. Living in an inhospitable environment, struggling with natural catastrophies, they had hardly any scope for their all-round betterment. Yet living in that low level of subsistence economy, uncared for by the then feudal system and practically neglected by the caste-ridden Hindu society, the tribal built up their age-old traditional culture which supplied them not only with the basic needs of life but added grace and elegance to their way of living. Social behaviour and cultu-

ral values were highly structured and clan and tribal canons were very rigid. The leadership pattern in tribal society though traditional in form was very often democratic in spirit. Whether they followed shifting cultivation or plough cultivation, the superstructure of tribal culture was based on the rock-bed of tiny villages which were the centre of all their activities. In their economy agriculture was a style of life, uncontaminated by the profiteering motive but regulated by the principles of corporate life.

The tribes even in their isolation really formed a part of the social structure in India. They were not in the same stage of backwardness as the indigenous peoples in other parts of the world had been prior to their contact with the technologically advanced modern civilisation. But tribes in India adhered steadfastly to their tradition-oriented tribal culture and maintained their solidarity amidst the vast multitude of Indian society. No doubt from time immemorial there had been culture contact with the neighbouring caste Hindus, as a consequence of which a tribe or a part thereof, as a group would be transforming itself into a Hindu caste. The process has been described by Prof. N. K. Bose, as follows:—

“In the past, as well as in places away from the direct contact with towns or markets, when a tribal community came into contact with Hindu society organised on the basis of caste, the community tried to preserve its internal solidarity by living together and adjusting itself as a group to Hindu ways of life, unless it retired into

deeper isolation in order to preserve the old ways of life. Quite often it began to make its living by specialised labour in a way which was supplementary to the productive arrangements under which its Hindu neighbours lived".

Thus in agriculture-based Indian society contact with outsiders brought change in tribal culture but the process was slow, always linked with the past, and the change whatever it may be, has been brought in the same cultural milieu of the tribal people unlike the overwhelming changes as occur in industrial civilization.

Last century has witnessed transformation of the world, unprecedented in human history on account of rapid industrialisation which started in the West and spread to the East. The old social order and economic structure have been shattered or reorganised under its impact. It brought prosperity, changed the human civilization but in its first phase, it brought untold misery in its train even in civilised society. It is therefore extremely important to study how industrialisation is affecting the tribal society and culture.

At present India is on the threshold of rapid industrialisation which began during Second World War but gathered momentum with the implementation of Five Year Plans. Now extensive regions which were the traditional home of tribal people both in central belt and southern and western belts have come under gigantic industrial programmes. Either in steel towns such as Rourkela, Durgapur and Bhilai or in extensive forests of Dandakaranya, or in several mining areas, under the process of industrialisation, alien culture has impinged on the tribal culture and industrialisation has brought in these areas sudden change and transformed physical and social environment abruptly and thus brought the static tribal society into the turmoil of the modern world.

As a consequence of industrialisation

some of the tribes have been uprooted from their villages, while large scale migration and immigration have started in these areas. No longer the tribes live in their familiar atmosphere with their kin and neighbours with whom they had age-old relationship. Industrialisation brings with it congested and crowded dwelling places. The tribesman who had been brought up in the lap of nature finds difficulty in getting free air, light and leisure. The strains and stresses of modern life are also on them. As a result of insanitary living and lack of health education, diseases like Malaria, V. D., T. B. are on the increase among the industrial tribal folk.

The most significant change on account of industrialisation is in the sphere of their economic life. The self-sufficient economy of the tribes is being transformed into money economy. The necessities of life multiply in an industrial set-up on account of the availability of liquid money. As a consequence of this, remarkable changes occur in their food habits, dress, housing, health, hygiene and social behaviour. Luxury becomes a part and parcel of their life which again results in indebtedness and poverty. The tribes in industrial set-up find very little time to pursue the arts and crafts which they practise in their natural setting, and thus become more dependant on money economy.

Weakening in the social life is another very significant change caused on account of industrialisation. The social bond caused on account of kinship ties and living in the same villages are replaced by formal relationship. The tribal solidarity and mutual co-operation are absent in an industrial setting.

The tribal Gods, their rites and rituals have very little scope in an industrial setting. As a consequence of this they look for the religious life of other people.

As a result of industrialisation, the traditional sanctions, values and their methods

of social co-operation have been severely affected. Due to availability of liquid money and abundant liquor, drinking habit of the tribals is increasing. As the tribal sanction is lacking, sex laxity is increasing in industrial area. In short, industrialisation brings a total change in the tribal culture. In place of leisurely life, dance and music, tribals now face hard life, drudgery, indebtedness and moral degradation.

The evils brought about in tribal life in the process of industrialisation should not be attributed to industrialisation. The broad aim of industrialisation is to provide more and more of the good and the good things of life. If tribal culture disintegrated or tribals are disorganised, the fault lies in lack of proper planning. Industrialisation as such can be a boon or a curse to the tribal life. It may help tribals to fight against starvation, poverty, ignorance and their backwardness, or may uproot them and make them strangers in this technologically advanced modern society. It is therefore the duty of planners and administra-

tors to take effective steps to reorganise tribal society in an industrial set-up. All along, the tribes have been depending on the stock of traditional knowledge which is passed through tribal elders. But now they should not only be given general education, but they should also have vocational training which would help them to choose their profession in life. Their cultural entertainments should be duly respected. The authorities either in public sector or in private sector should specially allot some of their capital for the betterment of tribal labourers and those who are directly affected by the establishment of industries. In short, every attempt should be made to bring 'even change' in tribal culture. With planned industrialisation and careful guidance the tribes in free India are sure to contribute what is good in their culture. Their capacity to do hard work, honesty, natural freedom and aesthetic life may contribute to the building of glorious India and industrialisation may help in bringing out these good qualities.

An Evaluation of the Tribal Situation

By

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VERY little is known about the aborigines of South, Central and Northern India. It has been presumed that they were tribals; but much more needs to be known about the race problem, tribal social organisation, tribal dialects, and the changes in tribal economy that led to the complex production systems of our national economy of the present day.

Some able administrators and a few anthropologists and missionaries developed an intelligent approach to the aborigines and their problems. These were invariably a personal rather than a scientific approach which has helped an examination of various aspects of the tribal people in the different parts of India. It is difficult to examine the specific approach of many persons; and

therefore I mention only the distinctive approaches to the tribal peoples by Sir W. Grigson, Reverend Hislop, the late Shri Thakkar Bapa and Dr. Verrier Elwin. Sir W. Grigson, in his 'Maria Gonds of Bastar' revealed the deep knowledge and sympathy of an able administrator who examined the possibilities of helping the tribals who had a historical background of feudalism and colonialism that were a legacy of past centuries and the East India Company. He brought significant light to the tribal problem as it existed in Central India at the end of the last century.

Rev. Hislop was a missionary with a sense of history. He left behind valuable notes. These notes have revealed the tribal legends which were interpreted by Sir Richard Temple, Captain Forsythe and others. He was a pioneer who earnestly examined some of the foundations of tribal society. He had a Christian approach and a missionary zeal.

The late Shri Thakkar Bapa, a zealous pioneer and social worker, represented the presence of three of the four fundamental elements which enables any person to render significant service to the tribal people. He had genuine sympathy for the entire tribal population, and his sympathies were translated into an organisational approach to help the tribals in a human and disinterested manner. His mind was identified with the tribal people, and his life was dedicated to their service. His knowledge of their history, problems and needs was conditioned by his desire to carry out urgently programmes to give social justice.

Human institutions are a product of philosophy and ideals; but their efficiency and efficacy depends on the constant evaluations of the correctness of approach and the capacity for adaptability to answer the constant demands created by history and social change. The Adimjati Sevak Sangh, a product of Shri Thakkar Bapa's inspiration,

represents an independent agency which functions alongside governmental efforts and the programmes of the Community Development Projects. Its success depends upon the ability of the organisation to permeate the spirit of Thakkar Bapa into community development and governmental approach to problems of the Scheduled Tribes in a Socialistic State.

Dr. Verrier Elwin has passed away. He represented the complexities of East and West, humanism and Science, and a desire for total identification with a different society. In such efforts, there is neither success nor failure, but a harvest of experience which is embodied in the books he has left behind. To those who work in tribal areas, and know about his personality, temperament and achievements, he will ever remain a mystic and an unconventional and controversial figure. Identification at times may interfere with scientific objectivity. He had the imagination of a poet and the mind of an earnest scientist; and besides, he was Dr. Verrier Elwin, the person. His achievements are remarkable and yet he has brought out the limitations of anthropology. The anthropologist helps the understanding of society, and especially primitive society; but social change under the pressure of history and social forces is an overpowering phenomenon. The demands of the twentieth century for social justice, higher standards of living, and rapid growth of development demonstrate the evident need of a team of scientists, working together and developing a capacity to help the people to help themselves. The sociologist, the economist, and the psychologist have to co-operate with the engineers and administrators to deal with not only Man, but with his complex Environment, to know not only the Past, but to deal with Time as an integration where the Present is the only Reality and it projects into the future.

The leadership of individuality and the

stamp of personality are vital to keep ideals alive; and create ideas that direct and guide the institutions which are created to serve the ideas and objectives. The Adimjati Sevak Sangh has represented in the past some defined objectives which were meant to enable the organisations in various parts of India to serve the tribals with knowledge, wisdom, capacity and hard work. Important facts have affected the work of pioneers, and their abilities are challenged and tested by new circumstances and approaches of the Government, and especially of the Community Development Administration and the more extensive use of the Social Sciences.

In the new Department of Social Security is found the birth pangs of an emerging new kind of Social Service Administration. It could complete the forces of detribalisation which have surrounded an extremely weakened tribal society which was already almost uprooted by feudalism and the colonial programmes that preceded Independence.

The Tribal Research Institutes represent yet another approach to tribal problems. They are meant for research, and the exigencies of time and expediency have led them into training programmes. The efforts of research are easily measured by the quality, depth and quantity of materials brought out by the scientists, and the impact produced by their studies on problems and programmes that help the many-sided efforts of Governments and private agencies.

Some scope must still be left to persons who seek to explore the problem of approach and test the philosophies of community development and welfare. Human society affords endless opportunities for exploration and search. The combined efforts of anthropology, sociology and regionalism may afford a more meaningful approach to tribal welfare, regional development and national integration. The Gondwana Centre, with which I am associated, merely represents

the struggle of a scientific approach to bridge the gulf between theory and practice, Research and Action, and deals with the problems of the people with science which can be associated with efforts inspired by Thakkar Bapa and Mahatma Gandhi. A detached, experimental and explorative approach with a sociological background is needed to undertake fundamental Social Research apart from surveys and investigations.

On the whole, the people are best served by Institutions which are in direct contact with people. There is a pleasurable experience to work not only for people but with them. The impersonal contact of the scientist and genuine social workers who are not obsessed and prejudiced miseries, is necessary to make the tribals less dependent on government and others to find their spiritual, material and cultural destiny. The Gondwana Centre is also concerned to test some important theories of Physical Regionalism. When people are adapted to their environments, the man is able to develop himself more if he has to struggle less against the physical and social environments that surround him. The struggle for family and economic growth are primarily concerned with the physical region and climate. The Forest Labour Cooperatives are more palliatives which do not adequately assist the citizens of forests and mountains to develop their regions and economy to achieve reasonable standards of living for themselves. Sociology also asserts that undue distances should not separate the urban, rural and sylvan areas to produce tensions which can lead to serious consequences which can disturb national programmes and development.

The Anthropologist is fully aware of the scope and limitations of his scientific approach and capacities. Physical and cultural anthropology do not by themselves contribute to the understanding of deep processes of acculturation and assimilation that

must lead to social health, social programmes and development. Anthropology accepts the co-operation of Sociologists not only to understand and interpret Social Change; but to produce welfare measures in terms of social conditions and needs.

Community Development has to take the assistance of the economist, the technologist, and the psychologist to deal with millions of people, and almost one-fourth of the total physical land mass of India. Besides, the mountainous and forest regions are not benefitted by the same programmes of welfare and development which may be more effective on the plains. If agriculture covers 40% of the total land area, the wise and systematic development of 23% more forest area can produce not only forest wealth and source of employment in tribal areas, but more food and other vital raw materials needed by industry can be produced valued at crores of rupees.

The immeasurable wealth of forest areas should create comfortable and prosperous communities living and prospering in forest areas. More than one social scientist and a number of physical scientists must help the re-organisation and development of forests, and achieve tribal welfare at the same time. The irreparable association between an intensive development of forests and the welfare of people living in the forest should be accepted without delay. Those who live and work in the forests are not assisted by Trade Unions. Political policies are governed by expediency. Wages of forest inhabitants are not governed by the local and market economy laws like the law of supply and demand; but are fixed by Collectors as was the practice under British colonial policies.

The scientists, tribal welfare Institutions, and community development agencies have to work ceaselessly to achieve real Freedom, end of exploitation, and an augmentation of production and national wealth even in remotest forest areas.

The Tribal Research Institutes have the difficult task of not only carrying out intensive study of the conditions, problems and needs of people living in tribal areas; but they must undertake practical researches to find ways to utilise funds available for tribal welfare in a more economic and judicious way. Besides there is the need to evaluate the activities of these institutions to find out the dividend paid by such investments in tribal welfare. Such an evaluation must be carried out by independent and competent agencies. There is a need to find ways to give greater scope to create a leadership of workers and organisers amongst the tribals and the rural population in general. Such training programmes can achieve useful results over and above giving brief orientation courses to trainees who belong to administrative services in tribal areas.

The problems are so many, the areas so vast and the social conditions are so complex that government should consider the need of strengthening all available and existing agencies and co-ordinate their efforts so that scientific personnel and government officers work hand in hand with the people, and the government can work co-operatively with private agencies functioning in tribal areas to achieve tribal welfare.

Not only should the role of government in tribal welfare be examined and extended; but the role of an inefficient bureaucracy without vision, imagination and sense of service should be examined as a handicap of all workers and institutions amongst the tribal people. The lack of co-operation and co-ordination of a vastly increased governmental effort must be freely brought to the notice of government and people by institutions and workers in tribal areas; because such areas are not adequately subject to the remedial forces of public opinion.

However extensive be the efforts of government and private agencies, the need of creating, strengthening and increasing insti-

tutions belonging to the tribals themselves has been already realised. To implement this programme, the tribals need friendship, guidance and direction without an imposition of programmes which they may not have the strength or ability to carry out. It will be argued that the Panchayati Raj has already been created to achieve this objective. I have been informed by the Sarpanch of Tamia, a hub of activities within 500 square miles and a population of 40,000 in a multipurpose Community Development Project that the income of the Tamia Panchayat is Rs. 900/- per year, an income which is a little less than the annual income of a peon in a Tamia office; and which is only 10% of the Block Development Officer's salary. A research is needed to examine the economic basis of the Panchayati Raj, and the problem of solvency and practical efficiency of Panchayats run by illiterate people. In some areas there is only a Middle School to provide opportunities of higher education to develop the human resources for self-government and enjoyment of opportunities in a Democratic and Socialistic State. After seven years of Community Development there is not even one regular Post and Telegraph

Office, or even one High School created by Government in the Tamia Project area.

I have noticed pessimism and scepticism amongst workers in tribal areas. The cause of absence of enthusiasm and dedication to zealous efforts needs examination. The psychological atmosphere of tribal areas and institutions in these areas needs as much study as the physical region and the consequences of neglect and unplanned exploitation of forests irrespective of the welfare of the people who live in the region. Pessimism is not justified, because the people are invariably able to give their verdict in democratic societies. Leadership, resources, organisation and strength have increased considerably in spite of the unavoidable birth pangs of a new Destiny which is available to all independent countries. A Social Revolution is taking place in spite of an absence of dedicated leadership and political consciousness, and the task of the Social Scientists, as well as the Government and all institutions is to maintain the urge and enthusiasm for education, progress and development inspite of the inevitable handicaps of undeveloped areas.

The problem of the Leaky Vessel

By

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ALL of us who are working in the field of tribal welfare are more or less aware of the exploitation to which the tribal is subject in a variety of forms and ways. After fighting with the forces of nature, the inhospitable foot-hill and hill-side lands, the

wild birds and animals that abound in their areas, when the tribal collects the fruits of his labour the creditor looms large as his first charge. He gathers some pulses, millets and oil seeds, turmeric and tamarind by dint of his hard labour, but the lion's share

is already pledged to his creditor. He faithfully carries the produce to the doors of the creditor. The creditor gave him some money to purchase a goat or a buffalo for sacrifice to propitiate an angry God who made his daughter sick, which he has to return in kind. He borrowed money for the marriage expenses of his son. That has to be paid back. He purchased the grains required for consumption and also for seed purposes with borrowed money. That he must repay. The instances can be multiplied. The tribal needed salt and oil, spices and cloth and sundry other articles to satisfy his day to day needs. The petty traders brought these to him, and by way of barter which invariably goes against him, made him to part with his precious stock. The middle man bargained for his horticultural production and purchased his oranges, bananas, jack fruits, pineapples etc. wholesale, so to say, for a mere song. If the tribal dared to refuse and tried to bring his produce to a market for sale, he would be waylaid and relieved unceremoniously of his burden. The tribal has a known weakness for a sip of liquor. A cunning fellow would clandestinely bring a bottle of it and intoxicate the tribal with his gift. Then he would extract a promise from the tribal to part with his year's produce of ginger or turmeric for a mere pittance. Last but not the least in the long list of parasites, are the exactions levied by the petty village officials under a variety of pretexts.

All that leaves the tribal dry, the fruits of his labours having literally vanished before his eyes. The vicious process starts again forcing him to the doors of the petty Mahajans, the crafty middle man, and the glib trader. He continually sinks deeper in the mine of indebtedness, loses zest for life and drags on a subhuman existence burdened with ignorance, fear, superstition and anguish.

It may be an over-statement to say that

all the 29.8 millions of tribals of our country are to be found in this plight, but there can be no two opinions on the fact that large masses of the tribals can be likened to a badly leaky vessel. In a State like Orissa, quite a sizeable percentage of the tribal population is at this level. The same may be true, to a greater or lesser degree, of the tribals in certain other regions like Bihar, Madhya Pradesh, Andhra Pradesh etc.

In the wake of independence of our country, various development programmes including the programme of Community Development have been launched by the State Governments with generous assistance from the Government of India for the welfare of the Scheduled Tribes. As a result, side by side with the growth of amenities, wage earning facilities are increasing in the tribal areas. The tribal is enabled to earn money as wages doing earth work on roads that are being built and from various subsidies that are being paid to help the tribal for his economic regeneration. The disconcerting fact however remains that the progress has not been commensurate with the outlay on all these development programmes. The leaky vessel has been operating as tenaciously as before.

A few years ago in Ceylon a programme of rehabilitation of the 'Veddahs', one of their very backward tribal people, was taken up. Irrigation projects were executed, virgin forest land was reclaimed, houses were built and roads laid and the tribal families were, as it were, bodily lifted from their jungle habitation and brought to the new settlement. They were given plough bullocks, agricultural implements and each family got a small poultry unit to rear in its own premises. The investment was of the order of about Rs. 14000/- per family. After some years of its existence when stock was taken, it was noticed that the

tribals had hardly made any progress. The study disclosed that they were getting the lands cultivated through the plainsmen, frittering away their income on luxury goods like imitation silks and trinkets of various kinds, and torchlights and watches, powder and pomade. In the jungles they had another set of parasites not much different from those that our tribals have to contend with. In their new surroundings they met the crafty traders who exposed their tempting wares in the shops they opened there for their benefit. The plainsmen came forward to lighten their burden by taking up the cultivation of their lands with the lion's share in the produce going to themselves.

The investigations carried out in this case revealed that for the welfare of a backward people a programme of economic development, however comprehensive, would not be able to stand out alone. It showed, in other words, that the backward tribal community could not take advantage of the almost comprehensive economic development programme and turn it to its account. What were the reasons? The tribals in this case had not the mental awareness and stamina on the one hand to withstand exploitation and to adapt themselves to the new surroundings on the other.

In the light of the experience gained from the particular case cited above, and from the various programmes undertaken in our country the following essentials stand out prominently :—

(1) The programme of economic development must be comprehensive. Tackling of the problem of indebtedness of the backward tribal communities should be a prerequisite of launching of the economic programme for them. The provision of credit facilities to cover the consumption and social needs must follow closely.

(2) In introducing programmes of economic development, first preference

should be given to improving and enlarging the scope of existing means of production. For instance, shifting cultivation need not be blindly opposed, but developed to terracing and strip culture with emphasis on horticulture in which there is considerable scope.

(3) Marketing should invariably be organised and essential requirements of the tribals supplied through fair price shops. Credit facilities may be linked to this process with advantage.

(4) Education should receive the closest attention from the start. The programme should include social education which must be carried through the existing cultural avenues rather than in a stereotyped manner.

(5) The programme of education shall include training to turn the youths into skilled workers for employment in mines and industrial units.

(6) Due emphasis shall be laid on higher education for which liberal assistance should be offered to students in Secondary and College stages.

(7) Primary education shall receive the highest priority in the over-all programme. Midday meals, books and garments should be given liberally.

(8) In the case of tribals who are not familiar with the regional language, primary education should be through the mother tongue of the tribal child. For this suitable text books should be prepared in which subjects and objects with which he is familiar should be introduced.

(9) Employment opportunities should be extended to the tribals in the fullest measure not only to suit their native genius as in forest operations but also in industries, administration etc. according to their acquired knowledge and skills.

It would appear as though I have tried to lay special emphasis on the educational programme. I feel that a special emphasis

is called for in view of what we have seen in the case of the Veddas of Ceylon and also nearer home. Let us not be blind to the fact that the agents of exploitation can be and really are powerful agencies, clever and agile. On the other hand a leaky vessel is a weak material. The parasite obstructed in one direction can turn round and sap the life blood in another unforeseen direction. We should not be oblivious to the wellknown saying, "if you follow me in the branch, I shall dodge you through the leaf".

That leads to the inevitable conclusion that unless the tribal is made knowledgable, until he is able to stand on his own, to resist the parasite by himself, it may mean an endless road for all of us who are trying to do tribal welfare. His mind has to be stirred, his wants have to be multiplied so that he will rise from his slumber and hold out for himself. If we turn our eyes, nearer home, we may see the spectacle of this in the tribal communities of the Eastern Region, the Nagas for instance, whose sole strength to-day is education. No doubt they are economically as bad or worse than some others, but they have acquired the mental strength and stamina to work for and retain and enjoy the fruits of any economic development programme that may be planned for them. There can be no two opinions on this. we should not neglect to draw our lessons from all that. The programme of educational development must not only receive its due share of attention, it must have precedence over other programmes. It must be made to prepare the ground for the others to follow, to go hand in hand with the others and to succeed in a fuller measure.

I have got one more aspect to emphasise in this connection. All welfare workers are called upon to emulate the Missionary Workers, to evince missionary zeal in their work. Rightly so, for the roll of the worker engaged on this kind of work cannot be over emphasised. But, I am afraid we do not always remember the conditions in which the welfare worker works vis-a-vis the missionary worker. We may forget for a moment the inspiration that fires the imagination of the latter, but confine our attention to the scope of his work, and the facilities he gets for working. Not only in territorial jurisdiction, but also in the variety and nature of the work the welfare worker is often called upon to shoulder too heavy a burden compared to that of the missionary worker. I am inclined to think that this not only has the effect of distracting his attention over too wide a field, it does not also enable him to do anything thoroughly well enough, although in one or two directions he may have native genius and personal fervour. The programmes in the hands of the welfare worker should not be too much diversified and his burden should not be made too heavy.

What is equally important is that not only good care should be bestowed on the selection of welfare workers and on their training, but they should also be provided with amenities of life for working in difficult circumstances. Really good workers should be encouraged to show and exercise initiative, originality and courage in dealing with difficult human problem of the backward tribes.

Emphasis on Tribal Girls' Education

By

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DURING the last fifty years, most radical and revolutionary changes have been effected in all fields of life, social, moral, political, economic, scientific and even administrative. Two destructive world wars were fought, which gave fillip to many scientific inventions, discoveries and researches with regard to power, steam, electricity, telephone, radio, television, motor car, aeroplane and many deadly missiles and weapons of wars like Hydrogen bombs and Atom bombs whose very thought strikes terror in the hearts of people. Materialistic philosophy and ideas of Marx and Engels systematically studied and worked out by Lenin and his co-workers removed at a stroke all exploiters of the poor, ignorant masses of Russia and founded a Communist State of U. S. S. R. Gandhiji came back to India from South Africa after evolving there his technique of non-violent resistance to evil and peaceful non-cooperation with authority to mend it or end it. Masses of India awoke from their slumber of centuries and under the guidance of Gandhiji and his other powerful, able associates forced the Britishers to quit India. Indirectly, India's independence helped other smaller colonial countries of Asia and Africa to get their freedom. Gandhiji's towering personality and his insistence on moral means and values helped in partly bridging the gulf between the rich and the poor, the intelligentsia and the illiterate masses and between the so-called upper classes and the oppressed, suppressed and depressed lower classes.

Because of him and because of the pleadings and persuasions of revered Thakkar Bapa in the Constituent Assembly, the Scheduled Castes and Scheduled Tribes secured many special rights in the new Constitution of the country. Values have changed, attitudes have changed and aptitudes are also undergoing remarkable changes. But the broad vision and the humanitarian approach of those great leaders has not unfortunately yet fully percolated to all the strata of society and administration.

The scheduled tribes who had so far remained isolated and were neglected could no longer now remain unaffected by the powerful currents of progress all around. Foreign missionaries had, no doubt, earlier started some welfare activities along with their proselytisation activities, but the late Thakkar Bapa now espoused their cause and started Bhil Seva Mandal in 1922-23. At his instance many more such non-official organisations were started in different parts of the country; and as an apex, Bharatiya Adim-jati Sevak Sangh was started in New Delhi to guide and co-ordinate the activities of such organisations. After independence, the State and the Central Governments did their best to ameliorate the condition of the tribals.

In the field of education some results have been achieved, but much more still remains to be done. Some of the statistics given in this article speak for themselves. They are quite revealing and eye-opening. That will show that we have so far touched

only the fringe of the problem, even in the field of education.

In Orissa the general literacy for the whole State is 11.52; out of this 34 per cent are males and only 8.5% are females. Some of the district-wise figures are given below.

No.	Name of the District	Percentage of S. T. & S. C.	Total literacy	Literacy for	
				Males	Females
1.	Koraput	73.3	8.12	13.36	2.8
2.	Kalahandi	52.1	10.75	18.00	2.4
3.	Mayurbhanj	69.3	14.14	23.60	4.4
4.	Phulbani	60.9	17.52	30.00	4.0
5.	Keonjhar	60.9	17.07	28.60	5.4
6.	Sundargarh	67.7	19.43	30.00	7.9

Koraput has got more than 9 lakhs of tribals. The female literacy there is only 2.8% but the literacy amongst the tribal females may not be more than 1 per cent. In the mining and industrial areas of Keonjhar and Sundargarh Districts many Christian missions are working. Because of their efforts there is greater female literacy amongst the tribals there. Some of the tribal lady graduates of the State are only from Sundargarh District which is on the border of Ranchi and Singhbhum Districts of Bihar. These graduates are Christians. There are 2 non-christian tribal ladies who have read upto I. A. only.

With the general literacy figures of the 6 tribal districts of the State of Orissa, let us now look at the literacy figures of the important tribes of the State.

Name of the tribe	Total Population	Literacy
1. Khond-Kandh	8,18,847	7.1
2. Gond	4,45,705	10.7
3. Santals	4,11,181	6.3
4. Sauras	3,11,614	7.7
5. Kol-Kolha	2,49,912	5.1
6. Kisan	1,25,668	8.9
7. Oraon	1,29,061	9.7
8. Munda	2,21,399	9.6
9. Poroja	1,59,866	3.3
10. Gadaba	43,939	2.7
11. Juang	21,840	4.5
12. Koya	55,284	0.8

Koyas, Gadabas, Porojas and some of the more backward Kondhs and Sauras who are mostly illiterate are found in Koraput District alone.

District-wise tribal population and their literacy figures are given below.

No.	District	Total tribal Population	Literacy of the tribals
1.	Koraput	9,12,343	3.1
2.	Mayurbhanj	7,29,764	7.1
3.	Sambalpur	4,39,405	12.5
4.	Sundargarh	4,40,910	10.2
5.	Keonjhar	3,50,189	5.9
6.	Kalahandi	3,35,134	5.7
7.	Bolangir	2,20,916	8.3
8.	Phulbani	2,14,067	11.8
9.	Ganjam	1,85,001	6.0
10.	Dhenkanal	1,43,484	10.1
11.	Balasore	96,007	5.6
12.	Cuttack	85,863	8.7
13.	Puri	67,474	10.2

Total tribal literacy of the State of Orissa is only 7.3%

No separate figures for the tribal females are available; but naturally their numbers would be very very limited. These literacy figures show what great leeway is still to be made up. The State and the Union Governments should not pay less attention to education while paying more attention and providing greater allocations for the improvement of their economy. In a democratic socialist State general education and literacy of the voters are equally important.

"The hand that rocks the cradle rules the land".

During the five year period from 1956-57 to 1960-61, 331 scheduled tribe boy students passed their matriculation examination in Orissa but only 14 scheduled tribe girls passed the same examination during that period. There was only one lady graduate against 16 male graduates during that period. Now the numbers of male scheduled tribe matriculates and graduates are increasing each year but the same is not the case with scheduled tribe girl students.

We encounter with many difficulties in the spread of girls' education. Parents are also not so very willing to send their daughters to the Ashrams for education. Trained lady teachers are not available to

work in the Girls' Ashrams situated in the tribal areas. Special pay scales and allowances will have to be provided to attract them to work in the interior institutions.

Misconception of Tribal Welfare

By

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I - Introduction

HISTORY begets history. Under the History of India comes a history of the tribes of India. It will go down in the history of India that the National Government has spent enormous amount for and in the name of Tribal Welfare but when the history is made, a shocking thing will emerge to declare as to how badly the tribes have been stranded. We might have to draw an analogy from a legal term which is called "white collar crime". There is much to be said in America in terms of this crime which escapes punishment. Some of it is crime in the sense of breach of the "established criminal law" but the criminals go scot free because they are rich and powerful, and so can bribe the police, or even sometimes the judges, or bring political influence to bear to secure their immunity. Some of it may be very grave in nature. The concept of welfare of the tribes in our country is very much based on similar lines.

If we really want to do the welfare of the tribes, we must really get at the very root as to what is a tribe. The present day definition and interpretation thereof is proving rather too dangerous for the growth of Indian Nationalism. The recent definition of tribe is to a great extent influenced by political forces and the real definition is completely forgotten.

It is, therefore, necessary to draw the attention for the definition of a tribe to an age when a member of a tribe had no intention to get into the word 'tribe' and merged by conversion into another community known as Indian Christians. It is, therefore, important that the definition of a tribe given in the Census Report, 1911¹ may be considered authentic and unbiased. If we go by the definition of the word 'tribe' during the British regime as in the Census Report, 1911, it will clearly be seen that the tribes were those who clung to the tribal culture and tradition as distinct from Hindu, Muslim, Sikh, Christian culture

1. See Appendix I attached to this article.

and tradition. On studying this, we will find that the present welfare policy of the tribes permits a "white collar exploitation". Here again the exploiters go scot-free because they are socially and educationally more advanced than the tribes and more vocal and powerful and so they can bribe even the forces of our Government that are out to eradicate corruption and exploitation or sometimes the Ministers at the helm of affairs, or bring political influence to bear to secure their immunity. Undoubtedly exploitations of this nature are very grave when weighed against the larger context of nation building.

Some 30 years ago everybody hated to be called a tribe as he took pride in calling himself more an Indian Christian than a tribe. There was in fact no alternative for the tribes who adhered to their tribal culture and tradition. That was the time when tribes were isolated, secluded and hated by those who had disowned their tribal religion and by the aristocrat Hindus and Zamindars. Tribes were in fact the most condemned and disesteemed community and there was nobody to look-after them. No Christian convert and for that matter any other convert would like to identify himself with the tribes and he detested the very idea of calling himself an Oraon, a Munda, a Kharia, a Ho or a Santhal or any other tribe in the country. This was the fate of the tribes during the British regime. This has now become a thing of the past on the surface but internally it is largely so.

With the inception of National Government these tribes were looking forward for a bright future because they believed that with the change of the Government from an alien to that of a national, there would be a change in the attitude towards welfare of the tribes and that the tribes would have full opportunity to develop themselves on parallel lines with those that have been

converted to another religion. It is to the great misfortune of the tribes that the very concept of tribes has been changed in the eyes of our National Government either for fear or for favour from the tribal converts. It is the irony of the fate that the tribes and tribal converts even though having a vast difference in the degrees of development, are placed on the same footing for the purpose of their development. In fact, the centre of gravity of tribal welfare is more in the section of tribal converts than in that of tribes. Unquestionably, the tribal converts are as advanced as the higher caste Hindus and Muslims when judged from the standpoint of social and political development and educationally more advanced than the latter.

It is to the death and destruction of a tribe that it has now become the fashion of the day for any tribal converts to call themselves tribes and some people have gone even to the extent of establishing themselves as tribes by circumventive designs even though they do not have any tribal origin whatsoever, let alone those who have disowned tribal religion and embraced another faith.

The tribes of India have already been exploited by the tribal converts long enough for the last 25 years or so and in most cases in consortium with those that have been converted into Christianity from other religions or communities. Tribes also have religion of their own and if they are being exploited under the plea of secularism, this must be stopped. Our beloved Prime Minister, the late Pandit Jawahar Lal Nehru has rightly said that "secularism does not mean no religion". The problems of the tribes must, therefore, be examined in the true perspective and in terms of yesterday, today and tomorrow. We know the fate of the tribes yesterday (i.e. under the British regime), we know what is happening today and on the basis of what is

happening today, we can visualise the fate of tribes tomorrow. We have to plan for tomorrow and the planning will only be successful if we really understand the problems in correct perspective. In order to understand the tribal problems we must treat the tribes and the tribal converts separately.

The main purpose of this paper is not to provide details of a tribe but the determination as to who is entitled to be a tribe and if so; is there a stage where a tribe ceases to be a tribe.

It is not very difficult to discuss as to what is tribalism. In just the same way as Hinduism is the state of being a Hindu, Islamism is the state of being a Muslim, Christianity or Christianism is the state of being a Christian, Buddhism is the state of being a Buddhist, Jainism is the state of being a Jain. Tribalism is similarly the state of being a Tribe, professing a tribal religion i.e. Animism. Mind you, no person can on point of law and of fact, belong to more than one 'ism' at the same time and if he does, it is an exploitation.

In pre-independence era, the alien Government was rather indifferent as a political strategy and had purposely kept these tribes segregated from the rest of Indian population. That is the reason why this section of the Indian population remained subjective to abject poverty, social disability, educational backwardness and political pandemonium. Tribal problems may therefore be considered to be a disease in the body of Indian Nation and I must say that by the failure of the appreciation of the tribal problems we are all responsible for perpetuating this disease. Unless the right type of medicine is given to the right disease and for that matter to the tribes, in an appropriate way, I am pretty certain, the patient (in this case, tribes) will never respond.

II - Detribalisation

We will definitely go by the definition of the Census Report, 1911, which is unbiased and written by English authors and uninfluenced by the political forces in favour of the Tribes. Unfortunately some of the present anthropologists have been influenced by the political forces to give a different definition to the tribes to suit the present political conditions in favour of the tribal converts, because some of the tribal converts have risen to be Ministers in the name of Tribes. There are others who are very impartial in their views and they contribute to the old age definition of Census Report, 1911. However, they all appear to agree on the following few points regarding the tests to be applied in relation to the Tribes.

Now we shall examine and study the case and determine the stage when a tribe ceases to be a tribe. Controversial even though it might look, to persons with rational approach, it is not. We know by definition who are the tribes. If a tribe is converted into another faith then his conversion amounts to detribalisation. In almost all social tribal customs it will be found that a person of conversion is ex-communicated. This has been confirmed by the eminent anthropologist, S. C. Roy, in his book "Orisons of Chotanagpur". This is nearly a set practice in all castes and tribes of India. After conversion, one may apply to the following 6 tests and see how far a convert can remain a tribe.

Test No. 1: Place of habitants not necessarily hills and forests as in the case of settled agriculturists. In this case it does not make much difference as to whether one is a tribe or a convert.

Test No. 2: They are endogamous i.e. marrying within the tribe. Endogamy is as a rule prevalent within the tribes but what is a rule in the case of a tribe, it is an exception in the case of a convert.

Test No. 3 : Professing the tribal religion i.e. animism. Conversion is the escape from reality – the reality of being a tribe and a person on conversion completely disowns the tribal religion and it is a common feature that detribalisation is pre-requisite to conversion. Thus, a tribe must be detribalised before being converted, under the canons of tribalism.

Test No. 4 : Must have different rank and status and not having a common rank On disowning the tribal religion a person is accepted into another faith not as a tribe but as a member of another faith and in most cases for instance, in Islam, Jainism, Buddhism, Christianity, there is no recognition of caste system. They have only one common rank. Therefore, a tribe who is converted is in an 'ism' which is outside the pale of tribalism.

Test No. 5 : Must adhere to the tribal culture and tradition. As soon as a person is converted, he gives up all his tribal culture and tradition. We find that nothing is left in common with the tribes on conversion. Social customs and rituals for instance with regard to birth, death and marriage as also the religious practices, are completely abandoned by the converts. Therefore, a convert does not stand the test of unity of tribalism, culture and tradition.

Test No. 6 : They must have a common problem, common affinity, common defence, aspirations and should have the ego for maintaining the tribal culture and tradition.

After conversion a convert becomes a new man and becomes part and parcel of that particular faith to which he has been converted which is a heterogeneous community, made up of converts from adherents of different religions, different cultures and traditions and cannot therefore have any common affinity, common problem, common defence

and common aspiration and ego for maintaining the tribal culture and tradition. In a decided case of Assam High Court (9 ELR Assam p 320), three factors have been considered in deciding the effect of conversion to another faith :

- (1) *Reaction of the old body* : Obviously conversion takes place only after disowning the tribal religion and at the time of conversion of a person to another faith the old body does no longer regard the convert as belonging to the old body.
- (2) *Intention of the individual himself* : At the time of conversion the mental frame of a tribe is normally revolting against the tribal customs and does not, however, want to have anything to do with the tribal customs. His intention is obviously a preference to the faith to which he is converted over to one to which he belonged
- (3) *Rules of the new order* : Once a person is converted he has nothing to do with his original faith. He severs his connection completely and adopts another. One cannot have two 'isms' at a time and therefore a man is not accepted to belong to a tribe by the tribes themselves on conversion.

Thus none of the tests are satisfied by a convert in support of his claim to still retain his original 'ism' and belong to another at the same time.

When a convert either marries even in a community to which he originally belongs or for that matter to any other community or retraces back to the original culture, he is ex-communicated from the particular faith group to which he belonged. In the case of Christians, it is called "Mandali bahar".

It follows, therefore, that once a tribe is converted to any other faith he is ex-communicated. If a Christian can be ex-communicated according to the tenets of Christianity, a tribe can and should similarly be

ex-communicated according to the canons of tribalism i.e. animism. A convert, therefore, shall no longer be considered to be the life and limb of the tribe.

Why the excommunication? Just because a person ceases to follow that particular faith and thereby ceases to meet the requirements of a tribe or a group with which he identifies himself. It is all very well to say that by a change of religion a tribe does not change but in practice there is a difference of hell and heaven. We must not forget that a similarity of faith means similarity of thought and similarity of thought and faith means greater cohesion between persons of same faith. In this connection we may quote "Religion and Society"—

"Close relation of religion to social heritage of the persons professing it is well described by Dr A. C. Bouquet in these words 'to pass from one religious group to another has come to mean to sever one's connections with the entire adjustment to life and the entire way of living into which one has been born and into which, therefore, one fits by tradition'. Religion in such circumstances is much more than a belief or theory superimposed upon a neutral system of social life. It is actually a social system and to abandon it, is to ostracise oneself from all other members of one's cultural group. (page 168, Comparative Religion by Dr. A. C. Bouquet, Pelican Books)".

