



सत्यमेव जयते

महाराष्ट्र शासन

आदिवासी संशोधन पत्रिका
TRIBAL RESEARCH BULLETIN



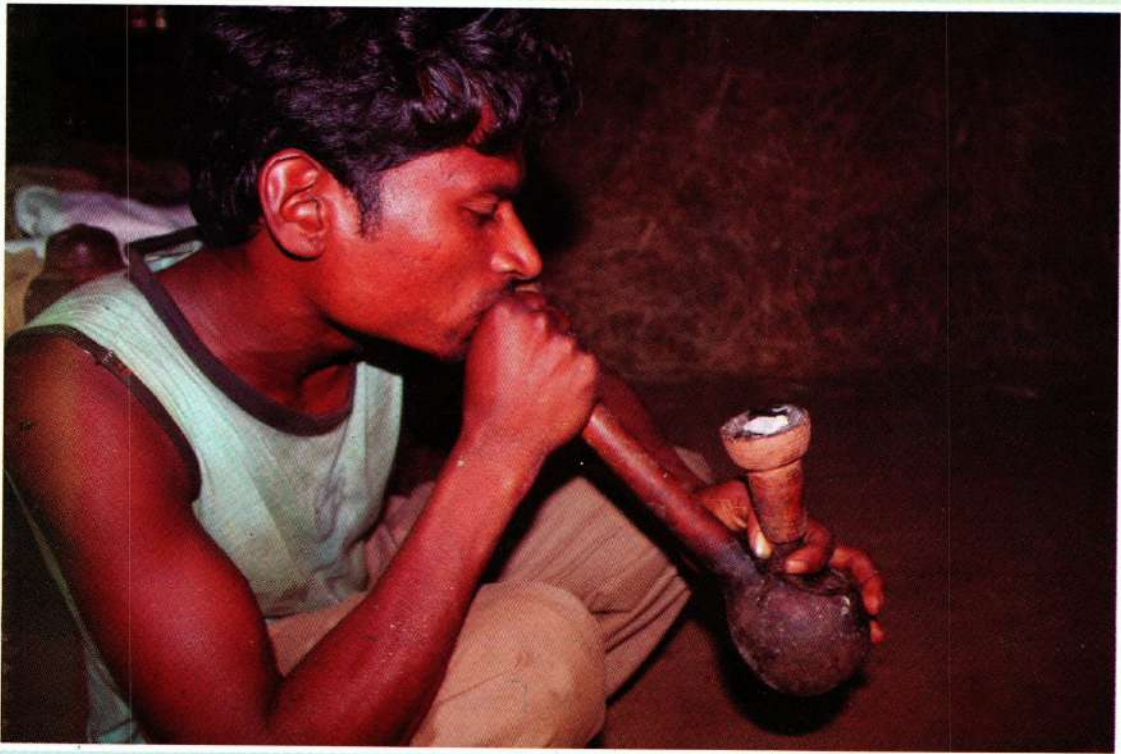
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Maharashtra State, Pune

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EDITORIAL

This Bulletin comprises of two sections. In the English section there are three articles. In the Marathi section, there are Two articles & notes.

The views expressed, facts and data mentioned therein by various authors are their own and it may not be concluded that the Tribal Research & Training Institute agrees with their ideas, facts & data.

(Dr.Arvind Kumar Jha)
Commissioner,
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Forest Rights Act 2006 – Facts and Facets

*** K.K.Nayudu**

A fierce controversy raged for long before the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Rights) Act, 2006 finally became a law. Even after its enactment, the dust refuses to settle down. Several socio-economic forces, latent though inherent in the situation surfaced soon after the Act was notified and not unexpectedly in many quarters political colour is sought to be imparted to a question where geography has inherited history and the actual implementation of the Act is threatened by the very methodology for giving effect to the provisions of the Act. The battle lines continue to be drawn; the Forest administration views the Act as the very nemesis of jungles in the country while the pro-tribal lobby considers the enactment as an atonement of the State's sins stretching back to the advent of the British rule in India when forests became government property, subject to a rigorous regulatory framework, ignoring the claims of the original inhabitants of forests.

These polemics have only clouded a highly sensitive issue which is not amenable to a facile solution. And yet, beyond this sound and fury, there is perhaps a golden mean waiting to be recognized as a viable via media which could resolve the conflict and what is more important give both the forests and the tribals a better deal.

If the green cover has shrunk as indeed it has, the reasons are many. The demands of development such as irrigation projects, mines, roads, canals, settlement of migrants from a neighbouring country et al were mostly at the cost of the forests. This diversion of forest land was entirely at the behest of the state ostensibly for the larger cause of providing the requisite infrastructure and for providing fresh avenues for the exploitation of natural resources.

A large chunk of land had also to be carved out from the forests from time to time when encroachments were regularized. These measures did not have any element of finality about them. An

*** I.A.S. (Retd.), 502, Forest Castle, New Koregaon Park, Pune (M.S.).**

impression thus gained ground that once one intruded into the forest, cleared a small patch and started growing seasonal crops, no matter what the initial rigours would be, it was only a matter of time before such an encroachment would be regularized. Sometimes the intruders succeeded, sometimes they didn't.

The classic case of the Manickgarh Rajura reserved forest in the Chandrapur district of Maharashtra needs a special mention here. A thick forest rich equally in flora and fauna in a remote and rugged territory remained undisturbed until the 60's. A few intrepid farmers from Osmanabad district which until recently had been a part of the former state of Hyderabad entered this forest, cleared a few patches and started sowing sorghum and millets. They were promptly prosecuted but were equally promptly released because the Forest Department Officials could not produce the relevant notification under the Hyderabad Forest Act, 1354 Fasli notifying that the Manickgarh-Rajura forest had been constituted into a forest reserve. The flood-gates opened, what had started as a trickle soon became a torrent, efforts of the department to stem the tidal waves were thwarted by the local leaders

and today that primeval forest, tracing its ancestry from the celebrated Dandkaranya of Mahabharata, has yielded to a vast sea of cultivation. Several settlements have sprung up and a thriving agricultural community has struck deep roots. Since they are all from the hinterland of Marathwada, their mother-tongue is Marathi. And therefore they claim that the area now inhabited by them is a part of Chandrapur district in Maharashtra and not Adilabad district in Andhra Pradesh.

These settlements have been a bone of contention between the two states for over three decades now. In the meantime, the people living in this area continue to be citizens of one country but of two states, viz. Andhra Pradesh and Maharashtra. Their names figure in the electoral rolls of two Assembly Constituencies, ration cards have been issued by the district authorities of both Chandrapur in Maharashtra and Adilabad in Andhra Pradesh. Everybody seems to be happy at this arrangement, a veritable epitaph for the forest which has now disappeared. Barring a handful, none of these intruders are tribals and there is no question of their being traditional forest dwellers. There is enough evidence to

disapprove any such claim. They will now pounce upon this God-sent opportunity to stake their claims. It is a foregone conclusion that their claims will be rejected outright. They are outside the ambit of the Act. Eventually, after a lot of dust of has been raised, this, by then a sullen and bitter lot, so lovingly nursed by two states for so long, will continue to be what they have been all these years, an island of unlawful occupation of government land. They will continue to enjoy the protection of not one but two states but will have no protection of law.

This bizarre state of affairs is a sad but eloquent commentary on the decline and fall of the management systems. This is perhaps an extreme example but unfortunately not the only one. As a matter of fact, the scenario envisaged and enjoined by the Act, is more or less a replica of what happened in Maharashtra when, way back in 1969 forest villages were converted into revenue villages. The loose ends of that operation, now almost four decades old, are yet to be tied.

The structure of law has contributed no less to this confusion. The Maharashtra Private Forests (Acquisition) Act, 1975 is a classic example of good intentions having gone awry. Under the provisions of the said Act, private forests the

management of which had earlier been assumed by the state government under sections 34 to 37 of the Indian Forest Act, 1927 stood vested in the state on the appointed date viz. 30th August 1975. And on that very day became reserve forests. Subsequently, the Act was amended and under this Amendment it was decided that of the lands so notified lands to the extent of 12 hectares will be returned to the original owners. Most of the claimants were second generation claimants. The proceedings were thus delayed and the implementation of the amendment was somewhat tardy.

Then came the Forest Conservation Act, 1980. All proceedings under the amended Maharashtra Private Forests (Acquisition) Act, 1975 came to a grinding halt. While the implementation of the newly inserted section 22A in the said Act remains in limbo, innumerable entries have been made unilaterally by the Revenue Officials, at the instance of the Forest Department in the "Other Rights" column of the village record "subject to the provisions of the Maharashtra Private Forests (Acquisition) Act, 1975." These are lands which were and continue to be outside the purview of the said Act. Only two consequences could possibly ensue in pursuance of the provisions of

the Act. Either the lands would stand vested in the state government or once that process acquired finality, the proper entry in the "other rights" column would be "Reserve Forest - Government of Maharashtra." Other cases would be those where upon enquiry it was found that the lands in question were not such as had earlier been notified u/s 34 to 37 of the Indian Forest Act, 1927 and therefore outside the purview of the Act. To make an entry to the effect "subject to the provisions of the Maharashtra Private Forests (Acquisition) Act, 1975" thirty-three years after the enactment came into force and that too unilaterally, simply because enquiries are still not complete is neither fair nor justified.

It is a principle universally followed throughout the country that no mutations can be effected in the Record of Rights without giving a reasonable opportunity to all interested persons. In a highly urbanized state like Maharashtra where the pace of industrialization continues unabated, permissible user of a particular piece of land makes all the difference to its price. Though the entry "subject to the provisions of the Maharashtra Private Forests (Acquisition) Act, 1975" places no embargo on the title, it drastically affects the use and price thereof.

These two examples are illustrative of the skewed manner in which forest laws are being implemented, causing enormous damage to the basic fabric of administration. If the Record of Rights disappears, half of administration disappears.

The enactment of the Forest Conservation Act, 1980 arrested the depletion of forests to a certain extent. However while the diversion of forest lands to non-forest user was regulated under the said Act, encroachments continued albeit somewhat less than in the earlier years. One needed to realize that periodical regulation of encroachments only encouraged further encroachments for an impression had gained ground that after the initial years of struggle, a day will surely come when later encroachments will also hopefully be regularized. This was an invisible but formidable enemy that the forest administration has had to contend with. A piquant situation thus arose, while the forest officials tried to protect the forests, certain populist policies made this protection porous and vulnerable.