Today we call every tribe, a non-christian tribe; we might as well say non-Hindu tribe, non-Buddhist tribe, non-Jain tribe, non-Parsee tribe, non-Muslim tribe, non-Sikh tribe and so on. That means we start with the presumption that a tribe, I should say, a real tribe, cannot exist without 'non' in other words, a tribe can be anything but a

tribe. A tribe is a tribe, in just the same way as a Hindu is a Hindu, a Christian is a Christian and a Muslim is a Muslim. We do not call non-Hindu Muslim, non-Muslim Hindu, non Hindu Christian, non Christian Hindu. So this is one aspect by which a tribe is being distorted, culminating finally in the distortion of tribal culture and tradition.

Let us examine another case with an analogy: A piece of timber for instance could be converted into a chair or a table or an almirah or a rack or a whatnot and what not. It is never usual to call a piece of timber, a non-table timber, a non-chair timber, a non-almirah timber and so on and so forth. A timber is a timber and a chair is a chair and an almirah is an almirah. Thus a timber is a timber, just the same way as a tribe is a tribe. There is not the least chance of any confusion. Timber and furniture cannot be put together for any practical purposes. Anyone who is aiming at the development of timber and forms a Timber Development Society, does not even for a moment believe that by developing the timber, he will be developing the furniture. Similarly who forms a 'Furniture Mart' for furniture development, does not even by mistake think that by developing the furniture, he will be developing the timber or timber will automatically be developed. Anything otherwise than usual would mean bankruptcy of thoughts of the Manager of Timber Development Society in one hand and Proprietor of 'Furniture Mart' in another.

Again a Hindu is one, who professes Hindu religion, a Christian is one who professes christianity and a Muslim is one who embraces Islam. A tribe is one who professes tribal religion and none can be a tribe without professing a tribal religion. If any body allows one to be a christian and there-

by one can take all the privileges as a Christian without professing christian religion - nothing like that :

Let us examine this point with another instance. If an Indian goes to U.S.A. or U.K. and takes up American citizenship or British nationality and has in his possession an American or British passport as the case may be, can he be allowed entry into the Indian territory without the Indian passport just because he is 100% Indian and that his parents were Indians? Definitely not. When we come to the definition and placement of tribes, we would be put to a dilemma as to who are the tribes and at what period? We are not aware of any provisions in the law of the land that a person or a group of persons can have different identities at different times to suit or have two identities at one and the same time.

A study of the memorandum for the Indian Statutory Commission on the working of the reforms in Bihar and Orissa, (1930) will indicate as to how the tribes of India have been knocked around.

Page 103 : The tribes were associated with the Harijans as Depressed classes and were described as "semi-Hinduised or pure aboriginals".

Page 370 : They were later excluded from being treated as depressed classes and were reckoned 'animists'.

Page 307 : The tribal converts were in the same breath, reckoned as Indian christians for the purpose of separate representation as Minority like the Indian Muslims.

There were separate representations in the legislatures and Indian Christian Constituencies were maintained upto 1952. The constitution does not provide a passport for Indian Christians to enter the realm of "Scheduled Tribe". Is there a

clear Government notification to the effect that Indian Christians on cessation of privileges meant for them in pre-independence age, would be considered as "Scheduled Tribes"? What happened to the Indian Muslims? Would you welcome that the Indian Muslims claim as "Scheduled Caste" or for that matter as "Scheduled Tribes"? The answer in both cases is 'NO'. Why then have a double standard for the solution of the problem of similar nature? No Government in the world would blow hot and cold over the same clauses of the Constitution.

III. Travesty of Justice

Thus, it is abundantly clear that there is no scope for the tribal converts to treat themselves as members of Tribes or Scheduled Tribes for the purpose of the interpretation of the relevant clauses in the Constitution of India. In fact it is surprising as to how one could be recognized as a member of Scheduled Tribe who has never even been termed as a tribe. According to the Government of India Act, 1919, and 1935, the tribal converts have always been reckoned as Indian Christians. In the Memorandum referred to above, the converts have been treated as tribal Christians and not as Christian Tribes as is the general tendency of the tribal converts to declare their identity as such, today.

The tribal converts cannot force themselves in, as members of Scheduled Tribes and their flagrant entry is not only against the provisions of the Constitution but is highly repugnant to the spirit of the Constitution.

While on one hand a harijan convert is forbidden to enjoy the privileges meant for the members of the Scheduled Castes, the tribal converts have taken upon themselves the right to enjoy the privileges meant for the Scheduled Tribes.

"Everybody has the birthright to have his own opinion but no one has the right to be wrong in relation to facts".

It is a wrong assumption to say that Constitution has made special provisions to safeguard the interests of Scheduled Castes and that no harijan convert can be a member of the Scheduled Caste under the Constitution. How can the Constitution of a budding nation make any discrimination between the Scheduled Castes and Scheduled Tribes? Yes, only one possibility is that the harijans being more vocal and advanced than Adivasis and widely guided by Bapuji, have made the entry into the Scheduled Caste, really very water-tight and the leaderless tribes being very backward did not go in for any special protection against the possible exploitations. Constitution in one case has meant for the Tribes only and in the case of Scheduled Caste, it only further enunciates: "no one other than those who profess Hindu or Sikh religion may be termed as Members of Scheduled Castes". This means that only those who profess Hindu or Sikh religion should be members of Scheduled Caste and none else. Similarly in the case of Scheduled Tribes their religion is peculiar to themselves and in none of the accepted religions of India and it goes by implication that only persons professing the tribal religion are tribes or scheduled tribes. If it only mentions the names of tribes such as Oraon, Munda, Kharia, Santal, Ho, Birhor, Pahari or such other tribes and does not under-bracket show, "converts from them also" the above terms do not include the converts therefrom without being specifically mentioned. This is the fallacy of the misinterpretation of the term 'Tribes'. A brief mention may be made of the various ways in which the tribes are being exploited by the tribal converts:—

(1) The tribal converts form about 10% against 90% tribes. This is approxi-

mation in Bihar and will not be very far out for the whole of India.

(2) The tribal converts particularly in Bihar are even more advanced than the higher caste Hindus and Muslims so far as education is concerned.

It will be evident from the fact that while there is one graduate in about every 100 tribal converts, there is one graduate in about every 150 advanced communities of Hindus and Muslims. Alarmingly enough there is only one graduate in about every 25,000 tribes.

(3) There are so many schools and colleges particularly looking after the interests of the tribal converts and in the face of the welfare fund having been jointly thrown open, 90% of the welfare fund is going to the service of the tribal converts and only 10% of the same is scarcely falling to the lot of the tribes.

(4) The tribes of India are entirely dependent upon the National Government for their uplift, whereas the tribal converts do not bank upon the Government for their development.

(5) In practice, our Government have treated the tribal converts and the tribes on equal footing, the tribal converts actually are taking the upper hand everywhere in the name of tribes:

(a) if a minister to be taken in the Cabinet, he should be a christian;

(b) a member of the Tribes Advisory Council of the State – 90% Christians;

(c) a member of the Central Tribal Advisory Board – a Christian preferred;

(d) Members of the Scholarship Board – 90% Christians;

- (e) Regional Development Board - 90% Christians;.
 - (f) Scheduled Areas Committee - 100% Christians;
 - (g) Member of All India Congress Committee - 100% Christians;
 - (h) Member of Bihar Provincial Congress Committee - 75% or so Christians;
 - (i) Chairman of a District Congress Committee - a Christian preferred;
 - (j) Chairman of a Municipal Corporation - a Christian preferred.
- (6) There is a M. L. A. in Bihar whose wife is a tribal convert and although himself not being a tribe, has turned to be a member of scheduled tribe. The cheapest pass-port to be a member of Scheduled Tribe particularly in Bihar is to be a Christian.
- (7) It may be a subject of research work for the Bharatiya Adim Jati Sevak Sang to investigate that there is one Residential Adivasi Girls School in Santal Parghna in Bihar where only 5 out of 50 are tribes, the rest are tribal converts. There are many mission schools to look after the interests of the tribal converts.
- (8) Even in Public schools 90% of the reserved seats for the scheduled tribes go to the tribal converts. There are a number of foreign scholarships granted by the Government to the tribes but 75%, sometimes 100%, of this almost always go to the tribal converts. Christian Missionaries send from Bihar State about 15 Students every year for foreign study and Government add another three or so.
- (9) At the initiative of the missionary activities and on the top of it with the help of Government there is the flood of educated girls amongst the tribal converts. In view of the state of neglected tribal female education, some of the young graduate tribes are tempted to embrace christianity for the sake of marrying tribal converts - a very plain device of sucking the cream of the tribal society.
- (10) It may be interesting to find that some of the clergymen and nuns under the plea of teachers, are being paid by the Government. Clergymen and nuns will do nothing other than conversion.
- (11) Under the garb of secularism, the scope of proselytisation is expanding day by day and about 200 people are being trained for the purpose every year.
- (12) The concept of social work has been so distorted that act of proselytisation is termed to be a social work and the President of a Christian Mission can be honoured by our Government by awarding 'Padma Shree' in the name of a Tribe.
- (13) Foreign aids received by the Christian Missions are being utilized for purchasing lands, erecting churches and building hospitals and schools and for the purpose of manufacturing Fathers, Mothers, Brothers, Sisters, Uncles, Aunties, Nephews, etc. for the sake of furthering the cause of proselytisation and the most fertile fields for this purpose are supposed to be the tribal areas.

IV — Conclusion

Going through the above observations, it would not be difficult for any wide-waked, sensible and responsible citizen of our country to see how badly the tribes are being exploited by the tribal converts. It is a strange phenomenon that in the name of the Tribes, the tribal converts are being enri-

ched at the cost of the tribes. Tomorrow the tribes will be considered to have improved their lots because the tribal converts will have improved their lots. That means the welfare of the tribal converts is the welfare of the tribes. Let us not confuse that with the development of christianity the tribes will not develop. As has already been explained, the population of the Scheduled Tribes will go on increasing with the development of christianity. Tribes can only develop if the entire attention of the Government is focussed to the welfare of the Tribes alone and not to the tribal converts, in a fashion similar to that of "Scheduled Castes". The first President of India, late Dr. Rajendra Prasad had rightly remarked: "A Society always grows under the inspiration of its own men". If the tribes are educated, only then the tribes will develop and it will be dangerous to think that by the development of tribal converts, the tribes will automatically develop. Let our Government not measure the welfare of the tribes in terms of the Government Treasury being drained but in terms of the actual welfare being done to the tribes. As we can see that it is only the welfare of ideas and not the real welfare of the tribes.

Lastly I would like to appeal to the great National Leaders of the Country to study the problems of the Tribes in the real perspective and help sort out their problems rather than leaving them with the tribal converts as their caretakers. If we do not change the concept of tribal welfare the

future will not forgive us for having neglected the tribes because tomorrow they will be left uncared for in the open sea either to sink or swim. The Constitution provides that no exploitation of any form should be tolerated but in view of the present state of affairs, nothing will be a more glaring example than the flagrant exploitation of the tribes by the tribal converts. If we cannot recognize and appreciate the problems of the tribes even now there is hardly any justification for holding a Tribal Welfare Conference and wasting so much money and energy in the name of the tribes. Christian missionaries are doing the job any way! There is only one way out. Let our Tribes and tribal converts be treated separately. If the Government so wish, let them set apart a christian welfare fund and let there be a huge amount set apart as compared to the tribes and their population. It will be perfectly in order. We are not biased against Christians but definitely it is too much to allow the Tribal converts to grab everything in the name of Tribes and allow them to destroy the tribal culture and tradition.

I have good reasons to believe that the tribal converts of India, will no longer be able to rule the minds of our great leaders who are wedded to the welfare of tribes in the larger context of nation building. May God help prevail good sense upon the minds of all stalwart leaders and makers of our country. "Let the seats of Justice be filled with all good men but not so good as to forget the frailties of human nature".

JAI HIND

APPENDIX—I

According to the Census Report, 1911 (Art. 43, p. 369, the definition of the 'Tribe' is reproduced as hereunder :

"A tribe in original form is distinguished from a caste by the fact that its basis is

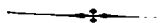
political, rather than economic and social. The members believe that they all have a common origin but what holds them together is community of interest and the need of mutual defence: and aliens who are

willing to throw in their lot with the tribe are freely admitted. Especially is this the case with women obtained 'by purchase or capture. The tribe is not occupied with any specific occupation and there are no functional restrictions. It is also not necessarily endogamous, though in practice it is largely so, owing to its neighbours unwilling to give girls to outsiders".

According to the Census Report, 1911 (Art. 174, p. 129), the Animism, the tribal religion, is defined as under :

"Animism is the term used to cover the miscellany of superstitions which prevail among primitive tribes in all parts of the World. These tribes are very vague in their religious conceptions but they all agree and believe in the presence on earth of a shadowy crowd of powerful and malevolent beings, who usually have a local habitation in a hill or patch of primeval forest and who interest themselves in the affairs of men. Illness and misfortune of all kinds are attributed to their influence. There is

also a general belief in magic and witchcraft. Wizards are employed to ascertain the cause of troubles and to remove it either by incantations and exorcism or by placating the offended ghostly being by a suitable sacrifice; their services are also requisitioned when it is desired to ensure good crops, to cause any injury to an enemy or to ascertain the omens relating to some proposed course of action. These features of animism are, I believe, universal. They are sometimes to be coupled with belief in a Supreme God, usually *faine aut*, and an after life or metempsychosis, and the shadowy beings, may sometimes be invested with definite powers and functions and provided with a genealogy and bodily forms. These are possibly later development and they are in any case, far less universal. The subject however is far too large one to be discussed here. From the point of view of census it will suffice to say that animism is used as the name of category to which are relegated, all the pre-Hindu religions of India".



A plea for Agrarian policy for the economic development of the Tribal people

By

SHRI J. GOPALA RAO, B.Sc. (Ag.)

Introduction : It is my ambition in this article, to put forth the plea that an agrarian policy is best suited for the economic rehabilitation and development of a certain section of the Tribal people. At the very outset, I have to admit my own limitations in this regard. I do not claim to have made either an extensive or even an intensive study of the economic problems of the Tribal people.

As a keen student of Agriculture, and as a member of the Bharat Sevak Samaj of Andhra Pradesh during the last ten years, I gained a little experience of the Tribal people. The present article is an outcome of this limited experience of mine. It is hoped that the suggestions given in this article will receive due consideration of the seventh Tribal Welfare Conference, Guntur.

Top priority for Economic Development

Dr. J. F. Bulsara in his article on 'Planning, Administration and Co-ordination of Social Work' (Page 309 of the 'Social Welfare in India' by the Planning Commission) says as follows :—

'Planning for social welfare implies the simultaneous and to some extent basic planning for economic well-being. The two go together and support each other, and social thinkers and planners have clearly to realise how much social welfare is dependent on the economic self-sufficiency of the family. Also that a large number of individual and social ills, though certainly not all, arise from unemployment, under-employment, economic want and relatively low standards of physical living.'

I think all social workers who deal in Tribal problems are one on this point. While we agree that economic well-being is the basis of Social Welfare, I think we are moving in the right direction when we give top priority to the Economic Development in our efforts to improve the lot of the tribal people.

Why an agrarian policy for the development of the Tribal people?

The Tribal Welfare Committee constituted by the Indian Conference of Social Work divided the tribals into four main divisions for planning the welfare programmes.*

"Tribals who confine themselves to the original habitats and are still distinctive in their pattern of life. They may be termed as Tribal Communities."

The other groups are semi-Tribal-Communities, Acculturated Tribal Com-

munities, and totally assimilated tribes. This article particularly deals with the first group of tribals, who are confined to their original habitats. These people live in wild or semi-wild areas almost in natural settings. Some of them are mere food-gatherers. They gather the forest produce and bring it to the weekly shandies and barter their goods for their own requirements. Majority of them follow a primitive type of cultivation known as 'shifting cultivation' (known as Podu cultivation in Telugu areas).

At one time there seemed to be a necessity for this. In the undulating terrain, on the hill slopes and in valleys, where the rainfall is rather heavy, cultivated lands become poor before long and these people take recourse to shifting cultivation. They clear the jungle and put the area under cultivation for two years. Yields are somewhat satisfactory. After two years the cultivation is shifted to a fresh plot which is cleared of jungle and put for use. It is now agreed on all hands that this primitive type of cultivation means devastation of the forest areas and the agent responsible for this ravage is the 'hill-tribe'. In the case of such hill tribes efforts should be made in the following directions :

Firstly; to wean the tribals from the vocation which leads to terrible national waste.

Secondly, to rehabilitate these tribals in established agriculture. All attempts to displace them from their surroundings by offering them work in urban areas (however attractive seemingly it may be) should be discouraged in as much as such urban vocations are not conducive to their well-being.

* Vide "The Schedule Tribes of India"—Sri L. M. Srikant — at page No. 224 of Social Welfare in India by Planning Commission.

Emphasis on Agriculture in rehabilitation of these tribals

Dr. B. S. Guha in his article on Tribal Welfare in India (Page No. 229 – Social Welfare in India by the Planning Commission) states as follows:

1. In the matter of Tribal Improvement, he says that Welfare schemes must relate to facts of life.
2. Schemes must be geared to the background of the tribal life and special consideration should be given to their special characteristics and aptitudes.
3. A tribe should be allowed to retain its tribal value and mode of life in its natural setting and it should be given a chance to develop along its own genius.
4. As there is ample scope for satisfying physical and emotional needs in a healthy outdoor life and joy and laughter, which is polarised between hard labour on the one hand and enjoyment and fun on the other, the essential feature of their life should be preserved.

In the light of these observations which are the outcome of long experience and research, I propose that in the rehabilitation of the tribals emphasis should be on agriculture and agricultural vocations which should form the basic livelihood

of the tribal people. My reasons for making these proposals are as follows:

Firstly: These tribals take to agriculture as fish take to water. By this, the tribals are least disturbed from their natural physical surroundings.

Secondly: The nature and the natural aptitude of these people are quite in harmony with the traits of a cultivator viz. love of land, faith in its usefulness to provide livelihood, readiness to have a cultivator's 'way of life', experience of hardy life, a particular skill to handle tools and implements.

Thirdly: of late, there is a lot of migration of people from the village to the town or city. There is already a serious dearth of experienced, skilled workers even under village conditions. As a result even agricultural labour has become rather costly. Training of the tribal people in agricultural and closely allied vocations will certainly fill this lacuna and meet a great felt need.

Fourthly: The Fourth Five-Year Plan envisages large expenditure for the development of agriculture in our country. Tribal areas can take advantage of the fourth plan in this way.

Fifthly: In the name of humanity, it will be upto the standards of Indian culture if we can economically rehabilitate the tribal peoples in their own surroundings.

Problem of Medical Relief amongst Adivasis

By

DR. S. NARASIMHAN

Secretary, Nilgiris Adivasi Welfare Association, Kotagiri

THE Adivasis live far away from established and organised medical relief centres. They sometimes have an aversion to modern and organised systems of treatment. They have still a great belief in their own medicine-man.

The diseases they suffer from mostly centre round malnutrition, bad sanitation, housing conditions, and food habits. Education plays a major roll in eradicating ignorance of the advantages of organised medical-aid.

Everything depends on the way of approach by the medical man. A patronising attitude does not help at all. Once confidence is set up in the minds of the people, all of them throng to the medical relief centres. I have established three medical relief centres in interior parts of Nilgiris. In the beginning most of the Adivasis felt that many of the diseases they suffered from, like infantile fatty liver, Anaemia, jaundice and other wasting diseases were due to witchcraft practiced against them by their enemies. Treatment with modern medicines and equipment could only make them worse. But once we are able to persuade and treat them successfully, the aversion disappears. We have thus been successful in treating over 35,000 patients during the past six years. In fact one of our centres run in a tribal area records attendance of 50 to 60 per day.

Apart from treating complaints, a drive

to prevent diseases should form part of any programme of medical aid. Here again the persuasive power of the organisers counts. Preventive inoculation against epidemic diseases has become a necessity. Protected water supply to the villages, good housing, teaching them to make the best use of the food articles available locally and growing food crops in fallow lands could be done by having a band of interested social workers. I find from a survey of many South Indian Tribes that an individual hardly consumes a diet working out to 2,300 to 2,500 calories. As for the nutrition value the somewhat large quantities of greens they use seem to supply a good part of vitamin requirements. Milk and milk products are not at all taken daily by Adivasis and sometimes milk is considered taboo by pregnant women.

To overcome these at least during the fourth plan, Health Centres should be started in the interior village Centres. Where it is not possible for the Government to get such Centres they should encourage and help non-official agencies to run hospitals. I have the experience in my State of Madras, where the mobile medical unit van is out of order for 9 months in the year!! No medical aid ever reaches villages, which are at least about 25 miles away from the hospital. I appeal to the medical profession to make it their social responsibility to go into

the villages, to serve their less fortunate brethren.

A team of a Doctor, Nurse, Dispenser and social worker fully equipped with medical needs and audio-visual education equipments should often tour in the villages, treat them and educate them. Much would depend on the Government extending their help to the non-official organisations, who come forward to shoulder responsibilities of running hos-

pitals and organising Public health campaigns. I find that such institutions work successfully if they could also recruit and take the tribal medical men and train them. Research in the indigenous medicines used by those people holds out very bright chances of gathering many more effective remedies against common ailments. Every welfare state should be ready to help and take advantage of such campaigns.

Importance of Small Irrigation Wells in Economic Development of Tribal Farmers

By

SHRI JAYANT S. PATIL

Branch Secretary

Gokhale Education Society's Kosbad Centre, Kosbad

THE Gokhale Education Society has been conducting an Agricultural Institute at Kosbad Hill in Thana District of Maharashtra State for the last 16 years. The Institute has been started with a view to impart practical training in improved methods of agriculture to the tribal youths and sons of farmers. These tribal youths come from five districts of Maharashtra.

The Institute is also doing extension work among the tribals through its trainees. Ten tribal villages round about Kosbad Hill have been selected for this purpose. The agricultural and social problems of the tribals are being studied by the Institute and efforts are being made to help the tribals to solve them. Paddy is the only crop taken during the year. There is no occupation for the tribal farmer after the paddy harvesting is over. He has to sit idle for about 6 to 8 months during the year. With a

view to combating this problem, a pilot experiment of construction of small irrigation wells was undertaken by the Institute. Fifteen tribal farmers were selected for the purpose. Each farmer has about 4 to 5 acres of land. The trainees of the Institute offered their 'Shramadan' in sinking the wells. The farmer and his family took great initiative and laboured hard for digging and construction of the well. Each well was about 15 to 18 feet in diameter and 20 to 30 feet deep. A persian wheel was installed on each well to lift the water. The cost of each well including the persian wheel came to Rs. 1500/-. It was seen that the farmer himself should dig the well and no cost should be incurred on digging work of the well.

Due to construction of irrigation well the entire picture of his small farm has changed. He started growing vegetables after the

paddy crop is over. Crops like chillies, brinjals, onions and tomatoes came up very well in his fields. He also grows subsidiary food crops like sweet potatoes. Fodder crops like lucern or paragrass are also grown by him. Some farmers planted fruit trees like chikooes, mangoes, guavas and cocoa-nuts.

Another important advantage of this well is the assured supply of water to his paddy crop during the drought. It is our experience that the yields of paddy crop are affected adversely if there is a little break of monsoon at the time of flowering. These fifteen farmers were seen running their persain wheels and irrigating their paddy fields during the drought and thus save their rice crop. We have also observed that these farmers have increased their poultry birds which is an important subsidiary occupation. One important advantage of this irrigation well is that a tribal farmer can easily maintain a milk buffalo or a cow on his farm. Thus he will get an additional income from milk and farm yard manure will be available for his farm. The tribal farmer has a great liking for rearing of milk animals, but that is only possible when green fodder and plenty of water are available.

It is a great pleasure to see that the tribal farmer who had no occupation before, is now seen working with his family on his small farm throughout the year. His wife proudly takes vegetable produce to the neighbouring market. Besides, his family is consuming more vegetables and it adds substantially to the poor diet of the tribal farmer. Now he feels that he has stability in his life due to his small irrigation well.

A Co-operative Society is organised of these fifteen farmers with a view to get credit for purchase of manure, seeds, insecticide, etc. whenever required.

The construction of irrigation well has also helped to improve the food production. To a certain extent it has lessened the hunger of the tribal people. Even though a considerable investment will have to be done in the beginning, it will be productive investment. This will facilitate to lead a better life for the tribal people. We think that if a mass programme of construction of small irrigation wells is undertaken in the tribal areas, it will certainly achieve good results in economic development of tribal people.

Tribal Welfare with Special reference to Fourth Five Year Plan

By

SHRI T. PRASAD

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ARTICLE 46 of the Constitution lays as a "directive principle" that 'the State shall promote with special care the educational and economic interests of

the weaker sections of the people and in particular, of Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploita-

tion". In pursuance of this directive, funds were provided in the first three plans for the welfare of the Scheduled Tribes, with a view to bringing them to the level of the other advanced communities of the State.

2. The outlay for the Third Five Year Plan was to the tune of the 114 crores. Owing to National Emergency and financial stringency of some of the States, it is anticipated that the expenditure will not exceed Rs. 80 crores. This short-fall is to be offset during the Fourth Plan period. Considering the educational, economic and other backwardness of the Scheduled Tribes, it is imperative that measures for advancing the economic, social and economic interests of this community should be so intensified that they reach as far as possible a level of well-being compared with that of the other sections of the population during the 4th Plan period. It is for this reason that the Planning Commission have perhaps more than doubled the outlay during the Fourth Plan period.

3. Educational activities form a major part of work that is being undertaken at present for ameliorating the condition of the Scheduled Tribes and a large proportion of expenditure that is being incurred on their welfare is spent on promotion of education amongst this community, for it is felt that, unless they are educationally developed, it is difficult for them to achieve economic advancement and to reach the level of well-being comparable with that of other sections of the population. In the Fourth Plan, therefore, as in the previous plans, considerable emphasis has been laid on development of Education.

4. The broad objectives of education in the Fourth Plan should be first, to orientate the educational schemes with a

view to making a more direct and significant impact on improving and widening opportunities for gainful employment for the Backward Classes and secondly, fresh enrolment of all children from the groups of eligible age at the primary and secondary stages and thirdly, the initiation of measures to minimise stagnation and wastage. With a view to achieving these objectives, sufficient number of schemes for Educational Development should be taken up.

5. The programmes for economic uplift of the Scheduled Tribes are intended to supplement benefits accruing from the programmes of development in different fields such as agriculture, co-operation, irrigation, small industries and others. According to the recommendations made in the Conference of State Ministers in charge of Welfare, steps should be taken to earmark funds, according to the percentage of population of Scheduled Castes and Scheduled tribes meant for each of the development schemes under the general programme, for the welfare of Backward Classes (Scheduled Castes and Scheduled Tribes). New schemes should be formulated for the 4th Plan, keeping in view the recommendations of the special working group on Co-operation for Backward Classes and those of the Sch. Areas and Sch. Tribes Commission. For promoting economic uplift of Sch. Tribes, stress should be laid on irrigation, horticulture, Co-operation and village and small scale industries. Among this community, as a rule, there is considerable under-employment. A scheme of subsidy-cum-loan should be initiated with a view to providing financial assistance to the members of this community desirous of setting up any trade or avocation.

6. Provision should be made for construction of wells for drinking water.

development of communication, opening of new dispensaries; supply of Medical Boxes and Mobile Medical units. In order to improve the housing conditions of the members of the Scheduled Tribes, scheme of financial assistance to Co-operative

Housing Societies of Scheduled Tribes should be formulated.

7. Brief notes on schemes which should be taken up during Fourth Five Year Plan period are given in Annexure I.

ANNEXURE I

BRIEF NOTES ON SCHEMES WHICH SHOULD BE TAKEN UP DURING THE FOURTH PLAN FOR WELFARE OF SCHEDULED TRIBES.

I. EDUCATION

(1) *Stipend to school students :*

In the State of Bihar, all the students belonging to Scheduled Tribes who are reading in High Schools are exempted from payment of tuition fees and the loss sustained by schools is compensated by Education and Welfare Departments. Perhaps this is so in all the States. According to availability of funds, stipends to school students at varying rates are given. It seems necessary that all the students are given stipends so that they may be able to purchase books, clothings etc. The rate of stipends for hostel students should be increased, keeping in view the high cost of prices of food-grains. It is suggested that, as in the case of Post-Matric studies, this scheme should be treated as a Centrally Sponsored Scheme, so that the students who cannot be paid stipends out of State funds are given stipends from funds of Central Government.

(2) *Stipends to students in technical institutions (other than Post-Matric stipends) :-*

This Scheme is meant for the students of the special Technical Institutions which provide short-term courses in craft training.

(3) *Grant of Foreign scholarships in Technical Education & Other Specialised subjects :-*

Due to poverty, tribal students cannot go abroad for higher studies. Scholarships for studies in foreign countries should be created and entire cost of education abroad including passage money should be borne by the Government.

(4) *Book grants to School students :*

For want of adequate funds all students cannot be covered under the scheme of award of stipends and as such financial assistance should be provided to those students who cannot be granted stipends. A lump sum grant say Rs. 75/- to High School students, Rs. 50/- to Middle School students and Rs. 25/- to Primary School Students may be given.

(5) *Book Bank for Scheduled Tribes students :-*

Poor Scheduled Tribe students cannot afford to purchase costly books required in Technical, Medical and Professional education. Books should be loaned to the needy and poor students to enable them to prosecute their studies without break. Provision of funds for maintaining such Banks in Technical Institutions and Colleges and Universities should be made.

- (6) *Scheme for appointment of a Tutor-Supervisor in each Welfare Hostel to supervise the educational progress of the resident students and also to coach them in subjects in which they happen to be weak :-*

Under this scheme a tutor should be appointed in each Welfare hostel to supervise the educational progress of the resident students and to coach them in subjects in which they happen to be weak. This scheme should enable the Scheduled Tribes students tide over their inherent weaknesses and to come up to the standard of other students of advanced communities.

- (7) *Assistance to Post-Matric students in their studies :-*

For want of proper guidance, the poor Scheduled Tribes students do not fare well in studies ; besides they fail to understand the various welfare measures launched for them. Some of them cannot fill up even application forms for scholarships. Under this scheme, a lecturer should be appointed in each college to give them proper guidance in studies and other matters.

8. *Opening of Hostels (General) :-*

Hostels to provide accommodation to the Scheduled Tribe students should be opened and buildings should be constructed. In each District headquarters, Sub-divisional headquarters and Block headquarters, where there is concentration of Tribal boys, a Hostel should be opened. Efforts should also be made to open one hostel attached to each High School in Tribal Areas.

(9) *Opening of Model Welfare Hostel :*

To encourage education among girls and boys, hostels should be opened which

may provide accommodation, clothing, boarding cost, and other expenses. Conveyance should also be provided at Government cost especially to girls students.

- (10) *Opening of Model Hostels for boys of the Scheduled Tribes reading in the industrial Training institutes --*

Model Hostels for Scheduled Tribe boys should be opened in order to make the programme of Industrial Training popular among them. They should be given free boarding and lodging facilities. This will thus result in better employment opportunities for them.

- (11) *Grant-in-aid to Voluntary Organisations for construction of Schools and Hostels in Tribal Areas :-*

Secondary education has not made much headway in Backward and Tribal areas. Government will not be in a position to start and run a large number of schools in such areas. Grants should therefore be given to the voluntary organisations to enable them to establish schools with donation and grants.

- (12) *Opening of Residential Higher Secondary Schools.*

Residential Higher Secondary Schools should be started where the boys should get all the facilities at Govt. cost viz., free education, boarding and clothing. They will reside in the campus of the school with teachers.

- (13) *Opening of Residential Schools of Basic Type :-*

Residential schools of Basic type (standard) should be opened with facilities enumerated above for boys reading in Middle and Primary Schools.

II. ECONOMIC UPLIFT

(1) Opening of grain-golas for Scheduled Tribes :-

To provide seeds for agricultural purposes and also to give paddy for consumption at the time of scarcity, grain-golas should be opened. The rate of interest should be nominal, say 10%. If such grain-golas are opened in large numbers, the tribals will not have to fall into the clutches of Mahajans.

(2) Grant of subsidy to Scheduled Tribes Agriculturists for purchase of bullocks, seeds and agricultural implements :

In order to enable the Scheduled Tribes to make full utilisation of lands settled with them, subsidy for purchase of bullocks, seeds, fertilisers and agricultural implements should be given to them.

(3) Subsidy for Reclamation of Waste lands allotted to the members of the Scheduled Tribes :-

The Scheduled Tribes are too poor to invest money in reclamation of waste lands settled with them and as such these waste lands should be reclaimed by the Government at cent-per-cent cost. In addition, necessary funds should be made available for carrying out post reclamation measures in the shape of green manures, seeds, chemical fertilisers etc.

(4) Grant of loan-cum-subsidy to Scheduled Tribes for cottage industries and professions :-

A majority of the Scheduled Tribes subsist on agriculture mainly as landless seasonal labourers. A still smaller section follows hereditary occupations like cane, bamboo, wood work or weaving but even here there is considerable scope for

improvement and as such the State Government should give 50% loan and 50% subsidy for certain professions in order to enable them to better their economic condition.

(5) Opening of Industrial Residential Schools for Scheduled Tribes Women :

The Scheduled Tribes boys have now much enlarged scope for industrial training in the States in comparison with their counterpart. Hence in order to provide wider scope to the females to supplement their income through embroidery, cutting, tailoring, toy-making, doll making, basket making, fancy leather and knitting works etc., the Government should start Residential Industrial Schools for women. Boarding, lodging and all facilities for the training should be provided free of cost to them.

(6) Subsidy for the purchase of Milch cattle:

There are areas where industrialisation is bringing about economic changes at a rapid pace in the standard of living of labourers. It is desirable to raise the economic level of these people and to reduce disparities that are arising between the industrial labourers and the agricultural community. Hence the Scheduled Tribes should be provided with milch cattle on cent per cent subsidy basis so that they may supplement their income by sale of milk, curd, butter etc.

(7) Construction of village roads, hill-pathways, culverts, bridges in tribal areas :

Due to geographical reasons, not all the villages in Tribal areas, especially in the hilly region are connected to the main arterial roads with good village roads or hill pathways. During the rainy season they have to experience hardships in attending to their daily needs. So roads,

hill path-ways, village roads, culverts and bridges in Tribal areas should be constructed.

(8) Grant of subsidy for development of Horticulture in Tribal Areas :—

Some of the tribal areas at high altitudes are ideal for growing various types of fruits such as oranges, plantains, pine-apples, potatoes etc. In order to better the economic condition of tribals, they should be provided with necessary funds for the development of Cottage Industries.

III. HEALTH, HOUSING AND OTHERS

(1) Drinking water supply scheme :

It is necessary that no village in the tribal area is without a drinking well by the 4th plan period. Sufficient number of wells and tube wells should be constructed in tribal areas.

(2) Grant in aid to institutions and individuals working for the welfare of Scheduled Tribes :

It has been found that the various organisations, institutions and individuals have done useful work for improving the social and educational condition of the Scheduled Tribes. Grants-in-aid should be given to such non-official institutions for the purpose.

(3) Medical aid including opening of Ayurvedic Dispensaries and distribution of Medical Boxes in Tribal Areas :-

The tribal villages are scattered and are far between. The people living in these villages are not able to get benefit of medical aid from the general dispensaries which are still far off from these

villages. Hence in order to bring medicine within easy approach, it is proposed to give monetary aid to such persons to enable and arrange proper medical treatment.

(4) Mobile dispensaries for Tribal Areas :-

The tribals who have not been acculturated have still great faith in their own traditional medicine-man-cum-sorcerers and this offers an impediment to the application of modern medicine. In order to demonstrate the efficiency of modern medicine, it is considered essential that the same should be easily available to the tribals. It is proposed to start mobile dispensaries for giving aid to the villagers.

(5) Financial assistance to Co-operative Housing Society of Sch. Tribes :

The object of the scheme is to encourage members of Scheduled Tribes to construct houses of their own on co-operative basis by granting them financial assistance on liberal terms.

(6) Irrigation Scheme :

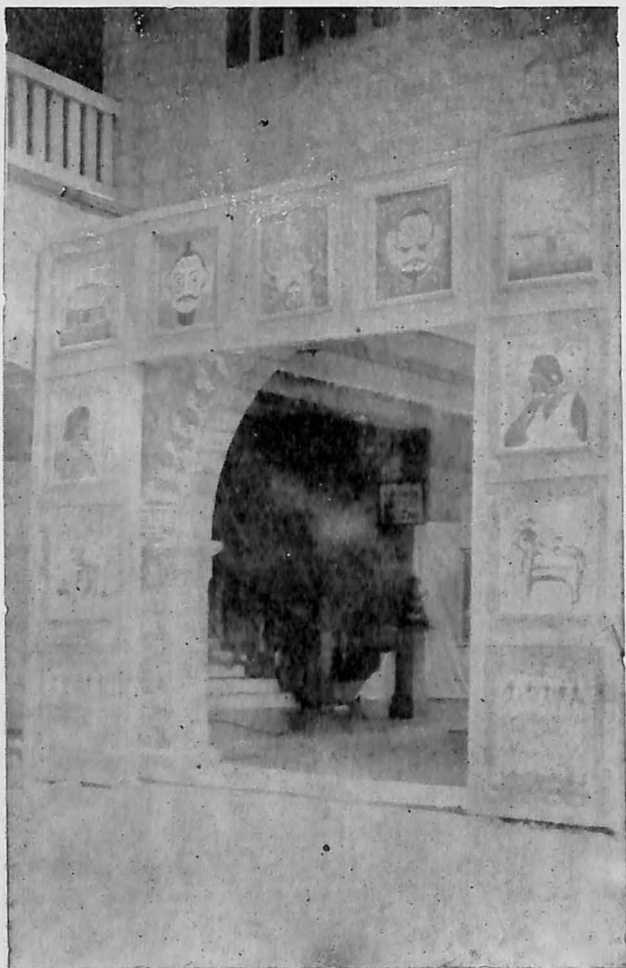
Irrigation schemes in the State are executed on the basis of 50% grant and 50% public contribution but poor Sch. Tribes are unable to meet the 50% of the cost. It is, therefore, proposed to provide funds for minor schemes costing less than Rs. 10,000/- for irrigation wells, tube wells, supply of Diesel pumps and Bihar Hand pumps etc.

(7) Grants in aid for publication of books in Tribal languages and on Tribal Culture :

Preservation of the best in the Tribal language and culture is considered necessary and as such the State Govt. should collect folk songs, folk lores and dictionaries in tribal languages and publish them at Govt. cost.



A VIEW OF THE EXHIBITION



ENTRANCE GATE OF THE CONFERENCE

(8) Co-operation :

The Scheduled Tribes are too poor to become members of the Co-operative Societies and as such it is proposed to give them subsidy to enable them to become members of Cooperative Societies so that forest and other mineral produce may bring better price.

(9) Cash Reward to teachers posted in Tribal Areas for learning local language :

In order to give incentives to the teachers working in non-Govt. schools in tribal areas for learning tribal languages, suitable cash reward should be given to those who pass the prescribed examination in Tribal languages.



Government activities among Scheduled Tribes in Andhra Pradesh

By

THE SOCIAL WELFARE DEPARTMENT

Andhra Pradesh Government, Hyderabad

Introduction

"SENTIMENTALISTS tell us that the tribals are all truthful and honest. In actual fact, while they do generally maintain a very high ethical standard, they are like everybody else in the world. Some of them are good and some are bad. Many are very simple but others are shrewd and calculating. Many, probably most of them, but not all, work very hard and co-operate with one another to a degree little known in our modern individualistic and acquisitive society."

"The general tendency of writers about the tribes has, perhaps naturally, been to stress their exotic character and those aspects of their life which distinguish them from others. Yet the more they are studied, the clearer it becomes that

their central problems are those of all mankind. Peasants throughout the world suffer from loss of land, from the exactions of moneylenders and from lack of modern techniques in agriculture and industries. The great human problems of life, love and death are common to us all. This should never be forgotten, for the very fact that so much special attention and so many special provisions are made for the tribal people may suggest that theirs is a special kind of humanity and that they think and feel altogether differently from the rest of us. This is not, of course, the intention. The special treatment suggested for the tribes is simply because, owing to their long neglect and isolation, they have fallen behind in the march of progress."