The Forest Conservation Act also envisaged that the loss of forest cover will be made up through compensatory afforestation. That hope has

been belied by the experience of the past twenty seven years

In the current battle royale, while one extreme view is that the Act virtually sounds the death-knell of forests, the other equally extreme view is

(a) Does the forest belong to its traditional inhabitants alone or does it belong to the whole country?

(b) And if the forests belong to the whole country, how can forest-dwellers rights be honoured as they must indeed be, without impinging on the rights of the nation and without damaging the forests further ?

The National Forest Commission in its report in 2006 had recommended that -

"The country's forests must now be looked upon as ecological entities, as regulators of water regimes, watersheds and catchments, gene pools, habitats for wild life, providers of the needs of the neighbouring communities and as treasure troves of the nation's natural heritage."

This Act provides an opportunity as never before to achieve this seemingly unattainable goal. This Act gives the tribal community an opportunity to participate in this great national endeavour and it is for the government to enable them to do so.

For centuries the tribals have been living in isolation as children of the forest. That umbilical cord stretches back to millennia. In a pastoral and later agricultural stage of civilization, it could not have been otherwise. Scared occasionally by skirmishes for a

that the tribals are at long last getting what in any case was their due all along. Polemics apart, the two questions which need to be answered before one proceeds to examine the issue further are, respectively -

larger piece of the territory by the chieftains, the genteel rhythm of life emerged unscathed from these battles; village communities once again resumed their day to day life, at peace with themselves and at peace with the world at large.

The right to cultivate must be duly recognized in all deserving cases. But the nexus between the rights so recognized and the land presently being cultivated by a particular claimant need not be treated as sacrosanct or inviolable. Once grain is sifted from the chaff, the claim will

have quantified itself and assumed a collective character. It should be possible to carve out degraded forests lands on the fringe of the forest sufficient to meet the demands so quantified.

Land on the fringe of the forest in most cases will be in close proximity of a regular revenue village. The land carved out from the forests and granted to the respective claimants will have to be amalgamated with the present area of the village. Since the grant of land to each of the beneficiaries, preferably by drawl of lots, will have been preceded by a regular survey under which the land will have been measured and mapped to be followed by a comprehensive lay out in which each plot will again be measured, mapped and plotted, amalgamation with the existing area of the revenue village should pose no problem.. When the farm itself is in the village, residence in the forest will no longer be necessary. There are age old schemes of extension of *gaothan* or *abadi* in Maharashtra under which these beneficiaries can be given plots. Once this process is complete, the altered boundaries of the village will have to be notified u/s 122 of the Maharashtra Land Revenue Code, 1966. A supplementary Record of Rights will have to be prepared and thus the newly acquired identity of the beneficiaries

under the Act will have found its rightful place, recognized and protected by law.

They will thus have been brought into the "mainstream" of life. That they will in any case be absorbed in the so called mainstream is a foregone conclusion. Sucked into the urban vortex where the demand for unskilled labour continues to grow by the day, they will be far worse off if left to fend for themselves. Volumes have been written about the plight of the tribals when they were displaced so that large irrigation projects could come up. That hasn't helped. The Supreme Court has had to intervene on more occasions than one to ensure that the tribals so displaced are given a fair deal.

This Act enables us to ask perhaps for the first time, the question that lies buried under an avalanche of high pitched polemics; has any body asked these very tribals whether they would prefer to move at least to the fringe of the village where they can avail of the facilities such as health care, education, acquiring skills which will reduce their dependence on land, participating in the economic activities of the village etc. Who should decide on their behalf that they should rather live in the time-warp romanticizing their "life-style" and thus

reinventing the "noble savage" of Rousseau ignoring harsh ground realities?

In areas where insurgency has made deep inroads, tribals as well as non-tribals are caught in the cross fire between the state and the insurgents. Permanent grant of land, honey combing the forests in the process, will in no way improve their lot. Who knows it could well strengthen the base of the insurgency. *Salwa Judum* is the state outsourcing its basic function viz. maintenance of law and order. The tribals in these regions are a bewildered and demoralized lot. Those who have deserted their traditional habitat cannot be persuaded to go back. Their reluctance stems from fear, palpable and omnipresent. The exercise of granting them permanent rights will be a good step but relocating them in the manner briefly indicated above will give them a new lease of life. Such a measure will also enlarge the concept of the critical wildlife habitats to include within its ambit such larger area as can be insulated from biotic interference without in any way affecting the rights enjoined by the Act.

The successful conclusion of this operation will enable the administration to move on to the second phase, viz. of providing a firm base for the community's rights, now

statutorily recognized, over minor forest produce. This charter of rights and obligations will have to be recorded in the Wazib-ul-arz or the Village Administration Paper under Section 16L of the Maharashtra Land Revenue Code, 1966. In the former Central Provinces Districts of the State viz. Nagpur, Wardha, Bhandara and Chanda the Village Administration Paper embodying the customs of the village was prepared at the time of the Settlement and became a part of the village record u/s 47 of the Central Provinces Land Revenue Act, 1917. After the abolition of the proprietary settlement, it was continued under the Madhya Pradesh Land Revenue Code 1954 but was bifurcated between the Nistar Patrak embodying the community's rights in these village commons and the easements in the Wazib-ul-arz.

However while the format might remain more or less unchanged, the contents will be far more substantial. This comprehensive charter will give flesh and blood to the spirit of Article 51A of the Constitution as well as the letter of the Eleventh Schedule of the Constitution inserted under the 73rd Amendment.

Once the nexus between the right to cultivate is severed from the piece of land currently being cultivated all allotments

which subsequently take place will be grants within the meaning of "grants" under the Crown Grants Act, 1895. Every grant under the said Act is subject to the conditions lawfully annexed to the grant.

The conditions must make it obligatory for the grantees to bring the land so granted under farm-forestry or horticulture. Such enlightened coercion is in the larger interest of the environment, the forest and finally the grantees themselves. This is a golden opportunity when lands being carved out from forests will continue to provide a green cover.

Finally, a look at the recognition and recording of individual rights. This will be the most contentious part of the operations currently on the anvil. The rights of the community vis-à-vis the rights of the individual will be difficult to be adjudicated upon by the community. These rights can be adjudicated only by someone competent to sift evidence and arrive at a conclusion based on facts. This is precisely what the nistar officers had done. We thus had a time tested model to fall back upon. No matter how laudable the intentions of the Act, both the mechanism and the methodology provided appear inadequate. The

conflicting claims, the plurality of enactments, the multiplicity of agencies make the implementation of the Act an uphill task. An enlarged road map is absolutely imperative. The broad parameters within which such a road map could possibly be drawn have been indicated in the preceding paragraphs. The issues basically should be (a) what rights, (b) in those favour, (c) against which land, (d) on what terms?

So vast is the canvas that each state should be asked to set up a Commission exclusively for this purpose. Unless the command and control rest with one single body, the multiplicity of agencies involved may work at cross purposes; the Forest Department fiercely guarding its turf, the Tribal Welfare Department holding aloft what it thinks is the Tribal flag and the Revenue Department picking up bits and pieces from a century old settlement record. Together they will, left to themselves, perhaps only succeed in writing the epitaph of the Act. The context alone can impart meaning to the text and hence there is no alternative to active participation of each stakeholder at all levels of implementation.

* * *

The Plight of Koragas : Forgotten Primitive Tribe of Karnataka, India

* Nanjunda D.C., ** Vijay Kumar B.J.,
*** and Chandrakantha, S

(I) Introduction

Tribals are generally called the "Adivasi" implying "original inhabitants". The tribes for centuries lived in isolation and thus could preserve their social customs, traditions and religious beliefs to a large extent. During the pre-British period tribal communities in India remained fully or partially isolated from others in the country and consequently they remained backward and suffered from poverty, malnutrition, diseases, exploitation and ignorance in varying degrees.

The colonial Government too did not pay any attention to the development of tribal communities, because it mainly aimed at regularity functions such as maintenance of law and order

and collection of revenues. In addition to this, tribal development in India has assumed greater significance in the context of growing awareness among these people for right place in the border society. The Government's deep concern for the welfare of these people manifests in the launching of several policy initiatives and creations of a wide network of development administration to bring about a radical change in the socio economic and political life of tribal societies.

(II) Objectives of the Present Study

To reveal demographic details of Koraga, Tribe's Social problems encountered by Koragas tribes, Economic condition, and awareness of the tribal regarding the Government programmes and schemes.

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(III) Statement of the Problem

The Koragas are suppressed generation after generation. The land lords other higher caste people and other in traders who came after the arrival of Koragas exploited the ignorance of these Koragas and took advantage of their weakness up to the maximum. Then they warningly occupied the lands of the

The Koraga's began selling the guards and cardamom and coffee estates. They where paid in kind mainly rice and expected to be available through out the year. In the course of time their dependence on landlords deteriorated in to permanent debt and became a form of bonded labour. More powerful neighbors have edged out some of the enterprising members, who secured land holding in order to settle down and start forming. This continuous over today. The non tribals consider them as slaves and untouchables. They want to keep them in the same status, so that these Korgas would be under their control forever, For example, on special occasion like pongal, deewali these sitting on a higher chair. This is practiced even today. The

education status of the Korgas is so bad and the Korgas not aware of the Government policies and programmes regarding Tribes.

(IV) Methodology

This paper is mainly based on the primary survey conducted by training 50 respondents through multistage sampling method in order to select the 5 villages out of 32 settlements of Dakshin. Kanada Dist. Besides analyzing the existing situation, the main trust of the research to attempts to assess the socio economic and demographical factors of Koragas, which ultimately framed the lifestyle of them. The strategy that coherently followed is describing all these factors. Throgh that, this research aim to concretize the people about the status of their entire life style.

The Koraga

The Koraga is classified the primitive tribe in the Schedule Tribe's list of India. The Koraga found largely in Dakshin Kannda and Karwar District. It is belived that Koragas are the original inhabitants of the district. They claim that their culture and civilization are among the earliest on earth.