Tribal Andhra Pradesh at a Glance

(A) District-wise Population :

Sl. No	Name of the District	Total Population	Scheduled Castes Population	Scheduled Tribes Population	Extent of Scheduled Areas in Sq. Miles
1.	Ananthapur	17,67,464	2,36,285	48,500	—
2.	Chittoor	19,14,639	3,40,134	50,932	—
3.	Cuddapah	13,42,015	1,48,616	22,457	—
4.	East Godavari	26,08,375	4,59,656	1,00,303	2,592.85
5.	Guntur	30,09,900	1,57,850	95,457	—
6.	Krishna	20,76,956	2,23,332	37,473	—
7.	Kurnool	19,08,740	1,96,084	30,640	—
8.	Nellore	20,33,679	3,35,326	1,31,509	—
9.	Srikakulam	23,40,878	2,20,767	1,92,276	509.00
10.	Visakhapatnam	22,90,759	1,85,046	2,13,820	2,606.00
11.	West Godavari	19,78,257	3,04,578	44,058	583.03
12.	Adilabad	10,09,292	1,87,124	1,31,971	1,771.23
13.	Hyderabad	20,52,995	3,26,308	1,551	—
14.	Karimnagar	16,21,515	3,15,263	13,116	—
15.	Khammam	10,57,542	1,42,954	1,71,284	2,596.69
16.	Mahabubnagar	15,90,686	2,91,878	4,750	552.98
17.	Medak	12,27,361	2,09,359	85	—
18.	Nalgonda	15,74,946	2,69,449	471	—
19.	Nizamabad	10,22,013	1,63,104	739	—
20.	Warangal	15,45,435	2,60,503	32,936	383.11
Total Andhra Pradesh		3,59,83,447	49,73,616	13,24,368	11,594.89

(B) Tribe-wise Population :

1.	Koyas	2,20,146	17.	Mukha-Doras	9,965
2.	Bagats	55,154	18.	Porjas	9,350
3.	Chenchus	17,609	19.	Pradhans	9,701
4.	Gadabas	21,840	20.	Mailks	2,902
5.	Gonds	42,680	21.	Reddi-Doras	3,132
6.	Gowdus	3,892	22.	Savaras	68,185
7.	Hill-Reddis	3,894	23.	Sugalis	96,174
8.	Jatapus	62,794	24.	Thotis	546
9.	Kammaras	24,629	25.	Valmikis	22,354
10.	Konda-Doras	86,911	26.	Yanadis	2,05,381
11.	Konda-Kapus	29,823	27.	Yerukulas	1,28,024
12.	Konda-Reddis	35,439	28.	Andha	1,468
13.	Khonds	21,754	29.	Bhils	33
14.	Kotia-Bentho-Oriyas	11,008	30.	Kattunaihans	74
15.	Malis	1,443	31.	Mulias	85
16.	Manne Doras	8,476	32.	Ronas	23

(C) Expenditure Particulars :

	<i>Plan Period</i>
	(Rs. in lakhs)
First Plan	119.77
Second Plan	252.71
Third Plan	234.61
Fourth Plan	
(Projected Outlays)	621.00

(D) Budget for 1964-'65 : (in lakhs)

1. Education	10.85	11. Fisheries	1.30
2. Communications	15.00	12. Aruku Valley Development	—
3. Agriculture	—	13. Soil Conservation	4.50
4. Minor Irrigation	1.00	14. Welfare of Chenchus	—
5. Land Colonisation	1.50	15. Schemes for Yerukulas, Yanadis and Sugalis	1.00
6. Cooperation	7.25	16. Aid to Voluntary Organisations.	—
7. Cottage Industries	1.60		
8. Rural Water Supply	1.00		
9. Public Health	—		
10. Medical	—		
		Total :	45.00

MEASURES UNDERTAKEN

Government have undertaken various measures for the Welfare of Scheduled Tribes. The Welfare Schemes mainly concentrated on the development of activities in respect of Communication, Education, Development of Tribal Economy, Medical and Health Schemes etc., Some of the major activities undertaken during the Plan periods in the State are indicated below :

Education

Education is the most important factor in changing the outlook of the Tribals. Hence greater emphasis is being laid on improving the educational facilities for the tribals.

During the I and II Five Year Plans an expenditure of Rs. 8.90 and 20.73 lakhs respectively has been incurred towards the educational facilities to the tribals. In all, 582 Elementary schools, 16 Second-

ary schools, 6 Adult schools, 18 Boarding Homes, 13 Hostels, 8 Training Centres were started during the above two plan periods. Besides this, 80 school buildings were constructed, 15,000 students were awarded scholarships and 86,000 students were supplied with books, slates and clothing.

During the Third Five Year Plan a provision of Rs. 41.56 lakhs was made for implementation of various programmes under Education. Three Ashram schools, one at Kottaguda in Srikakulam District, one at Krishnadevipeta in Visakhapatnam District and one at Karakagudem in Khammam District were started during 1951-52 and continued during 1952-53 and 1953-54. During this period there were 99 boarders in all, each year. One building was constructed; 60,332 students were supplied with books, slates and clothing, 43 midday meal centres were opened, 31 Teacher's quarters were constructed and about 600 students were

awarded scholarships. Besides, four new Hostels were opened and also the existing strength of hostellers was increased by 25 each in five hostels.

The Educational programmes for the year 1954-55 contemplate to open 14 new Ashram Schools, construction of 14 Ashram School buildings, supply of books, slates and clothing to 50,000 students, opening of 83 Mid-day meal Centres, construction of 33 Teacher's Quarters and opening of 9 Hostels, and award of Scholarships to 600 students. Provision has also been made newly for the installation of 448 Radio sets (Community listening sets) in the Tribal areas. For this, a sum of Rs. 10.85 lakhs is provided.

Communications

Roads like arteries of the human body facilitate free circulation of men and economic condition of the Tribals. They enable the Tribals in the remote areas to send their produce to Tribal Shandies and get their daily requirements. It is with this idea, that communications in Tribal areas have been assigned a most important place in the Plan Schemes.

During the First Five Year Plan a sum of Rs. 30.21 lakhs was spent on the development of Communications in the Agency areas in laying of 81 miles of road. During the Second Five Year Plan, a sum of Rs. 117.73 lakhs was spent and 25 road works of 236 miles were laid.

In the Third Five Year Plan an amount of Rs. 32.12 lakhs was utilised in the first three years for completion of these Road Works. A provision of Rs. 15.00 lakhs was made in the IV Year of the Plan (1954-55). An amount of Rs. 35.30 lakhs is proposed for the last year of the current Plan (1965-56).

Agriculture

Podu or shifting cultivation is practised on a large scale in some of the scheduled areas of Andhra Pradesh. This is very ancient in origin and is said to be in existence since the 3rd millennium B. C. The subject assumed greater importance in the context of the National Afforestation and the danger of river valley Projects, being silted up as the Scheduled Areas form the catchment for these projects. This is a human problem involving the Socio-Economic aspects of the Tribal life. Nature and terrain have imposed serious limitations on the Tribals' quest for food. The tribal areas are mountainous and alternative land scarce, so that shifting cultivation was virtually the only way by which the Tribals could obtain food. Cultivation on hill slopes has its own inherent difficulties. The Tribals do not have bullocks to plough, do not have regular irrigation systems, no fertilizers etc. So out of their own genius consistent with the nature of land viz., slopes of hills they have evolved a pattern of cultivation; which is called the shifting cultivation.

At the end of three years, they change the venue of podu and clear fresh areas. In this process, several hills have been rendered bald, without any effective tree growth, but simply look like green meadows, with slight vegetation of the crops, which the Tribals raise. The hills thus present a sad spectacle of being denuded of their tree growth.

In order to educate the Tribals in the improved methods of agriculture and help tribals in the prevention of podu cultivation, a number of small schemes have been undertaken during Five Year Plans; and they are :

- 1) Opening of Pilot Farms.
- 2) Supply of Seeds and Manures.

- 3) Training of Hillmen in Horticulture.
- 4) Supply of Ploughs and Bullocks.

During First and Second Plan Periods an amount of Rs. 1.92 lakhs and Rs. 15.18 lakhs respectively has been spent. In all, 12 Demonstration Farms, one Co-operative Farm, 2 Agriculture Seed Supply Farms, 3 Pilot Farms were started. Besides this, 220 hillmen were given training, 2,355 pairs of bullocks were supplied and 690 families were supplied with seeds and implements.

During the same period an amount of Rs. 5.7 lakhs was utilised for this purpose under centrally sponsored Schemes.

In the Third Five Year Plan, for the first three years, an amount of Rs. 3.05 lakhs was utilised in implementing the various Agriculture programmes.

As Panchayat Samithis are constituted in Tribal areas also, and development of Agriculture is the basic programme of Development under the Samithis, no provision has been made during the last two years of the Third Plan and the balance available was diverted to Education.

Land Colonisation Scheme

Another way to wean the Tribals from "Poju" is to provide tribals with permanent houses, show them cultivable land and provide the necessary equipment like ploughs, bullocks etc., so that the Tribals may get accustomed to settled cultivation.

During the First Five Year Plan period Rs. 4.79 lakhs was spent and in II Five Year Plan the amount spent was Rs. 10.41 lakhs. In addition, an amount of Rs. 8.24 lakhs was spent during this second plan period under centrally sponsored schemes. In all, an area of 2,556 acres was reclaimed and 236 Tribal families were settled in four colonies.

In the first three years of the Third plan period an amount of Rs. 1.21 lakhs was spent and four colonies were taken up. An amount of Rs. 1.50 lakhs has been provided for the continuance of the existing four colonies. The amount proposed for this during 1955-56 is Rs. 1.50 lakhs.

Minor Irrigation

The scheme is intended to provide the Tribals with facilities for taking to settled cultivation, and for this certain irrigation facilities were provided. The scheme was introduced for the first time during the Second Five Year Plan period; an amount of Rs. 2.52 lakhs was spent and four Minor Irrigation works and also eleven Irrigation works were taken up.

In the third Five Year Plan a sum of Rs. 2.07 lakhs have been spent during the first three years of the plan. During this period 35 irrigation works were taken up. In 1954-55 an amount of Rs. 1.00 lakh was provided for this purpose, while the amount provided during the last year of the plan was Rs. 4.00 lakhs.

Co-operation

Tribals lead a segregated life. They move from place to place adopting shifting cultivation and take what they get in the Forest areas. They are easily amenable for exploitation. They sell their produce to the merchants from the plains at very low prices, while they purchase their own requirements again from them at a very high rate. Cooperation has played a vital role in improving the conditions of the people and hence it is thought that starting of cooperative movement in the Tribal areas will greatly help the living conditions of the Tribals in Agency areas.

During the First Five Year Plan a sum of Rs. 2.07 lakhs was spent and during the

Second Five Year Plan Rs. 13.72 lakhs was spent. In all 30 cooperative societies, one Marketing Society and 10 Depots were started. The Andhra Scheduled Tribes Cooperative Finance and Development Corporation was started in April, 1957. The Head Office of the Corporation is at Visakhapatnam and is headed by an I. A. S. Officer as its General Manager. It has also got Primary Centres through which they function. At present there are about 15 Primary Centres functioning under the Corporation. The idea of introducing this scheme is to provide the Tribals with daily requirements of life and also to purchase from the Tribals the forest produce at more reasonable rates.

The transactions of the Corporation in 1953-54 are to the tune of Rs. 50.00 lakhs, both in purchasing of the produce brought by the Tribals and selling them, their daily requirements.

In the first three years of the Third Plan a sum of Rs. 13.03 lakhs was spent on the expansion of the activities of the Andhra Scheduled Tribes Co-operative Finance and Development Corporation. The activities of the Corporation have been extended to the Tribal areas of Telangana during the current year. An amount of Rs. 7.25 lakhs was provided for this purpose during 1954-55 and a sum of Rs. 11.00 lakhs has been proposed for 1955-56.

During the same period an amount of Rs. 1.11 lakhs was spent towards the share capital for forming Co-operative Societies under Centrally Sponsored schemes.

Under Centrally sponsored schemes an amount of Rs. 14.50 lakhs was provided under the scheme 'Forest Co-operatives' on Bombay pattern. The Registrar of Co-operative Societies has formulated the scheme and submitted it to the Government.

Cottage Industries

The Tribals being in very close proximity to nature do not have to bother for anything excepting a morsel of food. Much of their time is wasted merely on wandering from place to place and also in search of food. Agency areas are full of raw materials, and they can be well utilised by the Tribals without much expenses and without their being disturbed from their own places of living. So, it is thought necessary to start some Cottage Industries in the Tribal areas.

During the First Plan an amount of Rs. 0.57 lakhs and during Second Plan period an amount of Rs. 3.24 lakhs was utilised on the starting of Cottage Industries for the benefit of the Tribals. In all, during the above period 24 Training-Cum-Production Centres were started.

In addition to this, a further sum of Rs. 1.73 lakhs was spent under Centrally sponsored scheme in opening 8 Centres.

In the first three years of the Third Five Year Plan an amount of Rs. 3.37 lakhs was utilised in starting 12 Cottage Industries Centres. In 1954-55 the amount provided for continuing these centres is Rs. 1.50 lakhs. During the year 1955-56 an amount of Rs. 2.30 lakhs was proposed for this purpose. The scheme was not found encouraging among the tribals. The experience of the existing training-cum-production centres in the Agency areas is not very happy. The follow-up of trainees benefited by the Centres is practically non-existent. In view of the above facts and in view of the reason that the regular department has to spend 3% of the Department's funds to be earmarked for Tribal areas and that the Tribal blocks have their programmes under this head, no provision is suggested in the IV Plan.

Rural Water Supply

Drinking water supply is one of the greatest problems among the Tribals. In order to provide them with protected water supply this scheme has been started in the First Five Year Plan.

During the First Plan period an amount of Rs. 3.08 lakhs was utilised while during the second plan the amount utilised was Rs. 7.28 lakhs. During this period 347 wells were constructed in the Agency areas. An amount of Rs. 4.53 lakhs was spent on this under Centrally Sponsored schemes.

In the first three years of the Third Plan the amount utilised on the scheme was Rs. 5.36 lakhs. 101 wells were constructed during this period. During the current year an amount of Rs. 1.00 lakh was provided for construction of 80 wells. The amount provided for the year 1965-66 is Rs. 4.00 lakhs.

Medical and Public Health

Tribals in the Agency area mostly depend upon nature for everything. There is no protected water for them to drink. Due to lack of communication facilities and illiteracy among the Tribals, they could not take advantage of the Medical and Health facilities that are ordinarily available to the general public. Therefore there was a necessity to start Medical and Public Health Schemes specially for these Tribals. Under this programme Mobile Medical Units, Health Centres and Maternity and Child Welfare Centres were started during the Plan period.

During the First Five Year Plan Rs.10.01 lakhs under Public Health and Rs. 3.82 lakhs under Medical Units were utilised in starting 4 Health Units, 6 Medical Dispensaries, and three Mobile Medical Units.

During the Second Five Year Plan Rs. 23.84 lakhs under Public Health and Rs. 3.66 lakhs under Medical Units were utilised, in starting five Maternity and Child Welfare Centres, two anti-Malaria Centres under Public Health and eight dispensaries and four Mobile Medical Units under Medical Schemes.

In addition to the above a sum of Rs. 1.13 lakhs was utilised under Centrally sponsored schemes during Second Plan period for the above schemes.

In the first three years of the Third Five Year Plan a sum of Rs. 1.89 lakhs was spent under Public Health scheme and 5 Maternity and Child Welfare Centres were started. A sum of Rs. 1.69 lakhs was spent under Medical schemes during the above period, for opening of 18 Medicine chests and for starting 7 Mobile Medical Units. These units will be continued. Further the Tribal blocks have their own Primary and Subsidiary Health Centres.

Fisheries

There are immense possibilities for the development of Inland Fisheries for the benefit of Tribals. Fish will serve as supplementary food to the Tribals. During the First Five Year Plan and Second Five Year Plan schemes, a sum of Rs. 0.26 lakhs and Rs. 0.21 lakhs respectively was utilised.

During the first three years of the current plan no amount was provided, but considering the importance of the scheme, an amount of Rs. 1.30 lakhs has been provided during 1964-65 and Rs. 3.70 lakhs has also been proposed for the next year. The scheme is intended to supply of Fish seeds for stocking and distribution of nets to the Tribals. This scheme is being implemented by the Fisheries Department.

Araku Valley Development Scheme

Araku Valley is situated in Visakhapatnam District and it is an ideal place to develop as a good Tourist Centre. It has a salubrious climate and has ample facilities for growing varieties of vegetables and different kinds of fruits. Besides this, it will also help the Tribals to improve their living condition in the valley. This scheme was originally taken up during the First Five Year Plan, and it was proposed to develop an area of 247.85 sq. miles in 64 main villages. All development programmes were included in the programme viz.,

- 1) Araku Valley Township, Irrigation and Water Supply.
- 2) Medical.
- 3) Public Health and Anti-Malarial Operations.
- 4) Industries.
- 5) Co-operation.
- 6) Colonisation.
- 7) Survey.

During the First and Second Plan periods a sum of Rs. 16.26 and 3.85 lakhs respectively was spent on the Development of Araku Valley on the above schemes. In all, 64 main villages were covered, 5,000 acres were acquired and 16 miles of the area has been developed. Further development of the valley has been entrusted to the respective departments.

Besides the above schemes, the schemes like the welfare of Chenchus, and for the Welfare of Yerukulas, Yenadis and Sugalis and certain Women Welfare Centres were also taken up for the general progress of the Tribal people. During the Third plan, ceilings of Rs. 0.35 lakhs for Chenchus and Rs. 8.61 lakhs for Yerukulas, Yenadis and Sugalis are made and as against these ceilings Rs. 0.35 lakhs

for Chenchus and Rs. 5.69 lakhs for Yerukulas, Yenadis and Sugalis were spent during the first three years of the III Plan period.

Developmental Programmes, among other schemes include aid to Voluntary Organisations interested in the Welfare of Scheduled Tribes. The following grant in aid amounts were given to these organisations with a view to help and encourage them in their welfare activities, particularly in the sphere of Education in Tribal areas. The programmes of these organisations are mainly carried out through the Pracharaks and other organisers.

Year	Andhra Sharmika Dharma Rajya Sabha, Kovvur.		Andhra Rasthra Adimjati Sevak Sangh, Nellore.	
	Rs		Rs.	
1958-59	...	7,500	—	—
1959-60	...	23,000	—	—
1960-61	...	26,000	—	—
1961-62	...	20,000	—	—
1962-63	...	12,000	8,000	—
1963-64	...	12,000	12,245	—

In addition to these, the Government of India under their programme are also giving aids to the Voluntary organisations like Andhra Rasthra Adimjati Sevak Sangh, Nellore, Andhra Pradesh Adimjati Sevak Sangh, Hyderabad and Bhartiya Adimjati Sangh, New Delhi for implementation of certain approved programmes in the Scheduled areas.

Tribal Cultural Research and Training Institute

With a view to further investigate into the matters and judge how far the development schemes were proved successful and to conduct researches about the Tribal problems and suggest any modifications etc., in the implementation of various development programmes in the Agency areas, a Tribal Cultural Research

Institute was started at Hyderabad in June 1963 under Centrally-sponsored scheme during the Third Five Year Plan period with a total provision of Rs. 5.515 lakhs.

The Institute has two wings viz., Research and Training. The main object of the Research wing is a scientific approach to the practical problems in all aspects of Tribal life, particularly those bearing upon economic and social development. The scope of the research is that it studies Tribal life and its Institutions and studies social and economic consequences of migration, land tenure etc. The purpose of the Training wing is to give the officers working in Tribal areas, such a knowledge as to make them understand the Tribals, their society,

their beliefs and customs and to make those officers useful in helping the tribals to raise their economic and social standards.

Another notable feature is that the State Government made it as a special rule to reserve 3% of the general budget of various Departments exclusively to be utilised for the Welfare of the Scheduled Tribes. This is in addition to what they are providing normally from the budget of the Scheduled Tribes and Panchayat Raj Department.

There are 21 Tribal Development Blocks in Andhra Pradesh and only tribals can be the office bearers of these Tribal blocks. The annual budgetary provision for each block is Rs. 22 lakhs.

Welfare of Scheduled Tribes in the Fourth Five Year Plan

By

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INDIA has a tribal population of 2,98,46,300 which constitutes 6.80% of the total population of the country. The Scheduled Tribes who are spread all over the country are jungle dwellers living in the hills, valleys and forests away from the normal society and leading a life which has its own culture, customs and social habits. Since most of these tribes are still primitive and backward, attempts are being made to improve their condition economically, socially and educationally by giving them special facilities in the Constitution. Since there

is need for improving their condition effectively, special funds are also provided. During the First Five Year Plan a sum of Rs. 15 crores was provided under the State and Central Sectors. In the Second Five Year Plan Rs. 50.40 crores was provided while in the Third Year Plan a provision of Rs. 60.11 crores has been made. From the statement of allocation it is seen that in plan after plan there has been increase in the allocations. But with all this, we find much progress has not been achieved since the problems of the Tribals are many and the

provision made for implementing schemes for their welfare is not adequate. Hence it will be very necessary to increase the provisions for the welfare of Scheduled Tribes both under the State Sector and the Central Sector in the Fourth Five Year Plan.

Apart from increasing the provision there is also need to lay down the policies regarding the distribution of funds to the various States and the mode of implementation in order to work out the schemes effectively and usefully and achieve the desired results by the end of 1970 which is the limit for the special consideration to the Scheduled Tribes as contemplated in the Constitution.

When allotments are made to the State, the main consideration must be the backwardness and the primitive condition of the Tribals in the several States and not the population.

In implementing the schemes, the Departments incharge of the Schemes must be given freedom to adjust and reallocate the provision made, according to the needs of the areas concerned within the approved schemes. The Officers in charge of Tribal work and those implementing the schemes must also be given adequate administrative and financial powers with a view to implement the schemes promptly and effectively. Since it will be difficult to spend the provision within a limited time in tribal areas, specially on construction works, it will be necessary to form Tribal Welfare funds in all the States in order that the allotments made for any particular year which remain unspent could be credited to the Fund and operated upon as and when required. Several schemes are being implemented by the States for the welfare of Scheduled Tribes under the main head (i) Education (ii) Economic Upliftment. (iii) Health, Housing and Other Schemes. Since the conditions of the Tribes are different in different States, and even in different areas within the same State, stress on priority for imple-

mentation of the various schemes will be difficult.

A. Colonisation and Housing :

One thing is certain that in order to improve the condition of these people particularly in some areas like parts of Mysore State, Orissa and Andhra Pradesh where they are still primitive and in the wandering condition, it will be necessary to settle them down permanently in selected areas either in agriculture or crafts before other development activities are taken up. For this there will be need to provide lands and assistance for agriculture, crafts etc. There is also need to give assistance to these tribes for building houses. As far as house construction is concerned it is seen that in many parts of the country it is found that the tribals are unable to make any contribution and the policy of insistence on 25% contribution suggested by the Govt. of India from the beneficiaries is unworkable and therefore it will be necessary to revise this policy and make the Government assistance on cent per cent basis. Housing is one of the schemes which ensures settlement of tribes on a permanent basis and needs effective consideration. The pattern of houses and the rates may differ from State to State and even from area to area.

B. Communications :

The next scheme that requires consideration on a priority basis is communications. Unless the tribal colonies and Tribal areas are connected with roads it will not be possible to achieve much. Hence there is need to make a substantial provision for this in the IV Five Year Plan.

C. Education :

The third item that requires consideration is education. In the States where the tribals have settled permanently and have improved economically, education can have the

top priority in the schemes for the welfare of Scheduled Tribes. In areas where the Tribes are still backward, economic development will have to receive the first place and education the next. Ashram Schools are proving very useful and there is need to have more ashram Schools in all the Tribal areas with an increased provision in the Fourth Plan Period.

D. Health :

The Tribals live mostly in open air and drink unprotected water and therefore require careful attention as far as their health conditions are concerned. We find Tribes like the Todas, Chenchus, and Yeravas are decreasing in population, chiefly because of deteriorating health conditions. Something is being done for the tribes like the Todas but there are many tribes in interior jungle areas, still in the primitive stage who are dying fast for want of medical aid. Hence there is need for giving special attention, and mobile Health Units and health services by a network of maternity Health Assistants as is being done in Mysore State will be useful. Such services not only give Tribes medical aid but also give them guidance on the preventive side. As most of the tribes are still averse to the medical treatment and health services, it will be necessary to provide health service at their very doors. The Tribal Mobile Health Units and the Maternity Health Assistance serve the purpose quite effectively.

E. Employment :

Employment I am putting up as the last in the list of priorities in the scheme for the welfare of Tribes, because there are very few (considering the country as a whole) among the Tribes who are sufficiently qualified and these few can be absorbed within the percentage of reservations adopted in the States for employment in the several vacancies. In a State like Mysore only

recently the Tribes have started to send their children to schools and it will take quite a long time when unemployment will present itself as a problem.

Conclusion :

The problems of tribes are quite many and particularly so with those who are still primitive and those who live in interior places, but unfortunately they are not known to many with the result that there is even a feeling that the tribal welfare is a simple affair, and almost identical with other Backward Communities. It is therefore necessary that officials who work among these are selected carefully so that they can be assisted effectively. The tribals are mostly unvocal and unless there is some body who can speak for them they will be losers. Hence these officials will have to be not only the representatives of the Government to look after their welfare but also the representatives of the Tribals so that they can speak for them to get them all the facilities that they require.

A feeling has set in among some people in all the States that everything to be done for the tribals is the concern of the department which deals with them. This attitude has also prevented the Tribes from getting the quota of assistance that they should get from the normal sources. This should not happen. Other communities which are vocal actually snatch away what they have to get and some times what they are not entitled to also, because they have representatives who are vocal and powerful. The Tribes are unable to get this because in most cases they are neither vocal or powerful. Hence it is necessary both from the official side and the non-official side for people to act as their representatives and secure for them all the necessary assistance.

In the end I am also to state that officials working in the tribal areas work under very difficult conditions and there is need to give

them sufficient facilities including special pay. Some States are doing this. There is need for other States to follow.

The period of protection to these communities under the Constitution as it stands at present comes to a close by 1970 and hence we have only a short time within which the conditions have to be improved. To achieve the desired results within this period very intensive and effective work will be necessary. Men and money will be required in plenty. As it will be difficult to secure

personnel to work under normal recruitment rules, every State may be required to relax the rules and recruit the right type of personnel to implement the schemes promptly and effectively.

The provision to be made for the welfare of Scheduled Tribes must also be considerably increased both under the State Sector and the Central Sector in the Fourth Five Year Plan. It should be at least four times the amount provided under the III Five Year Plan.

Tribal Education - the American Experience

By

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EVERY society has its own educational techniques of making its children into fullfledged adults trained to participate in its own culture. The techniques are both formal and informal and as a society becomes more and more technologically advanced, the techniques of education become more and more formal.

Before the impact of outside influences on the tribals of America, popularly known as American Indians, the method of education among the numerous American tribes was essentially the informal type. From 1568 onwards we find more and more formal education taking over.

In this article an effort is made to understand the experience gained in the field of tribal education in the United States of America.

Christian missionaries were the first pioneers who went as educators among the tribal population of the United States. and for more than three centuries tribal education in the United States was largely under the direction of missionaries. The first school for tribal children in the United States was started in the Tolrida in 1569 by a Jesuit Tatha.

It was the missionaries that started the boarding schools for American Indian children. It was hoped that this would remove the tribal children from parental influence that was steeped in tradition and help in speeding the process of civilizing him by teaching him English and alienating him from his own tribal culture.

The first government school was started in 1860 and it followed the pattern set by

earlier mission schools. They also provided instruction in domestic arts, farming, industrial arts and three R's.

The year 1928 was momentous for the American Indians, for it was in this year that the report of Merriam Commission appointed to go into the whole set up of tribal administration was published. Part of the report dealt with tribal education.

The report brought out a fresh and new point of view regarding tribal education. The importance of family security in the development of youth was recognized and this changed the emphasis from boarding school to day school in the reservation itself. The purpose of education was defined to help the American tribal population to gain scientific and technological knowledge and in helping him to adjust to his environment both in the reservation and outside. The existing boarding schools changed their objectives and started training the youth for skilled and semi-skilled occupations.

The use of tribal language was no longer discouraged, rather this was encouraged.

During the second world war, many American Indians were recruited into the army; here they came in contact with non-tribals, which brought to their mind the disadvantages due to lack of education, disadvantages in employment promotions, and social adjustment. This created a new urge in the minds of those who returned, for educational opportunities for themselves and their children.

With all that has been done for tribal education, much more remained to be done, for example, in 1952 more than half the school-going population was still out of school. The total number of children in school was approximately 52,960. To improve this state of affairs, in 1953 a crash programme to rectify the defects in tribal education was attempted. These

included starting of boarding schools in the reservation, increasing the capacity of both reservation and off-reservation schools. Emphasis was placed on admitting children to general public schools with special hostel facilities, and the starting of trailer schools in areas, where there were not enough children to start regular schools. These efforts seemed to have paid off, for in 1962 there seem to have been more than 117,562 students in the various educational institutions.

We have seen from the evolution of tribal education in the United States, that the earlier phase represents an attempt where education is used as a tool to Americanise the tribal into a white man's copy. The latter has attempted without much success to supplement informal tribal education. Thus we see that the main problem that the American Indian faces is that he is a man of two cultures, making it very difficult to adjust, but though difficult this has to be the process, for the synthesis of all that is good in both cultures will, it is hoped, make adjustment easier and faster.

The success of education among tribals in the United States will be judged not by the number of children that come out of the schools, but how education helps him to overcome his disabilities in his surrounding culture and how he adjusts into that culture without the feeling of alienation. Thus the success will be judged by psychological adjustment. In this light we can now examine some attitudes and attributes that help in adjustment within the larger 'American culture'.

One of the important elements in American culture is the sense of achievement and the spirit of competition. From his early childhood he is motivated to aspire to be better than his neighbours and peers, while among most American tribes the tradition is one of cooperation, of living together and sharing together. In fact all

aspects of social control function to make an individual conform to this cooperative norm of society; any deviation from this norm is not only frowned upon, but at times violent efforts are made to make the individual conform to the cooperative norms of society. Thus we see that tribal children educated in 'white man's culture' face the difficult choice of adjusting his values to the values of alien culture. This has led to certain psychological reactions as delinquency, generally apathy and a high percentage of school drop outs. Again another factor differentiating the American culture from the American Indian tribal culture is in terms of future orientation. The American thinks far ahead into the future, of conquest over nature or to put it in other terms, he lives in anticipation. The tribal communities on the other hand are oriented to the present, their concern is that of the immediate present, he thinks in terms of living in harmony with nature rather than conquest of nature.

Then again, the twin factors of time and saving as investment are of great importance in the general American culture, while to the tribals both are of little concern. This combined with their attitude to work has made general adjustment to the 'white man's culture' difficult. In terms of attitude to work, the tribals are hardworking, but they cease to work the moment their immediate needs are fulfilled. Thus in short, some of the basic values of the American Indians are in contrast with those of the Americans. The Americans in general are very time-conscious, for them time saved is money saved; compared to this, many American Indians do not even have a word for time in their language. These are some of the problems that tribal education has to face, and how they tackle these will inevitably indicate the measure of success achieved.

At this stage it will be fruitful to see the

results of some intelligence studies made of American Indian children. Studies undertaken earlier than 1935 could be grouped under two heads, one group of studies showing that tribal children were less intelligent than the general American children. The second group revealed that there was no difference in average intelligence between the American Indian children and the general American children except for such differences as could be explained on the basis of cultural differences. What most of the earlier studies failed to recognise was that in testing American Indian children verbal components in tests of general intelligence handicap the American Indian child. This recognition only came later and then most of the intelligence test studies took care to devise and use tests that were relatively culture free, which were more of the performance variety. The results of these tests proved that performance of both tribal and non-tribal children were the same. As a matter of fact some studies made with non-verbal tests have gone to show that tribal children are superior to non-tribal. But of course on the basis of testing, generalisations cannot be made. The conclusion that has been derived from these studies is that both American Indians and non-tribal children have the same innate equipment for learning, and that the degree of motivation to learn the white man's culture is inversely proportional to the degree traditional cultures are preserved. Children from traditional American Indian cultures show less motivation compared to acculturated and partly assimilated American Indians.

Finally in conclusion, the present trend in education of the American Indian can be outlined under the following steps.

To see that education helps him in assimilating himself with the general American culture.

To see that education is closely related to family life and that children are not as far as possible sent away from home.

To make the school a community centre, which teaches adults as well as children.

To see that education is able to fit an

individual to the post-school life of the individual, by giving him vocational training.

To provide enough incentives as far as possible for children to finish school and to go on to college.



Impact of Culture Contact on the Bhils

By

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CULTURE change studies began in a systematic manner in the early twenties with the availability of classified data from all around the world though culture change as a separate full-fledged subject of study, attained its status quite late. At present culture change studies are given considerable attention because of their theoretical and applied values.

In India, as long as the Britishers were in power, the policy of administration vis-a-vis the tribes was either complete non-interference in the tribal way of life or partial interference in the form of indirect rule. Thus, the tribes were, perforce, left in comparative isolation and they had little chance to come in contact with the alien people and their ideas. This was not completely true. Till 1948 the tribal people, though lived in comparative isolation, had chances, howsoever rare, to come in contact with petty Government Officials and traders in general and missionaries in some pockets. They imbibed certain alien ideas from them, and thus a very gradual and slow change was perceptible in their cultural milieu. After independence the tribal people could not be ignored as the Constitution of India

envisages to bring them on par with the rest of the population. So, after 1948, the tempo of contact increased as a result of the different ameliorative measures introduced in the area. These have brought about social and economic changes in the life of the tribal people.

The main sources of contact in the case of Bhils of Western Madhya Pradesh have been administrative, religious, economic and social forces. The Bhil country had been under the administrative sway of the Moghuls, Marathas and the Britishers. History indicates that the Bhils enjoyed supremacy in their territory for a long time. As such, the interference of outsiders in their affairs was very much resented by them. However, due to the superior technology of the invading groups, the Bhils having a primitive technology, had to bow down before the former. It resulted in the defiance of established authority and occasionally they committed crimes, probably, as a means to fulfil their repressed desires.

The British administration had its impact on the economy of the Bhils; the once wandering groups have now become settled. The limited patches of land they were left

with, did not yield enough to eke out their livelihood. The natural consequence was, either they had to starve or to run into debts. The medium of exchange was money. As is revealed through the results, this contact was a double edged sword. On the credit side the contact with the civilized world helped in introducing better technology. But the disadvantages were more. Just to satisfy their hunger, one of the recourses left to them was to borrow money from money-lenders and others. To repay the credit, the contractors were approached, who in their turn demanded labour round the year, which adversely affected the agricultural operations, thus changing the condition of the Bhils from bad to worse. Another consequence was the introduction of the system of 'bonded labour'. The landless Bhils made contracts with the land-owning non-tribals to work for them in consideration of the money the latter had advanced.

Another adverse effect of the contact was the disintegration of social solidarity among the Bhils. The British administration had introduced laws and law courts which did not take into consideration the age-old conventions for the people, for whom they were meant. This had resulted in the disintegration of the social control from within the tribe. The consequences are individualistic tendencies and lack of confidence in traditional leadership.

The contact did not even spare the Bhil religion. The Bhils are no more 'Animists'. They worship the 'Hindu' deities and observe the Hindu feasts and festivals, though they are ignorant of the spirit of Hinduism. By and by, the Bhils are forgetting their own gods, and going, on the one hand, towards the Hindu pantheon. On the other hand, the British contact brought with it the Christian missionaries. The missionary activities have, no doubt, helped a lot in the amelioration of their conditions, but at the same time had tried to impose

the more complex Christian religion on them. This has resulted in a 'religious lag'; neither are they tribals, nor are they Christians in the true sense of the term. The core of tribal culture still persists in them. The only change perceived is in the less important traits. So we may safely surmise that the dominant culture has helped in succeeding the transformation of some of the important cultural traits of the Bhils.

Social reform movements among the Bhils are the result of such contacts. More than one 'Bhagat movement' is reported from the Bhil area. The reformer of the movement appeals to his disciples to follow pious habits, like leaving liquor consumption, stop eating flesh etc. Studies in this field indicate that the social reform movements of this kind have originated 'due to some sudden disturbance in the community or group or even in an individual'. The zeal for such movement or reforms wanes when the crisis is over, also the momentum of the movement dies down as soon as the leaders have failed to keep equilibrium of the traditional culture and the imposed ideas.

Another important source of influence was the Muslims. In certain areas the influence of the Muslims was more apparent. Here, even the relatively less susceptible religious sphere suffered considerable impact. The contact has resulted in the construction of tombs and memorial tablets in the Bhil culture. One of the groups of the Bhils, the Tadwi Bhils, are more of a Muslim. The belief in 'Peers' and 'Durgahs' are also, though not very common, present among certain sections of Bhils.

To put it in a nut shell, the Bhils who came in contact with alien religion have almost lost faith in the efficacy of their deities and they hardly believe that their 'Marotti dev' will help them in crisis. Magic and their tribal religion are slowly replaced by alien forms of worship.

Today, we find a different cultural set-up

in the socio-economic structure of the Bhils. The once secluded life has been affected by improved means of communication in the Bhil country. The outsiders who are in search of virgin fields for exploitation found the Bhil country very congenial.

Culture change is very conspicuously perceptible in the material culture of a people during the early stages of culture contact. Among the Bhils a very conspicuous change is visible in their dress. Till recently, and even today, in the interior where the tentacles of acculturative forces have not reached, the Bhil men wear a 'langoti' (loin cloth) and a head scarf as their head dress, and the women wear only as little clothing as possible. Today they have started taking up the dress of the

neighbouring culture group viz. 'Dhoti', shirt pants or pyjama for the men, and mill saree and blouse of modern cut for the women. Gandhi caps, shoes, chappals, sunglasses, mirrors, framed photographs, steel trunks, torch lights, etc. are commonly used.

The ornaments of Bhil women have also changed to a great extent. Ear-rings, nose-studs, trinkets, and plastic combs have become very common. The habit of taking beverages like tea and soda-water are all the gifts of contact.

This does not imply that these cultural contacts have necessarily raised their standard of living and cultural level. They appear to be at cross roads and are not able to choose which way they are to move.

A Cross cultural study on the adaptation of Tribal immigrants into Urban Life

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ONE of the most significant problems relating to the process of urbanisation is acculturation of tribal immigrants into urban life. The scope of this problem can be seen in the highly industrialised centres like Jamshedpur, Dhanbad, Ranchi, Raipur, Rourkela and also in those areas of transition near predominantly tribal areas in many other parts of India. Urban centres listed above have experienced and continue to experience problems of cultural conflict; these problems are further aggravated by migration of people other than of tribal origin into some of these areas.

If integration among all population groups in the industrial areas is to proceed smoothly, then the values, behaviour and cultural differences that exist among the migrant groups should be studied more extensively in order to help them in their adjustment to urban culture. This objective could be best achieved by the various Tribal Research centres and other research institutions interested in applied anthropological problems.

In addition to research of purely descriptive nature, pilot projects should be organised to work with problems of cross-cultural

misunderstanding in their relation to cultural and religious prejudices. The lack of proper adjustment to urban environment and the lack of knowledge to make this adjustment successful has led to the exploitation of tribal immigrants in urban areas.

The middle class professionals who in India administer and control most of the welfare programmes meant for tribal groups, subject the tribals to their own point of view based on middle class ethnocentrism. If these people could be given insights into anthropological method in order to learn to relate more effectively, many of the welfare schemes would be more successful. Much has been done in this regard by government-sponsored training institutions, but much still remains to be done in the direction. Further most training programmes have yet to take into consideration the problem of tribal immigrants into urban areas and their problem of adjustment in the urban setting.

The development of a new professional group to work in urban setting should be the part of the pilot programme suggested above. This professional agent would be

"cultural interpreter" (Tax, 1958) with sensitivity to cultural differences and skills to communicate welfare programs meaningfully to tribal immigrant groups.

The Community Development Blocks in tribal areas, special schemes of tribal housing and resettlement meant for tribals, tribal labour groups in industrial areas etc., will furnish valuable material for analysis. An evaluation of the effectiveness of various urban and rural welfare schemes will contribute to the development of courses in anthropology that could be used for training of Labour Welfare Officers and Tribal Welfare Officers working in the various welfare services involving tribal immigrants in urban industrial areas. Basic research in long term adjustive and accommodative processes to determine factors under which tribal people take to a middle class culture or not, will be very valuable, specially in understanding the process of acculturation.

The pilot project in addition to being a research laboratory, could also be instrumental in the development of research-action-specialists who would develop their programmes through practical application of anthropological knowledge.

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Job - Oriented Education for Tribals

(A new Deal for Tribal Development Blocks)

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PART I - THE CONCEPT

THIS paper discusses various problems connected with the education, training and employment of scheduled castes and tribes. The main problem before us is to formulate such a policy and programme of tribal education as to promote maximum possible employment among them. Since my own field of activity was mostly confined to tribal and backward classes welfare, whatever little I have to place here for consideration will have this bias predominantly. Instead of going deeper into the details about what has already been done, I desire to confine myself to a bare statement as to what can possibly be done to tackle the problem effectively, and what can be the guiding factors and principles.

The educational plan should be a long term one which in the end definitely secures a gainful employment for the product of the institution. Social security, employment and community development problems of the tribal areas need proper handling. The educational plan that we have today, and which are being implemented right now in tribal areas, are run in isolation. The community and the school with its students form separate units, and then the two never try to meet. In order to secure a reasonably higher employment for the people, and orientate tribal students in such a manner that immediately after they complete their education, they are gainfully employed, the

community and the school will have to be merged. With this main criteria in mind, and basing the approach on some of the principles laid down, the purpose in hand can achieve success, if the project is handled carefully.

- a) The aim of education in tribal areas should be education for life and living, equipping people to fully use their inherent potentiality for socio-economic, cultural and spiritual uplift of society.
- b) It should be able to elevate people to lead a clean and moral living with reasonably higher and better economic standard.
- c) It should aim at National integration and prepare people to actively participate in the affairs of nation.
- d) In order to make education popular and gainful, the educational institutions for Tribals, though few but well-run, fully equipped and properly manned by sympathetic and able staff should be opened. The institutions should aim at quality and not content with quantity alone.
- e) The education must condition itself so as to cater to the needs of Man Environment and social and national aspirations.
- f) The present day conventional and conservative approach to education viz. Education for three R's sake does

not suit the tribal environ. Practical training and instruction apart from three R's should also be imparted in such subjects as forestry, agriculture, technical and vocational training suiting the area, culture and the people.

g) Separate teacher training institutions should be started where prospective teachers for tribal areas should be trained. A teacher in tribal areas, apart from being a teacher of the pupil in the school, is also a teacher and conscience keeper of the people, a social worker in the area, friend, philosopher, guide of the people and last of all a trained artisan in some trade with capability to train others desiring to take to the trade.

i) The education must be mostly institutional.

In spite of our being in the field of tribal welfare and education since last 15 years at the least, we have failed to evolve a reasonably effective programme. Percentage of educated tribals is on a march forward, and with the same speed the problem of unemployment and under-employment is dogging the steps of the programme. We have failed to relate education with occupational activities. Vocational and technical training programmes for tribals can be many and varied, and need to be related to ethnic groups of different degrees. Trades and training should gradually be developed. It should not involve considerable measure of occupational specialisation. It should only be an attempt to combine institution in simple techniques with basic education with entire populace as a participant. The scheme should aim at paving the way for integration of tribal groups into general economic life of the country by assisting them scientifically to carry their traditional activities more profitably or by guiding them towards new activities.

Preliminary education regarding vocational and technical training should be imparted through the channel of the educational institution run for tribal boys and girls. With these schools animal husbandry farms, agricultural farms, nurseries, vocational and technical training-cum-production centres etc. should be opened, so that a psychological approach could be made to tackle the problem of unemployment. If the tribals see better results, a realisation will dawn upon them to adopt newer and better methods. This very realisation would be half work done. This model-minded approach is a psychological bait, a means to create interest in betterment programmes, and ultimately to assimilate them in a better, cultured and bigger fold. Educational campaign would have to be given a different slant. It should consist in imparting elementary instruction in the occupations, practiced by the more progressed round about them. These should form a part of syllabus of the school.

The subjects can be :

1. Agricultural, horticultural, animal husbandry training.
2. Apprenticeship in carpentry workshops.
3. Preparation of lime, bricklaying, mason's work.
4. Leather work, tanning, skinning etc.
5. Straw and fibre work.
6. Painting & decorating, modelling.
7. Stock breeding—poultry, piggery, goat, sheep.
8. Dairy farming.
9. Fruit culture.
10. Fish culture.
11. Weaving, spinning.
12. Book binding.
13. Calico printing & dyeing.
14. Lathe work.
15. Sheet metal work.
16. General Mechanics.

17. Survey, drawing.
18. Electric wireman's job.
19. Motor Mechanism.
etc. etc.

Experience shows that independently vocational and technical training schemes when implemented do not find favour generally with the tribals. Such schemes will have to form a part of larger projects of education, social welfare, and community development. In our enthusiasm for imparting technical and vocational training, we begin to take it as an end in itself, when it is only one step in a continuous process beginning with general education and ending in occupational life. This cannot be isolated from this process without losing most of its practical significance and consequently failing to achieve its objectives. Therefore the entire educational-cum-training scheme must be related to the development of general education and employment.

We can have the following two types of programme suiting the environment :

- a) Assimilation programme—aiming at the integration of Tribal groups into advanced society without destroying the culture and habits of the groups concerned.
- and b) "Evolutionary" programmes—aiming at improving the living conditions of these groups as much as possible within the frame work of their own traditional society.

Both types of the programmes will have to be taken in hand simultaneously,—the assimilation type for the students in the scheme and the evolutionary one for the populace in general.

A system of Tribal school groups with a full-fledged school at the apex should be organised, consisting of the attachment of a number of Tribal schools in a particular

region to a central school, the staff of which has been specially trained to direct the activities both of the school at the apex and the branch schools. The group should serve as extension centre for general education and vocational and technical guidance and training-cum-production centre.

The Govt. of India have a scheme to run Tribal Development Blocks One Centre, suggested in this paper, in each of the T. D. Blocks should be opened.

PART II - THE PROJECT

As a larger number of tribal students are now taking advantage of the educational institutions opened exclusively to meet their demands, increasing and judicious facilities will have to be provided to provide them with gainful employment. The main drawback of the traditional education is that it literates them but fails to educate and prepare them to face the hard facts of life. Without going into merits and demerits of existing various educational patterns, it is now universally realised and accepted that the education has to prepare the child for better citizenship and also enable him to fit squarely in the developing and expanding economy of the community. In short, education, techno-vocational skill, community development and gainful employment will have to be so blended, that the student in the end becomes an asset to the Society rather than a liability. New occupational facilities will have to be provided. The student will have to be trained in such a way that he understands the family responsibilities and conditions himself in such a manner that he discharges his duties satisfactorily. The pattern of education following this principle can not be applied from any particular stage of education viz. primary, middle or higher secondary. The bias and the slant will have to be given right from the pre-primary stage, gradually taking a final shape when students reach higher

secondary stage. The syllabus will have to be chalked out in such a manner that the student discontinuing study at any stage finds himself capable of taking to gainful employment without the aid of and assistance from any outside agency. At this stage we can also not forget the problem of unemployment among the already literates. The project envisaged here has been patterned in such a way that the already literates are orientated in such a manner that they gainfully employ themselves; younger generation taking to studies ultimately becomes an asset to the society; and the tribal tract through the efforts of these schools takes the better road to community development. This project is a complex admixture, and unless one tastes it, he will not know the actual palatable taste.

The project has been chalked out in a manner that it aims at co-operation and coordination of community development, cooperation, tribal welfare, education, agriculture, make them revolve round the educational institution; but does not try to disturb any of the existing activities. The standard educational pattern is to have five primary (boys) schools and one primary (girls) school as the feeder schools for a tribal education middle school with attached hostel for 30-50 students.

Such Middle Schools with their feeder schools would be units, directly linked with the Educational Institution proposed through the project and located at the Tribal Development Block headquarters. This educational institution would be essentially residential educating 50 in Balwadi, 150 in Primary, 90-90 each in Middle school and Higher Secondary School courses. Out of these 30 girls and 30 boys of primary, middle and higher secondary stages will reside in hostel which will have attached farmland of nearby 15 to 20 acres area. The residential students will reach this institution through a seiving process to skim the

creams at the Unit level. The education would be free at all stages except for those who are not residential students. Apart from three R's instruction provided at all stages, instruction in following subjects through competent instructors will be provided :-

Balwadi Primary : Drawing, painting, spinning-weaving, horticulture, gardening, Poultry, Paper-flower-work, bamboo matting, rope making, basket making, cane and plastic seat weaving, matchbox and stick making, neewar making.

Middle : Agriculture, Dairy farming and rearing of cattle, carpentry, telghani, soapmaking, bee-keeping, tailoring, art-printing, sculpture and modelling, pottery porcelain ware, plastic moulding, biscuit making, lozenges drops, chocolate, toffee making, butter and cream making, lathe, wireman, Fret work, wood carving, nursing.

Higher Secondary : Forestry, agriculture, experimenting and mechanical agriculture, Veterinary services, Motor Mechanics, Radio wiring, Civil Engineering, Survey drawing, Food preservation, Printing, stationery, pin-screw barbed wire, paper-clip-button-toy-making, wood saw mill, Photography, shorthand, typing, accountancy.

Semi-military training will be compulsory at all stages.

While framing the syllabus, vocational and technical trades enumerated above may be divided into subjects for study and hobby under extra-curricular activities, and sparetime activities. The departments should be maintained in such a way that these provide instruction to the students and admit literate youth of the area for training. The Government should maintain a marketing unit which must undertake to dispose off the finished products. Standard 'fees' must be prescribed for each of the

stages of education and it must be impressed upon both the residential and non-residential students and youth under training that they will have to 'earn' to pay for their education and training. For fully trained, at least for one year they should be given chance to produce and train others for which they should be paid. Payment should be linked with the quantity and quality of work. Vocational and Technical training parties must also be sent out to hold peripatetic training course at the Unit schools. The vocational and technical trades should bear reasonably good relationship with the raw material available in the region.

The expansion of development programme of community development Deptt. is at times defective due to lack of efficient cooperation and coordination with the local and village agencies to assist in the implementation of Community Development programmes. There is a need of an effective community worker in each of the tribal villages, and the community is to be socially prepared and organised for socio-economic development. The idea of school-centred community centres for providing scope for organised community life, and also for influencing the life in neighbouring villages has been expounded here. This project accepts and entertains this major concept in general programme of education in tribal areas. The schools, under this project, whilst imparting general education to boys and girls will also afford avenues to seek gainful employment through practical training and apart from providing training opportunities for literate youth, will concentrate in giving opportunities for community service in surrounding areas. The social education programme will be school-based.

In short this is the concept and the project. The modest aim at present is to have one such centre in each Tribal Development Block. Time will tell whether this is the

answer to the problem of education, training and employment in Tribal Areas.

PART III - TRAINING OF TEACHER

The development of democracy will become a sham if the ordinary citizen does not learn to practice democracy. Socio-economic development will be retarded if the average farmer and worker remains tied to the age-old conservative and hackneyed methods, and ignorance of modern advancements and improvements. Health standards will remain poor and will further go down if the common man does not know how to keep himself clean, ward off diseases effectively, and lead a healthy sound sanitary life. We all know it for a fact that with illiteracy goes a low level of economic development and consequent wide-spread poverty and that poverty leads to malnutrition and disease which sap the vitality of man and reduce their productive power.

We have realized that education is basic to human happiness, social accomplishment and national progress and development. There is a growing demand to banish illiteracy completely and therefore the Govt. of India have accepted the responsibility of providing free compulsory education for children as the most effective means of drying up illiteracy at its very source.

Among the educational problems the most vital is that of the teachers to work in tribal areas, because they have to be of sufficiently high quality to ensure the success and effectiveness of the education imparted in the schools and its adaptability to the needs of the region and the community.

The problem of the curriculum is closely bound with that of the education of teachers. The present method of giving education is too academic and is definitely inert. This has resulted in retardation of the healthy process of competitive and mature

living. Courses prescribed are unrealistic and not closely connected with the environment and need of children, their heritage and the community. The courses have a determined effect in tribal areas where the standard of living is extremely low and the opportunity for the development of the community activities is very limited. With this clear picture of the background, we have to devise ways and means to chalk out syllabus, train teachers, and educate our children. We can not afford long experimenting with the precious life of the coming generation. We have to act and act now. A duration of 13 years was enough to go in for experiments and pilot projects. Today every man is an expert giving you a hundred schemes, which appeal to him; he only knows how to implement them, but unfortunately no one else understands them nor finds himself capable of implementing them. When every educationist and expert has lost his way in a jungle of schemes it is better either to continue what we have or to stop for two years, thrash each and every problem relating to education, come to a conclusion and without any distraction and diversion thereafter sit tight implementing the revised concrete educational schemes caring a fig for clamour and criticism. It is high time experimenting and turning lads of 5-15 age group into small educational laboratories.

Tribal communities have shut themselves up in hard-to-crack shells. We can approach tribal community only through the students and the educational programmes. Therefore all stress to bring about a change for the better amongst the tribals in all fields will have to be diverted through the via-media of education, the teacher and the student.

Tribal schools have a role to play in raising the standard of living of the villages, hamlets and tribal communities and should turn themselves into schools for the

community. I visualise a very ambitious vision at that. The village, the entire community, should be a school presided over by a teacher who controls and guides the destiny and welfare of the region, supervise the work and canalise the human resources for the benefit of the community. The teacher has to become a leader of the community and should be groomed for its leadership in a teacher's training school, where he should be taught practical health, education, agriculture, handicrafts, recreation, cooperation, socio-economic, technological, ethnographical and cultural survey technique. In addition, he should be ready to conduct literary and fundamental education work among tribals. Living conditions in the rural and tribal areas in India are of a very low standard. A city-born teacher is not fitted for tribal and rural life and will usually prove a failure. We must tap the local human resources and the local human potentiality for training, and subsequently thrust the responsibility on their shoulders to work in their own areas. Prospective tribal school teachers should be drawn from tribal youth who already have a rural and tribal background and are accustomed to live in tribal and their own peculiar environment.

Isolation is a problem experienced by our tribal teachers. He suffers not only the physical isolation where he may find himself at a long distance from a big centre with poor roads or no roads at all, but also discomfort of poor and unhealthy housing, the lack of medical care and of medicine, a lack which may cost his life or that of his family, even sometimes the lack of regular supply of essentials for food not to mention books, magazines, newspapers and the broadening contacts with outside world. The Govt. must grant additional allowances to tribal teachers placed in remote areas and inaccessible jungles and also provide them with housing accommodation to create an

incentive in them to work as teachers in their own communities and not be lured away by the glittering life in urban areas.

This step is necessitated due to the fact that not only are teachers with urban background averse to serving in the villages and tribal areas, but even the teachers coming from tribal areas but educated in an urban atmosphere have been known to be unwilling to go back to their regions. Tribals educated in the present environment and the present educational set-up become unfit in the adopted environment. Present day education is manufacturing the unemployed, who will, if not today, tomorrow, become a teasing liability and a source of headache. The earlier we realise this fact, the better.

No educational work is of greater importance for the welfare of the Indian tribals than the preparation of teachers for the tribal areas of the Nation. A vast majority of tribals live in inaccessible remote forest areas, where standard of life is extremely low. Therefore the role of the tribal teacher is not only that of an educator of the children who come to his school but also that of a torch bearer for the entire tribal population of the tract. Potentially the tribal teacher is the true and the only creator of his people. What efforts are being made to prepare teachers who can effect a silent social revolution in tribal India—a revolution that will make the country safe for democracy, peace and happiness?

It is not so long ago since all that was expected of a tribal teacher in a primary school was that he should be able to teach his pupils to read, to write and to count. Even today our teachers are satisfied with imparting their pupils a knowledge of the "R"s. Little do such teachers realise and in fact they are not made to realise that to be able to read, to write and to count is only one aspect of 'man's education', that the literacy is just

one, the more insignificant one in the context of the present day needs of the means of education and that skill with figures is just one of the tools of social living. If teaching of reading, writing, arithmetic, history, geography and nature study in a mechanical fashion were the only function of a school in tribal area, the preparation of the teacher would be an extremely simple and insignificant business. He would need little or no special training. But the real goal of the school in a tribal area is much bigger and vaster than this, and the real function of the teacher is much more vital, significant and purposeful.

Generally stated, the task of the school in a tribal area is to provide such educational experience as will prepare boys and girls for a more abundant life—physical, economic, social, moral, and spiritual. The task of the tribal teacher is to assist the children to grow and develop mentally, physically, morally and spiritually. What then distinguishes the tribal school from others?

There are two distinguishing elements, one is the need to relate the education of the tribal child to his indigenous environment, within which it must prepare him to live an effective life. The younger generation of the tribals must be taught the occupation of their parents and the crafts of the locality. They must be made to realise the importance of more and better health giving food. They must be taught to spin and weave and tailor and also do cottage industrial work, so that they can employ their leisure usefully and make at least a part of their own clothes and meet every day necessities locally. They must be taught to have clear, cheerful comfortable and gay, yet, simple and cheap houses with an abundance of sunshine and fresh air and a proper drainage for disposal of waste water and refuge. They must be impressed

with the need of beautifying their homes and surroundings with gardens. Besides these, a better aesthetic sense has to be inculcated in culture and fine arts. Though indigenous aesthetic appreciation is in no way inferior, it fails to appreciate any variation, and thus become stale. We have to widen the scope of aesthetic appreciation and elevate it from a crude sense to cultural superior sense. It is merely a twist to be keen, rising above reservations and conservations. Rustics have to be groomed into culturals endowed with keen insight and sympathetic understanding. Besides these material and cultural values, they must also be taught the extremely important lessons of thrift and self-sufficiency on the one hand and of co-operation, service and tribal economy on the other. To achieve all these values, it is extremely important to make the tone of the village schools tribal and the teachers welfare-minded.

The second factor is the nature and extent of the contributions they have to make to the entire life of the indigenous community. The social and economic distress of the tribals consequent to the country's industrial development, the uprooting of cottage industries, acculturation and exploitation, is pathetic and the teacher should be able to save his people from reckless exploitation, root out ill effects of acculturation and hoist a message that co-operatives, cottage and forest industries can be restored and that an adjustment between them is possible. The disastrous havoc wrought by diseases in tribal pockets of India need no telling and the medical facilities available are so inadequate and irresponsible that the teacher has an important role to play in tribal health and sanitation. Though not a doctor himself he can make a valuable contribution in the way of simple first-aid and relief, and one yet more precious, create among the tribals a desire to prevent diseases. Finally, in most tribal tracts the

people have variety and fun to break the monotonous drudgery of their lives. They are a people who sing and dance. The teacher must realise the value of recreation in giving joy to life and in promoting friendly social contacts among the tribals. He can not afford to lose the opportunity of fostering it. The backbone of the tribal cultural and social life are folk songs and dances and other community sports like hunting, harvesting etc.

As agriculture, forest and tribal education are interdependent, the teacher and his school should be an important channel through which suggestions for the improvement of agriculture, and use of forest can flow. Of course, the villages and tribals in their turn must have faith in the school and support it. There are six main steps,—the improvement of the soil, agriculture and live stock, yield of crops, determination of economic potentiality of forest, afforestation for soil conservation and increase in forest wealth and lastly improvement of means and communications. The teacher who is well informed in these subjects can, not only acquaint his pupils with some of the requirements and opportunities in agriculture, cottage industries and forest as an occupation, but he can also help their parents to work more successfully.

One of the most important needs of tribal India today is the need for cooperation, self help, mutual understanding and perfect co-ordination of economic activities in urban, rural and tribal areas. The yoke of indebtedness and abject poverty is so heavily felt that it creates a feeling of despair among the tribals and stands in the way of tribal welfare. Lack of means of communications is also the stumbling block which defeats the intention and purpose of tribal welfare activities. Unless the teacher is well acquainted with the existing local conditions he will not be able to effectively help

the tribals. Through cooperatives meant to improve the economic status and stabilise the changes in tribal standard of living, people should get a practical schooling in the benefits of thrift, industry, honesty and loyalty. Help in the organisation and management of cooperative societies should become an important function of the village teacher. But the most valuable thing that any one can do is to make people help themselves actively by their own initiative. What is done for them by others is likely to be superficial and short-lived ; what they do for themselves will be deep-rooted and lasting. Let the welfare be a demand rather than a gift. Here again the teacher has a role as a guide and a friend.

The tribal teacher in short must also be a teacher of the adult tribal community, endeavouring to spread useful knowledge of agriculture, industries (in particular, cottage industries and small scale & indigenous industries connected with forest and local availability of raw material and talent), public health, cooperation, proper appreciation of local and neighbouring culture and so on. This does not mean that he has got to be a walking encyclopedia, what it does mean is that the school as a cooperative, coordinated body of teachers and older pupils should be a live community centre for the entire village, radiating light and happiness all around. The reform of tribal life and of tribal education depends upon securing the right kind of teachers who are purposeful and resourceful, who are imbued with spirit of service, who possess minds that are awake and growing, and who have been adequately prepared and seasoned for teaching and social uplift. It is the task of the institutions engaged in teacher-training to select and to prepare such teachers for work in the tribal schools.

A summing up of objectives :

One of the finest statements of the objec-

tives of teacher-training for rural schools has been given by Mason Olcott (Better Village schools; YMCA Publishing House, Calcutta, 1943, pp 160-61). This is the statement which can serve as a basis for evaluating existing programmes and evolving new programmes.

1. "The training school should seek to reach the general aim of education, to help every future teacher, become not an aimless machine, but a powerful human being : (a) whole heartedly participating in real life, even while in training; (b) developing his own personality, body, mind and spirit, his feeling, thinking and the will; (c) open-mindedly seeking impartial evidence and actually solving problems, instead of blindly absorbing irrational beliefs.

2. The training school exists to help every future teacher to share with his pupils moral character and good citizenship, including (a) a firm integrity, courageous conviction and emotional stability; (b) responsible cooperation with others in fostering goodwill and social progress in the family, the school, the nation and mankind; (c) vital appreciation of the best of India's rich heritage and history and of the noblest characters of this and other lands; and (d) enrichment of higher life.

3. The training institution is to assist all its students to master the fine art of teaching so that their future pupils will learn thoroughly and quickly. This involves on the part of the prospective teacher; (a) a comprehension of useful books and application of their relevant ideas to daily problems; (b) broad knowledge and understanding of life; (c) clear expression of thought in fluent and correct speech and writing in the mother tongue; (d) sympathetic understanding of the child's nature and (e) practical mastery of the most suitable and interesting methods of teaching children and imparting them desirable habits, attitudes and information.

4. The school should enable its students to enjoy sound health and physical recreation and to impart these to their future pupils, including; (a) a soundly growing, well-controlled bodies with habits and knowledge needed for increasing vitality and disease resistance; (b) deep responsibility for school and village sanitation and for health publicity; (c) long familiarity with suitable games, folk dances and drill; (d) ability to use leisure time wisely for refreshment, culture and cultivating a taste for good music, drama and art.

5. The institution is to aid all its students to grow in practical skill and understanding and the facility to give to others (a) skill and work useful to the villager and the teacher; (b) appreciative understanding of the natural environment and of agriculture, pasturage & handicrafts; (c) skill in using ordinary tools and methods and knowledge concerning them, so as to develop children's individual aptitudes; (d) practical ability in wisely purchasing and using common goods; and (e) ability to protect the villagers from exploitation."

Border Area Welfare Scheme

to create an effective Second Line of Defence

By

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M A N D L A M. P.

THE Union Ministry of Community Development, Panchayati Raj, and Co-operation considers it essential that a supporting programme for imparting orientation and training to members and office bearers of statutory and traditional panchayats should be implemented and developed. This thinking brought forth the scheme to establish 320 Panchayati Raj Training Centres (one each for every district) in the country. 80 PRTCs are functioning and 53 are being shortly set up. In the present scheme that is being herewith submitted, eight such PRTCs with slight changes in the set up and the budget are proposed to be set up in the Border Areas extending from Ladakh to Nagaland. The cost in running the

PRTCs is equally shared by the Centre and the States.

As would appear from the scheme with the core located at the PRTCs the programme of welfare and putting up an active and solid line of Defence involving the people, will fan out to cover every village in the Border Areas. The PRTC will remain in close touch with the people, will constantly feel their pulse, will also remain in touch with their mind and action and act through its agents who will reside in villages as Gram Sahayaks and PRTC trained trainees. It is an integrated programme touching every individual and all the facets of the activities in the Border Areas.

As regards the position of PRTCes it is thus :

<i>STATE</i>	<i>III Plan allotment 150 out of 320.</i>	<i>PRTCes so far set up</i>	<i>PRTCes agreed to be set up during 64-65</i>	<i>Total no. of PRTCes by 64-65</i>	<i>Balance set up by III Plan end.</i>
(1)	(2)	(3)	(4)	(5)	(6)
Assam	5	2	3	5	×
Punjab	16	7	5	12	4
U. P.	35	25	10	35	×
W. Bengal	4	2	2	4	×
H. P.	2	1	1	2	×
Manipur	1	1	x	1	×
Tripura	1	1	x	1	×

Setting up of PRTCes suggested in this Scheme :

Jamuu-Kashmir-Ladakh	2
Himachal Pradesh	1
Uttar Pradesh	1
West Bengal	1
Nefa	1
Nagaland	1
Manipur-Tripura	1
Total :	8

In case of the PRTCes already functioning, their method of working will be suitably so coordinated that they are able to work under this scheme.

If the Government considers the scheme with all its implications it will be evident that given time, money, facility, cooperation, and perfect coordination assured there is no reason why the scheme will not succeed. The only odd against this scheme is availability of properly trained and devoted

personnel to carry out implementation of the scheme. As regards working of the 8 PRTCes proposed herewith there would be no difficulty. If this scheme has further to expand at a later date then probably the difficulty may creep in. But from the very outset the parent non-official institution SEEMA SEVA SANGH proposed herewith will from the beginning train and create second line of leadership to meet the expansion needs.

Details of border Area welfare service, through a Seema Seva Sangh, Panchayat Raj Training Centres, and a Cadre of Gram Sahayaks in Cooperation with Tribal Development Blocks and non-official agencies :

I. Details of non-recurring expenditure for a model Panchayati Raj Training Centre suited to Border Area requirements :

	Rs.
i. Building to house office, hostel, lecture halls,* kitchen, dining hall, lavatories etc,	62,000
ii. Residential quarters for atleast three persons, @ 6000/- per quarter	18,000
iii. Library	2,500

* Details for this are given in the next page.

	Rs.
iv. Furniture for the PRTC & the hostel	5,000
v. Office equipment typewriters etc.	3,000
vi. Training & audio visual aids	3,500
vii. Kitchen equipment	2,000
viii. Recreation & games	1,000
Total :	Rs. <u>97,000</u>

PRTC building details :

	Area in sq. ft.	Rate per sq. ft.	Cost Rs.
1. Two rooms for teaching staff & office	400	10/-	4000
2. Two lecture halls	600	10/-	6000
3. Kitchen, store, dining hall etc.	500	10/-	5000
4. Dormitories for 75 trainees, lavatories, etc., @ 125 sq. ft. per head	9400	5/-	47000
		Total :	Rs. <u>62000</u>
5. Ad-hoc non-recurring per year	Rs. 5,000/-		

II. Estimates of annual recurring expenditure for each PRTC :

	Rs.
Teaching staff :	
1. 5 instructors @ 250/- pm. scale 250-25-600	15,000
2. Special pay for Principal 50/- pm.	600
3. Honoraria to guest lecturers @ 15/- per head for 25	375
Office staff :	
1. Two clerks @ 120/- pm scale 120-10-200	2,880
2. Four attendents @ 60/-	2,880
Hill area allowance 25% of basic pay	5,190
Trainees :	
1. TA @ 10/- per head for 800	8,000
2. Messing @ 2.25 per head per day for ten day camps - institutional	18,000
3. Messing @ 1.75 per head per day for 4 day peripatetic camps to train 2000	14,000
4. TA @ 5/- per head for 2000	10,000
Contingencies :	
1. Rs. 750/- per month for PRTC	9,000
2. Rs. 150/- per camp for 32 peripatetic camps	4,800
3. TA to 3 instructors for 6 months @ 100/PM	1,800
Total :	Rs. <u>92000</u>

II. A. Cost of opening eight PRTCs

	Ad hoc. per year	per year
Non-recurring	Non-recurring	Recurring
Rs. 7,76,000	Rs. 40,000	Rs. 7,40,200

III. Service condition for the staff for Border Areas :

- a. 5 years bond of service from the workers and assurance of continued employment during this period unless service rules are not flouted.
- b. Salary—what he is getting or should get plus 25% more as Border area allowance.
- c. T.A. & D.A. according to Government rules.
- d. Free accommodation & medical facility for family and children, free education for children.
- e. Gratuity of Rs. 2500/- after completion of continued five years service or Rs. 5000/- after 10 years, or in case of physical disability or other mishap or accident.

To run this scheme very efficiently a contented worker is a prerequisite.

Competent personnel can be had to implement the project. They are available.

IV. The Panchayati Raj Training Centre situated in the Border Areas will train non-official functionaries of community development, Panchayati Raj, Cooperatives, social workers attached to social welfare agencies, Nyaya Panchayat personnel, and Traditional Tribal Panchayats members in ten day training courses of institutional type. Officials connected with welfare activities and village volunteer force, Dalpaties & Updalpaties will also be trained and orientated. This will bring about better coordination between officials and non-officials of the area. Teachers and social workers will also be trained. People of the rank of Panchas, VVF volunteers etc. will be trained in four day camps of peripatetic nature. Special camps will be held for ladies. These trained persons of various categories and walks of life will be the agents doing the work in the Border area tract and form a strong second line of

defence. These would be eyes, ears and hands of the PRTC and SSS in the field.

V. Training Syllabus :

- a. General Knowledge — Government, Nation, Problems, Planning, Five Year Plans, Panchayati Raj, Community Development, Politics in Indian life.
- b. Basic knowledge of modern methods and techniques in public health, sanitation, agriculture, animal husbandry, minor irrigation, housing, industries.
- c. Educative field visits, VVF work.
- d. War efforts, Emergency, Morale boosting, Essentials of first aid, life saving, panic control, scouting, countering enemy propoganda, Guerilla warfare, use of rifles & guns, and other emergency services.

Through this training the PRTC will be able to come in contact with everybody and shall be able to mould their behaviour and condition their thinking.

VI. Every village in the area will have one Gram Sahayak to aid, assist, and guide the people to take to profitable work and help in time of emergency. He will be in the pay roll of the PRTC and will work as its active agent in the field. He will guard bridges, supply line, roads, railway track, Government property. He will be our morale boosting agent and a confident informer. Every Gram Sahayak will be paid Rs. 15-20 per month. Assuming that each centre caters to the need of 200 villages, the recurring expenditure per year would be Rs. 2400/- i.e. Rs. 19200/- for all the eight centres. Non-recurring under this part of the scheme not to exceed Rs. 5/- per Gram Sahayak per year. i.e. Rs. 1000/- per centre or Rs. 8000/- for all the eight centres.

VII. Training Cost Gram Sahayaks :

The training will be conducted through one Central Worker's Training Centre attached with one PRTC.

Gram Sahayaks will be trained in batches of 100 for 30 day duration. Apart from the PRTC syllabus for institutional training, these trainees will be provided special training to face emergency, to work as informers and scouts to keep vigilance, safeguarded Govt. property and public property, aid and assist war efforts, face refugee problem, check infiltration, keep guard on foreigners and enemy agents, counter propoganda, etc. etc. In addition to being an active personnel in the field, he will also be eyes, ears, and hands of the PRTC in the field. PRTC will have an Intelligence Branch too. The Gram Sahayak will run information & guidance service.

BUDGET :

- | | |
|--|--------------|
| a. 4 instructors @ Rs. 300/- pm | |
| | Rs. 14400/- |
| b. Contg. per camp 1000/- for
16 camps of 30 day duration | |
| | Rs. 16000/- |
| c. Messing @ 2.25 for 1600
people for 30 days | Rs. 108000/- |
| d. TA to trainees @ 10/- per
head | Rs. 16000/- |
| | <hr/> |
| Total. | Rs. 154400/- |
| | <hr/> |
| e. Non-recurring ad-hoc 10000/-
per year. | |

It is an essential item and must be provided for. Other work that the PRTC would undertake through the active assistance of the Gram Sahayaks would be :

1. Organise PRTC peripatetic camps
2. Organise Labour and service co-operatives, consumers stores etc.
3. Secure people's participation in nation building activities.

4. Create cells of youth workers

5. Conduct and organise such activities as Bharat Sewak Samaj Lok Karya Kshetras & Camps, Gram Ekais, Trade & Vocational guidance camps etc. etc.

VIII. The body at the apex supervising, conducting and coordinating all these activities would be SEEMA SEVA SANGH (Border Area Welfare Board) of non-official or semi-Official nature. The SSS apart from implementing the scheme of PRTCs effectively will coordinate its activities with Tribal Development Blocks which will run at least one in each of the Blocks, a community welfare-cum-educational centre with training and employment bias. All the work in the area under the jurisdiction of SSS through any other non-official agency will have to be routed through the SSS. All the committees both official and non-official in the area will essentially have a representative of the SSS serving on it. Such bodies as Bhartiya Adim Jati Sewak Sangh, Bharat Sewak Samaj, Harijan Sewak Sangh, Kasturba Trust, Indian Council of Child Welfare, Central Social Welfare Board, Red Cross, Bharat Scouts & Guides, Khadi Gramodyog Commission, etc. will coordinate their activities in the area with the Seema Seva Sangh.

The Seema Seva Sangh will have a Governing Council and an Executive Board with a Secretary Director to manage the affairs preferably from the Capital.

The SSS will require at least a recurring grant of Rs. 250000/- per year to meet all its expenses on organisation and the life worker's 'cadre, and non-recurring Rs. 200000/- for the first year and Rs. 50000/- per year thereafter. The SSS will constitute a Central Border Area Welfare Service at the apex with 25 life workers on its pay roll.

IX. Total cost of the entire Project :

	<i>Non-recurring 1st year.</i>	<i>Ad Hoc Non- recurring per 2nd year.</i>	<i>Recurring per 3rd year.</i>
8 PRTCes	776000	40000	740200
1600 GS	—	8000	192000
Cent. Trg.	10000	—	154400
SSS	200000	50000	250000
Total :	986000	98000	1436600
Nearly	1000000	100000	1450000

i.e., for the first year total provision to be made is for Rs. 2400000/- and thereafter Rs. 1450000/- every year. This is the maximum budgetary allotment that would be required. Every year the entire budgeted allotment will have to be advanced by April to SSS- the sponsoring agency. The audited statements of expenses will be submitted to Govt. by the end of June every year.

X. With this basic structure in the field of activity all along the Border Area, the additional activities such as Lok Karya

Kshetras, BSS Rural youth and student camps, etc., etc., can easily be undertaken through SSS.

XI. If the scheme is implemented as it is, a strong second line of defence can be assured within six months. Every hamlet all along the Border area will become a miniature fort to face the enemy. Apart from this the main aim of achieving welfare, community development, and cooperation objectives will be fulfilled. This scheme envisages a concrete programme to be implemented through Tribal Development Blocks & their staff, and the regular Govt. departments, and other non-official agencies. An integrated Tribal Development work with education, training, & employment bias will go a long way to assure mental and economic growth and stability. This will assure us a safe Border. We can rely on our contended people at the Border area. This is how we can have a strong second line of defence.

Model set-up for Institute of Applied Research and Development .

By

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1. Introduction

The model set up has been prepared with the following ends in view -

- To ensure that certain basic services are rendered by the Institutes set up in the different States.
- to provide a flexible frame, which will

make co-ordination of research and other activities of the different Institutes, possible at different levels.

It is however recognised that there will be certain *amount of variation in structural and operational details of the different Institutes*, in accordance with the local conditions. But an attempt should be made to

limit the range of variation, after carefully examining all aspects of the local conditions.

2. Organisational set-up

The following sections are visualised -

A - Research and evaluation

- (1) Ethno-Sociology
- (2) Applied human biology
- (3) Applied social psychology
- (4) Ethno-linguistics and lexico-graphical research
- (5) Ethno-musicology and ethno-choreography
- (6) Thechno-economic surveys
- (7) Statistics
- (8) Evaluation-

B - Training

- (1) Trainers and research workers
- (2) Social workers
- (3) Tribal leader
- (4) Others.

C - Development

- (1) Cultural development and ethnographic films
- (2) Exhibition and documentation
- (3) Literacy workshops in different tribal languages.

D - Planning

- (1) Experimental welfare section
- (2) Planning cell.

3. Operational scope

A - Research

- (1) Compilation of basic data
- (2) Empirical research
- (3) Fundamental research
- (4) Special centrally sponsored research.

I - Compilation of Basic data

Every Institute should compile the following types of preliminary data, on the basis of which all research and welfare activities can be planned.

- (a) Latest available figure on demography, geographical distribution, education, traditional occupation, livelihood pattern of each of the Scheduled Tribes and Scheduled Castes.

- (b) Classification of Scheduled Tribes in terms of (i) technology and economy (ii) language (iii) Other traits and institutions.

- (c) Bibliography of the publications on the different scheduled tribes and scheduled castes.

- (d) Bibliography of published literature on different tribal languages.

- (e) List of welfare agencies including missionary societies, working among the tribals.

- (f) List of traditional and modern associations that exist among the tribals.

(Attempt should not be made to prepare comprehensive bibliographies and lists at the outset. The work of preparation of bibliographies and lists should go on along with other works. But attempt should be made to prepare fairly comprehensive bibliographies and lists within one year of commencement of work under the present model. In the meantime the work of compilation of demographical and other data should be completed. Maps, charts and diagrams etc., should be prepared on the basis of such data, so that these may be conveniently used by administrators, welfare workers, research workers etc.)

2. Empirical research.

Levels of empiricism will grow along with growth in research traditions of the Institutes, and progress of welfare work on scientific lines by the different agencies. In the meantime the following types of empirical research are visualised (These are only illustrative and not exhaustive).

(A) Ethno-sociology :

- (1) Dependence of the tribals on various types of economy and changes that are being brought about in the life of the tribals as a result of the changes in the overall economic set-up of the country.

- (2) Customary laws of inheritance of the tribals and changes that are being brought about under impact of the forces of modernisation.
- (3) Traditional land laws obtaining among the tribals in unsurveyed areas and interaction of the same with the land tenure system recognised under law.
- (4) Implementation of the different legislations protecting the land rights of the tribals, and effect of the same on the economic, social and cultural life of the tribals.
- (5) Functioning of the traditional and modern institutions among the tribals (e. g. traditional panchayats, statutory panchayats, missionary organisations, trade union etc.
- (6) Attitude of educated tribals towards important socio-cultural issues.
- (7) Classification of Scheduled Tribes in terms of integration in the national society at different levels. This should be supported by the following studies.
 - (1) Inter - community relationship in different regions.
 - (2) Extent of participation of tribals and others in the achievement of common economic, cultural and social goals.
- (8) Family laws of the tribals and extent of deviations of the basic orientations from the basic orientations of Hindu Marriage Act, Hindu Adoption Act, Special Marriage Act, Hindu succession Act.
- (9) Extent of compatibility of cash crops to family and social structure of the tribals in different levels of cultural development.
- (10) Role of different types of tribal elites in organisation and operation of different types of co-operative societies.