Area under the study

Methodology adopted for selecting sample villages for this study is that the list of villages was drawn using census data of Koragas available with the census office. From the total number of 32 tribal villages 5 villages were selected using random method of selection.

Tools of data collection

Interview scheduled were designed to collect relevant data from the villages interview was conducted to Koraga who knew their tribe well with regard to the culture, socio economic condition, educational status and occupational facilities. The interview scheduled was translated to cernacular language (Tamil). The interview had conducted with the respondent at working places, a most of the people were out during the daytime for the work.

(V) Results and Discussion

(A) Family

The tribes are slowly changing their living pattern due to the influence of non tribal. Majority of the tribes migrated to near by estates for jobs. They are living in nuclear family. Nearly ninety per cent of the Korgas are illiterate.

(B) Occupation status

The main occupation of Koragas is agriculture, out of total 94 per cent were involved in agriculture work like collecting coffee seeds, picking orange, collection of honey, etc. Some of the tribes are unemployed. It clearly shows that the Koragas tribes are engaged in agriculture activity but no one has own land.

(C) Monthly Income

The monthly income of the Koraga is Rs.600-700/-. They are hardly working in the coffee estate and cultivation of orange plants from morning to evening. During weekends wages distributed to the tribes. Majority of the tribes have debts. They lend money from estate owners and moneylenders. The main reason for lending money is health for ceremonies and festivals. The debt has taken from the wages with interest.

(D) Housing and Electricity

Majority of the tribes lives in the traditional mud houses. The house & constructed by tribes with bamboos and mud, these houses are situated in deep forest. The government had constructed colony houses in the areas near by road accessibility. The electric connection given only to the

colony houses, other households not having electricity.

(E) Drinking water

Provision of safe drinking water is very crucial for better health condition of tribal population. During data collection it was noted that every village having some natural sources of drinking water. Out of 50 respondents, 78 percent having only one source that is river / springs for drinking water. Well and water pumps are the second source of drinking water. Well and water pumps are the second source of drinking water. Overall position of the drinking water was not good.

(F) Health

Accessibility of medical facility is poor in Koragas tribes. The tribes are suffering from diseases like forest fever, skin disease, malnutrition. The children and women are badly affected by hemoglobin due to nutritious food. The availability of hospitals is lacking, the tribes have to go to D. Kannda Dist for treatment. The community health is very poor among Koragas tribes.

(G) Festivals and Ceremonies

The Koragas tribes are believed very spiritual, good

fearing and strong theists people. They celebrate festival to praise and satisfy the god. They spent maximum amount of money towards festivals. Each family has to be contributing certain amount of money; it is compulsory for all tribes. It leads them to go for lend money from landowners and moneylenders. The tribes are orthodox they give importance to birth ceremony, puppetry, marriage and death ceremony. They perform folk songs, dances, playing instruments etc during festivals and ceremonies.

(VI) Major Findings

The finding of this paper may be summarized as follows,

The age group of the Koraga depicts the working forces.

The incidence of landlessness among Koraga was quite high, which is indicative of the fact that socio economic process which were operative in historical time, added with forest and revenue acts, offered their traditional dependence on land and forest for livelihood and compelled them to become landless unskilled laborers.

The intensity of cropping was extremely low with respect to Koraga, which

was mainly due to non-availability of land irrigation.

The intensity of cropping was extremely low with respect to Koraga, which was mainly due to non-availability of land irrigation.

The transport service were not available for a large number of villages and the bus stop was 10 Km to 20 Km away from the villages.

The availability of postal and telegraph services was not satisfactory.

The availability of the primary level education was founded to decline.

On the whole the area is poorly served by public health facilities.

The availability of drinking water was not good, in which due to natural resource like river, spring are the main sources of drinking water.

The ratio of working population among Koraga was significantly, higher and the participation of females in the work force was found be good.

The Government programmes and schemes have not still made any difference in the economy and development of the Koraga.

(VII) Suggestions

Based on the findings of the study the following are the main suggestions. High rate of ill-literacy found among Koragas. In this regard the government has to strengthen the Government residential schools and create awareness about education and viewed meaningful, relevant education towards holistic development of tribal community. Since the socio economic condition, the tribes are very poor, the government and voluntary agencies has to help them with economic programme, Income Generation Programme (IGP) and promote SHGs to raise their standard of life. The main occupation of the Koraga is agriculture cultivation as coolies. Apart from that the Koragas are engaged in collecting honey and spices. The Government and voluntary organization can help them to market these product through proper channel like Kadi Board etc. Importance should be given to community health. A sub center should be located nearby and the public health center should be provided as the tribal are suffering from diseases (T.B., Malnutrition, Forest fever, Skin diseases etc), they could get treated from the public health center. Lack of awareness about

government schemes and programmes found among Koragas tribal. In this regard the government has to create awareness through NGOs, SHGs, Health Worker and elected representative at Panchayat level.

(VIII) Conclusion

The study of the life style of Koraga tribal reveals that they are very poor. They are living in poverty and the standard of living is very pathetic. There is a high rate of ill literacy among them as they are ignorant and not motivated towards studies and they do not reveals the need and important of education. Since they live in thick forest hills of D. Kannda District. their main occupation is agriculture, which is seasonal on consequence is low income. Due to malnutrition, they

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* * *

suffer from disease and chronic sickness. Better life style mechanisms towards enhancing the livelihood have to be framed up by the welfare departments concentrating on Tribal Development. Minor forest produce centers can be inducted through Governmental facilitation on SHGs into operation at these Tribal areas will emancipate their socio-economic standards and community development. The governments of state and centre can devise a strategic plan for promotion of prospective programmes for domiciled Tribals on income generating programmes. Vocational training for their sustenance. Policy makers should concentrate and encourage NGOs that are into Tribal Development action.

GROWTH AND DISTRIBUTION OF TRIBAL POPULATION IN DHULE-NANDURBAR DISTRICTS OF MAHARASHTRA: A GEOGRAPHICAL ANALYSIS

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**** Y. S. Mote**

The present paper intends to analysis the spatio-temporal patterns of growth and distribution of tribal population in the districts of Dhule-Nandurbar during 1981-2001. It is based on the secondary source of data mainly collected from the Census of India district handbooks. This sort of analysis is useful for their socio-economic development planning. Simple growth rate and percentage of tribal population to the total population are computed. It is found that in 1981-1991 the average growth rate in the study area was 24.72 % and it has increased to 25.75 % in 1991-2001. In Akrani (38.50%) and Shirpur (31.23%) tahsils the growth rate was very high but low in Sindhkeda tahsil (4.88%) in 1981-1991. In 1991-2001 Akrani, Akkalkuwa, Talode and Nawapur tahsils were with very high growth rate and in Sakari tahsils it was as low as 8.86 %. As far as spatial distribution of tribal population

is concerned, it is found that the tahsils of Sindhkeda and Dhule were thinly populated with tribal population but Akrani, Akkalkuwa and Nawapur tahsils located in western and north-western part of the study region are having very high concentration of tribal population. The distribution pattern of tribal population over the years 1981, 1991 and 2001, no change is noticed though there was change in their growth rate. Therefore, it suggested that the socio-economic planning should commence in those areas where the problem is serious and large number of tribals can be benefited.

INTRODUCTION

India is having second largest concentration of tribal population in the world. Population and the natural resource are made for each other and both are most important aspects of regional development. In this context

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growth and distribution of tribal population are important aspects. A tribe is a social group with a territorial affiliation, endogenous, without specialization of function, ruled by tribal officers hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes but without caste stigma, following tribal beliefs and customs, illiberal of naturalization of ideas from alien source; and above all, conscious of homogeneity of ethnic and territorial integration (Majumdar, 1958).

There are over 314 tribal communities in India, known by different names such as the Adivasis- the original inhabitants, Vanya Jati (live in forest), Adim Jati- primitive people, etc. Tribals are most backward community in India. The Indian tribes display a very high degree of ethnic diversity both in their racial composition and dialectal and linguistic affinity. There are 285 different tribal communities, which shows an important index of their ethnic diversity. No less impressive is the pattern of their spatial distribution, it has been commonly observed that the tribes reveal strong tendencies of clustering and concentration in the hilly, forested and the geographically inaccessible tracts of the country (Ahamad, 2001). This is the main cause for their backwardness. Tribal population is concentrated in geographically inaccessible areas so one can say human

resource development of tribals mostly depends on the distribution as well as growth of population in relation to resource available in the region. That's why study of growth and distribution is useful for identifying how tribal population is concentrated in inaccessible areas as compared to non-tribal population.

Review of Literature

For understanding any aspect clearly and to know the gaps in that area, it is very essential to have a brief review of the earlier studies in that specific area. Most of the studies undertaken so far are with respect to the distribution of tribal population. In this regard, **Rao (1955)** examined tribal studies in India, **Majumdar (1958)** studied 'races and cultures of India'. **Bose (1971)** conducted study on 'Tribal Life in India', **Banerjee (1976)** described the concentration of tribal population in Sighum district of Bihar. **Sinha and Misra (1976)** examined the distribution of tribal population at district and taluka levels. **Raza, Ahmad, Jain, and Kanta (1977)** focussed on 'Tribal Population of India - Spatial Patterns of Clustering and Concentration'. **Bipal (1977)** explained the spatial distribution of tribal population in the plains of Assam. The study revealed heavy concentration of tribal population on the northern bank of the Brahmaputra River. **Azad (1977)** examined the distribution and growth of tribal

population of Bihar since 1941 with special reference to the Sandals, Oraons, Mundas Hos, Bhumij Malpaharies, Cheros and Birhors. **Prasad (1977)** observed the spatial patterns in the growth of the rural component of tribal population of Ranchi district of Bihar and explored the causes of their slow growth. **Prasad (1979)** assembled together, the scattered literature on tribal geography in a bibliographical compilation. **Das (1979)** studied demographic aspects of the Gonds. **Sanyal (1980)** discussed on the scheduled tribes of Andaman and Nicobar Islands. **Chib (1981)** described the spatial patterns of tribal demography selecting a number of variables such as sex ratio, literacy and occupational structure. **Beteille (1986)** studied the concept of tribe with special reference to India. **Raza and Ahmad (1990)** discussed various issues in 'An Atlas of Tribal India' mainly based on 1961 and 1971 data. It has focussed on the spatial distribution of tribes, their ecological setting, rural-urban composition, sex ratio, literacy, etc. **Sharma (1998)** studied 'Castes and Tribes in India'. **Ahamd (2001)** in his book 'Social Geography' analysed the growth and distribution of tribal population at state and district levels in India. **Devi (2005)** analysed the socio-economic, culture, religious and living conditions of different tribes in Sikakulam district. **Dixit (2006)** studied 'The Tribals in

India'. **Upreti (2007)** studied 'Indian Tribes Then and Now'.

Objective

To analyse the growth and distribution of tribal population in Dhule and Nandurbar districts.

Study Area

Dhule and Nandurbar districts located in the north-western part of the state of Maharashtra are undertaken for the present study. It lies between 20°47' and 22°03' north latitude and 73°47' and 75°11' east longitude and highly concentrated with tribal population. Dhule and Nandurbar were formerly known as West Khandesh region. It is surrounded by Madhya Pradesh state to its north, Jalgaon district to its east, Nashik district to its south and Gujarat state to its west.

The Dhule district was bifurcated on 1st July 1998 into two separate districts now known as Dhule and Nandurbar. The district Dhule is having an area of 8061 km, which is further divided into four tahsils such as Sakari, Sindhkeda, Shirpur and Dhule. Nandurbar district occupies an area 5055 km and comprises 6 tahsils such as Akkalkuwa, Akrani, Talode, Shahade, Nandurbar and Nawapur.

Database and Methodology

The present paper intends to analysis the spatio-temporal patterns of growth and distribution of tribal population in Dhule and Nandurbar districts during 1981-2001. It is based on the

secondary source of data mainly collected from the census of India district handbooks.

Present paper attempts to show the spatial distribution of

Growth Rate =

$$\frac{Pt_2 - Pt_1}{Pt_1} \times 100$$

Where, P1 = Population of previous decade

P2 = Population of current decade.

Growth Rate of Tribal Population

The process of growth of any section of the population varies with time and space. When the population increases between two given points of time in a region or territory, it is known as growth (Ramotra, 2008). The growth rate of tribal population in Maharashtra in 1981-91 was 26.87 per cent, which declined to 17.20 per cent in 1991-01. It is clear that the growth of the tribal population slashed down as some communities have been shifted to other backward caste i.e. SBC (Special Backward Caste) and some are debarred, due to lack of possession of documents during the this decade.

In the study area the growth rate of scheduled tribe population in 1981-91 decade was 24.72 per cent, which increased to 25.73 per cent in 1991-2001 decade. The highest growth rate in 1981-91 was 38.50 per cent in Akrani tahsil that increased to 55.28 per cent in 1991-2001 decade. Sindhkheda tahsil has registered lowest growth rate (4.88%) in 1981-91 but in 1991-2001 it was 11.22 per

tribal population to the total population. Tahsil wise simple decadal growth rate has been computed by employing the following the formula:

cent. Sakari tahsil was identified with lowest growth rate (8.86 per cent) in 1991-2001 but in 1981-91 it was 27.06 per cent.

In 1981-91 two tahsils Talode (17.34 %) and Dhule (17.54 %) which were having the growth rate below 20 per cent but surprisingly in 1991-01 it increased to 39.84 per cent in former and 25.08 per cent in the latter.

It is found that in Nandurbar tahsil growth rate was 22.36 per cent in 1981-1991 and increased to 23.03 per cent in 1991-2001. Akkalkuwa tahsil was with 24.38 per cent growth rate in 1981-1991 but in it enhanced to 38.55 per cent. It is important to note that Shahade tahsil was with 24.79 per cent in 1981-1991 which decreased to 18.12 per cent in 1991-2001. In Nawapur tahsil it was 26.50 per cent in 1981-91, which also declined to 21.62 per cent in 1991-01.

In the tahsils of Dhule and Nandurbar districts the changing growth rate in 1981-91 and 1991-01 has been noticed. It has increased in

Sindkheda, Dhule, Talode Nandurbar, Akkalkuwa, Akrani, Shirpur tahsils. But decrease in growth rate was observed in tahsils of Sakari, Shahade, and Nawapur. (Table 1)

The tahsils viz; Sindhkeda, Dhule, Talode, Nandurbar, Akkalkuwa, Akrani and Shirpur are such where the growth in tribal population has augmented but in Sakari, Shahade and Nawapur their

growth has slashed. The decline in tribal growth rate in some tahsils is due to their migration to other areas particularly in those areas where the living conditions are comparatively better and also due to under enumeration of these communities. The living standard is very low and many of them are suffering from malnutrition

Table 1

Growth Rate of Tribal Population in Dhule and Nandurbar Districts

Sr.No	Name of Tahsil	District	Growth Rate 1981-91	Growth Rate 1991-2001	Difference
1	Sindkheda	Dhule	4.88	11.22	6.34
2	Talode	Nandurbar	17.34	39.84	22.50
3	Dhulia	Dhule	17.54	25.08	7.54
4	Nandurbar	Nandurbar	22.36	23.06	0.70
5	Akkalkuwa	Nandurbar	24.38	38.55	14.17
6	Shahade	Nandurbar	24.79	18.12	6.67
7	Nawapur	Nandurbar	26.50	21.62	4.88
8	Sakari	Dhule	27.06	8.86	18.20
9	Shirpur	Dhule	31.23	31.57	0.14
10	Akrani	Nandurbar	38.50	55.28	16.78
	Total		24.72	25.75	1.01

Source: District Census Handbook Dhule and Nandurbar 1981, 1991 and 2001

Distribution of Tribal Population

As per the 1991 census the scheduled tribe population in India was 6.78 crores, which

constituted about 8.01 per cent of the total population. According to 2001 census the scheduled tribes constituted about 8 per cent in India. The

largest concentration of scheduled tribe is confined to central India particularly in Madhya Pradesh and in its adjoining states like Maharashtra, Gujarat, Rajasthan, Andhra Pradesh, Zarkhand, Orissa and Bihar.

In Maharashtra the scheduled tribe population was 73.18 lakhs (1991), which constituted 9.27 per cent of the total population of the state. It has now increased to 85.77 lakhs in 2001 but the proportion has reduced to 8.85 per cent.

Distribution of the Tribal Population in Dhule and Nandurbar Districts

Dhule and Nandurbar districts were identified with highest concentration of tribal population of 40.53 per cent in 1981 and increased to 40.88 per cent and 43.16 per cent in 1991 and 2001 respectively. At tahsil level the dissemination was very uneven in 1981. For instance, in Akrani tahsil (95.23%), Akkalkuwa (87.21%) and Nawapur (85.43%) was more than 85 per cent. In Talode tahsil, it was about 66 per cent. About four tahsils viz. Shirpur (37.30%), Nandurbar (38.04 %), Sakari (45.89%) and Shahade (47.19%) were with 25-30% tribal population. All those tahsils where the proportion is above 50 per cent, all are tribal tahsils but in Shirpur (37.30%), Nandurbar (38.04%), Sakari (45.89%) and

Shahade (47.19%), Dhule (11.41%) and Sindkheda (18.75 %) are with substantial tribal population but certainly above the state average (8.85% in 2001).

In 1991, Akrani (86.13 %), Nawapur (85.04 %) and Akkalkuwa (81.22 %) tahsils the proportion was above 75 per cent that vindicates a very high concentration of tribal population in the study region. In the second category of 50-75 per cent, Talode tahsil was with 67.85 per cent. In the third category of 25 to 50 per cent there were Shirpur (37.88%), Nandurbar (39.28%), and Shahade (47.78%) tahsils but in Dhule (10.75%) and Sindkheda (17.22%) tahsils the proportion was comparatively less.

In 2001, Akrani (94.96%), Nawapur (84.88%), Akkalkuwa (84.76%) tahsils their proportion was very high. In the second category of 50-75 per cent, one tahsil i.e. is Talode identified with 72.29 per cent tribal population. It is found that Shahade (48.62 %), Sakari (48.26 %), Nandurbar (40.82 %) and Shirpur (40.55 %) tahsils fall in the category of 25 to 50 per cent. Dhule (11.27 %) and Sindkheda (17.49 %) were with lowest proportion of tribal population in the area under study. This sort of variation in their distribution is due to the socio-cultural and physical conditions.