(B) *Applied human biology*

- (1) Social and psychological factors affect-

ing family planning programme among the tribals.

- (2) Relation between socio-cultural stress and rate of reproduction of the tribals.
- (3) Dietary habits of the tribals and correlated physical growth.
- (4) Culture change and bio-chemical study of human response.
- (5) Anthropometric measurements of the tribals as determined by racial characteristics and relation of such measurements to physical competence for arduous work.

(C) *Applied social psychology*

- (1) Changes of tribal culture and problems of mental disorder.
- (2) Measurement of attitude of tribals and non-tribals towards each other in different sociocultural situations.
- (3) Study of social and psychological determination of the rate of adoption of changes in farm techniques.
- (4) Tribal values and traditions that impede economic developments.
- (5) Psychological and sociological aspects of alcoholism among the tribals.
- (d) Concepts of social roles and self ideal of denotified communities.
- (e) Changes in aspiration - motivation pattern of denotified people as a result of rehabilitation measures.
- (f) Webs of community bonds between denotified people and their neighbours in different areas and the correlated crime patterns.
- (g) Changing concept of leisure and recreation of the tribals.
- (h) Achievement, motivation and social mobility as related to inter-family relationship.
- (i) Aspects of anomie (disorganisation) of tribal culture under stress of change.

D - *Ethno-linguistics and lexicographical research.*

- (1) Study of the linguistic contact phenomena of the tribals in terms of :- bor-

rowing, semantic influence and phonologic influence.

- (2) Social stratification and dialect differences among the tribals.
- (3) Analysis of tribal languages with reference to frequency of common words for preparation of text books and literature for neo-literates.
- (4) Changes in emotional and referential functions of words in tribal languages as a result of cultural changes.
- (5) Thematic analysis of tribal folk tales.
- (6) Preparation of multi-lingual dictionaries.

E – Ethno-musicology and ethno-choreography

- (1) Social and ritual correlates of tribal dance and music.
- (2) Typology of tribal dance and music with reference to (1) technique (2) other criteria recognised by the tribals.
- (3) Children's games and songs as related to socio-economic roles.
- (4) Tribal concepts of refinement of different artistic activities including dance and music.

F – Techno-economic surveys.

- (1) Study of arts and crafts and different elements of material culture of the tribals with reference to (a) distribution (b) designs and variations (c) tools and equipments (d) technique of manipulation (e) place in the economic life (f) place in the socio-religious life.
- (2) House type of the tribals with special reference to (a) materials (b) house-plan (c) techniques of construction (d) extent of adjustment and maladjustment to the ecological setting (e) associated socio-religious use and economic phenomena.

- (3) Survey of indebtedness.

G – Statistics.

- (1) Assist in preparation of various research designs.
- (2) Codification and tabulation of research data.

- (3) Interpretation of data in terms of
 - (a) coefficient of statistical significance.
 - (b) co-efficient of correlation and
 - (c) co-efficient of covariance.
- (4) Assist in preparation of various scales and indices with regard to different sociometric and psychometric phenomena.
- (5) Compilation of data on progress of different welfare measures.

H – Evaluation

1. Major items of evaluation.

- (a) Hostels, Ashram Schools and other educational programme.
- (b) co-operatives including grain-golas and forest marketing co-operatives.
- (c) Soil conservation and control of shifting cultivation.
- (d) colonies.
- (e) Rehabilitation of denotified communities.
- (f) Welfare centres.
- (g) Aid to voluntary agencies.
- (h) Housing
- (i) Encouragement to tribal cultural activities.

2. Level of evaluation

- (a) Primary mathematical computation of the extent of achievement of the physical targets and analysis of the role of different factors, viz. (i) Agencies (ii) personnel (iii) technique (iv) other factors.
- (b) Secondary, –Evaluation of the result of implementation of the programme in terms of the social and other objectives as visualised in the programme. Suitability or otherwise of the (i) agencies (ii) personnel (iii) techniques and (iv) other factors in terms of the social and other objectives will also be evaluated.
- (c) Tertiary, –Evaluation of the programme in the light of the actual impact of the same on (i) tribal society and culture

(ii) total social situation including the tribals and the non-tribals.

3. Fundamental Research.

Range of fundamental research will grow along with growth of empirical research and other activities of the institute. A few problems are noted for illustration.

- (1) Prediction study on the role of codification of family laws of the tribals (including their laws of inheritance) on their social dynamics.
- (2) Level of optimum return out of investment for different technical and other training programmes, in different social, cultural and economic contexts.
- (3) Role of social dominance and exploitations in integration of different social groups in a welfare State.

4. Centrally sponsored research

This pre-supposes existence of a central cell for planning and evaluation. On examination of the known facts about the techno-economic, social and ecological phenomena, as well as the welfare programmes of different States, the central cell should prepare model plans for research with respect to each state separately. On the other hand, because of various local factors, it may be that the research programme actually undertaken by the States may deviate considerably from the model plan as visualised by the Central cell. In such cases a few centrally sponsored programmes may be undertaken through the different research Institutes. In such cases many of the items illustrated above, may also come under the category of centrally sponsored programme for research.

There are also other research projects of special type, which are relevant for more than one State. Such research projects can also be undertaken as centrally sponsored programme. Some of the projects of this category are illustrated below :

- (I) Puritanistic and other revivalistic and reform movements (including missionary activities) among the tribals and the socio-political implications of such movements with special reference to development activities.
- (2) Ethnic relations in coal mines and tea plantations as reflected in trade union practices and impact of the same on security of employment of the tribals.
- (3) Social and economic aspects of seasonal migration of tribal agricultural labourers from one State to another.

B—Training

I Training of trainers and research workers :—

There must be training of trainers and research workers. Ordinarily the trainers and research workers are persons who have skill in their particular discipline — but with little knowledge about the totality of the social situation. If they are to play their appropriate role in the total action programme, they must have basic concepts about the action programme itself. *Initial training* of the trainers and research workers should cover the following items in addition to the others which may be considered to be suitable, in accordance with the local condition.

- (a) Constitutional provisions with respect to the backward people.
- (b) International convention with respect to the tribal population.
- (c) Tenancy Acts and related administrative and other orders.
- (d) Pattern of local self-government including statutory panchayats.
- (e) Salient features of the development plans for (i) India (ii) State concerned (iii) Backward classes within the State.
- (f) Existing Acts and Orders with special reference to the backward classes.

The research workers also require some *reorientation training* with special reference to—

- (a) Problems of team research
- (b) Professional code in action programme
- (c) Sociology of work and organisation.

The research workers should also know that they have three ordinates of action :— the first is the tribal society, the second is the action agency (including government officials and voluntary workers), and the third is the national society. Any modification in the approaches to the tribal society also presupposes certain changes in the action agency which is guided by its own norms and traditions and the national society. The same laws, change of social system, therefore hold good, not only with respect to the tribals, but also with respect to the action agency and the national society. Research workers involved in action programme should therefore orient their strategy of action accordingly.

2. Training of social workers.

Contents of training for social workers of different categories will naturally differ. In a general way the training programme should be visualised to serve the following purposes.

- (a) Impart necessary information for performance of the job.
- (b) Orient attitude for dealing with the people concerned.
- (c) enhance capacities of creative participation in different job situations.

3. Training of tribal leaders

The tribals often have inside view of their own society, but often they do not know the place of their society in the context of the modern world. As a result of this they frequently fail to take the benefit of the technological and other progress taking place in the country. *Short term re-orientation and training* camps should be

organised for tribal youths and tribal leaders so that they may be prepared to reap the maximum benefit out of the different development programmes. In these training and reorientation camps, along with others the following type of training should be imparted.

- (a) Knowledge about the constitutional provisions about the backward people.
- (b) Knowledge about international convention with respect to the tribal population.
- (c) Knowledge about Acts and Orders with respect to the tribals.
- (d) Knowledge about the activities of the different welfare agencies.
- (e) Instil a sense of respect for their own society and the little traditions of their own culture.
- (f) Instil a sense of one-ness with the greater traditions of Indian culture.

IV - Training of others.

Integration of the tribals in the national polity can take place only when there is proper intellectual climate in the country. It seems that some aspects of educational activities in the country, including the nature of education imparted in the Anthropology Department of the University is not congenial for the purpose. For instance, the concept of tribal society, that is generally imparted to the students in the Universities, is totally unrealistic and does not fit into the actual realities of the existing tribal societies. Thus a misconception about 'tribe' and tribal life is given continuous circulation by the universities. The Anthropology Department of different Universities should be requested to re-examine the question. But, the Research Institutes should also visualise the possibility of their ultimately taking over the responsibility of organising short term applied Anthropological courses, based on more realistic appraisal of tribal life.

C - Development.

- (1) Cultural development and ethnographic films :-

This section should attempt at

- (a) Refinement and development of tribal dance and music in line with their own tradition and propagation of the same.
- (b) Encourage give-and-take process among the tribals and non-tribals in regard to the ornamental and creative aspects of each other's culture without damaging the basic frame of their own cultures.
- (c) Prepare ethnographic films on balanced representation of different aspects of tribal culture.

- (2) Exhibition and documentation centre.

Exhibitions must be carefully planned in terms of their objectives. The Research Institute should play an important role in this. Documentation section should constitute an important part of the Institutes. In this section information about different types of approaches made by different agencies throughout the world, in dealing with the tribal problem should be compiled and suitably depicted through charts and diagrams for the convenience of research workers, welfare workers, administrators and others.

- (3) Literacy workshops on different tribal languages.

Literacy workshops on the major tribal languages of the State should be organised for training of potential authors among the tribals and for preparation of books for neo-literates. The research of the ethno-linguistic section should be extremely useful for running such literacy workshops.

D—Planning.

I. *Experimental welfare section.*

In each State, 3-4 Experimental welfare centres in different socio-cultural setting, should be specially attached to the research Institutes. The research Institutes should be allowed to develop different techniques in implementation of different welfare schemes in these centres. The empirical data obtained

through direct association with implementation of welfare schemes, will help to develop operational research and planning with respect to the tribals.

II. *Planning Cell.*

The planning cell will not only be concerned with planning of the welfare activities but also with planning of research and training.

(a) *Planning of research*

Research projects should also be selected after careful planning and not through fancy. In this connection the following factors are to be taken into consideration.

- (1) Basic information about the tribal population as indicated at para 3A(i).
- (2) Total development programme of the State.
- (3) Budgetary provision with respect to different schemes under tribal welfare sector.
- (4) Type of personnel available.
- (5) Research already done or undertaken by other agencies.
- (6) Fund available.

(b) *Planning of training*

Categories of persons to be trained, criteria for selection of trainees and contents of training with respect to each category must also be carefully planned, with reference to (i) academic and other background of the trainees (ii) job roles as visualised in the programme and (iii) job roles as perceived by the trainees.

(c) *Planning of welfare activities.*

Planning of welfare activities should be visualised as a process of synthesis of all other activities of the institutes. It should be effected, by projection of the findings of different empirical and fundamental research including evaluation research, as well as the observations made in the experimental welfare centres, to a hypothetical social model, which again should be abstracted out of the commitments made by the nation through the different provisions in the constitution, and through the utterances of the national leaders.

Tribal Cultural Research and Training Institute

Andhra Pradesh, Hyderabad

By

*The Director, Tribal Cultural Research and
Training Institute, Hyderabad.*

A Tribal Cultural Research and Training Institute was established at Hyderabad under centrally sponsored schemes during Third Five Year Plan period to study individual tribes and tribal groups and their basic problems, needs and necessities and to evaluate the existing planned programmes and to assess their value in bringing about their welfare and to ascertain the short-comings, if any, in the implementation of the schemes and most of all to impart training to the Departmental and other personnel in reorientating them with the problems of tribal welfare.

The Institute, though it was sanctioned in G. O. Ms. No. 1242, Edn. (SW) dated 2-5-1962, was officially inaugurated on 8-4-1963 from which date the real functioning of the Institute commenced. The total provision provided is Rs. 5.15 lakhs for the entire plan period.

Objectives

The aims and objectives of the Institute are broadly classified into three categories which are detailed hereunder.

1. Training Wing : To impart training to the Departmental and other personnel in reorientating them with the problems of Tribal Welfare, in providing them with a sound knowledge of the various tribal cultures of Andhra Pradesh and to equip them with modern scientific methods of case study and sample survey techniques.

2. Research Wing :

(1) To study individual tribes and tribal

groups and their basic problems, needs and necessities;

- (2) To evaluate the existing planned programmes and to assess their value in bringing about other welfare and to ascertain the short-comings, if any, in the implementation of the schemes;
- (3) To study different aspects of Tribal life in order to preserve the good points in their culture and to advise them on the right approach to solve their problems;
- (4) To carry out detailed Socio-Economic surveys and to enlist every major and minor problem, faced by each particular tribe;
- (5) To study the dialectical forms of the Scheduled Tribes and prepare text books containing the religious lore and traditions of the Tribes for primary schools in Tribal areas. To prepare Grammar books in Tribal dialects and compile dictionaries for them;
- (6) To publish monographs on the life and culture of numerous Tribes of the State and record the tremendous impact of powerful cultures on the detribalisation and assimilation of the Tribes into other communities;
- (7) To collect folk-songs and folk-lore and preserve other interesting aspects of the Tribal life which are slowly, but steadily undergoing a cultural change;
- (8) To record social, economic, religious, political and psychological changes

amongst the Scheduled Tribes due to the recent advent of Democracy, Industrialisation and Panchayat Raj into the Tribal areas;

- (9) To preserve the Tribal Cultural Artifacts in Museum and depict the Tribal life in drawings, sculpture and models for the Trainees and interested public;
- (10) To institute a Library comprising of books in Anthropology, Sociology, Psychology, Public Administration etc.

3. Evaluation Wing :

- (1) To help the Social Welfare Department and Tribal Welfare Department in careful planning on the basis of specific problems and needs of individual Tribes and areas;
- (2) To furnish expert opinion to the Social Welfare Department and the Tribal Welfare Department in implementing the numerous schemes of Social Welfare, Tribal Welfare, and to help them in any other possible manner, such as, establishing close liaison between the theoretical and practical aspects of Social Welfare and to assist them in preparing up-to-date lists of the Scheduled Tribes in the State;
- (3) To carry out comparative study of the Departmental Welfare Schemes, vis-à-vis, the Non-official Agency Welfare Schemes in Tribal areas and recommend better co-ordination in their work;
- (4) To help the administration in preparing a comprehensive prospective plan for the uplift of the Tribal within a fixed time.

Research Wing :

The Research wing started functioning from the month of June, 1963. The research staff have taken up the study of the life, culture and the problems of the individual tribes viz. Savaras, Naikpods and Yerukulas. The study on Savaras is completed and

the work is under scrutiny. The other two tribal groups are under study. The survey of Tribal Development Blocks at Chintapalli, Bhadrachalam and Bhadrachalam in Visakhapatnam, Kammam and Sriakulam districts respectively is completed. The Research staff has since completed the assignments given to them and they are processing and compiling the particulars gathered. On the initiative taken by the Tribal Research Institute, the Government in Panchayat Raj Department have agreed for utilising the services of the Village Level Workers in the conduct of Socio-economic survey in all the Tribal Development Blocks in the State to be completed as early as possible. As a part of Training programme, field studies were conducted for each batch. The following studies were made by the trainees.

1. A study of Wadder settlement in Banjara Hills.
2. Impact of industrialisation on Banjaras settlement of Sanathnagar, Hyderabad.
3. Araku valley development.
4. Pödu cultivation.
5. Evaluation of Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation Limited.

Training Wing :

The purpose of the training wing is to give the officers working in Tribal areas, such knowledge as to make them understand the Tribals, their society, their beliefs and customs and to make those officers useful in helping the tribals to raise their economic and social standards. So, the Training programme of the Institute has been so designed as to provide the required orientation to welfare workers in tribal areas. For this purpose, the syllabus is so designed as to give anthropological instruction so that the officers and workers in Tribal areas understand the tribals, their life and culture and their problems. The following is the Programme and Lecture contents.

Programme Contents

- 1) Lectures
- 2) Group discussions and Seminars
- 3) Field work in a Tribal Development Block to have integrated experience of the development programme.
- 4) Guided Library Reading
- 5) Study groups on the tribal life and culture.
- 6) Audio - visual Aids.

Lecture Contents

There are seven papers prescribed in the course.

Paper I : Social Anthropology and Cultural Anthropology.

Paper II : Anthropology - Applied and Indian.

Paper III : Tribal problems and the role of developmental departments in tribal areas.

Paper IV : Sociology - Rural and Urban.

Paper V : Scientific Social surveys and Research methods.

Paper VI : Statistics.

Two short-term orientation courses for 15 days each were held in the months of April and July, 1963 and 30 Departmental officers of Social Welfare, Co-operation, Forest, Education, Agriculture etc., were given training. Two long term courses for a period of four months each to 17 senior officers and 29 junior officers of the various departments working in the Tribal areas were conducted. Besides, 8 Junior

I.A.S. Officers and 9 Probationary Deputy Collectors were also trained in the Institute as a part of their general training programme. At present a batch of 21 Senior Officers are receiving training in the Institute.

Art and Craft Section

An Art & Craft Section is annexed to this Institute, to publish tribal art, culture and problems through media of art, architecture and audio-visual equipment. The Artist and the Craftsman have toured in the agency areas, studied the tribals and their way of life and depicted the following:

Artist :

1. Landscapes depicting Tribal settlements	... 20
2. Portraits in water colours	... 9
3. Lifesize portraits in oils	... 2
4. Bust in poster colours	... 1
5. Tribal dances	... 2
6. Murals	... 3
7. Catalogue charts	... 25
8. Diramo (Big size)	... 1
9. Information charts.	... 5

Craftsman :

Sculptures : 1. Lifesize	... 2
2. Diramos (Small size)	... 2
3. Busts	... 3
4. Mural relief	... 1
5. Reliefs	... 3

The Library

The Library attached to the Institute contains at present about 1,000 books on

Anthropology and allied subjects. A few important journals, viz. 'Man in India', 'Eastern Anthropologist', 'Oceania', 'Ethnos' and 'Folk-lore' etc., have been subscribed.

The Museum :

A Museum has also been established in the Institute wherein the tribal artifacts, tribal food, tribal medicine, agricultural implements, dance equipment, tribal art and jewelry have been collected and efforts are being made to collect more and add to the Museum. The tribal foods and tribal herbs and medicines are now being scientifically examined with the help of herbal expert attached to this Institute.

Audio-visual section :

17 Films depicting the aborigines and their way of life have been purchased, for the benefit of the trainees undergoing training in this Institute as well as the tribals in the tribal areas. Folk songs have so far been collected from the various parts of the tribal areas of the State as shown below.

1. Kotias of Arku Valley —	
Vocal instrumental ...	8
2. Savaras of Srikakulam — do. ...	3
3. Jatapus of Srikakulam — do. ...	1
4. Yanadis of Nellore — do. ...	10
5. Yerukulas of Nellore — do. ...	8
6. Gonds & Naikpods of Adilabad. — do. ...	30

Tribal dances have been filmed which are now under process.

Publications :

The Institute has published the following:

1. Two half-yearly bulletins 'Tribal'
2. A pamphlet on 'The Scheduled Tribes in Andhra Pradesh'.
3. A pamphlet on "Training Programme".
4. Three Quarterly "News Letters".
5. Report of State Seminar on 'Tribal Welfare'.
6. An Ethnographic bulletin "The Tribes in Andhra Pradesh".

Advisory Board

An advisory Board has been constituted with the following as members :

Chairman :

1. Sri K. N. Anantaraman, I. C. S., First Member, Board of Revenue (New Chief Secretary to Government).

Members :

2. The Director of Social Welfare.
3. Head of the Department of Anthropology of Osmania University and for the next term the Head of the Department of Anthropology of Andhra University, alternatively.
4. Sri V. Raghavayya, President, Andhra Rashtira Adimjati Sevak Sangh, Nellore.
5. Sri K.V.N. Appa Rao, Dharama Rajya Sabha, Kovvur.
6. Dr. G. V. Seethapathi, Linguist and Research Scholar, Hyderabad.

Members of the Tribes Advisory Council

7. Sri K. Bhima Rao, M.L.A.
8. Smt. Vani Ramana Rao, Ex - M.L.A.
9. Director, Tribal Cultural Research and Training Institute, Hyderabad.
10. Deputy Director, Tribal Cultural Research Training Institute, Hyderabad (Member Secretary).

The functions of the Advisory Board are as follows :

1. To review the training programme of the Institute and to study ways and means of improving the quality and content of the training of both officials and non-officials.
2. To review from time to time, the policy of training of different categories of personnel, officials as well as non-officials engaged in the tribal welfare and advise the Government on the policy to be adopted in this regard.
3. To prescribe the content of training, the organisation and operation of training programmes, determine duration of courses, techniques and method of training.
4. Select and recognise non - official or private agencies for purposes of training a particular category or categories of persons. To provide co-ordination and to review the arrangements for co-ordination or training between the various departments and to suggest improvements.
5. To suggest qualifications and mode of selection of the trainees.

6. To advise the Government on any other matter pertaining to training programmes and the proper utilisation of the services of the trained personnel.

7. The Board may suggest problems for study and may review progress of study of a Research programme undertaken and suggest to the government the programmes to be undertaken.

8. The Board may also suggest improvements or modifications in the working of the Museum and Library. The Board had already two sittings.

Seminar

The State Seminar on ' Tribal Welfare ' was organised under the auspices of the Government of Andhra Pradesh and was sponsored by the Tribal Cultural Research and Training Institute at Hyderabad from 29th to 31st December, 1963. This Seminar representing the first organised effort in the State was designed to probe the needs of the tribals and the tribal welfare programmes and to assess how far the latter met the former; for this the Institute brought together the anthropologists, administrators and social workers to this combined meet. Eminent anthropologists like Prof. C. Von Furer Haimendorf, School of Oriental and African Studies, London, Prof. N. K. Bose, Director of Anthropological Survey of India, Calcutta, Dr. Sacchidananda, Director, Bihar Tribal Cultural Research Institute, Ranchi, Dr. N. Subba Reddy, Head of the Department of Anthropology, Andhra University, Waltair, participated in the discussions of the Seminar.

Visits of high dignitaries

Sri U.N. Dhebar, Chairman Khadi and Village Industries Commission, Sri R. C. Chiten Jamir, Minister for Development, Nagaland, Smt. N. R. Bhonsle, Minister for

Social Welfare, Maharashtra State, Prof. C. Von. Furer Haimendorf, School of Oriental and African studies, London and a host of other scholars paid visits to the Institute and expressed their satisfaction about the progress of the Institute.

Scheme

FOR

Gram Swaraj Through Eradication of Indebtedness in Karjat Tq.

By

SHRI HARI BHAISAVLE

*Kotwalwadi Trust, NERAL, District - Kolab,
Maharashtra State.*

Problem

Considering the poverty of the villagers in general and of the adivasis in particular in Karajat Taluka, it has been found that the central problem of these people is indebtedness.

While working for production these people have no means to maintain themselves till the fruit of their labour is in their hands. Hence continuously to mortgage their future income or labour for present maintainance is the general rule of life.

To change this situation of living today on tomorrow's labour into one of saving to-day's labour for to-morrow's maintainance is the task to be undertaken.

Being continuously under the permanent burden of indebtedness, people are always inevitably forced to sell their produce even before the actual yield of the crop. Being sellers under pressure of need, they never realise the true value of their produce; also being purchasers without means and under the pressure of hunger, they never get things in the market at true market rates. This exploitation at both ends of the market is

one of the prime causes of their poverty. If this situation is changed, it will result in a considerable rise in their standard of living and in the improvement of their efficiency which ultimately will result in the increase of agricultural production, causing further rise in the standard of living. In this way a chain of progress can start.

To bring about this result, co-operative self-help should be the main base of effort; but to give momentum to the project, capital also is an inevitable necessity. This capital is mainly necessary to provide maintainance unhindered while the process of production is in progress; and that too without the necessity of selling their produce before the actual yield. This finance should come through proper cooperative Bank. Government should help the Adivasis with grants to make them credit-worthy in the beginning. If once this arrangement of proper finance is made with proper planning in the beginning, the wheel of progress can start moving, providing resources for capital. Along with the programme of

doing away with exploitation, additional employment possibilities will have to be developed to further raise the standard of living of the people. This can well be done by organising existing allied agricultural industries and by trying to revive village industries with the help of Khadi and Village Industries Commission.

Region

For this project 48 villages in the northern area of Karjat Taluka are to be selected. The north of this area is bordered by Murbar Taluka of Thana District and on the east side is the Ambegaon Peth of Poona District. Both these areas also are predominantly Adivasi areas. The total population of this area of 48 villages is 20,000 (excluding non-scheduled tribes population of Neral proper) and out of this population more than 51% is the population of Adivasis.

Thakurs, Katharis and Dongar Kolies are the three tribes inhabiting this area. About 65% of the land is covered with forest in this area, which is owned both privately and by the Government. Agriculture and Forest exploitation are the two main sources of income of this area; cattle breeding is also practised as side-business to a certain extent by the Adivasis of this area. Almost all the village industries except hand-pounding of rice and pottery to a certain extent, have disappeared. To a small portion of the population in the western end of this region, the Railway Department provides employment to them as labourers. Along the Railway line, milk producing business is also carried on by a few people.

Although within sixty miles of Bombay, Karjat Taluka had only one and half miles of road till about five years ago. Now three main roads with a total length of 30 miles are under construction. Central Railway runs through Karjat Taluka along its Western borders. Matheran Hill station is also

situated in this area. A light railway of 12 miles joins Neral with Matheran. Till to-day Neral has no direct road link to Bombay.

Andhra Valley Power House of Tata Concerns is situated in this Taluka. For the last 50 years, tail water of this power house supplies perennial flow to river Ulhas flowing through this region. But throughout the 15 to 20 miles of its course through Karjat Taluka almost nobody tried to utilise the water for irrigation purposes. Recently efforts are being made to use this water. An irrigation project is under construction in Karjat Taluka which will irrigate about four thousand acres after completion. There is only one crop of paddy in the year in this area. Nachni, Vari, Val, Gram, Tur, Udid and a few root crops are some of the minor crops grown. But the main marketable agricultural produce is rice. The average rainfall of this area is about 125 to 150 inches.

Usually the villages are comprised of small habitations. Often one village comprises more than one Wadi. Adivasi population is invariably grouped in separate hamlets. There are only two villages having a population of more than 1000 in the 48 villages of this project. Adivasis of this area are like all other Adivasis all over India. Community dances and starvation form the total picture of their life. They dance their way through starvation.

As a rule they are illiterate. There is a backward class boarding house in this area which is perhaps one of the oldest started by the Government. But during the 50 years of its existence perhaps not even 50 students of scheduled tribes have reached the stage of vernacular final. Not a single student has successfully passed S. S. C. Examination. Even though so near to Bombay this area is educationally perhaps the most backward in the whole of the Bombay State.

Programme

To free the Adivasis from the chain of indebtedness, it is proposed that the following programme be undertaken. To begin with, the assesment of their present indebtedness and their sources of income should be made. While doing that, the people should be made to understand their economic condition. They should be explained how the bulk of their earnings is consumed in repayment of borrowings, and they should be induced to resolve to eradicate the curse of indebtedness by their own co-operative effort and with financial help from outside in the initial stage.

To start with, they should be made to make the following declarations :

1. They will declare their present indebtedness to the village through Goan Sabha.
2. They will declare that they will never borrow henceforward from any source without the prior sanction of Goan Sabha.
3. All the villagers will decide collectively the loan requirements and credit worthiness of each family.
4. They will declare that they will sell all their produce and labour through Goan Sabha and also they will make all their purchases through Goan Sabha.
5. To start with, all the villagers will contribute an equal share in the form of grain in order to start the grain bank of the village.
6. Also, the villagers will start collective cultivation of a plot of land, the produce of which will belong to the village grain Bank to be utilised as Capital of the village.

These declarations made collectively by the whole village will form the basis and the starting point for the implementation

of this scheme in that village. Taking eradication of indebtedness as the starting programme, the achievement of the aim will find a full-flourished co-operative life, and bringing Gram Swaraj into existence, solving problem of both agriculturist and labouring population of the village. Development of agriculture will provide the mean of development for all other occupations of the village life.

In villages where items 5 & 6 above are started by the villagers, arrangements will have to be made to start a shop which will provide marketing facilities to the village. Providing credit will have to be done through village co-operatives by State Co-operative Banks; but to begin with marketing responsibilities will have to be borne by some other agency till the Co-operatives are mature enough to shoulder the responsibilities of organising marketing. In this proposed project Kotwal Wadi Trust, Neral hopes to fulfil the need of such agency.

Arrangement would be made to provide full finance for productive purposes. For unproductive purposes such as marriages, an arrangement would be made that a group of say five hundred families is formed and whenever an occasion of marriage arises in that group, that marriage is to be regarded as the responsibility of the whole group, each family contributing Rs. 1/- at the time of each marriage, to meet the expenditure of that marriage. Thus the burden will be distributed amongst all and everybody by turn will get the necessary funds at the time of marriage in his family. This expenditure can further be reduced by arranging collective marriages.

By arranging to sell the produce at proper time, and by helping them to purchase their requirements at proper rates and in proper measures, the real income of the people of this area can be raised by 30% to 50% of the present. Out of this increase

at least half can possibly be turned into capital. With the help of this capital and by making available necessary credit at proper time, the people can be helped to carry out their agricultural operations in time and their agricultural production can be increased. In this way their capacity is developed to maintain the progress of economic development with their own efforts. Their old loans will have to be scrutinised and the lenders are to be given guarantee by the Gaon Sabha that all their proper loans would be repaid by instalments. In order that the loans from this new scheme do not find their way to the purse of the old money lender, the new lending will have to be done in kind and not in cash.

To carry out this programme proper warehousing facilities will have to be provided.

Along with lending and marketing facilities and agricultural developments, additional employment facilities will have to be provided through allied industries of agriculture and village industries already in existence and those to be revived, through the implementation of Khadi and Village Industries Commission Scheme.

A very comprehensive programme of education ought to be carried out with the main objective of creating local leadership. This programme will consist of two parts, Social Education for Adults and Education of the growing generation. Unless this education programme is carried out properly no permanent results can be expected. This education is most essential to create capacities in the people to keep the wheel of progress moving and to prevent the situation from degenerating again into the old ruts.

In getting this programme executed with the initiative of the adivasis themselves and getting it implemented with their co-operation, a sense of self confidence should be cultivated amongst them.

This project is to be handled in such a way that the adivasis should feel that it is they who are implementing this project. Within a period of five to ten years, their local leadership can be developed to handle the economic transactions of this project. By educating the growing generation a second cadre of leadership amongst the youth can be created, who will ultimately grow in the atmosphere of co-operative efforts and will come forward to shoulder the responsibility of perpetuating and further developing the programme.

Financial Aspect of the Project.

The total adivasi population of this area is about 12000 in about 2400 families. On an average the loan requirement of each family would be about Rs. 250/- per year. To make them credit-worthy Rs. 50/- per family would be required to be used as their share capital. The whole area is to be covered in five years, each year about 500 families would be covered. Every year Rs. 25,000/- would be required for this purpose. This should be treated as grant to these backward people and the total expenditure in five years on this item is Rs. 1,25,000/-

Every year three shops will have to be started. Each shop serving about 200 families, will require about Rs. 5,000/- as capital. This amount would be taken as loan, to be repaid within a period of five years, repayment starting from 2nd year of the scheme. About Rs. 60,000/- would be required for this purpose.

A central warehouse costing Rs. 20,000/- will have to be constructed at Neral and 12 small warehouses will have to be provided, one for each of the 12 shops to be started. These small ware-houses will also be used as shop premises. Each small warehouse will cost Rs. 10,000/-. Thus in the first year. Rs. 50,000/- will be required and subsequently Rs. 30,000/- each year for the

next three years. Total expenditure on this item would be Rs. 1,40,000/- . This item should be treated as long term loan without interest. To organise all the activities the sponsoring agency will have to be subsidised to the tune of Rs. 5,000/- every year to bear the overhead charges for the management. Also a suitable arrangement for transport with suitable type of vehicles for hilly tract will have to be made. Whatever expenses will be incurred on this item should be treated as grant. Two vehicles are necessary, one for human transport and one for transport of goods. Market prices for these are not known to us; but they will be standard prices. A jeep with trailer may serve as dual purpose vehicle.

Total expenditure on this project is

Grant : Rs. 1,25,000/- for share capital
Rs. 25,000/- for management charges to the sponsoring agency.

Total : Rs. 1,50,000/-

In addition to this, cost of Vehicles will have to be incurred.

Loan : Rs. 60,000/- for shops
Rs. 1,40,000/- for warehouses

Total : Rs. 2,00,000/-

The remaining amount for the implementation of the scheme is to come through co-operative Bank. Two types of loans are necessary; short term or Crop Finance and medium term for purposes as major repairs to fields or reclamation and purchase of Bullocks. Short term loan will be given on consideration of credit-worthiness of the borrower and medium term loan should be given according to the need of work under-

taken and additional security of the property created out of the loan.

Loan requirements of both the agriculturists and artisans or labourers will have to be met. To provide maintenance to the Agricultural labourers in off-season is the most difficult problem, as he would not be able to repay the loan from his present earnings. They will have to be provided with additional work. This can well be done by organising them in labour contract societies. Jungle work and reclamation of waste land will supply them with employment. These new lands will be cultivated by these people collectively afterwards. A long term plan of developing jungles can possibly be taken but this programme is a programme for generations, so it will have to be implemented with the cooperation of forest department. They should bear its expenditure. Majority of the jungles in this area are private jungles. It is suggested that these private jungles should be taken over by Government Forest Department and under their supervision these jungles should be developed. To-day they are most waste fully exploited, causing a great loss to the nation. The development of jungles can provide a lot of employment to the coming generation and also cause economy of this area to be enriched. Bunding and reclamation of land can also provide work to labouring populations as well as the agricultural population in its off season.

If this scheme is implemented, within a period of five to ten years debts will disappear from the lives of adivasis of this area and a situation can be created in which they will live on their own savings.

Suggestions for Tribal Welfare

By

SHRI RAMASWAMI ADIGAL

President, Shri Sarguru Sarva Samarasa Sangam,

COONOR.

Suggestion—1. Policy regarding land.

1. OUR close association with the Adivasis in various parts of Madras State has revealed that in a number of places, the lands belonging to and in possession & enjoyment of the Tribes have been forcibly occupied by outsiders mostly non-tribals. If these lands belong to them, then they are sold to the outsiders at dead cheap rates. If these lands are Government waste lands or Natham (Poromboke) then these are assigned-allotted to the Non-Tribals because they are in occupation. Therefore, the tribals are completely deprived of the lands. They are not able to get back their lands from the outsiders in both the cases. Even if the outsiders encroach upon the Government lands just adjacent to the tribal colonies, these lands are later on permanently allotted to them, just because they are in occupation. Thus there is absolutely no scope for the Tribals to get land at all. Reservation of such lands for tribals should be made. It is therefore suggested that Government poromboke (natham) or waste lands near Tribal villages and colonies should not be allotted-assigned to outsiders, more so to non-tribals even if these lands are presently under encroachment by the non-tribals. The encroachers should be vacated from such lands and tribals should be given preference. Suitable orders should be issued to all District Officials.

2. Due to abject poverty and innocence, the Tribals sell their lands to outsiders at a

nominal price. The main occupation of the Tribes is cultivation and if the land is sold by them, they have no other avocation and therefore suffer untold miseries. Sometime the lands belonging to the tribals are taken by outsiders on lease basis. After some time, for various reasons, mostly money transactions, the lands are not released by the lessees. This is also a great blow to them. Outsiders, taking advantage of their poverty and ignorance begin to exploit them.

It is, therefore, suggested that suitable action must be taken to request Government for stopping the tribals from selling or letting out on lease of their lands to non-tribals under any circumstances. The non-Tribals should not be allowed to purchase or take on lease the lands belonging to the Tribals under any circumstance, just like Toda Patta Lands in Nilgiris: Madras State. All Government lands, whether waste land or poromboke adjacent to tribal villages or colonies must be given to them on free hold rights.

Suggestion No. 2, Forest Produce: and Jobs in Forest.

a) The benefits that may be derived from the forest *must* be given to the Tribals at a nominal rental value. They will be much benefitted by this. By this they will also serve as a sort of care-takers of the forest. The expenditure spent on watch and ward of the Forest Deptt. will be considerably reduced. If encourage-

ment to "grow more trees" campaign is given to the Tribals, the forest can be doubled and tribled. Without prejudice we can say that the Forest Guards, watchers etc., taking advantage of their position, obtain many benefits illegally thereby causing much loss to the department. They also create troubles to the Tribes living in forest area. Extra unwanted and avoidable work to the Police and Court can easily be avoided if the Tribes are made responsible for the trees from which they will be getting good profit if these are given to them. This suggestion requires consideration.

- b) The Forest Guards, Watchers, and Rangers, at present are mostly outsiders-non-tribals. They are not able to understand the tribes living in the jungles and forests and therefore there is no understanding or co-operation between these two.

In order to avoid this kind of friction between them, it is suggested that Forest Guards, Watchers, and Rangers must be from amongst the Tribes living in the area. Since much educational qualifications will not be required for these kinds of jobs, this suggestion requires consideration.

- c) As has been mentioned in para (b) above, since majority of the Forest Guards, Watchers are outsiders, they take the law into their hands and give the tribals

all kinds of troubles. A simple complaint from these forest officials will suffice for the tribals to suffer. In order to avoid troubles on false complaints, it is suggested that a fact finding committee, consisting of the District Collector, Public Prosecutor, District Forest Officer, Members from Non-Official Voluntary Organisations doing Tribal welfare work to have an impartial enquiry must be established for fair play and justice. Man-handling of the Tribes at all stages should be stopped.

Suggestion No. 3. Educational Facilities.

All facilities which the tribal students are getting in a Residential School should be extended up to Matriculation stage. This should be extended to Technical Education also.

Suggestion No. 4. Appointment Facilities.

Reservation for lower appointments such as peons, mazdoors, khalasis in the Railways and other similar appointments in all Government undertakings, including Government sponsored Companies in Public Sector must be increased.

Suggestion No. 5. Health.

For generations together the Tribals are well versed in the Herbal and Ayurvedic type of medicines. They know more about Herbs and their treatment than anybody. This must be encouraged by opening research centres etc.

Suggestions for the Educational and Economic Development of Tribals

By

SHRI SWAMI YOGANANDGIRI

Secretary, Sakti Ashram, (Assam)

IT is really a matter of great delight that our popular Government have taken up a scheme to improve the condition of the backward classes socially, educationally and culturally. Scheduled Tribes were really very backward in all respects some years back. As a result of the introduction of this popular scheme, these people have been benefitted and have improved to a great extent. But still many things are to be done for their allround development.

Through this scheme many facilities in all respects are offered to the Tribal people. But satisfactory progress has not yet been achieved for the following reasons.

1. Illiteracy of the adult people. Most of the adult men are illiterate and so they are not in a position to utilise the advantages offered by the Govt. properly.

2. Illiteracy of Women. Most of the women of this community are illiterate and so they can not help in their real prosperity. Community can not be developed unless and until its female section is trained and educated.

3. Want of proper training in some cottage industries and gardening. The Tribal people, specially, the Plains Tribal people have some cottage industries like weaving, carpentry, etc. In almost every tribal family of this area there is one coun-

try loom. But they have no idea about the improved methods.

4. Want of properly organised Co-operative Societies. For want of these societies the tribal people are, sometimes, exploited by the middle class people.

Considering the above mentioned deficiencies I like to give the following suggestions :

1. Adults should be made literate. When they become literate they will be able to utilise all the advantages offered by the Govt. properly.

2. Schemes should be taken to educate the female section at any cost. The real development of each family comes when the women are educated.

3. More stress should be given the training of these people in respect of some cottage industries like weaving, carpentry etc. Financial assistance also is necessary in this respect.

4. Steps should be taken to organise co-operative societies in the Tribal areas. Through various means these people should be made co-operative-minded for the success of co-operative societies. These co-operative societies will save them from want as well as from the clutches of the middle class people.