Distribution of Tribal Population in Dhule and Nandurbar Districts

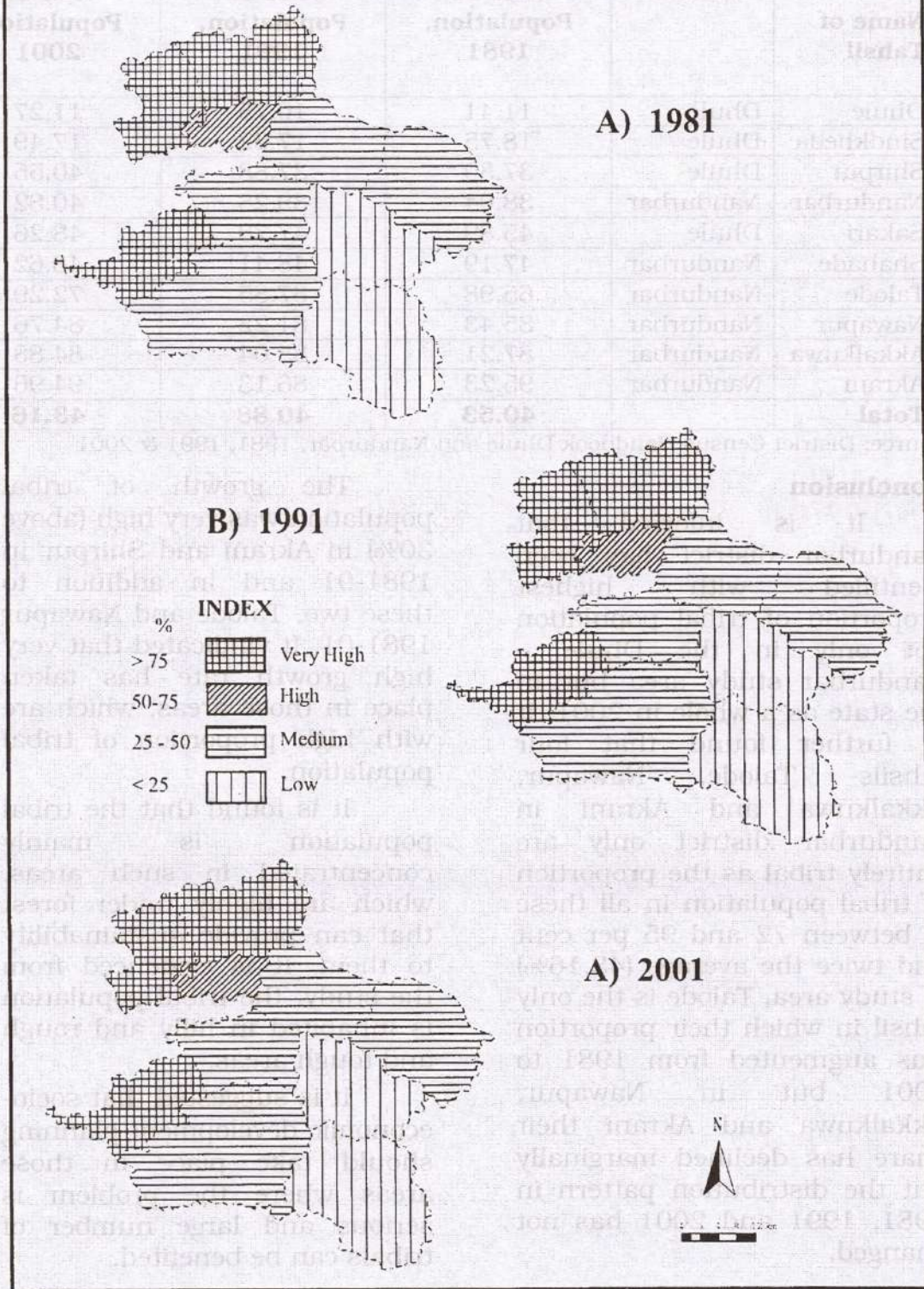


Fig. 3

Table 2
Distribution of Tribal Population in Dhule and Nandurbar Districts,
1981-2001

Sr. No	Name of Tahsil	District	% of ST Population, 1981	% of ST Population, 1991	% of ST Population, 2001
1	Dhule	Dhule	11.41	10.75	11.27
2	Sindkheda	Dhule	18.75	17.22	17.49
3	Shirpur	Dhule	37.30	37.88	40.55
4	Nandurbar	Nandurbar	38.04	39.28	40.82
5	Sakari	Dhule	45.89	47.78	48.26
6	Shahade	Nandurbar	47.19	48.41	48.62
7	Talode	Nandurbar	65.98	67.85	72.29
8	Nawapur	Nandurbar	85.43	81.22	84.76
9	Akkalkuwa	Nandurbar	87.21	85.04	84.88
10	Akrani	Nandurbar	95.23	86.13	94.96
	Total		40.53	40.88	43.16

Source: District Census Handbook Dhule and Nandurbar, 1981, 1991 & 2001

Conclusion

It is inferred that Nandurbar district has been identified with highest proportion of tribal population not only in the Dhule - Nandurbar study area but in the state as a whole in 2001. It is further found that four tahsils- Talode, Nawapur, Akkalkuwa and Akrani in Nandurbar district only are entirely tribal as the proportion of tribal population in all these is between 72 and 95 per cent and twice the average (43.16%) of study area. Talode is the only tahsil in which their proportion was augmented from 1981 to 2001 but in Nawapur, Akkalkuwa and Akrani their share has declined marginally but the distribution pattern in 1981, 1991 and 2001 has not changed.

The growth of tribal population was very high (above 30%) in Akrani and Shirpur in 1981-91 and in addition to these two, Talode and Nawapur 1981-01. It vindicated that very high growth rate has taken place in those areas, which are with high proportion of tribal population.

It is found that the tribal population is mainly concentrated in such areas, which are highly under forest that can provide sustainability to them. It is evidenced from the study, the tribal population is inhabited in hilly and rough and tough areas.

It is suggested that socio-economic development planning should take place in those areas where the problem is serious and large number of tribals can be benefited.

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माडिया गोंड जमातीतील 'गोटूल' (युवागृह) :

भामरागड, जि.गडचिरोली

* प्रा. सुनिल कोडापे,

प्रस्तावना

आदिवासी समाज शतकानुशतके आधुनिक सभ्यतेपासून दूर व अलिप्त राहिलेला आहे. ते सर्वसाधारणपणे जंगलात, दुर्गम भागात, द-या, खो-यात सुसंस्कृत समाजापासून तुटक असलेल्या प्रदेशात तुरळक वस्ती करून राहतात. नागरी संस्कृतीचा त्याचप्रमाणे वर्ग श्रेणी बध्द असलेल्या समाजाचा संपर्क न आल्याने त्यांच्यामध्ये वैशिष्ट्यपूर्ण चालीरीती प्रथा परंपरागत संस्कृती आदिवासीत आढळतात. अर्थात जगातील सर्व आदिवासी त्या त्या प्रदेशातील मूळ रहिवासी आहेतच. संबंधित प्रदेशातील मूळचे रहिवासी म्हणजे आदिवासी होय. भारतात अनेक नागरी संस्कृती उदयास आल्या आणि त्या नष्टही पावल्या. परंतु आदिवासीचा प्रगत समाजाशी संपर्क न आल्यामुळे आदिवासी जमाती जशाच्या तशाच राहिल्या. त्यांच्यात हजारो वर्षांपासून विशेष परिवर्तन झालेले नाही. निसर्गाशी तादाम्य पावणा-या स्वच्छंदी व स्वतंत्र्य वृत्तीच्या आणि आधुनिक जगाच्या

संपर्कामुळे भ्रष्ट न झालेल्या आदिवासींचे जीवन सुखमय व अनुकरणीय आहे.

विज्ञान युगात सभ्यतेच्या प्रगतीशील विकास झाला असला तरी त्यामुळे नैसर्गिक सुखापासून माणूस दुरावलेला आहे, विज्ञानामुळे मिळालेल्या भौतिक सुखात मनुष्य मानवी सुखापासून हा वंचित होत आहे, त्यामुळे निर्माण झालेली मानसिक दुःखे अधिक आहेत, परंतु या सर्वांपासून अलिप्त राहून आपली सुखमय जीवन व्यतित करणा-या आदिवासींबाबत १६४० साली व्हॉल्टर हेमान्डने मादागास्कर बेटावरील लोक जगात सर्वात जास्त सुखी आहे असा निर्वाळा दिला तर फ्रेंच रुसो याने आदिवासींचे स्वतंत्र रम्य जीवन संबंधीत विचार मांडलेले आहे, तर कॅप्टन कुक यांनी आपल्या प्रवास वर्णनातून हाच आदिवासींचे सुखमय जीवन असे विचार प्रगट करतो आहे. त्याचप्रमाणे युरोपीय लोकांपेक्षा आस्ट्रेलियन फार सुखी आहेत. या सर्वांमागे आदिवासींचे जीवनशैली, त्यांची संस्कृती रितीरिवाज, परंपरा, प्रथा, सामाजिक नियम इ.चा समावेश होतो.

अधिव्याख्याता (वरिष्ठ श्रेणी), बी. पी. नॅशनल इन्स्टिट्यूट ऑफ सोशल वर्क,

हनुमान नगर, नागपूर-९

गोटूल ही आदिवासी समाजाची एक अत्यंत महत्वपूर्ण संस्था आहे, जी प्राचीन काळापासून चालत आलेली आहे. गोटूलची स्थापना पारीकुमार लिंगो या युगपुरुषांनी केली. गोटूल हे आदिवासींच्या मुलांचे संस्कार केंद्र आहे. आदिवासींच्या कौया धर्मानुसार आदिवासींचे पुजनीय पाच तत्व आहेत त्यापैकी (सगा, गोटूल, पैकडा, पुनेम व मुठवा) त्यापैकी गोटूल हे एक पुजनीय तत्व आहे. ते आदिवासींचे शिक्षा केंद्र आहे. यामध्ये बालक व युवकांचा मानसिक, शारीरिक आणि बौद्धिक विकास घडवून आणला जातो. त्याचप्रमाणे आदिवासी युवकांचा सर्वांगीण विकास गोटूल संस्थेद्वारा घडवून आणला जातो.

सामाजिक कार्यात गोटूल मध्ये मुलाचा भाषिक विकास त्याचबरोबर सामाजिक संकेत प्रथा, परंपरा यांचा परिचय दिला जातो. जीवन जगण्याची पात्रता त्यांच्यात निर्माण करून दिल्या जाते. त्याचबरोबर मुलांचे सामाजीकरण व त्यांचा व्यक्तिमत्व विकास गोटूल संस्थेत घडवून आणला जातो. विवाहासाठी वर-वधूची निवड गोटूल द्वारे केल्या जाते. त्याबरोबर सामाजिक सुरक्षा व नियंत्रण व्यवस्थेचा परिचय गोटूलमध्ये दिल्या जातो. आर्थिक कार्यात मुलांना आर्थिक जीवनाविषयी प्रशिक्षण दिल्या जातो. अशा प्रकारे गोटूल हे एक धार्मिक आणि शैक्षणिक कार्याचे केंद्र आहे. आदिवासी युवक हे गोटूलच्या

माध्यमातून चांगले शिक्षण प्राप्त करून आपले सुखमय ज्वीन व्यतित करीत आहेत. त्याचबरोबर गोटूल द्वारा आदिवासी युवकांना लैंगिक शिक्षण दिल्या जाते. गोटूल हे आदिवासी युवकांचे मनोरंजनाचे साधन आहे, त्यामध्ये गोटूल हे आदिवासींच्या युवकांप्रती महत्वपूर्ण भूमिका वठवितो आहे, समानता, एकता, सहकार्याची भावना अशा प्रकारे सामाजिक, आर्थिक, शैक्षणिक, आरोग्य राजकिय, धार्मिक आणि सांस्कृतिक कार्य गोटूल द्वारा पूर्ण केले जाते.

मागील शतकापासून आदिवासी समाजात अनेकापरी बदल होत आहेत. ख्रिश्चन मिशन-यांचा प्रवेश ही या क्षेत्रातील लक्षणीय घटना आहे, त्यांनी आपल्या स्वार्थासाठी आदिवासी क्षेत्रात शाळा सुरु करून आदिवासींचे धर्मांतरण केले. शासन आणि स्वयंसेवी संस्थामार्फत मुलांसाठी शाळा, महाविद्यालय, वस्तीगृहाची निर्मिती केली. नवीन नवीन उद्योगाविषयी प्रशिक्षण दिल्या गेले. खाजगी, सार्वजनिक व शासकीय क्षेत्रांचा प्रवेश आदिवासींच्या जीवनात झाल्यामुळे एका नवीन जीवन प्रणालीशी आदिवासी लोकांचा संपर्क आल्याने गोटूल (युवागृह) विघटीत होऊ लागली आहे. लोकांचे आदान-प्रदान अधिक प्रमाणात होत असल्याने आणि आधुनिक संसाधनाचा वापर अधिक प्रमाणात केल्याने गोटूलचे महत्व दिवसेंदिवस कमी होतांना दिसत आहे,

परंतु आजही गडचिरोली जिल्हातील भामरागड तालुक्यामध्ये आदिवासी संस्कृतीचे श्रद्धास्थान असलेले गोटूल हे अजूनही अस्तित्वात असून त्यात विशेषतः अति दुर्गम क्षेत्रात गोटूलचे महत्व कमी झालेले दिसून येत नाही. त्यामध्ये थोडेफार परिवर्तन झालेले असले तरी त्यांचा गोटूल विषयीचा आदर कमी झालेला नाही. उलट आदिवासी युवकांना विकासाची संधी निर्माण करून त्यांचा सर्वांगीण विकास घडवून आणण्याचे महान कार्य गोटूल संस्थेद्वारे केले जातात.

प्रस्तुत संशोधन हे स्वयं प्रेरणेने केले असून त्यात विशेषतः संशोधकांचे शिक्षणही त्याच क्षेत्रात झाले असल्यामुळे आणि शिक्षणानंतर समाजकार्यासाठी काही कालावधी त्याच क्षेत्रात घालवला असल्यामुळे संशोधकापुढे गोटूलची कार्यप्रणाली विषयी काही प्रश्न निर्माण झाल्यामुळे त्यांची उकल करण्यासाठी प्रस्तुत संशोधन विषय हाती घेवून तो पूर्ण केलेला आहे.

अभ्यासाची आवश्यकता

२१ व्या शतकात आधुनिक भारतातील युवक हा महत्वपूर्ण घटक आहे. देशाची पूर्ण धुरा आजच्या नवनिर्मित तरुणांवर आहे. त्यासाठी युवकाला योग्य मार्गदर्शन, योग्य संस्कार आणि चांगल्या सवयी व विकासासाठी परिपूर्ण ज्ञान प्राप्त होणे आवश्यक आहे. तरच तो स्वतंत्र भारताचा सुजाण नागरीक निर्माण होवू शकेल. परंतु

आजच्या युवकांबाबत प्रत्येक कुटूंबामध्ये चिंता दिसून येते आहे. कारण आजचा युवक हा आपली संस्कृति, आपल्या कुटूंबाचे मुल्य, समाजाचे मूल्य विसरत चाललेला आहे. आजचा युवक आपले अधिकार आणि कर्तव्य याचा योग्य मेळ घालू शकत नाही. केवळ आपल्या अधिकाराबाबत जागृत असून कर्तव्याची जाण आजच्या नवीन पिढीत दिसून येत नाही. कर्तव्याचा पूर्ण विसर पडलेला आहे. मोठ्यांचा आदर, मान, सम्मान, कर्तव्य, निष्ठेचा प्रामाणिकपणा या सर्वापासून दूर जातांना दिसत आहे. विशेषतः युवकांच्या चेह-यावरील हास्य, तारुण्यता, कुशलता, नम्रता आणि समाधनता यापासून वंचित असून तो समस्याने त्रस्त झालेला आहे. त्यामुळे व्यसनाधिनतेकडे हा समाज वळला असून आपले जीवन हे चिंतामय, निरासजनक, निर्माण केलेले आहे. त्यात विशेषतः आजच्या युवकांना बेकारी ही शासनाकडून दिलेले मानपत्र आहे असेच दिसून येते. युवकांची कार्यकुशलता आणि कार्याप्रती आस्था आत्मनिर्भरता पूर्णपणे नाहीशी झालेली आहे. युवकांच्या हाताला काम नसल्यामुळे त्यांचा बराचसा वेळ मनोरंजनामध्ये घालवला जात आहे. त्यामध्ये विशेषतः टी.व्ही, सिनेमा, व्यसन, जुगार, गुंडगिरी अशा कार्यामध्ये आपला वेळ घालवतांना दिसून येतात. त्यामुळे आजच्या युवकांपुढे आपल्या संस्कृतीचे काय होईल याचे थोडेही भान शिल्लक राहिलेले दिसून येत नाही.

आज आदिवासी तरुण प्रगत समाजातील तरुणांपेक्षा अगदी वेगळा दिसतो आहे. आपली सामाजिक मुल्य, कौटुंबिक मुल्य जोपासून आपल्या संस्कृतीचे जतन करीत आहे. मोठया प्रती आदर, त्यांचा मान सन्मान या सर्व बाबी आजच्या आदिवासी युवकांमध्ये दिसून येत आहेत. आदिवासी युवक हा आपले जीवन सुखमय आणि आनंदीत व्यतित करताना दिसतो आहे. बेकारी काय, याबाबत तर त्यांनी कधीच विचार केलेला नाही. त्यांची कार्यक्षमता, कार्यकुशलता, काम करण्याची जिद्द आणि त्यांच्यातील कौशल्य हया सर्व बाबी त्यांना गोटूल या संस्थेपासून प्राप्त होत असल्याने आदिवासी मधील माडीया तरुणांमध्ये बेकारीचा प्रश्न उद्भवतांना दिसत नाही. परंतु प्रगत समाजामध्ये मात्र या सर्व समस्या मोठया प्रमाणात दिसून येतात. त्यामधील मुख्य कारण हे की, आदिवासी युवक हा मानवी व्यवहार व निसर्ग या विचारांची देवाण-घेवाण करुन यांत्रिकीकरणापासून कितीतरी दूर उभा आहे. त्यामुळे प्रत्यक्ष निसर्ग आणि मानवी व्यवहारांशी संबंध येत असल्यामुळे त्यांच्यात आदरभाव दिसून येतो. आदिवासींच्या गोटूल संस्थेबाबत बरेच काही वाईट बोलले जाते आणि त्यांच्या संस्कृतीकडे एका वेगळया दृष्टीकोणातून बघितल्या जाते. हे सर्व टाळण्यासाठी आणि गोटूलची खरी आणि महत्वपूर्ण कार्यप्रणाली तपासण्यासाठी तसेच त्यांच्या कार्यप्रणालीत काही बदल

होत आहे का? त्या बदलांचा आदिवासी माडीया जमातीवर काही परिणाम पडतो आहे काय? याबाबतचे निदान काढण्यासाठी हा विषय हाती घेण्यात आलेला आहे.

संशोधनाचे उद्देश :-

- १) गोटूल संस्थेची सामाजिक, शैक्षणिक, आरोग्य आणि आर्थिक कार्यप्रणालीबाबत माडीया जमातीतील युवक-युवतींचे मत जाणून घेणे.
- २) युवक व युवतीसाठी गोटूलची उपयोगिता जाणून घेणे.
- ३) गोटूल संस्थेच्या कार्यप्रणालीत झालेला बदल जाणून घेणे.

उपकल्पना :-

- १) गोटूल संस्थेच्या कार्यप्रणाली-बाबत युवक-युवतींचे मत सकारात्मक आहे.
- २) युवक-युवतीकरिता गोटूल ही अतिमहत्वपूर्ण संस्था आहे.
- ३) गोटूलमध्ये आर्थिक, शैक्षणिक आणि आरोग्य याबाबत शिक्षण दिल्या जाते.
- ४) शैक्षणिक संस्थाचा गोटूल पध्दतीवर परिणाम पडला आहे.
- ५) लोक संपर्काचा गोटूल संस्थेवर परिणाम पडलेला आहे.
- ६) गोटूल हे युवक-युवतींच्या मनोरंजनाचे एकमेव स्थळ आहे.

७) गोटुल मध्ये युवक-युवतीने आपला जीवनसाथी म्हणून निवडलेल्या व्यक्तीशी विवाह घडून येतो.

संशोधन आराखडा:-

संशोधनाचे उद्देश लक्षात घेता संशोधनासाठी वर्णनात्मक आणि निदानात्मक संशोधन आराखडा वापरण्यात आलेला आहे. आदिवासीमधील माडीया जमातीत अस्तित्वात असलेली गोटुल संस्था आणि तिची कार्यप्रणाली सविस्तर माहिती जाणून घ्यायची असल्याने आणि त्या संस्थेत काही बदल होतो आहे काय? होत असल्यास त्याचा परिणाम समाजावर काय पडेल याबाबतचे निदान करावयाचे असल्याने संशोधकाने वरील प्रकारचा संशोधन आराखड्याचा वापर केलेला आहे.

अध्ययन क्षेत्र :-

संशोधनकार्यासाठी संशोधन क्षेत्र निश्चित करणे आवश्यक आहे. क्षेत्र निश्चितीशिवाय संशोधन कार्य पूर्ण होऊ शकणार नाही याची जाण ठेवून संशोधनासाठी आवश्यक तथ्ये कुठून गोळा करता येतील आणि ती तथ्ये अध्ययनसाठी पुरक राहिल किंवा नाही या सर्वांचा विचार करून संशोधनासाठी अध्ययन क्षेत्र म्हणून गडचिरोली जिल्हयातील भामरागड तालुक्यातील ३६ गावांचा समावेश करण्यात आलेला आहे.