Andhra Rashtra Adimjati Sevak Sangh

(Regd. 1948)

WHAT WE DID — 1927 - 64.

By

SHRI PALAPARTI VEERAYYA,

Vice - President.

OUR Sangh took its birth in 1948 with the blessings of the late Pujya Thakkar Bapa, the father of the Indian Tribal Welfare Movement. Prior to this, the Andhra Provincial Yanadi Sangh was in charge of all tribal welfare work, having been started in 1927 in the district of Nellore. Our main achievements have been in the fields of liberation from slavery, colonisation and education. All these years we have been working among Yanadis (205381), Yerukulas (128024) and Banjaras (96174)—Total 429579. (1961 census).

(1) *Liberation* : The unjust application of the Criminal Tribes Act of 1871 and its monstrous and galling provisions had reduced these and other nomadic tribes numbering at present 8 lakhs to virtual slavery, to unscrupulous police officials and tyrannical Village Officers since 1924. We organised public opinion against this Act so well since 1927 that the then Chief Justice of Madras Sri M. V. Subba Rao declared it to be a "blot on the statute book." We convened 300 public meetings, freely defended 500 tribal offenders charged with purely technical breaches of the provisions involving no moral turpitude at all. Finally the memorable Prakasam Ministry struck the Act at its root and it was repealed by the State of Madras (combined with Andhra Pradesh) in 1948. Without resting on our oars our

President toured the State of Rajasthan on invitation of the then Chief Minister, the energetic and sagacious Shri Manikya Lal Vermaji and at the suggestions of Bapa and submitted his report about the illegal provisions of the Rajasthan Act, as well as its atrocious and inhuman punishments. We convinced our late Prime Minister and the India Government and secured the repeal of the Act throughout India in 1951. We can thus claim to have been the pioneers in liberating millions of the miscalled criminal tribes with the active cooperation, fatherly guidance and limitless encouragement given throughout, by the Great Bapa. This lawless Law which broke several peaceful nomadic homes, drove millions to prisons and clamped mediaeval slavery on millions stands erased, thanks to the advent of Congress Governments in the States and at the Centre.

(2) *Colonisation* : We claim with justifiable pride that the strenuous work begun by us in 1927 to colonise and reclaim unambitious, homeless, housesiteless, primitive food gathering nomads has resulted in the formation of nearly 300 colonies of Yanadis, Yerukalas and Banjaras in Chittoor, Nellore, Guntur, Krishna and Godavari districts in the past 37 years, accommodating on the whole roughly twenty thousand families numbering 80000 nomads.

by no means a mean achievement. Nomadism having been a cultural weakness, it took us generations to cure this 'draw-back' without any State aid worth the name till 1957. It was only after the inclusion of the above mentioned three tribes in the list of Scheduled Tribes by the Parliament in 1956 owing to the generous effort of the late Shri B. N. Datar, Minister in the Ministry of Home Affairs, that financial help commenced trickling down to us though in dribblets and at long intervals. It is our regret still that the Andhra Pradesh Government has not done as much as her sister States, the State Governments of Bombay, Madhya Pradesh, Bihar had done till now. In most of the colonies, house sites and agricultural lands still remain unassigned, cottage industries unorganised, creature comforts not provided and the inexhaustible patience of the settlers sorely tried. Most of the 5000 acres of not very fertile but available land we have so far secured for the colonists are still in the nature of encroachments. Several colonies have no drinking water facilities, connecting pathways, burial grounds-let alone schools, hostels, roads and street lights. The colonisation programme has made thousands of nomads agriculture-minded, which is the only way to cure nomadism. We are happy to observe that nomadism has been reduced among Yanadis to 50%, among Yerukulas to 40% and among Lambadas to less than 10%. The other nomadic tribes of Andhra Pradesh are still wild, their wander lust unquenched and ambition unkindled. We suggest that a twenty crore scheme may be taken up by the Andhra Pradesh Government to eradicate this traditional evil with such aid as the Union Government can give. Our first colony was formed for Nomads in 1927 at Damegunta, Nellore District.

(3) *Education* : Our first school for tribal people was started in 1934 with meagre

funds at the disposal of Shri Thakkar Bapa. Our first Harijan Hostel was started in 1929 and our first Tribal hostel in 1939. We have at present 50 hostels catering to tribal boys and girls a few of whom have passed the B.A., B.L., M.B.B.S., B.E., and B.A., examinations. We claim to have educated 5000 tribal children so far though the number of those who have passed the matriculation (S.S.L.C.) may not be more than 200, and those who have been graduated may not exceed 40, the failures being solely traceable to the inborn scare felt by tribal Candidates at the Public tests. Female education among the tribals is still very negligible. One of the reasons for the paucity of tribal graduates in our State is the want of ambition inherent in a tribal and this has not been kindled owing to the difficulty the tribal applicants experience in selections to Govt jobs as compared with the politically more vocal and numerically more powerful and forward Harijans of the State. While not grudging the Harijans the great strides of improvement they have snatched from the Government owing to their influence in the legislature, in the Ministry and in the superior officialdom, we plead that the Tribal people have a right to share the funds and facilities sanctioned by the State and Central Governments on the basis of their population. The injustice done to the tribal people will be clear when we remember that 42 lakhs of Andhra Pradesh Harijans are being served by 900 Harijan hostels, the 13½ lakhs of Scheduled Tribals and 8 lakhs of unscheduled nomads have to be satisfied with only 50 hostels. Without offending anybody we can assert on the basis of our experience that a non-tribal and non-Harijan Director or Minister of Social Welfare can hold the scales evenly between the underdeveloped and undeveloped classes of peoples. It looks as though the voting strength of the different

unprivileged classes decides even the apportionment for the social benefits accruing from the State.

Our Sangh secured special facilities from the Madras State Government as early as 1945 exempting tribal students from tuition fees, age, class, distance and failure limits for admissions into hostels and schools subsidised by the State.

(4) *Co-operative basis*: Our Sangh repeatedly pressed on our Government to vest the ownership of all Govt. assigned (cultivable and housesite) land in Co-operative Societies, in order to prevent alienations. We are maintaining 50 Co-operative Societies for tribal tenants, fisherman, mat weavers, shell-lime makers and hand-pounders. With Central Government's help of Rs. 37000/- we have been operating successfully a Rickshaw Pullers' Society for 100 scheduled Tribal workers at Nellore with the object of enabling the drivers to become owners of the vehicles in the course of 3 years.

(5) *Cottage Industries*: Our Sangh has in the past eight years trained nearly 1000 Tribal men and women in weaving fibre mats, which is a Cottage Industry in every sense and which enables the maker to earn Rs. 3/- per day throughout the year with a loom and accessories costing barely Rs.10/- per weaver. We are grateful to the Central and State Governments for sanctioning Rs. 29,190/- scheme for special hostels, schools and mat-weaving training shared by the two Governments in equal halves.

In previous years, we trained mechanics, rattan workers, typists and skilled labourers with funds granted by the Gandhi Smarak Nidhi and the State and Government. Between 1950 and 1959 the G. S. Nidhi gave us Rs. 76205/-. The A.P. State Government granted us Rs. 25000 in 1959-60 and Rs. 38530 during 1960-61,

(6) *Literature*: We published dozen books on the tribals of Andhra Pradesh and India in the State vernacular as well as in English with State and Central aid. We took great interest in the organisation of Tribal Research work. We collected information about and promoted tribal art—song and dance. We conducted a training centre for tribals under the auspices of the Bharatiya Adimjati Sevak Sangh.

(7) *Lok Karya Kshetras*: We have so far been working six L. K. K. Centres for the benefit of tribals in the past 3 years and recently started 10 hostels sanctioned by the State Government and located the same in tribal hamlets. We are grateful to the Bharat Sevak Samaj for the financial assistance given to us annually. We started schools and hostels in Kshetra villages, helped to improve communications, activated Co-operative societies and promoted civic sense. We have so far covered 26 villages.

(8) *Protective role*: We have repeatedly impressed the Government about the desirability of replacing the mere administrative role of the State and Union Governments by a protective role as done by the Government of U.S.A. for the benefit of the Red Indians. We took part in Seminars, Conferences, Committee meetings organised by the State and Central Governments in the past years. We assisted the War effort also.

(9) *Mal-practices like Slave Trade and Ordeal Tests*: We have effectively stopped the sale of tribal women from the Lingals Criminal Tribes Settlement to purchasers from Punjab for amounts ranging from two to five thousands, carried on for the past 5 years under the nose of a Police Station located in the Settlement. The suggestions we offered for tightening the Penal Code section relating to slavery have been approved by the Central Law Department and are now under the consideration of the

Home Ministry. We have to a great extent discouraged trial by ordeals frequently taken recourse to by nomadic tribals in deciding domestic, social and caste disputes—an evil prevalent throughout Andhra Pradesh among nomadic peoples.

(10) *Committees*: We, as members of the Nomadic Tribes Enquiry, Scavenging Conditions Advisory, A. P. Tribes Enquiry Committees and as members of the State and Central Government Committees, have assisted the Governments with advice and co-operation. Our suggestion in 1947 to Madras Government resulted in the formation of the present Social Welfare Department in Andhra Pradesh.

(11) *Prohibition and Wages*: We strive hard to make prohibition a success. Among Yanadis and Yerukulas very few drink

and 90% do not taste alcoholic drinks at all. We secured a big rise in the wages paid to agricultural labourers, both tribal and Harijan, by conducting 100 peaceful and lawful strikes in 1929, 1932 and 1940.

(12) *Sadachar Work*: We have taken active part in Sadachar activities and have registered with the State and Union Governments the cases of half a dozen top culprits and a few minor fry. We have the voluntary services of 100 tribal non-official workers for our Sangh.

We confess that the work we have put forth is not creditable both in quantity and quality but we are not the only parties to be blamed for this drawback. At any rate we were not found wanting in enthusiasm, industry, earnestness and zeal to serve the tribal.

Necessity of a Research wing in Bharatiya Adimjati Sevak Sangh, Delhi

By

SHRI J. H. CHINCHALKAR, M. A.

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NFW DELHI.*

IT IS conceded that research is an indispensable part of any programme that may be framed for the propagation of a branch of science. Research, in the nature of it, is thus an in-separable adjunct to any programme of work. Thus education, social welfare, forestry, medical science, in short every branch of human activity will find it beneficial to have research unit attached to it. This is so in respect of welfare also.

Research is not a museum alone, it is not a library by itself, though these two

are steps to aid research work. In brief, Research may be defined as search for acquisition of knowledge which forms the basis of any branch of learning. It therefore tackles the problems facing humanity at its root origin. To illustrate this, it is conceded that the Hemo-sapien required a shelter, which was considered by several that he originally did not ask for it. If he used the cave at times it was for stocking his scanty acquisition like food etc. It must be interesting to test the origin

of a shelter, a craving for it, the necessity that caused this craving, the physical requirements of primitive men, their state of culture and civilisation at that period. All these go to throw a lurid light on the way of life of a man in the earliest stages. In devising housing schemes for the modern tribal, officials and non officials are apt to be misguided by the prevailing notions and standards of civilisation of non-tribals, which might result in forcing certain housing facilities on the tribal beneficiaries which may not be adequately appreciated by them. This might result in colossal financial losses as in fact it has done in hundreds of schemes, planned and executed in this country involving crores of Rupees.

To take another example, let us take the institution of marriage which cannot be said to be the earliest of practices in the primitive world. Marriage involves 3 different basic conceptions as practised today by different races in different countries. One is contractual. This is the latest and the most modern type unknown to the aborigines. The second is Sacramental. This was known in several parts of the world among several people who considered marriage as not a mere contractual act between man and woman but which carried with it a sanctity strengthened by ceremonies, religious formalities which vested the function and the later relationship with a religious fervour, and inviolable religious seal of authority. The third was only a mating arrangement practiced by all tribals who never contemplated marriage and union between man and woman as anything other than a mere biological necessity.

If the social worker understands this background and understands it, he may not fault to make grievous mistakes in condemning certain tribal practices still in vogue among several tribal people, which may be repugnant to us. This knowledge

and research might enable the officials and non-officials to have a proper and correct guidance in his approach to the tribals.

The above makes it clear that the research activity is a precondition for any human activity including social and particularly tribal welfare and that such an activity must be carried on strictly on scientific lines. With this view the Working Committee of the Bharatiya Adimjati Sevak Sangh has approved the suggestions for starting a cell within the frame work of the activities of work for carrying on tribal research.

To implement the above the following scheme is suggested for implementation through Bharatiya Adimjati Sevak Sangh.

1. The cell may be called tribal research unit of the Bharatiya Adimjati Sevak Sangh.

2. It shall work within the framework of Bharatiya Adimjati Sevak Sangh.

3. To implement the objects of the unit there shall be a small sub-committee of three to five members selected both from the general body members and from outsiders with a convener.

4. Objects — (a) To carry on Research on various aspects of life e.g. tribal agriculture, tribal husbandry, medicines, folk lore, housing, marriage, tribal economy, tribal protection in relation to trade, communications, indebtedness, land alienation, proselytisation, exploitation, tribal Crimes, tribal religion and caste system etc.

- (b) To carry on studies in respect of these problems and collect material from our own studies, heads of departments of Anthropology of various Universities, Director of Anthropology, Govt. of India or various research centres aided by Govt. etc.

- (c) To produce literature on various

subjects like those that are given above in the form of leaflets.

(d) To invite research scholars in tribal welfare for discussion on specific subjects at meetings held on behalf of the unit at which students of foreign countries, research students of various Universities and Govt. officials, engaged in Tribal welfare may take part.

(e) To discuss and promote the discussion by various institutions, the repercussions produced on tribals by various Acts and Regulations applied by the States and Central Govt. in tribal areas.

(f) To undertake training of research students that may be deputed by the Govt. as well as by private institutes e.g. Gokhale School of Economics etc. for brief periods.

(g) To advise the Central and State Govts. on tribal problems facing them, either when required to do so or of its own accord.

(h) To keep in close touch with the activities of various research organisations in the country.

A series of lectures on Tribes & Tribal affairs will be started under this scheme at Delhi, where experts from foreign countries will also be asked to participate and deliver lectures.

Publication : The publication wing of the Bharatiya Adimjati Sevak Sangh will be manned by the experts of this cell and a library with an upto date reading room will also be attached to it.



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Jt. Secretary.



SRI R. LAL NAIK
Jt. Secretary.

Edible Herbs of Yanadi Nomads of Andhra Pradesh.

The following are the edible leaves used by the yanadis.

Boddi leaves
Kalisa leaves
Devadaru leaves
Thacheti leaves
Ponnaganti leaves
Nelli leaves
Gottigaddala putha leaves
Chira leaves
Gaddanelli leaves
Sannapaya leaves
Gunnangi leaves
Podapayra leaves
Thuta leaves
Neerugabba leaves.

The following edible yams and roots are used by Yanadis as daily food during both hot and cold seasons.

Gitti root
Gotti root
Injedi root
Kondaboraya root
Kondayella root
Puriyella root
Bhoochakra root
Pennuru root
Peretha root
Chitteetha root

Konda Etha root
Kannikomala root
Alli roots
Alli raw fruits

The following are edible seeds which are very much in demand with the Yanadis :

Chara seeds
Pogada seeds
Gotti seeds
Thamba seeds
Ponagani seeds
Alli seeds
Beera seeds
Vooti seeds.

The following jungle fruits wildly grown in the forest are sought after.

Pogada fruits
Gutti fruits
Beera fruits
Vooti fruits
Kaley fruits
Konda Etha fruit
Movi fruit
Alli fruit
Devadaru fruit
Thummika fruit
Vanakaley fruit
Chara fruit



The Medicinal Herbs of Yanadi Nomads (A. P.)

The ingredients of the decoction taken immediately after delivery and for ten days after that consist of

Peddamani bark
Akuchemudu bark
Erra Valudu bark
Nallamunukudu bark
Palamukku bark
Varagogu bark
White bulugudu bark
Black bulugudu bark
Somi bark
Vishabuddhi bark
Nila Vemu bark
Bitter pulla bark
Nila Gumudi bark
Chilla bark
Balintasudumu

These are all put into a pot containing 6 Seers of water and boiled down, the decoction being used by the patient for 9 days in the place of water.

The following specifics are invariably used by Yanadis, for the diseases noted against them :

Fever

Decoction of Nalla uppu bark
Kolamukku bark
Easari roots
Nila Vemu bark
Vagudu bark
Punagani bark
Verri billu bark
Manchi billu bark
Viiri Silla bark
Manchi Silla bark
Tellagummidu bark
Balintasudumu bark
Enuga Naragungi bark
Manchi Naragungi bark
Karakkaya bark
Tippa creeper bark
Danti roots
Peddamanu bark
Aku chemudu bark

Dysentery

Margosa gum
Ullindara gum
Eddusoga bark

Purgative

Decoction of Bedhi bark
Karakkaya bark
Sunkesala leaves
Rela fruit or leaves

Stomach-ache

Decoction of Kolamukki bark
Tangedu bark

Julledu bark

Itches

Devadaru Essence
Paste of Sannamalli leaves

Wounds

Paste of ooti leaves
Picchika beer leaves
Gabbu leaves
Ragi bark
Pudimaddi bark
Eddusaga bark

Sprains

Musti fruit
Marrow of Kaniti moolugu
Ganjeru leaves
Tutturani leaves

Snake bites :

Any one of the following herbs is efficacious against snake bites or scorpion bites :

Verri chilla bark or roots
Verri Billu
Manchi billu
Palla musti bark or roots
Black musti bark or roots
Ponagani
Nela Vemu
Naga musti
Picchikabeera
Pamu donda
Tippa teega
Danti roots

Bee-sting :

Honey smear.

खेत कुटीर ग्राम रचना

सिद्धराज शु० सीलंकी, एम०ए० एल० एल० बी० अध्यापक,
आदिवासी अनुसन्धान और प्रशिक्षण केन्द्र, गुजरात विद्यापीठ,
अ ह म दा वा द.

कच्छ से कटक, और काश्मीर से कन्या कुमारी और नेफा से नागालैण्ड तक के कई महत्वपूर्ण प्रदेशों में बसे हुए आदिवासी मां भारती की अनोखी संतान हैं। सांस्कृतिक वैविध्य के वे महत्वपूर्ण पंख हैं। जैसे आदिवासियों की अपनी अनोखी प्रणालियां हैं, धार्मिक, सामाजिक एवं आहार की विहार विषयक मान्यताएँ हैं, नृत्य हैं, गीत हैं, लोक कथायें एवं दंतकथाएँ हैं। वैसे कई आदिवासियों की ग्राम रचना भी विशिष्ट होती है।

अन्य अड़ोस-पड़ोस के समाजों से कई पहलुओं से भिन्न ग्राम रचना कई आदिवासियों की होती है। घर तो होंगे उस गाँव में केवल बीस-तीस पर यदि उसका विस्तार देखो तो होगा तीन मील लंबा, दो मील चौड़ा कहीं एक घर एक टेकड़ी पर होगा तो दूसरा कोई तीन सौ मीटर की दूरी पर। हरेक आदिवासी किसान अपने खेत या जमीन पर अलग झोंपड़ी बना कर रहता है। राजास्थान, गुजरात की मील, मीणा, डामरिया, गरसिया इत्यादि आदिम जातियों और अन्य प्रदेशों की भी कई आदिम जातियों

और अन्य प्रदेशों की भी कई आदिम जातियों के गाँवों की ग्राम रचना भी इस प्रकार की ही होती है।

गाँव को एक साथ बने हुए घरों के समूह के रूप में सोचने वाले कई लोग जब हर खेत पर बनी हुई झोंपड़ियों वाले आदिवासी विस्तारों में जाते हैं, तब इन अलग-अलग झोंपड़ियों को देख कर उनके मन में इन लोगों की ग्राम रचना के बारे में प्रामाणिक शंका उठती है और कभी कभी यहाँ गाँव नहीं ऐसा मानने की स्वाभाविक भूल भी हो जाती है। उन्हें यत्र तत्र विस्तारित ये झोंपड़ियाँ परस्पर असंबंधित बिखरी हुई ही लगती हैं।

“आप लोग गाँव में तो रहते ही नहीं” मेरे गाँव की मुलाकात लेने के बाद मेरे कई शहरी मित्रों ने मुझ से कहा है। (क्योंकि मेरी कुटीर भी मेरे अपने खेत पर ही है और मेरे गाँव में हर किसान ने अपने अपने खेत पर ही झोंपड़ियाँ बनाई हैं)।

इन लोगों के बारे में अन्य जन समुदायों में प्रचलित कुछ कहावतें भी इसी मान्यता का समर्थन

करती हैं। उदाहरण के तोर पर गुजरात, राज-स्थान के गरासिया आदिवासी-जो अपने-अपने खेत पर ही झोंपड़ी खड़ी करते हैं- उनके बारे में कहावत है कि “गरासियाओं के गांव कहां” ? मतलब गरासियों के गांव होते ही नहीं।

आदिवासी अनुसंधान और प्रशिक्षण केंद्रके प्रशिक्षार्थियों साथ एक खास विविध विकामखंड के साथ (Special Multi purpose Tribal Block) की मुलाकात में एक साथ बने हुए घरों के समूह को बताते हुए, वहां के एक अफसर ने हम से कहा :- “पहले यहाँ के लोग गाँव बसाकर नहीं रहते थे अब हमने इन आदिवासियों को एक साथ घर बसाकर “गाँव” में बसाया है।

“हर खेत पर बिखरी हुई झोंपड़ियों से न गाँव बताता है, न उन गांवों में बसने वाले लोगों में सहकार की भावना पनपती है” कुछ ऐसी ही मान्यता सामान्य जन समुदाय में, ऐसे आदिवासी विस्तारों में काम करने वाले अफसरों में और कूचित विद्वानों में भी प्रचलित है। गुजरात बाहर की एक आदिम जाति अनुसंधान संस्था के संचालक महोदय ने मेरे साथ की इस बिषय के बारे में आपसी बातचीत में कुल इसी मतलब का विधान किया तब मुझे सखेद आश्चर्य हुआ।

मेरे नम्र ख्याल से, गाँव को एक मात्र एक साथ बसे हुए घरों के समूह के रूप में ही देखने की दृष्टि में से और कई विशिष्ट सामाजिक आंतरक्रियाओं के ताने बाने में गठित जटिल

आंतर संबंधों के गहन अध्ययन के अभाव में से नासमझी पैदा हुई है।

अलग-अलग गृह व्यवस्था वाले आदिवासियों से मेरे जन्म से ही संबंध ने और पिछले कई वर्षों से इनकी ग्राम व्यवस्था का समानता पूर्वक अध्ययन ने मुझे ये अलग अलग-अलग झोंपड़ियाँ हर खेत में इधर-उधर बिखरी हुई नहीं पर सहेतुक पद्धतिपूर्ण विस्तारित नजर आई है। परस्पर संबंध-संपर्क से अलिस से अलिस नहीं पर अनेक अंतर संबंधों से संबंधित लगी हैं। सहकार और सामुहिक जीवनके कई विशिष्ट उदाहरण भी उनकी ग्राम रचना में पाये हैं।

इस निबंध के पूर्वाद्ध में हम इन आदिवासियों की अपने अपने खेत पर अलग अलग बनी हुई झोंपड़ियों से भी गाँव बनता है ऐसा विधान किन बावतों को लक्ष्य में रख कर करते हैं यह देखेंगे और उत्तरार्ध में इस प्रकार की ग्राम व्यवस्था का उनकी सामाजिक-आर्थिक-सांस्कृतिक पार्श्वभूमिका में क्या विशिष्ट स्थान है और इस ग्राम व्यवस्था की क्यों हमें जतन करना चाहिए इसकी चर्चा करेंगे।

अपने अपने खेत पर अलग झोंपड़ियों से भी गाँव बनता है। इसकी प्रतीति हमें निम्नांकित बावतों से होगी। इन बावतों का उल्लेख करते वक्त पहले तो यह ग्राम रचना देखकर इन आदिवासियों के गाँव के अस्तित्व के बारे में जो स्वाभाविक शंकाएँ बाहरी लोगों के मन में उठती हैं इसका जिक्र भी साथ साथ कर देंगे।

(१) अलग-अलग गृह व्यवस्थावाली ग्राम व्यवस्था से अपरिचित मुलाकातियों के मन में सब से पहला प्रश्न सीमा के बारे में उठता है। जहाँ गाँव होता है वहाँ सीमा भी होती है। यहाँ तो कहीं सीमा दिखाई ही नहीं देती।

अपने अपने खेत पर झोंपड़ियों में बसने वाले इन लोगों के मन में भी अपने गाँव की निश्चित प्रणालिकागत सीमाएँ होती हैं। उदाहरण के तौर पर पूर्व में पहाड़ पश्चिम में कोई बहती हुई नदी, दक्षिण में एक रास्ता और उत्तर में कोई पेड़ तालाब या ग्राम देवी का स्थान। कई बार ये सीमा रेवेन्यू सीमाओं से नहीं भी मिलतीं। पर यह बात महत्व की नहीं है। मेरे स्थान से गाँव की सीमा के अस्तित्व के बारे में वहाँ के निवासियों की मान्यता ही गाँव के अस्तित्व की सूचना करने के लिए पर्याप्त है। लोगों के मन की प्रणालिकागत सीमाएँ रिवेन्यू बाउन्डरी से मिलनी ही चाहिए यह आवश्यक नहीं।

(२) गाँव हो तो ग्राम स्थान भी होना चाहिए। जब सब झोंपड़ियाँ एक साथ हों तब तो एक निश्चित जगह को बताकर हम कह सकते हैं ये ग्राम स्थान (Village Site) है। पर जहाँ हरेक झोंपड़ी अलग अलग खेत में हो वहाँ ग्राम स्थान (Village Site) किसे कहे ? ऐसा प्रश्न कभी-कभी उठता है।

ग्राम स्थान को हम घर बांधने की जमीन इस अर्थ में लें तो उस गाँव का सारा विस्तार ग्राम स्थान में आ सकता है जिस में घर छाये हुए हैं।

(३) एक प्रश्न यह भी किया जाता है कि

गाँव हो तो उसका नाम भी होता है। हरेक गाँव अमुक निश्चित विस्तार में आये हुए घरों से बनता है। गाँव कई हिस्सों में विभाजित होता है। और हरेक का कोई न कोई प्रणालिकागत नाम होता है। जो कोई जाति, पूर्वज, या दंतकथा पर आधारित होता है। एक साथ बना हुआ गाँव राजकीय, सांस्कृतिक संबंधों में एक एक इकाई के रूप में देखा जाता है। अलग अलग झोंपड़ियों से बने गाँव को ये लक्ष्य लागू हो सकते हैं क्या ?

इन प्रश्नों का जवाब भी 'हाँ' में ही रहता है। यहाँ भी हरेक गाँव के नाम होते हैं। उदाहरण के तौर पर जहेफमीर, डुडीहर, हमेरू, बाहरी इत्यादि। हर गाँव कई उप विभागों में विभाजित होता है। और हरेक का परम्परागत नाम भी होता है। गाँव एक सामाजिक, राजकीय, सांस्कृतिक युनिट के रूप में कार्य करता है। इसकी प्रतीति तो हमें आगे की चर्चा में होगी।

(४) उनकी समग्र प्रदेश को सामाजिक पंचायत में गाँव के प्रतिनिधित्व को लक्ष्य में रखा जाता है। उनके कई समारोह ऐसे होते हैं जिस में हरेक गाँव को सम्मिलित होना चाहिए। कई बार उस गाँव के छोटे बच्चों को भी उस गाँव के प्रतिनिधि मान लिया जाता है। यदि गाँव की कल्पना उनके मन में न होती तो गाँव के प्रतिनिधित्व का प्रश्न ही कैसे उठता ?

(५) एक ही गाँव में गिनी जाती, अमुक निश्चित विस्तार की झोंपड़ियों के समूह का एक मुखिया या अगुआ भी होता है। साथ में उस

गाँव के 'मतादार' 'कोटवाल' इत्यादिअन्य प्रणालिकागत अधिकारी भी होते हैं।

(६) जब एक गाँव के लोग बाहर जायें तब वहाँ अपने ग्रामवासी व्यक्ति की भेंट हो जाय तो "यह मेरे गाँव का है" कहकर पहचान करवाते हैं। यह वर्ताव गाँव के अस्तित्व का ही सूचक है।

(७) ये आदिवासी आपस में निश्चित लक्षणों मान्यताओं या कारणों के आधार पर अच्छे या बुरे पिछड़े हुए प्रगति शील कुख्यात-ख्यात नाम गाँवों के रूप में कई गाँवों को पहचानते हैं।

८. अपने गाँव के किसी जवान ने बाघ से टक्करीली या शिकारी उत्सव में तीर से सब से अच्छा निशाना बनाकर पहला नंबर आया ऐसा साथ में खेलते हुए मगर दूसरे गाँव के किशोर को सगर्म कहते हुए एक गोपकिशोर जी की मुझ भेंट हो गई थी। बारह, तेरह साल के किशोर के वर्ताव में आयी हुई ये ग्रामाभिमान की भावना भी गाँव के अस्तित्व की ही द्योतक है।

३. कई बार दो भिन्न भिन्न गाँवों के दो कुटुम्बों के बीच का झगडा उन दो कुटुम्बों तक ही सीमित नहीं रहता पर इन दोनों गाँवों का झगडा मान लिया जाता है। कई बार एक ही गाँव के झगडे गाँव को बातों की गाँव में ही हल करो (गाँव ना जामुका माय पटावों) कहकर हल करने की कोशिश की जाती है। परोक्षा दृष्टि से यह बात भी गाँव के अस्तित्व की ही सूचना है।

(१०) कई गाँवों में अपनी परंपरागत गाँव पंचायत भी होती है, जो गाँव की कई बातों पर विचार विमर्श करती है, न्याय देती है।

११ कई बार उनके सामाजिक, धार्मिक उत्सवों में गाँव के लोगों का ही देखबाल लेने का एक मात्र अधिकार होता है। अन्य लोगों की हाजिरी की अपेक्षा उन उत्सवों में नहीं रखी जाती। समग्र गाँव के लोगों का उस उत्सव में से अलग रखने की प्रथा भी उन लोगों की ग्राम व्यवस्था के अस्तित्व की ही सूचक है।

(१२) इन आदिवासियों में गाँव से बाहर रखना एक भारी आफत समझी जाती है। अपने गाँव द्वारा तय किये हुए किसी नियम न पालनेवाले के लिए यह एक कडा हथियार समझा जाता है। यदि गाँव ही न हो तो गाँव बाहर रहने का प्रश्न कैसे उपस्थित हो।

(१३) उन में प्रचलित कई कहावत भी गाँव के अस्तित्व का ही सूचना करती हैं उदाहरण के तौर पर गराह ध्यान गांमां गाऊंगा गजय-गरासिया के गाँव मीलों में गिने जाते हैं।

गामंती रामं है - गाँव बोही राम है।

कहावतें भी कहाती हैं कि गाँव है।

(१४) उनके कई पेड गोचर इत्यादि की जमीन और कभी कभी जंगल भी उनके परंपरागत व्यवहार में सारे गाँव के गिने जाते हैं। और उसका उपयोग उस गाँव में गिनी जानी वाली झोंपडियों में बसने वाले लोग या उस गाँव के मवेशी भी कर सकते हैं। इससे भी हम कह

सकते हैं कि इन लोगों के पास व्यवस्था है।

(१५) उनकी परंपरागत प्रथाओं के अनुसार सार्वजनिक कार्यों में हर घर को हिस्सा देना पड़ता है। इस वक्त उस गांव में मी गिनी वाली झोंपड़ियाँ से ही हिस्सा लिया या दिया जाता है, अन्य लोगों से नहीं।

(१६) इनमें से कई आदिवासियों में ग्राम वाहि लंगन और ग्राम वाहि लंगन और ग्राम वहिलंगन प्रथा है। एक ही गांव के सभी जवान भाई बहन या जिनमें शादी वर्य है ऐसे निकट के संबंधी माने जाते हैं। इस लिये एक ही गांव में गिने जाते लोगों को बीच विधि पूर्वक के सर्व संमत ऐसे विवाह नहीं होते। कभी कभी ऐसा भी देखा गया है कि अपने ही गांव में गिनी जाते वाला तीन साढ़े तीन मील दूर की, उसके ही गोत्र की पर दूसरे गांव में गिनी जानेवाली कन्या से उसका ब्याह हुआ हो। ग्राम रचना के अस्तित्व के सूचक ऐसी-निःशंका ये एक प्रबल दलील है।

इस तरह जब हम एक निश्चित विस्तार की झोंपड़ियों को एक निश्चित "ग्राम के एक में के रूप में पहचानी जाती है, जब उन लोगों को प्रणालिकागत सीमा के स्थयाल का हमें पता चलता है, जब कहावतों भी गांव के अस्तित्व का उल्लेखन करती जब गांव को केन्द्र में रख कर सम्मिलित प्रथाओं से हम परिचित होते हैं, मतलब कि समाज शास्त्री दृष्टि से बिन्दुओं का लक्ष्य में रखकर कि जब हम अपने अपने खेत पर अलग अलग खड़ी की गई इन झोंपड़ियों के अलग

अलग खड़ी की गई इन झोंपड़ियों के आंतर संबंधों और अंतर क्रियाओं को अंतर्गत से जाकर नाप सकते हैं कि तब उनकी विशिष्ट ग्राम रचना का साक्षात्कार हमें होता ही है। कई लोगों का मानना है कि हम अपने खेत पर बंधी हुई झोंपड़ियों वाली ये ग्राम व्यवस्था हमें बदलना चाहिए। इस मान्यता के समर्थन में कई कारण दिये जाते हैं। अलग अलग रहने से इन लोगों में सहकारी भावना का विकास नहीं होता, लोग अलगतावादी हो जाते हैं। उनमें सामाजिक जीवन की भावना नहीं पनपती। उनका उचित संरक्षण नहीं होता, विकास कार्य क्रम हाथ पर नहीं लिये जाते। अफसरों को हर झोंपड़ी पर जाने का ठीक सा लगता है। ये लोगों पर परस्पर संपर्क नहीं रख सकते। इन विचारों को हर खेत में अकेले अकेले रहते हुए कैसे अच्छा लगता है। इसलिये इन लोगों का एक साथ ही बसना चाहिये, हमें बसा देने चाहिए।

मुझे लगता है कि इन सभी मान्यताओं के बारे में भी हमें सोच लेना चाहिए।

(१७) यदि यहां बसनेवाले आदिवासी लोग किसी एक निरिक्षित विस्तार में आयी हुई झोंपड़ियों को एक गांव के रूप में पहचानते हैं, तो बाहरी लोगों को भी इन्हें एक गांव के रूप में स्वीकार करना चाहिये। जैसे ये आदिवासियों अपनी ग्राम व्यवस्था से भिन्न प्रकार की ग्राम रचना (एक साथ बंधे हुए घरों समूह की) वाले गांव की भी गांव के रूप में स्वीकार करते हैं।

(१) अलग अलग रहने से इन लोगों में सहकार या सामुहिकता की भावना नहीं पनपती

यह मान्यता उतनी ही आमक है जितनी उनके ग्राम व्यवस्था के बारे में है।

इन आदिवासियों की प्रणालिकागत व्यवस्था में भी सहकार को स्थान दिया गया है। पहले गाँव की किसी भी व्यक्ति को अपना घर बनाने में सारे गाँव का बिना किसी मूल्य सहकार मिलता था। यदि कोई किसान बीमार हो या पूरे बैल न हो तो एक दिन सारे गाँव के किसान मिल कर उसका जमीन जोत कर बोते थे। खेत में से घास आदि निकालने के लिये अलाह क्या और काकपल्या नाम से पहचानी जाने वाली एक प्रथा है। लग्न और भरम प्रसंग की अनेक विध उपविधियाँ प्रायः समग्र गाँव के सहकार पर ही आधारित हैं। राजस्थान गुजरात के गरासिया आदिवासियों की लग्न प्रथा या परोक्षा रूप से आयोजित था। आदिवासियों के हजनेरी कल्पना शक्ति के उदाहरणीय नमूने के रूप में गिनी जाना सारण प्रियतम प्रथा भी इनकी सहकार भावना का एक सुन्दर दृष्टांत है।

(२) इनके गीत, नृत्य, इनके कई परंपरागत उत्सवों और मेलों की विशिष्ट प्रथा में और परंपरागत उनकी ऊँची सामाजिक भावना की प्रतीति करवाती है।

(३) उन्होंने अपनी संरक्षित व्यवस्था भी सोचते हैं। अपनी झोंपड़ी के चारों ओर वे कपड़ा या बाणा करते हैं जिससे रानी पशुओं से वे अपनी रक्षा कर सके। ऐसी परिस्थितियों में रहने से जंगली पशु इत्यादि से न डरने का और उन

का मुकाबला करने की हिम्मत उनमें बहुधा आती जाती है।

चोरों, डाका बंद कडे दुठकाल के सिवा कम होता है। कभी कभी तो ये आदिवासी अपने झोंपड़ी बिना ताला ही बंद करके चले जाते हैं। अपने काम पर। रास्ते में पड़ी हुई मूल्यवान चीज भी उसके मालिक को वापस मिल सकती है।

ऐसी परिस्थितियाँ में अलग अलग अलग झोंपड़ियों में रहने से कभी नहीं डरते। अलग अलग झोंपड़ियों में वे अन्तरिक्षित हैं। ऐसा भय उनके मन में कभी नहीं होता। अपना संरक्षण आप करने में वे समर्थ हैं।

(४) दो ढाई चारुस भील में इन विस्तृत झोंपड़ियों को परस्पर सजीव संपर्क से बंधी हुई रखने के लिए अपनी व्यवस्था खुद अपने आप ही ढूँढ निकाली है।

गाये चराते गोपबाल, लडके या घास एकत्रित करती हुई स्त्रियाँ वनकल एकत्रित करते एक ही गाँव के किशोर एक दूसरे को मिल जाने वर आपस आपस खबर बहुधा उन्हें रोज्यना मिल जाती है।

उन्होंने आवश्यक खबर जल्दी से पहुचाने के लिए अपना अगली प्रथा भी ढूँढ निकाली है। उदाहरणतया इन आदिवासियों में ढोलका आवाज संदेश वाहक है। ढोल के तीन डंके मृत्यु के सूचक हैं। एक विशिष्ट प्रकार की एक ही अंग की ढोल की आवाज मुखिया ने किसी महत्व के काम के लिए सभी गाँव लोगों को एकत्रित उसकी निशानी है।

खास तौर पर भय या गंभीर प्रसंग पर ये बहुत तेजी से एकत्रित हो जाते हैं। एक विशिष्ट प्रकार के चीख सुनकर, अपने धनु बाण लेकर चीखती दिशा में सहायता पहुँचाने के लिए ये दौड़ते हैं। एक व्यक्ति का आवाज होने पर साढ़े चार मील में विस्तृत गाँव के हरेक घर के पुरुषों को मैंने सिर्फ आधे घंटे में ही मृत व्यक्ति के घर पर पाये।

उनके जल्दी संपर्क के सजीव उदाहरण के रूप में एक प्रसंग मुझे आज भी याद है। जब हम गुजरात विद्यापीठ संचालित आदिवासी अनुसंधान प्रशिक्षण केन्द्र के उपलक्ष में, एक गाँव की आर्थिक सामाजिक सर्वेक्षण हमारे प्रशिक्षणार्थियों के साथ कर रहे थे। तब हमारे पार्टी को एक गाँव के मुखिया ने किसी आशंका से ना हो तो उसका पता सिर्फ आधे घंटे में ही साढ़े चार मील दूर के लिए तो हमें हमारा सर्वेक्षण स्थगित रखा पड़ा ही।

(५) पूर्व उल्लेखित अवसर महोदय ने मुझ से भी कहा कि :- अलग अलग झोंपड़ियों में बसने वाले बेचारे आदिवासियों के प्रति अनुकूल और दया भाव की लालसा से प्रेरित होकर हमने हमारे बंलाक में तो ऐसा ही तय किया कि जो एक साथ में गाँव बसा कर बसे उनको ही मकान बनाने के लिये हम सहायता देंगे। जो अलग अलग झोंपड़ी बांधने चाहते हैं उनको नहीं।