नमुना निवड (Sample Design) -

संशोधनाचे क्षेत्र लक्षात घेता संशोधनकाने अध्ययनासाठी गैरसंभाव्यता पध्दतीचा वापर केलेला आहे. त्यामध्ये सोयीस्कर पध्दतीचा अवलंब करून तथ्ये गोळा केलेले आहे. त्यासाठी सर्वप्रथम भामरागड येथील शाळा आणि वसतीगृह यांची माहिती घेवून व प्रत्यक्ष पाहणी करून भामरागड मधील शासकीय आदिवासी मुलांची आश्रमशाळा व भगवंतराव पोस्ट बेसीक आश्रमशाळा, भामरागड या दोन्ही शाळेतील युवकांचा तथ्ये गोळा करण्यासाठी एक माध्यम म्हणून उपयोग केलेला आहे त्यासाठी शाळा ही एक माध्यम म्हणून उपयोगात आणलेल्या आहेत. दोन्ही शाळेतील केवळ माडीया जमातीचेच युवक-युवती घेण्यात आलेले आहे. विद्यार्थ्यांची निवड करतांना जे विद्यार्थी गोटुलमध्ये जातात, ज्यांना गोटुल विषयीची परिपूर्ण माहिती आहे. गोटुलच्या कार्यप्रणाली विषयी आपले विचार व्यक्त करू शकतो आहे, अशाच युवकांची अध्ययनसाठी निवड करण्यात आलेली आहे. अशा प्रकारे भगवंतराव पोस्ट बेसीक आश्रमशाळेमधील एकूण २० आणि शासकीय आदिवासी मुलांची आश्रमशाळा येथील ४५ विद्यार्थी अशा एकूण ६५ गावातील २, शाळेतील विद्यार्थ्यांची अध्ययनासाठी निवड करण्यात आली. त्यामध्ये एकूण २० मुली आणि ४५ मुले असे एकूण ६५

माडीया जमातीतील युवक-युवती
अध्ययनासाठी घेण्यात आलेले आहे.

तथ्य संकलन :-

संशोधन विषयाची पूर्तता करण्यासाठी तथ्य प्राप्ती हा एक महत्वाचा भाग असल्यामुळे तथ्य गोळा करतांना संशोधकांनी काळजीपूर्वक तथ्य संकलनाच्या दोनही पध्दतीचा वापर यात केलेला आहे. त्यात प्रथम पध्दतीमध्ये संशोधनाचे उद्देश लक्षात घेवून त्याप्रमाणे प्रश्न निर्माण करून मुलाखत अनुसूची तयार केलेली आहे. आणि ती मुलाखत अनुसूची प्रत्यक्ष विद्यार्थ्यांना भेटून त्यांची मुलाखत घेवून त्यांचे विचार मुलाखतीद्वारे प्राप्त केलेले आहे. मुलाखत घेतांना संशोधनकर्ता हा निरीक्षणाच्या माध्यमातून बरीचशी माहिती घेतलेली आहे. दुस-या पध्दतीत शासनाचे परिपत्रक, शासनाकडून प्रकाशित आलेली गोटुल संस्थेवरील पुस्तके, वेगवेगळ्या लेखकांनी लिहलेली गोटुल विषयीची माहिती असलेली पुस्तके आणि प्रत्यक्ष गोटुलचा अनुभव घेतलेल्या लोकाशी चर्चा करून आणि स्वतःच्या अनुभवातून प्राप्त केलेली गोटुलची कार्यप्रणाली विषयी मत लक्षात घेवून तथ्याचे विश्लेषण करून निष्कर्ष काढण्यात आलेले आहे.

निष्कर्ष :-

१) माडीया जमातीतील गोटुल संस्था ही युवक-युवतींचे शैक्षणिक

विकास घडवून आणणारी प्रभावी संस्था आहे.

- २) गोटुलमध्ये युवक-युवतींना सामाजिक शिक्षणामध्ये त्यांची प्रथा, परंपरा, रितीरिवाज यांचे कठोर पालन केले जाते तसेच त्यांचे अनुशासन, प्रशासन याकडे विशेष लक्ष पुरविल्या जाते. त्याचप्रमाणे कौटुंबिक व सामाजिक मुल्यांची जोपासना सुध्दा गोटुल संस्थेद्वारे केली जाते.
- ३) गोटुल संस्थेतून सामाजिक नितीमत्ता प्रभावित होते.
- ४) गोटुल संस्थेद्वारे आर्थिक शिक्षण दिले जाते त्यामध्ये विशेषतः कामाचे नियोजन, कार्याची विभागणी व कामाचे वाटप केले जाते. गोटुल संस्थेत श्रमदानाला अधिक वाव दिल्या जातो. एखाद्याला सहकार्य करण्यासाठी श्रमदानाचा अधिकाधिक वापर केल्या जातो.
- ५) गोटुल संस्थेद्वारे एकात्मतेला चालना देवून सहकार्याची वृत्ती वाढीस लागते.
- ६) गोटुलमध्ये युवक-युवतींना आरोग्य, शिक्षण दिले जाते. त्यात विशेषतः आरोग्याची निगा, वयोमानानुसार होणारा शारीरिक बदल, याविषयी परिपूर्ण माहिती युवक-युवतींना दिली जाते.

महत्वाचा मुद्दा गोटुल संस्थेद्वारे लैंगिक शिक्षण सुध्दा दिले जाते.

७) गोटुल संस्थेतून आदिवासी संस्कृतीचे जतन होत असते.

८) गोटुलच्या माध्यमातून आदिवासी युवक-युवतींना स्वातंत्र्य प्राप्त होते.

९) गोटुलच्या माध्यमातून आदिवासी बालकांमध्ये बालसंस्कार रुजविल्या जाते आणि युवक-युवतींचा सर्वांगीण विकास घडवून आणण्यासाठी गोटुल ही संस्था महत्वपूर्ण कार्य करीत आहे.

१०) आदिवासी युवक-युवतींना गोटुलची उपयोगिता अधिक प्रमाणात प्रभावित करीत आहेत.

११) गोटुल कार्यप्रणालीत होणारा बदल हा मंद आहे.

१२) गोटुल संस्थेत थोडाफार बदल होत असला तरी गोटुलचे महत्व अजूनही कमी झाल्याचे दिसून येत नाही.

१३) आदिवासी युवकांचा शारिरीक, बौद्धिक विकासाबरोबर मानसिक व सांस्कृतिक विकास गोटुल संस्थेद्वारे घडून येतो.

१४) गोटुल संस्थेद्वारे युवक-युवतींच्या अनुभवातून ज्ञान प्राप्त होते.

१५) गोटुल संस्था ही एक युवकांचे संगठन घडविण्यासाठी महत्वपूर्ण संस्था आहे.

१६) गोटुल संस्थेत युवक-युवतींना एकमेकाला ओळखण्यासाठी व समजून घेण्यासाठी संधी प्राप्त करून दिली जाते.

समाजकार्याचे योगदान :-

१) गोटुलच्या माध्यमातून समाजकार्य करिता आदिवासी युवकांना अक्षरज्ञान प्राप्त करून देण्यासाठी विशेष उपाययोजना तयार करेल त्यासाठी त्यांच्यामधील एक युवक तयार करून त्यांच्याच माध्यमातून आणि त्यांच्याच पध्दतीने युवकांमध्ये अक्षरज्ञान प्राप्त करून देण्याचे प्रयत्न करेल.

२) सामाजिक बदल आणि परिवर्तन या सर्वांबाबतचे ज्ञान हवे तेव्हा त्या-त्या परिस्थितीत आदिवासी युवकांमार्फत पोहचविण्यासाठी सामाजिक कार्यकर्ता, आदिवासी क्षेत्रांमध्येच व्याख्यानमाला, चर्चासत्र इत्यादींचे आयोजन करेल व तेथील युवकांना प्रशिक्षण देवून योग्य ती हवी माहिती आदिवासी युवकांना प्राप्त करून देईल.

३) आदिवासी युवकांसमोर सामाजिक परिवर्तन सादर करतांना त्यांची स्वतःची जीवनमूल्ये व

सामाजिक मूल्य जोपासली जाईल त्याबरोबर त्यांच्या संस्कृतीचे जतन केल्या जाईल याची दक्षता घेवून सामाजिक परिवर्तनाविषयी मार्गदर्शन केल्या जाईल.

- ४) आदिवासींची संस्कृती आजच्या काळात किती महत्वाची आहे याबाबत त्यांना त्या संस्कृतीची जाण करुन देण्यासाठी काही

प्रात्याक्षिके दाखवून अथवा वेगवेगळ्या कार्यक्रमाचे आयोजन करुन आदिवासींच्या संस्कृतीचे महत्व लक्षात घेवून ती टिकविण्यासाठी आदिवासी युवकाने कशाप्रकारचे कार्य करावे याबाबतचे मार्गदर्शन करुन आदिवासी युवकांचा विकास साधल्या जाईल.

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* * *

स्थिरावलेली पारधी जमात आणि त्यांचे प्रश्न

* अनिल आनंद सरगर

अनुसूचित जमाती म्हणजे भारतीय घटना कलम ३४२ (१) अन्वये, मा. राष्ट्रपती यांनी प्रसिध्द केलेल्या अनुसूचित जमातींच्या यादीत ज्या जमातींचा किंवा ज्या जमातींच्या उपजातींचा समावेश केलेला आहे, अशा जाती. पारधी ही जात अनुसूचित जमातींच्या यादीत ३८ क्रमांकावर तर महाराष्ट्र शासनाच्या विमुक्त जमातींच्या यादीत एकूण १४ विमुक्त जातीपैकी ९ व्या क्रमांकावर समाविष्ट झालेली आहे. १९८१ च्या सर्वेक्षणानुसार पारध्यांची एकूण संख्या ९५,११५ नोंदविलेली आहे. २००१ पर्यंत यामध्ये झपाटयाने वाढ झालेली आहे.