मुझे लगता है कि हमें ये रुख बदलनी चाहिये। अलग असग झोंपड़ियों में ये बिचारे

आदिवासी कैसे जीते होंगे। ऐसा सोचकर दया खाने की या आश्चर्य में पड़ने की हमें जरूरत नहीं, क्योंकि वे अपनी इस व्यवस्था में ज्यादा सुखी हैं। उनके लिये यह आश्चर्य की बात है कि हम लोग घरों में रहने वालों की दया जाती होगी।

इनकी सांस्कृतिक पार्श्व भूमिका से उन्हें अलग संबंधित रहना से साथ के अन्य लोगों के अनेक गाँव एक साथ बंधे हुए घरों के होते हुए भी ऐसे आदिवासियों को एक साथ बसाने का योजनाओं की और आज तो वे बहुत कम आकर्षित हुए हैं। और इस लिए उन्हें अप्रगतिशील या गवार कह कर कोसना भी नहीं चाहिए।

(६) मेरे क्षेत्र कार्य में जब मैंने ऐसी अलग अलग झोंपड़ियों में बसनेवाले लोगों से पूछा तो उन्होंने निम्नलिखित वाक्य बताये।

(१) बहुधा ये झोंपड़ियां घास फूस की ही होती हैं। और साधारणतया जाड़े से बचने के लिये और अन्य उपयोग के लिए आग चूल्हों में रखनी ही पड़ती है। यदि कभी आग लग जाय तो एक साथ सभी घरों को ग्रस्त नहीं कर सकती।

(२) हमारे यहाँ पड़ोसियों के झगड़े कम होते हैं। और कथूली में वक्त जाता है।

(३) बच्चे शायद घर के बाहर, अपने गाँव के साथियों में से ही शायद ज्यादा सीखते हैं। यहाँ ये संभावना कम रहती है।

हमें खाना तो मिलता है कोदो, कुटकी। यह साथ में मिलता है खुला आकाश इन आमवृक्षों और महुओं में से आती हुअी निर्मल कर कराती हवा और अपने गांव के ६० घरों को वीस कुओं का पानी यही तो हमारी धन दौलत है। सितारक्या के वयोवृद्ध के मुख में से निकले हुए ये शब्द खसवत-अलवत उसकी बोली में आज भी मेरे कानों में गूंज रहे हैं।

(७) इस व्यवस्था की सांस्कृतिक :- आर्थिक पार्ष्व भूमिका को भी हमें लक्ष में लेनी चाहिए। इन सभी का मुख्य व्यवस्था कृषि ही रहा है और कृषि की देख भाल शायद खेत पर बसने से हो सकती है। “ज्यां साह व्यां बाह”।

एक आदिवासी किसान ने मुझे कहा था।

(८) विकास कार्य में तो जो योजनाएँ हम एक साथ बने हुए गांवों में रखते हैं वह बराबर उसी ही रूप में भी होनी चाहिए। ऐसा आवश्यक नहीं है इनके बारे में सोचते वक्त हमें उनकी विशिष्ट परिस्थितियों को लक्ष्य में लेकर उनके लिए विशिष्ट योजना बना सकते हैं। यह स्वाभाविक भी है और शक्य भी है। एक बार उन लोगों में सच्ची समझ पैदा हो, हम में वे श्रद्धा रख सकें और परिस्थितियाँ रन्हे मजबूर न करती हो तो विकास कार्य क्रमों को वे सहर्ष अपनाते हुए भी देखे गये हैं। मेरे खयाल में कई ऐसे भी गांव हैं जहाँ स्कूल की तादाद एक साथ बंधे हुए

गांवों के जितनी है मिली है। पोलट्री (poultry) का कार्य क्रम इन अलग अलग खेतों वाले घरों में आसानी से सिद्ध हो सकता है। इनके घर की आजू बाजू योग्य पेटों पर लाख उद्यान को विकसित कर सकते हैं। उनके खेत पर (Bee keeping) मधुमक्की केन्द्र की भी शक्यता हो सकती है। इनकी घर की आजू बाजू की जमीन में हम तरकारी या अन्य छोटे प्रयोगों के लिए इस्तेमाल कर सकते हैं। भविष्य में बिजली को उनके खेत या झोंपड़ी और खेती पर विकसित कर सकते हैं और एक गांवों के समूह को लक्ष में रखकर ग्राम औद्योगिक केंद्र भी शुरू कर सकते हैं। उनके सांस्कृतिक विकास के एक महत्व पूर्ण अंग जैसे उनके प्राणा लिकागत गीत, नृत्यों के साथ अपने सांस्कृतिक कार्य क्रम या योजनाओं को हम जोड़ सकते हैं। इन सभी कार्य क्रमों में उनकी अलग अलग खेत पर झोंपड़ी वाली ग्राम व्यवस्था शायद ही बाधक हो सकती है। इससे विपरीत यह कभी कभी साधक भी हो जाती है। उदाहरण के तौर पर मेरे अध्ययन के विस्तार में अलग अलग झोंपड़ी वाली गृह व्यवस्थाने कई लोगों को पानी भरने के लिए अपने ही खेत पर कुआं खोदने के लिए प्रेरित किये।

अपने खेत पर अपना कुआं सामाजिक प्रतिष्ठा का एक अंग बन गया और आवश्यकता भी समझी जाने लगी। और कभी कभी दो चार एक ही पिता के पुत्रों ने मिलकर और

कई जगह चबेरे भाइयों ने मिलकर भी अपने खेतों पर कुएं खुदवाएँ जो सिंचाई के लिए उपयोग में आते हैं। अलग अलग गृह व्यवस्था न होती तो मेरे क्षेत्र कार्य के विस्तार से इतने कुएं आज नहीं मिलते।

कुणि के विस्तार अधिकारी और ग्राम सेवकों को शायद खेत पर ही जाना ज्यादा मुनासिब होगा और घर ही खेत पर होने से घर जाने पर वे अपने आप खेत पर जो जायेंगे। और एक पंथ और दो काज।

शायद हम एक साथ बीच गलियों में रह कर ऊब गये हैं और इसलिए आज सब शहरों में भी हो सके इतनी ज्यादा जगह से पहल कुटीर बांधने का प्रवृत्ति बढ़ रही है की तब और इस तरह जब अन्य सुसंस्कृत कहे जानेवाले लोग द्वारा इनकी व्यवस्था का अनुसार हो रहा है तब इनकी ग्राम व्यवस्था का अनुसरण हो रहा है तब इनकी ग्राम व्यवस्था बदलने की कोई जरूरत नहीं दिखाई देती। हम उनकी दरिद्रता मिटाये, शिक्षा बढ़ाये जो कुछ अन्य सुविधाएँ दे सके वे दे पर कम से कम जब तक उन्हें वैज्ञानिक पद्धति से पूर्व आयोजित सामूहिक ग्राम व्यवस्था अनेक नहीं दे सकते तब तक तो उन्हें रहने दे, खडे किए गए अलग अलग खेत पर इन कुटीर सेनेटोरियमों में।

जो तत्व उनकी सांस्कृतिक और व्यावसायिक पार्श्व भूमिका है वैसे सांस्कृतिक तत्वों में सहेतुक परिवर्तन लाते वक्त भी इर पहलूओं को दृष्टि समझ रखने चाहिये। केवल आलोचनात्मक दृष्टि से और अन्य विशिष्टताओं को लक्ष्य में लिये बिना उनकी रहन सहन की पद्धति में परिवर्तन लाने का प्रयत्न उनके मन में अपनी जीवनी पद्धति के बारे में आशंका पैदा कर सकता है।

आदिवासियों सांस्कृतिक कई जो प्रशस्ति और बचाने योग्य विशिष्टतायों है उनमें त्र छोटक झोपड़ियों से बने हुए गांव को भी एक समाज ने की और हमारी रूप भी बना चाहिए।

अंत में हमारे लाडले साधारण मुख्य मंत्री जवाहर लाल जी की सुप्रसिद्ध उचित “आदिवासियों को हम अपने पुरावसी नहीं बनाना चाहते” का उल्लेख करना अनुपयुक्त न होगा। आदिवासी विस्तार के विकास और प्रशासनीय व्यवस्था से संबंधित उनके अमर संदेश आदिवासी पंच शील का पहला शुभ यह कि :- लोगों का विकास उन की विशिष्ट प्रतिभा के अनुसार होना चाहिए। उन पर बाहरी बोझ बढ़ाना न चाहिए। और उन की प्रणालिकागत कला और सांस्कृतिक को हर तरह प्रोत्साहन मिले ऐसे हमारे प्रयत्न होने चाहिए।

निष्ठावंत कार्यकर्ता शासन यंत्रणा और आदिवासी कार्य का पारस्परिक

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१:- देश की स्वतंत्रता की लड़ाई बापू ने अहिंसात्मक रीति से शुरू की, और उसके पहलू व सिद्धांत निश्चित किये, इस कसौटी पर जब तक जनता उतरी बापू ने असहयोग आंदोलन जारी रखा, लेकिन जिस वक्त जनता अपनी राहसे बहक गयी आंदोलन तुरंत बंद कर दिया, और यही कहा कि “हम अभी आजादी हासिल करने के लिए तैयार नहीं हुये, उसी प्रकार आजादी हासिल करने के व उसे टिकाने की दृष्टि से बापू ने जो रचनात्मक कार्य उठाये उन्होंने एक एक निष्ठावंत तेजस्वी सेवाभावी सेवकों को छोड़ दिये व समर्पण बुद्धि से जीवन भर के लिए अब वही कार्य के लिए तुम्हें जीना है व मारना है यह दीक्षा दी, आज तक वह श्रृंखला चली, अब बिखर रही है क्यों ?

२:- शासनाधित कार्य प्रणाली उनकी शर्ते, उनही से धन की मांगा व वही निष्ठावंत कार्यकर्ता की लाचारी गुलामी व स्वाभिमानता का खंडन बनी

३:- उसी कारण जिनकी सेवा करे, उसी में टूट न्युन्यानिजम, हकों की मांग, शासन के अधि-

कारी जागृत करे, वे उपकार करे, सेव्य हक जाहीर करे, और कार्यकर्ता हमाली करे और दोनों तरफ से ताडना सहे ।

४:- उस कारण और एक दुष्परिणामः कार्यकर्ताओं में भी व्यवसायीक आंदोलन अपने हक, पगार बाढ, छुटिया और आराम की तरफ झुकाव, व कार्य उद्देशपूर्ति के लिए निष्ठा व श्रद्धा का अभाव, उस कारण ऐसे निष्ठावंत कार्यकर्ताओं का देश के हर कोने में, हर कार्य क्षेत्र में अभाव ।

५:- ऐसी असमंजस और विडंबना भरी परिस्थिति में जंगलों व पहाडों में दरिद्रता व अज्ञान के अंधकार में सोये हुए आदिवासियों को कौन जगाये ? कौन उनके पास जाए ? कौन उन की सुखदुःख की बातें सोचे ? और कौन उनको सहारा दे ?

६:- इसी लिए इन सबमें समन्वय (कोऑर्डिनेशन) कैसे साधा जाय यह यहाँ बैठे सभी का विचाराधित विषय है । क्यों कि इस परिस्थिति में से कार्य करने वाला हरेक कार्य गुजर रहा है । विषमता बढ़ती जाती है ।

राह सुजाती नहीं और हर एक को अपनी कठिनाई का व्यक्तिगत सामना देना पड़ता है। ऐसी परिस्थिति में कार्यकर्ताओं का संरक्षण और नवीन कार्यकर्ताओं का नवनिर्माण न हुआ तो यह सारे कार्य धीरे लोप हो जायेंगे।

७:- इसीलिये जब भारतीय आदिम जाति सेवक संघ को एक विशिष्ट भूमिका व भावना के साथ आगे आकार कार्य धुरा संभालने की आवश्यकता है। शासन से मदद तो उन्हें मिले व खादी कमीशन का शासन से जितना आवश्यक संबंध है वैसा उनका रहे व सारी संस्थाओं का वह मदद गार रहे। तो शासन से मध्यवर्ती संस्था का संबंध बना रहेगा।

दूसरा भारतीय आदिम जाति सेवक संघ ऐसे निष्ठावंत कार्यकर्ताओं का निर्माण करने में दिलचस्पी ले। उनके शिविर ट्रेनिंग की जिम्मेदारी अपने ऊपर लेवे और देश में आदिम जाति कार्य के लिए योग्यता के कार्यकर्ता देवे। योग्य केडर के कार्यकर्ता का वेतन निश्चित हो। काम की जिम्मेदारी निश्चित हो।

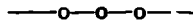
यदि इस पद्धति का अनुसरण हुआ तो कार्य के लिए गौरव, कार्य में सजीवता होगी व आदिवासियों की सेवा आंतरिक भावना के बल सिद्ध हो सकेगी।

सही :- पुष्पा देसाई,
मंत्री

भाणसाली ग्राम सेवा बंडल,
टाकली



आदिवासियों की श्रेणीवार प्रगति एवं अग्रिम चरण



सन् १९५२ के अखिल भारतीय आदिमजाति “सम्मेलन में मैंने आदिमजातियों का वर्गीकरण” इस शीर्षक का एक लेख भेजा था इस लेख में मैंने आदिवासियों के ४ वर्ग निरूपित किये थे।

- 1 :- संस्कृत प्राय
- 2 :- अर्थ संस्कृत
- 3 :- अल्प संस्कृत
- 4: अल्प संस्कृत प्राय

राष्ट्रीय सरकार द्वारा इनके विकास हेतु उचित समय का संकेत किया था तदनुसार क्रमशः

- 1:- संस्कृत प्राय के लिये 10 वर्ष
- 2:- अर्थ संस्कृत के लिए 20 वर्ष
- 3:- अल्प संस्कृत के लिए 30 वर्ष
- 4:- अल्प संस्कृत के प्राय के लिए 40 वर्ष समय निर्धारित किया था।

उपर्युक्त वर्गीकरण और उनके विकास के लिए निर्धारित समय को देखते हुए यह प्रतिभाविता होने लगा कि संस्कृत प्राय तो प्रथम 10 वर्षों में ही भारत के ग्रामों में रहने वाली क्षेत्रीय दृष्टि से अन्य जातियों के संस्कृत कहे जाने वाले लोगों के समकक्ष आ हीं गये ऐसा लगता है अर्थ संस्कृत भी सन् 1952 के बाद होनेवाले 20 वर्षों में संस्कृत प्राय लोगों के 10 वर्षों की अवधि में

हुये विकास के बराबर स्थिति में करीब करीब पहुँच ही जावेंगे परंतु जिन्हें पिछड़े दो वर्गों के लिए मैंने 30 और 40 वर्षों का समय बताया था उनकी ओर दृष्टिपात करने से सचमुच ही उपरोक्त दृष्टि के साथ साथ सामाजिक आर्थिक और राजनैतिक दृष्टि से अभी उपरोक्त दोनों वर्गों में बहुत कमी पाई जा रही है। असंस्कृत प्राय जैसे अनुसूचित भाषा के माडिया अल्प संस्कृत जैसे बैगा चक के बैगा आदि लोग तो आज भी अर्थ नग्न अवस्था में अपनी प्रवर्णास्था में प्रकृति के नियंत्रण में ही जीवनयापन करते नजर आ रहे हैं। उनको विकास की क्षीणा किरण ही अपना प्रकाश देकर उनकी निद्रावस्था को भंग करती नजर आ रही है। सहकार द्वारा विकास हेतु निर्धारित समय अब समाप्त होने जा रहा है। शेष समय उन्हें आगे के दो वर्गों के लिए समकक्षा लाने में न तो पर्याप्त हो सकता है न ही समर्थ।

वर्गीकरण के अनुसार ४ वर्गों की मैंने जो रूप रेखा निरूपित की थी जिस में उनकी आदिम अवस्थाओं के क्रमिक विकास का नियंत्रण करते हुए उनकी सामाजिक, आर्थिक, बौद्धिक राजनैतिक आदि बातों पर प्रकाश डाला था और भिन्न-भिन्न वर्गों की उपरोक्त बातों से संबंधित क्रिया-कलाप, रीतिरिवाज, व्यवहार विधियाँ, खान पान वेषभूषणा, आदि पर कुछ विस्तार सी चर्चा की थी,

उसी के अनुरूप ये वर्ग अपने पूर्वावस्था से क्रमशः आगे की अवस्था में पहुँचते जा रहे हैं। यदि ऐसा मान ले कि संस्कृत प्रायः संस्कृत लोगों के समकक्ष पहुँच गये हैं तो अर्थ संस्कृत की एवं असंस्कृत प्रायः अल्प असंस्कृत की। इस प्रकार विकास की कांचलियाँ सरकार की आर्थिक रीति एवं संरक्षक तथा समाज सेवकों की सदभावना, आत्मीयता, कर्मठता और तपश्चर्या का बल पाकर तीव्र गति से बदलते हुए निर्धारित अवधि के अंतिम लक्ष्य व अंतिम स्वरूप को प्राप्त होने हेतु अभिमुख हैं।

भारतीय आदिम जाति सेवक संघ के उटकमंड सम्मेलन में आदिम जातियों के मापदंड का पैमाना निर्धारित करने की भी चर्चा की थी। उस पर से मैंने अपने भाषण में कहा था कि इस का अभिप्राय यही है कि हमने जो निरंतर प्रयास करके आदिम जातियों के कल्याण के लिए कार्य किये हैं उससे वे कुछ आगे बढ़ चुके हैं और तब हमें अब फिर से उनकी परिभाषा पर विचार कर किस ज्ञेय और किस वर्ग से निकाला जाय और किस क्षेत्र और किस वर्ग की आदिवासी वर्ग से मिलाया जाय। सम्मेलन यही करने जा रहा है इस पर सम्मेलन के अध्यक्ष जी ने कहा था हम यही करने जा रहे हैं।

भारतीय आदिम जाति सम्मेलन विगत वर्षों की प्रगति, उसकी प्रणालियों, उसकी रूपरेखाओं आदि पर भिन्न-भिन्न मीटियों द्वारा परीक्षण करके भविष्य में उनमें संशोधन परिवर्तन कर आदिम जाति विकास कार्य की रूप रेखा तैयार करके

सरकार का मार्गदर्शन करती है क्योंकि इस सम्मेलन में सहृदय समाज सेवी और सरकार के संवादक दोनों वर्गों का गंगा जमुना का सम्मेलन होता है। अतः सरकार का इसके द्वारा बहुत बड़ा मार्गदर्शन होता है और यही कारण है कि यह कार्य निराले ढंग से सफलता पूर्वक आगे बढ़ रहा है। और हजारों वर्षों से उपेक्षित और अंधकार में पड़ी हुई इस जाति का प्रगतिप्रवाह उमड़ा चला जा रहा है।

संस्कृत प्रायः और अर्ध-संस्कृत लोगों तो सन् 52 में उस अवस्था से आज गति पाकर ध्येय की प्रति की ओर जा ही रहे हैं पर हमें जब तो पिछड़े दो वर्गों की ओर ही अधिक सचेष्ट सक्रिय और सदभावना पूर्ण ढंग से सर्वोपेक्षित विकास की दृष्टि अभी कुछ क्षेत्रों में कमियाँ हैं जिनका सर्वेक्षण होकर उनकी पूर्ति के लिए प्रयत्न आवश्यक है, विशेष कर सामाजिक स्तर पर समकक्षता लाने के लिए आगे बढ़े समाजों के खान पान रहन सहन आदि दृष्टि से हमें कुछ और प्रणालियाँ अपनानी पर पिछड़े दो वर्गों के लिए तो हमें आर्थिकशक्ति लगानी ही होगी।

पिछड़े दो वर्गों में ही विकास करते हैं। यातायात के साधनों की कमी के कारण इस युग में भी उन्हें सभ्य समाज से संपर्क का अब कम ही आता है। सामाजिक बुराईयाँ आज भी उनके पीछे हाथ धोकर पड़ी हुई हैं। शिक्षा के प्रति अभी भी उनमें अभिरुचि नहीं के बराबर दीख पड़ती है। यदि प्राथमिक शाला में बालक प्रवेश पा ही जाते हैं तो बालिकाओं के दर्शन भी नहीं होते। सरकार द्वारा, पाठशालाओं की संख्या बढ़

देने के बाद भी तथा पठन सामग्रियों के साधन उपलब्ध कर देने के बाद भी उनमें शिक्षा प्रेम उत्पन्न नहीं हो पाया। आश्रम शालाओं अथवा छात्रावासों से भी इन्हें यथोचित लाभ नहीं मिल पा रहा है फिर आश्रम शालाओं में सेवकों का भी अभाव रखता है। सरकारी तौर पर व्यय इस नाम पर अधिक करके भी साहस्यी ढंग के कारण इनकी आकर्षण नहीं हो पा रहा है। अन्य सहृदय समाज संस्थाओं और व्यक्तियों के सामने सरकारी अनुदान की झंझटों और आर्थिक साधनों का अभाव तथा अन्य उलझनों के कारण पूर्ण शक्ति इनमें अभिवृद्धि उत्पन्न करने की मिल नहीं पा रही। बालिकाओं के शिक्षा के लिये प्राथमिक कक्षाओं से ही आश्रम शालाओं की अधिकता होना आवश्यक है। शिक्षा के नाम पर अनेक योजनाएं बनीं। छात्राओं को प्राथमिक कक्षाओं से ही व्यापक रूप से छात्र वृत्ति वितरणा की व्यवस्था चली पर अंत में वह फैल हो गई। उधर आश्रम शालाओं में आकर्षण कम हो लोग स्वतंत्र रूप से छात्रवृत्ति लेकर अध्ययन करे। यह भी असफल प्रयास का आश्रम शालाओं और छात्रावासों छात्रवृत्तिक्रम कर दी गई, वस्वतंत्र छात्रों को स्कालरशिप बढ़ाकर रखी गई अंत फिर भी पहले के समान ठीक इसके विपरीत करना पडा। इधर समाज सेवी संस्थाएं जो कम राशि प्राप्तकर अधिक कुल्ल कर दिखाना चाहती है उन्हें निराशा का सामना करने का अवसर दिया जा रहा है, अंत एवं इन पिछड़े दो वर्गों की शिक्षा व्यवस्था में इन्हे पूर्वा रूपेण इन्हें लाभान्वित नहीं कर पा रही है।

आर्थिक स्थिति तो इनकी आवश्यकताएं अत्यंत सीमित हैं। फिर भी उन्हें शिकारादि का सहारा लेकर भी भर पेट भोजन नहीं मिल पाता। इधर वस्त्रों का अभाव निवास व्यवस्था को सोचनीय दशा, अपनी आय का अधिकांश भाग मदिरा महारानी की सेवा में चढ़ाया जाना, ये सारी बाधु इनके जीवन यापन को अत्यन्त कष्टप्रद बनाये रखती हैं। उधर अनेक सरकारी अधिकारियों व्यापारियों साहुकारों आदि के द्वारा इन के भोलेपन, दब्यूपन संकोची स्वभाव आदि के कारण अलग और मन-मानी छूट मची रहती है। कतिपय वन विभाग के कर्मचारियों की नादिरशाही इन्हें प्रजातंत्र गज्य गा और स्वतंत्रता की किरणा तक नहीं पहचाने देना चाहते। विशेष कर वन ग्रामों की तो दुर्दशा ही रहती है। वन ग्राम की कमाई का असली कीमती माल बन अधिकारी रूपी छोटे बड़े देवताओं की चढोतर में ही प्राय जाता रहना है।

इनकी उत्पादित वस्तुएं सस्ते दामों से आज भी स्वार्थी लोगों द्वारा खरीद ली जाती हैं। जब जीवन यापन की असुविधाएं व इतनी कठिनाइयां इन्हें परेशान किये रहते हैं तब प्रगति से ये अनभ्यस्त लोग किस प्रकार आकर्षित हो सकते यह एक गंभीर प्रश्न सामने आता है। बास्तव में इस दशा के लोग ही अब आदिवासियों की परिभाषा में ठीक बैठते हैं अतः एवं सरकार और समाज सेवी संस्थाओं दोनों को कमर कसकर इनके कल्याण कार्य में ही अधिक शक्ति लगाना चाहिए। जो लोग विकसित प्रायः अथवा अर्थ विकसित अवस्था में रहने हुए अब अन्य अपने आस पास के समाज के लोगों के समकक्ष पहुँचते

जा रहे हैं उनका अब सामान्य सहायता मात्र से काम आगे बढ़ता जायगा परंतु इन अबोध लोगों के लिए विशेष बल देने की आवश्यकता है। इस प्रकार के लोगों के लिए लंबी राशि निकाल कर सरकार व समाज सेवी अशासकीय संस्थाओं को दोनों को सहृदय सहयोगी मिल जाना चाहिए। इन क्षेत्रों में सघन कार्य क्रम अपनाये जाना चाहिये। अधिक से अधिक शालाएँ आश्रम कन्या आश्रम (प्राथमिक शालाओं) यातायात के साधन उपयोगी कुटीर उद्योग। स्थानीय उत्पादित कच्चे माल द्वारा, कानून विशेष प्रकार के संरक्षण, सरल सुबोध सगाई प्रचार के साधन पेय जल व्यवस्था, सिंचाई व्यवस्था सामाजिक जीवन में समन्वय स्तिर के साधन अपनाने की आकर्षक प्रणालियाँ, और संबंधित सामाग्रियाँ उपलब्ध कराने की व्यवस्था रोग निवारक और प्रतिबंधक प्रयत्न मानसिक विकास के अन्य आकर्षक साधन। आवश्यक उपयोग सामाग्रियों की सरलता पूर्वक प्राप्ति आवश्यकता के अनुसार आय बनाने के साधनों के लिए सरकार द्वारा मुफ्त में राशि प्रदान करना, जन संपर्क बढ़ाने के विविध आकर्षक साधनों का उपयोग सामाजिक बुराइयों को दूर करने के लिए

ढंग के कार्य क्रमों की व्यवस्था उत्तरोत्तर शिक्षा के साधनों का विकास तथा इन्हीं क्षेत्रों में ही उच्च शिक्षा तक की व्यवस्था औद्योगिक शिक्षा की ओर माध्यमिक शालाओं से प्रवृत्ति निर्माण करने का लक्ष्य शिक्षित और अशिक्षित दोनों प्रकार के लोगों को बेकारी से बचाना शिक्षण की प्रणालियों में इस बात का विशेष ध्यान रखना ताकि शहरातियों के दुर्गुण इन्में न आने पावें। ग्रामीण क्षेत्रीय और भारतीय परम्परा के प्रति इन का अनुराग दूर न होने पावे, अपने क्षेत्र और लोगों के प्रति घृणा के भाव न आने पावें। आज के राजनैतिक उथलपुथल में अराष्ट्रीय भावनाओं के विष से मी इसी प्रकार बनकर रहने की आवश्यकता पर ध्यान रखना आदि बातें आवश्यक हैं। इस प्रकार सन् 72 के बाद आगामी बीस वर्षों में हमें देश के अन्यतम पिछड़े और प्रगाढ़ वनों के भीतर अथवा उनसे लगे क्षेत्रों में निवास करने वाली सच्चे रूप में आदिवासी जीवन बिताने वाली जन-संख्या के कल्याण में तन-मन-धन से लल जाना होगा तब हमारे ध्येय की प्राप्ति होकर हमारा राष्ट्र इस नाते सबल और सुदृढ हो सकेगा।

**भारतीय आदिम जाति सेवक संघ के तत्वावधान में गुंटूर, गुन्टूर जिल्ला,
आंध्र प्रदेश, ९ नवंबर से ११ नवंबर, १९६४ तक होने वाले सप्तम् अनुसूचित
जनजाति कल्याण सम्मेलन से संबंधित पत्र**

—(०)—

चतुर्थ पंचवर्षीय योजना में अनुसूचित जन-जाति कल्याण का विशेष स्थान :-

भारतीय संविधान के अनुच्छेद ४६ में लिखा है कि सरकार विशेषकर आदिवासी एवं हरिजन की शिक्षा तथा अर्थ संबंधी भलाइयों की जोर ध्यान रखते हुये गरीबों की कक्षा में सुधार तथा सामाजिक, अन्याय तथा अन्य कुरीतियों से रक्षा करेगी। इस अनुदेश के अनुसार प्रथम तीन पंचवर्षीय योजनाओं में अनुसूचित जनजाति के कल्याणार्थ एवं उन्हें अन्य प्रगतिशील जातियों के समान बनाने के हेतु निधि का उपबंध किया गया।

२. तृतीय पंचवर्षीय योजना की कुल लागत ११४ करोड़ के लगभग थी। राष्ट्रीय संकट एवं कई राज्यों के आर्थिक संकट के कारण व्यय ८० करोड़ से ज्यादा होने की संभावना नहीं प्रतीत होती है। इस कमी की आपूर्ति चतुर्थ पंचवर्षीय योजना काल में करना आवश्यक है। अनुसूचित जनजातियों की शैक्षिक, आर्थिक आदि पिछड़ापन को महदेनदर रत्नते हुये यह आवश्यक है की इनकी आर्थिक, सामाजिक तथा अन्य

हेतों में ऐसे उपाय किये गये जिससे उन की स्थिति चतुर्थ पंचवर्षीय योजना अवधि में जन संख्या के समान हो सके। यही कारण है कि भारत सरकार की योजना आयोग ने तृतीय पंचवर्षीय योजना की लागत से दुगुना उपबंध चतुर्थ पंचवर्षीय योजना के लिए करने की सिफारिश की हैं

३. अनुसूचित जनजातियों की वर्तमान अवस्था में सुधार लाने के लिए किये जानेवाले कल्याण-कार्यों में शैक्षिक कार्यों को प्रधान स्थान दिया जाता रहा है। और किये आनेवाले खर्च का अधिकांश इस जाति में शिक्षा के प्रसार के लिए लगाया जाता है। ऐसा करने का एकमात्र अभि-प्राय यह है कि जब तक ये लोग शिक्षा के क्षेत्र में पूर्णरूप से आगे बढ़ नहीं जाते हैं तब तक उन की अर्थिक, अवस्था में समुचित सुधार होना तथा जन संख्या के अन्य समुदाय के स्तर पर लाना कठिन है। अतएवं चतुर्थ पंचवर्षीय योजना में पूर्ववर्ती योजनाओं की तरह ही शैक्षिक प्रगति पर विशेष ध्यान दिया गया है।

४. चतुर्थ पंचवर्षीय योजना में शिक्षा का मुख्य उद्देश्य शिक्षा संबंधी योजनाओं का

नवीकरण होना चाहिये जिससे उन लोगों पर प्रत्यक्ष एवं अर्थपूर्ण प्रभाव पड़े और वे विभिन्न क्षेत्रों में लाभपूर्ण सेवाओं का अवसर प्राप्त करने योग्य हो सकें। शिक्षा का दूसरा उद्देश्य उपयुक्त आयु के सभी बालकों को प्राथमिक एवं माध्यमिक क्रम की शिक्षा के लिये नामकण करना चाहिये। शिक्षा का तीसरा उद्देश्य पूर्व कथित उद्देश्यों की प्राप्ति हेतु यथेष्ट प्रयत्न होना चाहिए जिससे यद्यपि लाभ की प्राप्ति हो सके और स्वर्च निरर्थक न हो। अतएवं शैक्षिक प्रगति से संबंधित कई योजनाओं का कार्यानिवयन होना अवार्थ है।

५. आदिवासी जनजाति के आर्थिक विकास संबंधी कार्यक्रमों का मूल उद्देश्य विभिन्न विकास के कार्यक्रमों तथा कृषि, सहकारिता, सिंचाई, लघुउद्योग, आदि से प्राप्त होनेवाले लाभ से अनु-पूरित करना है। राज्य के कल्याण मंत्रियों के सम्मेलन में सर्व सम्मति से यह तथ्य हुआ था कि राज्य की जन-संख्या का जितना प्रतिशत भाग जातियों अर्थात् अनुसूचित जाति एवं अनुसूचित जनजाति का हो, उसके अनुसार सामान्य योजनाओं में से इन जातियों के लाभ के लिए निधि का संरक्षण किया जाना चाहिए। अनुसूचित क्षेत्र एवं अनुसूचित जनजाति आयोग तथा सहकारिता से संबंधित विशेष कार्यकारिणी समूह ने अनुसूचित जनजाति के लिए कई नई योजनाओं को अपनाने की सिफारिश की है। इसलिए अनुसूचित जनजाति की आर्थिक अवस्था में विशेष प्रगति लाने के लिए चतुर्थ पंचवर्षीय योजना में आम योजना के अलावा सिंचाई, उद्यान बागादि के लिए अनुदान सहकारिता, ग्राम्य एवं लघु उद्योग

संबन्धी योजनाओं में अनुदान देने पर विशेष जोर देना आवश्यक है। साधारणतः इस जाति में बेकारी अधिक है। इसलिये अनुसूचित जनजाति के उन इच्छुक सदस्यों को जो किसी प्रकार का व्यापार या रोजगार करना चाहें, उन्हें इस हेतु आर्थिक सहायता देने के लिए सहाय्य एवं ऋण देने की एक योजना चालू भी की जानी चाहिए।

३. अपेयजल के लिए यथेष्ट कूप निर्माण, आवागमन के विकास के लिए पहाड़ी इलाके में सड़क, पुल निर्माण आदि नवीन औषधालयों को खोलने के लिए चिकित्सावन के लिए भी उपबंध किया जाना चाहिये। अनुसूचित जनजाति के आवास संबंधी अवस्था में सुधार लाने के लिए, उनकी आवास सहकारिता समिति को आर्थिक सहायता देने के हेतु योजना बनायी जानी चाहिये।

७. उपर्युक्त बातों को ध्यान में रखते हुये चतुर्थ पंचवर्षीय योजना में जो योजनायें चारु की जायें उसका संक्षिप्त विवरण अनुसूचि १ में दिया गया है।

अनुसूची - १

चतुर्थ पंचवर्षीय योजना में सम्मिलित योजनायें:

(क) शिक्षा

(१) स्कूल छात्रों को छात्रवृत्ति :-

बिहार राज्य के स्कूलों में पढ़ने वाले आदिवासी छात्रों को निःशुल्क शिक्षा देने की व्यवस्था है। इससे स्कूलों को हुई घाटे की पूर्ति कल्याण

विभाग हवारा की जाती है। सम्भवतः दूसरे राष्ट्रों में भी निःशुल्क शिक्षा की व्यवस्था है। निधि की उपलब्धता को मद्दे नजर रखते हुये स्कूल के कुछ छात्रों को कई दर से छात्रवृत्ति दी जाती है। लेकिन यह आवश्यक है कि सभी छात्रों को छात्रवृत्ति मिले जिससे वे पाठ्य पुस्तकें खरीद सकें। छात्रावास में रहने वाले छात्रों को खानानों की मूल्यवृद्धि के कारण ऊँचे दर से छात्रवृत्ति प्रदान की जाय।

(२) विदेश में उच्च शिक्षा प्राप्त करने वाले अनुसूचित जन जाति के छात्रों को छात्रवृत्ति:-

दरिद्रता एवं निधि के अभाव के कारण योग्य अनुसूचित जन जाति के छात्र विदेश में शिक्षा नहीं प्राप्त कर सकते हैं। अतः इस योजना के अन्तर्गत छात्रवृत्ति के साथ-साथ विदेश आने-जाने का खर्च सरकार ही वहन करे।

(४) स्कूल छात्रों को पुस्तकानुदान :-

स्कूल में पढ़ने वाले सभी छात्रों को निधि के अभाव में छात्रवृत्ति देना सम्भव नहीं। अतः उच्च विद्यालय के छात्रों को ७५ रु० तथा माध्यमिक (मिडल) विद्यालय के छात्रों को ५० तथा प्राथमिक विद्यालय के छात्रों को २५) रु० प्रतिवर्ष अर्थ सहायता प्रदान की जाय।

(४) आदिवासी छात्रों के लिये पुस्तक बैंक खोलने की योजना :-

मेडिकल, व्यवसायिक, वैज्ञानिक तथा अन्य औद्योगिक संस्थाओं में पढ़ने वाले गरीब आदिवासी छात्र कीमती किताबें नहीं खरीद सकते हैं।

इसलिये इस योजना के अधीन उनकी इस कठिनाता को दूर करने के लिये कालेजों, औद्योगिक संस्थाओं तथा विश्वविद्यालय में पुस्तकों का एक बैंक खोलने की व्यवस्था की जाय।

(३) प्रत्येक कल्याण छात्रावास के लिये एक शिक्षक की नियुक्ति :-

इस योजना के अंतर्गत कल्याण विभाग द्वारा खोले गये छात्रावास में रहने वाले छात्रों की शैक्षिक प्रगति तथा पढ़ाई में उनकी सहायता के लिये एक शिक्षक की नियुक्ति की जायगी।

(७) पोस्ट-मेट्रिक छात्रों को पढ़ने में सहायता:-

समुचित देख-रेख के अभाव में कालेज में पढ़ने वाले दरिद्र आदिवासी छात्र विशेष प्रगति नहीं कर सकते हैं और न तो अपने हित की विभिन्न कल्याण योजनाओं को ही समझ पाते हैं। अतएव इस कमी को दूर करने के लिए प्रत्येक कालेज में आदिवासी छात्रों की समुचित देख-रेख के लिये एक प्रख्यात की नियुक्ति कर उसे अपने वेतन के अलावा कुछ पारिश्रमिक दिया जायगा।

(८) आदिवासी छात्रों के लिये सामान्य छात्रावास खोलने की योजना :-

प्रत्येक जिला, अनुमंडल तथा प्रखंड मुख्यालयों में जहां आदिवासियों की संख्या विशेष रूप से हो, छात्रावास खोले जायेंगे। आदिवासी क्षेत्रों में खोले गये प्रत्येक उच्च विद्यालय के साथ एक छात्रावास खोलने का लक्ष्य रहना चाहिये।

(१) आदर्श बालिका कल्याण छात्रावास की योजना :-

आदिवासी लड़कियों में शिक्षा को प्रोत्साहन देने के हेतु आदर्श कल्याण छात्रावास खोलने की व्यवस्था करनी चाहिये जिससे लड़कियों को निःशुल्क आवास सुविधा, वस्तु एवं भोजन की सुविधा रहे। स्कूल लड़कियों को छात्रावास से स्कूल में जाने के लिये गाड़ी खर्च भी मिलना चाहिये।

(१०) द्यौयोगिक प्रशिक्षण संस्थानों में पढ़ने वाले आदिवासी छात्रों के लिये छात्रावास का खोला जाना :-

अनुसूचित जन जातियों के बीच औद्योगिक प्रशिक्षण के कार्यक्रम को लोकप्रिय बनाने के लिये औद्योगिक प्रशिक्षण संस्थानों में पढ़ने वाले छात्रों को मुख्यतः भोजन और आवास की सुविधायें देनी चाहिये।

(११) पिछड़े क्षेत्रों में गैर सरकारी संस्था और व्यक्तियों द्वारा खोले गये स्कूलों और छात्रावास के निर्माण के लिये अनुदान :-

जन जाति क्षेत्रों में माध्यमिक शिक्षा की प्रगति अच्छी नहीं हुई है और पर्याप्त निधि के अभाव में राज्य सरकार सभी स्थानों में स्कूल भी नहीं खोल सकती है। अतः गैर सरकारी संगठनों और व्यक्तियों को जो स्कूल खोलेंगे उन्हें स्कूल तथा छात्रावास खोलने में सहायक अनुदान देने आवश्यक है।

(१२) अनुसूचित जन जाति के लिए आवासीय उच्च माध्यमिक विद्यालयों का खोला जाना :-

इस योजना के अंतर्गत आवासीय उच्च माध्य

मिक विद्यालय खोलना है। जहाँ निःशुल्क शिक्षा मुफ्त आवास एवं वस्तु की व्यवस्था होगी। इन विद्यालयों में छात्र अपने शिक्षकों के साथ स्कूल के अहाते में ही रहेंगे।

(१३) अनुसूचित जन जाति के छात्रों के लिए वरीय बुनियादी आवासीय विद्यालयों का खोला :-

आदिवासी छात्रों के लिए वरीय आवासीय बुनियादी विद्यालयों का खोला जाना आवश्यक है जहाँ उन्हें निःशुल्क शिक्षा, मुफ्त आवास भोजन वस्त्रादि दिये जा सकें। यह प्रारंभिक शिक्षा के लिए अनिवार्य है।

(ख) आर्थिक विकास :-

(१४) अनुसूचित जन जाति के लिए अन्न भंडार खोलना :-

महाजनों के चंगुल से बचाने तथा संकट की स्थिति में अनुसूचित जन जातियों को अन्न भंडारों द्वारा सहायता दी जाती है। अतः अन्न भंडार जिससे कृषि तथा उपभोग के लिए अन्न १० प्रतिशत सूद के रूप में देने हेतु खोला जाना चाहिए।

(१५) आदिवासी कुषको को बैल, बीज तथा कृषि संबंधी औजारों को खरीदने के लिए सहाय अनुदान :-

दरिद्र आदिवासियों को जिनके साथ सरकार द्वारा तमाम भू-दान योजना अंतर्गत जमीन की

बंदोबस्ती की जाती है उसके सदुपयोग किये जाने हेतु उन्हें बैल बीज तथा कृषि औजारों को खरीदने के लिए अनुदान दिया जाना आवश्यक है।

(१६) अनुसूचित जन जाति को दी गई बंजर भूमि को उपयोगी बनाने के निमित्त सहाय :-

अनुसूचित जन जाति को भूदान या ग्रामदान द्वारा दी गयी बंजर भूमि को उपयोगी बनाने के लिए यह आवश्यक से कि सरकार पूरा खर्च देकर उन जमीनों का कर्षण स्वयं करे तथा उसे उपजाऊ बनाने के लिए आर्थिक सहायता दे।

(१७) कुटीर उद्योगों और पेशों के लिए आदिवासियों को ऋण-सह-अर्थ सहाय योजना :-

अनेक आदिवासी भूमि-हीन तथा वे मौसमी मजदूरों के रूप में निर्भर करते हैं इससे भी कम लोग अपना खानदानी पेश अपनाते हैं: जैसे बेत, बाँस का काम या बुनाई लेकिन यहाँ भी उनके उत्पादन के तौर-तरीकों में काफी सुधार की गुंजाइश है। अतः उन्हें ५० प्रतिशत ऋण तथा ५० प्रतिशत अर्थ सहाय देकर अपनी वर्तमान कार्य पद्धति में सुधार लाना चाहिए।

(१८) महिलाओं के लिये आवासोय दंग के औद्योगिक प्रशिक्षण संस्थानों का खोला जाना :-

आदिवासी महिलाओं के लिये औद्योगिक प्रशिक्षण संस्थानों का खोला जाना चाहिये जिसमें उन्हें कशिदाकारी, कटाई-सिलाई, खिलौना और गुड़िया बनाना, बेत और वांस की चीजें बनाने का

काम, फेन्सी लेदर और बुनाई का काम आदि की व्यवस्था रहे तो छात्र स्कूल के छात्रवास में निःशुल्क भोजन, वस्तु इत्यादि की सुविधा रहे।

(१९) दुधारूत मवेशी खरीदने के लिये अर्थ सहाय :-

कहीं-कहीं औद्योगीकरण के चलते आदिवासी मजदूरों के जीवन स्तर में बहुत तेजी से आर्थिक परिवर्तन हो रहे हैं, इसलिये वहाँ के लोगों का आर्थिक स्तर ऊँचा करने और औद्योगिक मजदूर तथा कुषक समुदाय के बीश फैलने वाली असमानता को दूर करना बांछनीय है। ऐसे औद्योगिक क्षेत्रों में या इनके आसपास रहने वाले आदिवासियों को दुधार, मवेशी खरीदने के लिये अर्थ सहाय दिया जाता चाहिये जिससे वे दूध, दही आदि बेचकर अपनी आर्थिक हालत सुधार सकें।

(२०) जन जाति क्षेत्रों में ग्रामीण सड़कें, पहाड़ी रास्तों एवं छोटी पुलियों का निर्माण :-

भौगोलिक कारणों से जन जाति क्षेत्रों के सभी ग्रामों में सड़कों का अभाव है। बहुत से गांवों में सड़कें नहीं हैं और जहाँ सड़कें हैं वहाँ नदियों और नालों में पूल नहीं से जिसके कारण वर्षा ऋतु में आदिवासियों को रोजमर्रे की वस्तुओं की प्राप्ति में बड़ी कठिनाई होती है। इस कठिनाई को दूर करने के निमित्त जन जाति हेतों में सड़कों, पहाड़ी रास्तों तथा पुलों के निमित्त जन जाति क्षेत्रों में सड़कों, पहाड़ी रास्तों तथा पुलों का निर्माण किया जाना आवश्यक है।

(१९) जन जाति हेतों में उद्यान-वागादि के विकास के लिए सहाय अनुदान :-

बिहार के कुछेक जन जाति क्षेत्र जो काफी उँचाई पर अवस्थित है, विभिन्न प्रकार के फलों को, जैसे अंगूर, केला, सेव, आलू आदि पैदा करने के लिए उपयुक्त है। इन क्षेत्रों में विशेषतः अनुसूचित जनजाति के लोग रहते हैं जो अत्यन्त गरीब तथा पिछड़े हैं। वे किसी प्रकार अपना जीवन निर्वाह कर लेते हैं। अतः ऊँचान वागाद के विकास द्वारा उनकी आर्थिक दशा में सुधार लाने के लिए आवश्यक सहायता दी जानी चाहिये।

(ग) स्वराज्य, गृह निर्माण तथा अन्य :-

(२२) पेयजल की योजना :-

चतुर्थ पंचवर्षीय योजनाकाल में काफी संख्या में कूप तथा नलकूप की व्यवस्था की जानी चाहिए। ताकि इत अवधि में किसी भी जन जाति ग्राम में पेयजल आपूर्ति की समस्या न रह जाय।

(२३) आदिवासियों के कलकाण कार्य में संलग्न संस्थाओं तथा व्यक्तियों को अनुदान :-

ऐसा देखा गया है कि कई स्वैच्छिक संस्थाओं और व्यक्तियों ने आदिवासियों की सामाजिक एवं शैक्षिक दशा में सुधार लाने के हेतु लाभप्रद काम किया है। अतः ऐसी संस्थाओं को अर्थ सहाय अनुदान दिया जाना चाहिये।

(२४) जन जाति क्षेत्रों में चिकित्सा वास तथा आयुर्वेदिक औषधालयों का खोला जाना :-

आदिवासी गाँव दूर-दूर में हैं और उनमें रहने वाले आदिवासियों को सरकार द्वारा चालू आस्पतालों से विशेष लाभ नहीं होता क्योंकि वे उनके घर से दूर में हैं। इसलिये उनकी चिकित्सा के लिए निकट स्थानों में औषधालयों का खोला जाना दवा-दारू वितरण किया जाना चाहिए।

(२५) जन जाति क्षेत्रों में चलता औषधालय-

जो जन जातियाँ संस्कृति नहीं हो पाई हैं, उन्हें अभी भी अपने परंपरागत ओझा गुणी पर बहुत विश्वास है और इसके कारण आधुनिक औषधि का उपयोग करने में वे काफी हिचकते हैं। आधुनिक औषधि की जानकारी कराने के लिए यह आवश्यक है कि वह जन जातियों को आसानी से और बराबर आधुनिक दवाये मिला करें। अतः जन जाति क्षेत्रों में चलता औषधालय की व्यवस्था आवश्यक है।

(२६) अनुसूचित जातियों की की सहकारी गृह निर्माण समिति को वित्तीय सहायता :-

इस योजना का उद्देश्य अनुसूचित जन जाति के सदस्यों को उद्धार शक्तों पर वित्तीय सहायता देकर उन्हें सहकारी आधार पर अपना मकान बनाने में प्रोत्साहन देना है।

(२७) सिंचाई योजना :-

सामान्य सिंचाई योजनाओं के अंतर्गत सिंचाई योजना की कुल लागत का १० प्रतिशत हिताधि-कारियों को देना पड़ता है परंतु दरिद्र आदिवासियों को ऐसा करना संभव नहीं है। अतः दस हजार की लागत की लघु सिंचाई योजना के लिए उप-

बंध किया जाना चाहिए जिससे सिंचाई कुओं, नलकूप और डिजल पंप और बिहार हेंड पंप की आपूर्ति की जा सके।

(२८) आदिवासी भाषा में तथा संस्कृति पर प्रकाशन के लिए अनुदान :-

आदिवासियों की संस्कृति तथा लोकगीत और शब्द-कोष आदि के प्रकाशन के लिए आवश्यक प्रोत्साहन देना जरूरी है।

(२९) सहकारिता :-

आदिवासी लोग इतने दरिद्र हैं कि वे सहकारी

समितियों के सदस्य नहीं बन सकते हैं। उन्हें अर्थ सहायता दी जानी चाहिये जिससे वे अपनी आमदनी बढ़ा सकें।

(३०) आदिवासी क्षेत्र में पदस्थापित शिक्षकों को आदिवासी भाषा में पास करने के लिए पुरस्कार :-

आदिवासी क्षेत्रों के गैर सरकारी स्कूलों में दस्थापित शिक्षकों को आदिवासी भाषा में निर्धारित परीक्षा पास करने के लिए पुरस्कार देना जरूरी है।



===== बैगा =====

स्वतंत्रता प्राप्ति के पश्चात् भारत सरकार ने आदिम जातियों को प्रगति की ओर लाने के विभिन्न प्रयास प्रारम्भ करे दिए हैं। जिनके प्रगतिशील चरण निरन्तर बढ़ रहे हैं। पंचवर्षीय योजनाओं के विभिन्न क्षेत्रों के विभिन्न आंकड़ों की ओर देख कर उदय आनन्द से भर जाता है। लगता है कि सचमुच हर तरह से हमारा पूर्ण विकास हो रहा है, किन्तु मण्डला जिले में अभी भी ऐसी जाति है जिसे आधुनिकता या प्रगति से जैसे लगाव नहीं है। यह जाति है—बैगा आज भी ये महानतम पर्वतों में बसना पसन्द करते हैं। के शपियों की तरह लंबी शिखा रखे हुए एक लंगोटी से तन ढके हुए, गले और कानों में साधारण मृगे की माला पहिने हुए इस जाति की तरफल जब मैं तो प्राचीन भारत का इतिहास याद आता है। अर्धनग्न बैगा नारी जो अपने वन्य-प्रदेश में ही सीमित हैं, क्या उसे भी आगे लाना हमारा कर्तव्य नहीं है? मेरा यह अमिप्राय नहीं है कि यह जाति आदिम जाति से भिन्न है अथवा इस जाति को आगे बढ़ाने में हमारी सरकार का ध्यान नहीं है। सरकार ने तो इनके लिये पक्के मकान तक बनवा दिए हैं किन्तु कन्दरा निवासियों को ये पक्की इमारतें जैसे रुचती नहीं है।

आज भी इनकी आर्थिक स्थिति गिरा हुआ है कुपि का पुराना तरीका ही अपनाएं हुए हैं, सरकारी

बीज, बैल, तकावी की जैसे इन्हें आवश्यकता ही नहीं है, सरकारी ग्राम सेवकों से जैसे ये परिचय ही नहीं करना चाहते हैं। या तो ग्राम सेवकों की वेष भूषा से इन्हें घबराहट देती है, या सरकार ऋणी नहीं बनाना चाहती। हर तरह की फसलें पैदा करके भी ये उचित दाम एवं बाजारों भाव को जानकारी के आभाव में ये सस्ते ही दामों में अपनी कमाई बेच देते हैं इनके आर्थिक स्तर को उठाने के लिये उक्त बातों की ओर हमें विशेष ध्यान देने की आवश्यकता है।

सामाजिक रीतिरिवाजों के अनुसार जन्म-विवाह एवं मरण प्रथा धार्मिक कृत्यों में आज भी शराब का भूत उन्हें दबाए हुए है। जब तक ये शराब से दूर नहीं होंगे इनका आर्थिक स्तर कभी उन्नत नहीं होगा। एक छांका दारू में ये अपना सब कुछ दे सकते हैं मेरा आशय यह नहीं कि इनके सामाजिक रीति रिवाजों में हस्तेशप किया जाय किन्तु हमें केवल इतना आवश्यक है कि शराब से इन्हें दूर किया जाय।

शैक्षणिक क्षेत्र में आज भी ये काफी पिछड़े हैं उंगलियों में गिनने के योग्य कुछ प्राथमिक शालाएं खुली हैं किन्तु औसत हाजिरी नहीं के बराबर कही जा सकती है, बालकों को शाला में देखने का सौभाग्य तो प्राप्त हो ही जाता है किन्तु बालि

काओं के तो दर्शन भी दुर्लभ हैं शिक्षा की तो पर्याप्त मात्रा में इनमें कमी है। विभिन्न लाभों के बावजूद भी ये शिदा ग्रहण नहीं करना चाहते। चार वर्ष तक की मैत्री के बाद एक बालिका मुझे आश्रम में रखने के लिए इस वायदे पर मिली है कि तीसरी हिन्दी के बाद मैं उसे छोड़ दूँ। इसी से हम अंदाज लगा लकते हैं कि शिक्षा की कामत उनकी दृष्टि में कहां तक सीमित है। जैसे जो बालिका हमें मिली है, अन्य आदिवासी बालिकाओं की तुलना में बौद्धिक विकास करने में पीछे नहीं हैं। किन्तु फिर भी उसे आगे तक शिक्षा दिलाने में उसके घर वालों को जैसे कोई लोभ नहीं है। शिक्षा की रुचि कैसे जाग्रत की जाय एक विशेष समस्या है।

शिक्षा के अभाव का ही फल है कि वे अपने जंगल विभाग के छोटे बड़े सभी कर्मचारियों को राजा तुल्य समजते हैं। अन्य सभ्य लोगों से जैसे उनका कोई खास संबन्ध नहीं है। फल स्वरूप इनके ये राजा अपना भोली प्रजा को मनमाने रूप से परेशान करते रहते हैं। प्रजातंत्र होने का इन्हें कोई लाभ प्राप्त नहीं हो रहा है। इनके विकासार्थ इन्हें अधिकतम सुविधाएं देने की आवश्यकता है। जैसे बालक एवं बालिका आश्रम इनके क्षेत्र में खोलना। प्राथमिक शाला स्तर से

ही आर्थिक मदद देना। आर्थिक स्तर उठाने के लिए उनका स्थानीय उत्पादन की बिक्री के लिए उन्हीं के क्षेत्र में सरकारी व्यवस्था रहे जिन में उनके सहायता की भावना देखने वाले कर्मचारी अथवा इस तरह की समाज सेवी संस्थाओं के जिम्मे उनसे यह कार्य सौंपा जाय।

कृषि के उपयुक्त इन्हें आवश्यक जमीनें दी जाए तथा आधुनिक कृषि सुधार के तरीकों का यथा साध्य उपयोग करके की रुचि जाग्रत की जाय। स्थानीय उत्पादित वस्तुओं से कुटीर उद्योग चलाने की शिक्षा एवं प्रोत्साहन आदि देने से आर्थिक स्तर उन्नत होने के साथ ही व्यापारियों एवं सरकारी कर्मचारियों से जो इनका आर्थिक शोषण होता है उनसे इनके नजदीक ही संपर्क रखने की व्यवस्था की जाय। तथा कानूनी संरक्षण देकर शोषण से बचाया जाय। इनकी खाय का अधिकांश हिस्सा शराब में जाता है। अतः इन सामाजिक बुराइयों के द्वारा होने वाले शोषण से बचाने के लिए कोई प्रभावशाली कदम उठाना नितांत आवश्यक है। इस कार्य के लिए अधिक आर्थिक खर्च उठाना पड़े पर इसमें संकोच करने से उनकी प्रगति निश्चित समय में नहीं हो पायेगी स्वतंत्रता और प्रजातंत्र राज्य से इनको कोई लाभ तब तक नहीं मिल पायेगी।

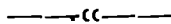
सावित्री कटारे,

बी०ए०बी०एड० सहायक शिक्षिका

बापा व० से० म०उ० मा० शाला,

बोन्दर.

सातवां भारतीय आदिम जाति कल्याण सम्मेलन



भारतीय आदिम जाति सेवक संघ का अधिवेशन यहां पर हो रहा है यह जानकर बड़ी खुशी होती है। हिन्दुस्तान में यह संस्था वर्षों से आदिवासियों का और पिछड़े हुए लोगों का कार्य कर रही है। उसका क्षेत्र सारा देश है। इस लिए कार्य का विस्तार भी बहुत बड़ा है। फिर भी कई क्षेत्र अभी ऐसे हैं जहाँ उसका कार्य शुरू नहीं हुआ है।

हिन्दुस्तान के कई प्रांतों में आदिवासी और पिछड़े हुए लोगों की बड़ी आमदनी है। गुजरात के सभी जिलों में तो ८० फी सदी लोग ऐसे हैं। उनके कई प्रश्नों को अभी हल करना बाकी है।

गुजरात में सूरत जिले का विशिष्ट स्थान है। बस्ती में और क्षेत्रफल में यह अन्य जिलों से बड़ा है। अब उसका दो जिलों में बंटवारा हो गया है। सूरत तथा बलसाड) इतना ही नहीं इस जिले में आदिवासियों और पिछड़े लोगों की बहुत बड़ी बस्ती है। सूरत जिले की कुल २४ लाख आबादी में से १३ लाख की आबादी आदिवासियों की जातियाँ भी किस्म किस्म की हैं। उसमें चोधरी, गामीत, पसावा, घोडिया, हल्यनि, कोटवालिया, आदि दस जातियाँ मुख्य हैं। ये विशिष्टता भरी

जातियाँ हैं। हमारे प्रदेश की भी विशिष्टता है। हमारी इस विशिष्टता के साथ साथ ही दूसरी विशिष्टता यह है कि उनके जो विविध प्रश्न हैं उन्हें हल करने के लिए कई रचनात्मक प्रवृत्तियाँ यहाँ श्री जुगताराम दवे के नेतृत्व में चल रही हैं। फिर भी भारतीय आदिम जाति सेवक संघ के जरिये यहाँ कुछ काम हो नहीं रहा है।

यहाँ अलग-अलग आदिवासियों में उनके प्रश्नों को हल करने का काम चल रहा है। और अच्छा चल रहा है। फिर भी यहाँ एक पिछड़ी हुई ऐसी जाति है जिसके लिये कुछ नहीं हुआ है। सभी लोगों ने उपेक्षा नहीं की है फिर भी जितना ध्यान देना चाहिये उतना नहीं दिया है। इस जाति का नाम है हलपति, जो “दुबला” के नाम से पहचानी जाती है। पृ० गांधी जी ने “दुबला” के बदले हलपति कहा। सूरत और बलसाड जिले में तीन लाख की संख्या है।

ये हलपति लोग खेत मजदूरी का काम करते हैं। यहाँ के जो जमीनदार और किसान हैं उनके घर वे अनेक वर्णों से काम करते जा रहे हैं। यहाँ जो पद्धति चल रही है उसको “हाली” पद्धति कहते हैं। जो हलपति खेत मजदूर हैं वे

जमींदार और बड़े किसानों के घर बंधे रहते हैं। जिस तरह अमेरिका में गुलामों की स्थिति थी वैसी अर्द्ध-गुलाम की स्थिति इन लोगों की है। जो आदमी जिस जमींदार के घर बंधा हुआ है। अगर कह अपनी मरजी के मुताबिक मजदूरी करने के लिए बाहर कहीं जाय तो वह कर नहीं पायेगा ऐसा करे तो जमींदार उस के साथ बड़ा अत्याचार और मारपीट करके, डांट कर उसे ऐसा करने से रोकेगा। कई वर्षों से ऐसा संबंध चला आ रहा है। उन को जो कुछ मजदूरी मिलती है वह इतनी कम किलती है कि उसके कुटुम्ब का पूरा शिक्षण नहीं हो पाता। कभी-कभी भूखा रहना पड़ता है। सारा दिन काम करले पर उसे ०-७३ पैसे मजदूरी मिलेगी। उसकी जो पत्नी है वह जमींदार के यहाँ गाय, भैस, बैल आदि ढोरों का गोबर उठाने का काम करती है और साथ-साथ बरतन, कपड़ा धोने का भी काम करती है। उसकी वार्षिक २६) रु० वेतन मिलता है। जमींदार का जो पशुधन है उसको चराने का काम हलपति का लडका करता है। उसको भी वार्षिक २२) रु० करीब वेतन मिलता है। ऐसी स्थिति में वह अपनी प्राथमिक जरूरियात खासा, कपड़ा, रहने का निवास भी पा नहीं सकता। इसके अलावा शिक्षण, दवाई भी वह पा नहीं सकता। इसलिए इन लोगों में शिक्षण का प्रमाण बहुत ही कम है। इस तरह आज तक और आज भी उसका इतना शोषण हो रहा है कि हिन्दुस्तान में आजादी वास्तव में नहीं आई है ऐसा लगता है। ये लोग ऐसे विस्तार में रहते हैं जो आदिवासी विस्तार नहीं गिन जाता। इससे दूसरी योजना का लाभ भी नहीं मिलता है। रचना

त्मक प्रवृत्ति भी वहाँ अब तक शुरू नहीं हुई थी। अभी दो-तीन साल से इन लोगों का एक संघ श्री जुगताराम देव के नेतृत्व में चल रहा है। इसके अलावा ऐसी स्थिति उपस्थित होने के दो-तीन मुख्य कारण और भी हैं।

(१) इन लोगों के रहने के लिए घर नहीं है। छोटा सा घास का घोलवा। उस छोटे से घोलके में तीन से पांच कुटुम्ब रहते हैं। यह घोलका भी जमींदार की जमीन में हीता है।

(२) शादी करने के लिये उसके पास पैसे रहते नहीं हैं। जमिंदार के पास दौ-सौ तीन सौ रुपियाँ का कर्ज करते हैं। इस कर्ज के बदले में सारा कुटुम्ब जिंदगीपर जमींदार के घर का काम करता है।

(३) आज तक उसका बड़ा भारी शोषण हुआ है, अत्याचार और अन्याय हुआ है। इसकी वजह से ये लोग ऊमर नहीं आ सके।

(४) मजदूरी के अलावा उसके पास कोई जमीन नहीं है। मिलकत भी नहीं है। मिलकत भी नहीं है जिससे वे आगे आ सके।

दूसरे कोई उद्योग या धंधे में जाने का अवसर तक भी उसे मिला नहीं है, इसलिए लाचारी से गुलामी का काम करना पड़ता है।

(५) दारु-बंदी होने की वजह से कई लोग मुक्त हुए हैं फिर भी अब भी थोड़े लोग पीते हैं।

ऐसी स्थिति में इन लोगों को ऊपर उठने के लिए बहुत बड़ा काम करना है। सभी दिशा में विकास करने का मौका उनको देने का समय अब

आ गया है। इसके लिये निम्न कार्यक्रम करने से उनका सभी दिशाओं में विकास हो सकेगा।

(१) उस जमीन पर घर बांधने के लिए दो गुंठा जमीन देना।

(२) उस जमीन पर घर बांधने के लिए रु 100) की सहायता देना।

(३) शिक्षण के लिए बालवाडियाँ, छात्रावास

और आश्रमशाला खोलनी चाहिये।

(४) नये नये उद्योग-धन्धे जैसे कि लुहारी, सुधारी, बुनाई कताई, मोटर ड्राईविंग वगैरह सिखाने के लिए छात्रवृत्तियाँ देना।

(५) शिक्षण, दारूबंदी आदि के प्रचार कार्य करना।

(६) स्वास्थ्य के लिए दवाई की सहाय्यता देना।

अरविन्द सी० देशाय

प्रतिनिधि,

रानी परज सेवा सभा,

बेडली

—(०)—

कल्याण समाज

—०—०—०—

सामाज का अर्थ सारी मानवता के व्यवहारिक जीवन विकास के रूप में माना जाता है। जो समाज कभी मानवीय जीवन स्तर से निम्न था वही विज्ञान के जरिए से आत्मप्रकाश कर पाया। और धीरे धीरे जीवन में सामाजिक रूप-रेखा का परदा पलटता गया।

हमारे स्वर्गीय नेता श्री राजेन्द्र प्रसाद ने प्रथम अखिल भारतीय आदिम जाति कल्याण महा सम्मेलन में सभापति पद से भाषण देते हुए कहा था,

हिन्दुस्तान का साग दात्रिय वर्ग आदिम सामाज से ही अविर्भूत हुआ है। इससे पता चलता है की कादिम युग से ही शीकत के दारा जो वर्ग आये बढ़ गया वही ज्ञेय समाज से अलग प्रतिष्ठित हो गया और सभ्य बन गया। किन्तु जो वर्ग अपने पुरातन संस्कारों से मुक्त न हो सका और शेष सामाज के साथ दौड़ में पिछड़ गया वह असभ्य और निम्न स्तरीय ही बना रह गया।

आदिम युग से प्राप्त मानव इतिहास में समाज के दो भाग किए गए सभ्य और आदिम।

शासन तंत्र, साहित्य आदि व्यवस्था में जो निम्न समाज था वह आदिम जाति शब्द से जाना जाता था। वर्तमान काल में आदिम समाज के परम हितैषी बन्धु स्वर्गीय श्वदय ठक्कर बापा ने आदिम शब्द से अखिल भारतीय स्तर पर 'भारतीय आदिम जाति सेवक संघ' नामक संस्था संगठित की। स्वर्गीय श्री राजेन्द्र बाबू की प्रेरणा से आदिम जाति सेवा मंडल, आदिम शबर जातीय सभा, आदि केन्द्रीय संस्थाके साथ संबद्ध संस्थाओं ने "आदिम" इस शब्द के व्यवहार के साथ अनुन्नत वन्य जीवि समाज को एक इकाई में बांधने का प्रयत्न किया। बाद में विदेशी मिशनरी के प्रभाव में आकर भारतीय आदिम समाज से अलग एक साम्प्रदायिक संस्था आदिवासी महासभा के नाम से गठित की गई जिससे आदिवासी ओर गैरादिवासी यह भेद प्रकट हुआ।

इस देश में उत्पन्न हुआ कौन आदिवासी है और कौन गैर आदिवासी अर्थात् कौन भारतीय है और कौन विदेशी? दिल में ऐसा सांप्रदायिक भेदभाव रख कर आदिम समाज के कल्याण कार्य में सफलता मिलना कठिन है। आदिम शब्द में भारतीय सांस्कृतिक जीवन धारा का प्रवाह है। आदिम सामाजिक और व्यवहारिक दशा से, पुराने संस्कारों से मुक्त होकर जो उन्नत होते गए और सभ्य समाज के साथ मिल गए इससे एक विशाल उन्मत्ति शील समाज का निर्माण हुआ। किंतु अपने को आदिवासी कहने से भारतीय समाज से अलग कर लेने का भाव प्रकट होता है। वास्तव में आदिवासी शब्द के व्यवहार द्वारा असंस्कृत दशा में रहने का विचार ही मानना जाता है। कभी

कभी सरकारी और गैर सरकारी क्षेत्रों में भी सांप्रदायिक भावनावाले इस शब्द का प्रयोग किया जाता है। आदिम समाज में सेवा करते हुए मुझे यह अनुभव हुआ है कि आदिवासी शब्द का व्यवहार नहीं करना चाहिए इससे समाज के कल्याण तथा सेवा क्षेत्र में भी हानि पहुँचती है। सन्देह जनक सांप्रदायिक शब्दों के प्रयोग से निम्नवर्ग की बुद्धि में कभी कभी आदिवास के भाव प्रकट होने लगते हैं।

समाज के जीवन में उन्नत और अनुन्नत समाज की विचार दृष्टि ऊँची ही रहती है। प्रत्येक रीति-रिवाज, शिक्षा-दीक्षा में मार्जित होकर श्रेष्ठ बनाना चाहता है ताकि सभ्यता के विकास क्रम के साथ-साथ अपने कदम उठा सके। ऐसे ही समाज विज्ञान के अनुसार मानवता का मार्गदर्शन आदिम काल से प्रकाश पाता और विकसित होता आया है। राजनैतिक एवं सामाजिक क्षेत्र में आज-कल इसी प्रकार का परिवर्तन शील विचार भाव देखा जाता है। धन बल से किसी ने राज्य प्राप्ति कर अपने आधिकृत इलाके में प्रतिष्ठा प्राप्त और अपने को प्रताप शील बनाया। आदिम समाज में किसी श्रेष्ठ व्यक्ति द्वारा नेतृत्व प्राप्त करने के लिए सांप्रदायिक तथा प्रांतीयता की भावना भड़का कर नेतृत्व प्राप्त कर लेना ठीक नहीं। ऐसी संकीर्ण दृष्टि से जिसने आगे बढ़ने का प्रयत्न किया आखिर में उसका पतन ही हुआ। जो उदार दृष्टि के साथ आदिम समाज जीवन से उच्छ कोटि की समाज धारा का वरणा करता गया और इस प्रकार श्रेष्ठता प्राप्त की, उसने सारी मानवता का आशीर्वाद प्राप्त किया।

भारत वर्ष में जो आदिम वर्ग अभी तक भी आधुनिक सभ्यता के बंधन से मुक्त हैं और अपनी आदिम प्रवृत्तियों के साथ स्वतंत्र प्राकृतिक रूप से अपनी आदिम सभ्यता संस्कृति युक्त जीवन व्यतीत करते आ रहे हैं। उनमें स्वाधीनता की मनोवृत्ति दृढ़ता के साथ जमी है। वर्तमान सभ्य युग में भी वे दीनता अज्ञानता, अशिक्षा आदि गिरी हुई दशाओं में समय बिता रहे हैं किन्तु फिर भी सुखी और शांत मन से रहते हैं। समाज सेवी तथा सरकारी एवं गैर सरकारी संस्थाओं के कार्य-कर्ताओं को आदिम समाज के कष्ट निवारण के लिए दिलचस्पी के साथ कार्य करना चाहिए।

स्वाधीन भारत के जनक स्वर्गीय महात्मा गांधी ने संपूर्ण देश के दुःख दारिद्र्य मिट कर राम राज्य स्थापित होने का स्वप्न देख था। सत्य, साम्य मैत्री के अवतार श्री रामचंद्र जी ने एक पर्वतीय अदिम जाति के प्रधान गृह्य शबर के साथ गोदावरी प्रदेश में आकर मित्रता स्थापित की थी और वन्य चारिणी भक्तिनब शबरी का प्रेम भाव से आतिथ्य स्वीकार किया था और प्रेम विभोर हो उसका जूठा भोजन तक ग्रहण करके मनुष्य मात्र में समाजवाद का एक श्रेष्ठ दृष्टान्त उपस्थित किया था। वन्य शबर जाति की सभ्यता ही आज उड़ीसा प्रान्त की सभ्यता है। ज्ञान-भक्ति मार्ग में सच्चा विश्वास रखने वाले की आत्म शक्ति और आध्यात्मिक विचार से ईश्वर प्राप्ति का एक महत्वपूर्ण दृष्टान्त विश्व वसु शबर के नील माधव और श्री क्षेत्र में श्री जगन्नाथम जी की प्रतिष्ठा संपूर्ण समाज के एकीकरण तथा समन्वय का एक अनुकरणीय उदाहरण है।

सामाजिक जीवन में जागृति तथा विकास उदारतापूर्वक होता जा रहा है। समाज संस्कार की संकीर्णता आदिवासी, हरिजन आदि सांप्रदायिक विचारों के कारण देखने को मिलती है। शुद्ध वैचारिक दृष्टि में उसका कहीं पर भी स्थान नहीं है। जिस अनुन्नत आदिम समाज के लिए समाजवाद का उच्च विचार व्यवस्थित हो रहा है उसके लिए उन लोगों में उतना आग्रह नहीं दीख पड़ता है। अग्रहीनता का एक मात्र कारण दरिद्रता और मद्यपान है जिसमें समाज कल्याण की चेष्टाएं व्यर्थ हो जाती हैं। इन दोनों कुरीतियों से मुक्त करने की व्यवस्था ही समाज कल्याण का यथार्थ कार्य होगा। निम्न वर्ग की कुरीतियाँ मिटाने के लिए सरकार की ओर से भी काफी प्रयास हो रहे हैं किंतु मद्यपान के कारण सफलता नहीं मिल रही है। घर घर में दारू बेचकर उन का शोषण किया जा रहा है उनकी रोटी छीनी जा रही है और सरकारी सहायता बेकार जा रही है। निर्धनता की अवस्था में कल्याणकामना की बात स्पष्ट ही है।

देश की स्वतंत्रता के बाद भी समाज निर्माण का कार्य बहुत धीमी गति से हो रहा है। सरकारी परिकल्पना ठीक है। किंतु निष्ठावान और मन से कार्य करने वाले स्वयं सेवकों के न होने से अथवा उन में साम्य न स्थापित हो जाने से बराबर निराशा ही मिलती है।

एक विद्वान आदिम जातीय सेवक के कथानुसार यदि भारत सरकार दिल्ली में एक चिडिया खाना खोल कर उस में देशभर के आदिम समाज के मनुष्य रखे तो उनकी अधिक भलाई

होगी और विदेशी भी देखेंगे। इससे उनका अभि-
प्राय यही है कि आदिम समाज के ऊपर विशेष
ध्यान नहीं दिया जा रहा है।

स्वाधीन भारत की शासन व्यवस्था में निम्नस्तर
के समाज के एक वर्ग के प्रति एक अभिशाप
मूलक शब्द उनको श्रेणी में बाँट कर रखा गया है।
अर्थात् भूतपूर्व अपराधी। जिस कारण से उनका
समाज के जीवन में कोई स्थान नहीं है और वह
सारे भारतीय समाज का अभिशाप ही माना जाता
है। ऐसे शब्द को तुरंत हटा देना चाहिए कारण
इससे आदिम जाति वर्गों के मन में संदेश उत्पन्न
होता है। और इन पर बुरा प्रभाव पड़ता है।
कोरापुट आदिम जाति कल्याण महा सम्मेलन में
उड़ीसा की एक प्रसिद्ध जाति “बंडा” लोगों के
मुँह से हमें यह भी सुनने को मिला था कि “तुम
लोग सब राजा के तथा सरकार के शासन के
कर्मचारी हो। तुम हमारे ऊपर शासन करने और
हमारा शोषणा करने आए हो। तुम लोग तो सुखी
हो और हमारे बदन पर बल्ल भी नहीं हैं। उन
की इस प्रकार की धारणाओं को दूर करना
चाहिये। वे अभी तक यह भी नहीं जानते कि
कौन राजा है और कौन सरकार है। ऊपर भगवान
और यहाँ जमीन पर राजा जिनकी कृपा से वे

जीवित हैं, इतना ही वे जानते हैं। अतः बड़े
बड़े उपाधिकारी सरकारी पदाधिकारी गणाधि यदि
सेवा करने की भावना मन में लेकर उनके पास
जावे तो उनमें हमारे अनुकूल दृष्टि आएगी तथा
समाज सेवा का जागृति मूलक प्रयास सफल हो
सकेगा। उनके बीच से पुराने विश्वास हटेंगे।
असंस्कृत आदिम समाज की संख्या इस समय
2:5 करोड़ है लेकिन अभी उनमें आर्थिक सामा-
जिक, सांस्कृतिक, शिक्षा आदि के क्षेत्रों में उन्नति
में 20 वर्ष तक लग जाने की संभावना है। अभी
उनमें परिवर्तन का, विकास का विशेष आग्रह
प्रतीत होता है। कुछ आदिम वर्ग सामाजिक,
सांस्कृतिक, भाषा, रीति-रिवाज में उन्नत होकर
धार्मिक, सांस्कृतिक भाषा की दृष्टि से सभ्य बन
गए। इन में देशों याली भांसी भी हैं। भारतीय
पिछड़े वर्ग कमिशन के पास उन लोगो ने पिछड़े
वर्गों को दी जानेवाली सरकारी सहायता की मांग
की तथा वे अपने आपको संताल जाति वर्ग से
विमुक्त हो संस्कृत हुए मानते हैं। देशीयाली माझी
आदिम समाज दुमका, पूर्णिया, सिंहभूमि वीरभूमि,
मयूर संज, मानभूमि, बांकुडा, पैदनीपुर आदि जिलों
में निवास करते हैं। इस प्रकार से उन्नत विचार
धारा को अपना कर यह समाज अतीत में उन्नत
समाज में विलीन हो गया।

—श्री बलराम दास

प्रतिष्ठाता और संगठक

आदिम शबर जातीय सभा

घाटाशीला, सिंहभूमि

(बिहार)

PART III

Resolutions passed at the Conference
and
List of delegates and visitors

Resolutions of the 7th Tribal Conference

Resolution No. 1

Classification of Tribal people : The Seventh All India Conference of the Tribal people meeting in Guntur in Andhra Pradesh hereby resolves that in view of the fact that the Tribal people of India have been agitating for a long time past for scientific classification of the tribes in order that the benefits and privileges conferred by the Constitution of India accrue to the genuine tribal people, the classification should be uniform for the country as a whole as observed by the Area and Scheduled Tribes Commission in its letter dated October 1961 to the President of India.

There have been grave lacunae in the present classification of the Tribes and the contradiction and inconsistencies are obvious that a tribe in one State or an area of a State is not considered a tribe in other States of the Union or the other area of the same State ; and non-tribal section of the people are included in the list of Scheduled Tribes.

The Conference urges the Government to rectify these lacunae and contradictions at the earliest as suggested by the Scheduled Areas and Scheduled Tribes Commission in its above referred letter.

Resolution 2

Implementation of the recommendations of the Commission for Scheduled Areas and Scheduled Tribes. This Conference is meeting on the eve of Fourth Five Year Plan. The draft outline of the plan will be shortly released in the country. The Tribal people look forward with a hope that the Govt. of India will, in the Fourth Plan, as has been already declared in the Bhubaneshwar

Resolution of the Indian National Congress, formulate the proposals with a view to take forward the country along the road of progress to achieve the goals of democratic Socialism. As has been rightly observed in the Bhubaneshwar resolution the very basis of social justice is satisfaction of the five needs of the people of India within a measurable distance of time

The Scheduled Areas and Scheduled Tribes Commission has approached the question of the basic needs of the tribal people from that angle and has made recommendations to the Government of India. The Parliament of India and also the State Governments have fully accepted the recommendations of the Commission. This Conference requests the Government of India to take active steps for implementation of the recommendations which have been accepted so that the problem of Scheduled Tribes can be satisfactorily solved within a period of ten years as suggested by the Commission.

This Conference requests its President Shri Morarjibhai Desai to form a sub-committee under his Chairmanship for suggesting steps that the Bharatiya Adimjati Sevak Sangh should take in order to share the responsibilities in fulfilling those recommendations on the non-official side.

Resolution No. 3

This Conference is of opinion that the grants for the welfare of the Scheduled tribes should be routed through and given only to the non-official agencies which are wholly secular in their management and also in their approach to the tribal problems, in conformity with the secular character of the Govt. of India.



*The following Members of the General Council of
Bhratiya Adimjati Sevak Sangh were Present*

- | | |
|--------------------------------------|----------------------------|
| 1. Shri U. N. Dhebar | 21. Shri Toda Mookgan |
| 2. „ Morajibhai Desai | 22. „ D. M. Bidkar |
| 3. „ L. M. Shrikant | 23. „ Bhagwat Murmu |
| 4. „ D. J. Naik | 24. „ Gaurishankar Dalmia |
| 5. „ N. M. Wadiwa | 25. „ Mahabir Prasad Mahto |
| 6. „ Dharm Dev Shastri | 26. „ N. R. Pawar |
| 7. „ V. Raghaviah | 27. „ Sam Naksatkan |
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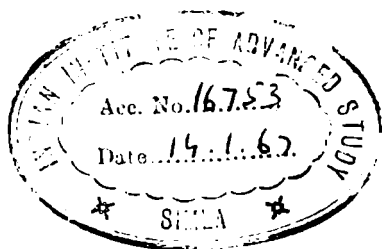
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