आदिवासी समाज हा अन्य समाजापासून अलिप्त राहिलेला समाज आहे. त्यांची जीवन जगण्याची पध्दतीसुद्धा अन्य समुहांपेक्षा वेगळी आहे. देशातील सामाजिक, आर्थिक, शैक्षणिक आणि राजकीय प्रवाहापासून अलिप्त राहिल्याने या जमातीचे अज्ञान, दारिद्र्य, व्यसनाधिनता, आर्थिक पिळवणूक आणि अविकसितपणा ही वैशिष्ट्ये कायमच राहिलेली आहेत. स्वातंत्र्यापूर्वी इंग्रज शासनकाळात माजी गुन्हेगार (एक्स-क्रिमीनल) जमाती

म्हणून नोंद करून समाजानेही तशीच दखल घेतल्याने पारध्यांचे त्या अनुषंगानेही शोषण होऊन त्यांच्यावरील अत्याचारांचे प्रश्न निर्माण झाले. स्वातंत्र्यप्राप्तीनंतर अन्य समाजाचा विकास झाला. परंतु आदिवासींच्या सर्वांगीण विकासासाठी घटनेत तरतूद केल्यानंतरही पारधी जमातींच्या भटकेपणामुळे आणि अज्ञानामुळे त्यांना विकास योजनांबाबत काहीही माहीत नाही आणि भटकेपणामुळे कुणाचेच मार्गदर्शनही अजिबात लाभत नाही. पारधी ही जमात प्राचीन इतिहास असलेली असून राजस्थान आणि दक्षिण भारतातून महाराष्ट्रात स्थलांतरीत झालेली आहे. महाराष्ट्रात प्रामुख्याने पालपारधी, फासेपारधी, हरीणपारधी, गावपारधी, गौणपारधी आणि वाघारीपारधी अश्या उपजाती पारध्यांमध्ये आढळतात. शिकार करणारी ही जमात डोंगरद-यात आणि जंगलात भटकणारी आहे. परंतु वनांचे क्षेत्र झपाटयाने कमी झाल्याने आणि वन्य प्राण्यांच्या शिकारीवर बंदी आल्याने महाराष्ट्राच्या नागरी भागांच्या आजुबाजूला स्थिरावून वस्ती करायला लागलेली आहेत.

* वरिष्ठ अधिव्याख्याता, श्री.भैय्याजी पांढरीपांडे नॅशनल इन्स्टिट्यूट ऑफ सोशल वर्क, हनुमाननगर, नागपूर-९

घटनेमध्ये कोणत्याही प्रकारचा भेदभाव न करता सर्वांना समान अधिकार मिळण्याचे धोरण आहे. परंतु पारधी समुहाच्या भटकेपणामुळे व अज्ञानामुळे आपणाला ईश्वाराने ज्या अवस्थेत ठेवले तीच अवस्था आपल्यासाठी सर्वथा योग्य आहे, अशी समजूत त्यांची असल्याने स्वतःचा कोणताही फायदा करून न घेता विकासापासून पारध्यांनी स्वतःला दूर ठेवले. महाराष्ट्रातील नागपूर जिल्हयाच्या हिंगणा तालुक्यातील शेषनगर येथे गांव वसवून स्थिर झालेल्या पारधी या जमातीमध्ये आलेल्या सांस्कृतिक, आर्थिक आणि सामाजिक बदलांचा अभ्यास केल्यानंतर स्थिरावलेल्या आदीवासींचे सुध्दा काही प्रश्न निर्माण होतातच असे निदर्शनास आले. शेषनगर हे सुमारे १५ वर्षांपासून वसलेले आहे. शेषनगरमध्ये शासनाव्यतिरिक्त अनेक स्वैच्छिक संघटना कार्यरत आहेत. त्यांनी पारधी जमातीला भटकेपणापासून परावृत्त करण्यासाठी अनेक समुदाय विकासाच्या योजना शेषनगर येथे चालविलेल्या आहेत. शेषनगरातील स्थिरावलेल्या ३० पारधी कुटुंबांचा अभ्यास केल्यानंतर त्यांच्या चालीरीती प्रथा, परंपरा, सामाजिक दर्जा, आर्थिक स्थितीमध्ये सुधारणा आणण्यासाठी शासन आणि गैरसरकारी संस्थांनी केलेल्या प्रयत्नांचा त्यांच्यावर काय प्रभाव पडला आणि कोणती नवीन

आव्हाने निर्माण झालीत याचा अभ्यास केला गेला.

पिढयान् पिढया गांव-शिवाराबाहेर सतत भटकत राहून नागरी जीवनापासून, हक्कापासून आणि घटनात्मक तरतूदीपासून लांब राहिल्याने प्रवाहात आल्यानंतरही त्यांच्या या सुविधाकडे बघण्याच्या दृष्टीकोणामध्ये लक्षणीय असा बदल जाणवत नाही. जन्मजात गुन्हेगारीचा काळा शिक्का लागल्याने स्थिरावल्यानंतर आणि गुन्हेगारीपासून बहूतांशी परावृत्त झाल्यानंतरही आजू-बाजूचे नागरिक त्यांच्याकडे संशयानेच पहातात. गुलामगिरी आणि भिक्षेकऱ्यांचे जीवन पूर्वीपासूनच स्वीकारल्यामुळे अजूनही ३८% कुटुंबामध्ये भिक्षा मागितलीच जाते. थोडीफार शेती असल्याने ६२% पारधी कुटुंबे पशुपालन करतात. परंतु त्यातून मिळणाऱ्या उत्पन्नातून त्यांची उपजिविका होत नाही. ८८% पारधी कुटुंबातल्या स्त्रिया उपजीविकेसाठी सतत श्रम करतात. ज्यामध्ये पशुपालन करणे, लाकूडफाटा गोळा करणे, शेतमजुरी, वन्य प्राण्याची शिकार, कंगवे फणी, विकणे आणि भिक्षा मागणे या सारख्या गोष्टी येतात. थोडेफार पुरुष नोकऱ्यासोबतच हातभट्टीची दारु गाळण्याचाही उद्योग करतात. शहरालगत स्थिरावल्यानंतर मूळ गुजराती आणि राजस्थानी मिश्रीत पारधी भाषे सोबत स्थानिक मराठी भाषेमध्येही ते लोकांशी संवाद साधतात.

वेशभूषेमध्ये विशेष फरक पडलेला नाही. पुरुषांचा वेश साधा धोतर-सदरा, परंतु पायात चप्पल क्वचितच घालतात तर स्त्रिया विशिष्ट पध्दतीने साडी, पातळ नेसतात, गळयात चिंगत घालतात व नाकात मुखडा किंवा बिऱ्यांसारखे दागिने घालतात. शिवाय पायात तोडे अजूनही घालतात. अजूनही मुलांना जन्म देण्यासाठी गावांपासून काही अंतरावर स्त्रिया जातात. प्रसुतीमध्ये बाळ दगावल्यास स्त्रीला दोष दिला जातो. परंतु गैरसरकारी संस्थानी चालविलेल्या मोफत दवाखान्याचा लाभ ५८% पारधी कुटुंबे घ्यायला लागलेली आहेत. अजूनही ८०% न्यायनिवाडे जातीपंचायती मार्फतच केले जातात. ५४% कुटुंबातील मुले शिक्षण घेत असून ४६% पारधी कुटुंबातील मुलांनी प्राथमिक शिक्षण मध्येच सोडून दिले आणि त्याचे कारण शिक्षणात गोडी नसल्याचे आणि ते उपयोगी वाटत नसल्याचे सांगितले गेले. पारधी कुटुंबावरील जुन्या परंपरांचा पगडा असल्याने ६८% कुटुंबातील मुलींना शिक्षण दिले गेले नाही. सरकार द्वारे पुरविल्या जाणाऱ्या सोयी सुविधांचा लाभ केवळ ५८% कुटुंबानी घेतला. पारधी कुटुंबातील मुलींचे लग्न १६ ते १८ वर्षे वयामध्ये केली गेली त्यामध्ये ८८% विवाहात हुंडा घेतला गेला. पारधी जमातीतील दारिद्र्य, निरक्षरता, व्यसनाधिनता हे प्रश्न नैसर्गिक नसून मानवनिर्मित आहेत. मालमत्ता किंवा

संपत्ती संचय करण्याबाबत उदासिनता आहे. दारिद्र्य-निरक्षरता-बेकारी-नीतीशून्यता आणि पुढे मागासलेपणा हे चक्र पारधी कुटुंबे स्थिरावल्यानंतरही सुरुच आहे. त्यांना कौटुंबिक जीवन जगायला, मुलांवर संस्कार करायला पुरेसा वेळ व पैसा मिळत नसल्याने त्यांच्यामध्ये आत्मप्रतिष्ठेची जाण येतच नाही. परिणामी लाचारीचे जगणे प्राप्त होते. पारधी जमात स्थिरावल्यानंतरही सामाजिक प्रथा, बळी देणे, नवस बोलणे, बालविवाह, व्यसनाधिनता, अनैतिक व्यापार, वाईट सवयी सुरु आहेत. अन्य समाजाच्या संपर्कात आल्यानंतर शिक्षण घेत असल्यामुळे आणि सरकारी व गैरसरकारी संस्थांच्या प्रयत्नांमुळे थोडाफार बदल येत आहे. ठेकेदारी आणि असंघटित क्षेत्रात मोलमजुरी इत्यादीमुळे कमी मजुरी देणे, कमी प्रतीची वागणूक देणे, शारीरिक अन्याय करणे इत्यादी प्रश्न पारधी स्त्रियांचे आहेत. उष्टे, खरकटे, शिळे अन्न खाणे, व्यसनाधिनता, आरोग्य सुविधांचा अभाव, अज्ञानामुळे, दारिद्र्यामुळे पोषक आहाराची कमी, अनिष्ट प्रथांचा पगडा इत्यादीमुळे आरोग्याचे प्रश्नही निर्माण होतात. मुलांमध्ये शिक्षणाची गोडी नसल्याने कुटुंबात अनुकूल वातावरण नसल्याने, तसेच समाजाच्या नकारात्मक दृष्टीकोणामुळे पारध्यांची मुले शिक्षणात मागे पडतात. आणि प्राप्त केलेल्या थोड्या शिक्षणामुळे नोकरी किंवा

धंद्याच्या वाटेवरही त्यांची नाकेबंदी होते. शिकलेल्या पारधी मुलांमध्ये भ्रष्टाचारामुळे आणि बदलत्या सामाजिक मुल्यांमुळे त्यांना सामाजिक न्याय मिळत नसल्याबद्दल नाराजी जाणवली. अनेक शैक्षणिक सुविधा किंवा नोकऱ्या मिळविण्यामध्ये कागदपत्रांची दाखल्यांची पूर्तता न करू शकल्याने त्यांना संधी नाकारली गेली.

स्थिरावलेल्या पारधी कुटुंबाची स्थिती आणि प्रश्न पाहिल्यानंतर एक बाब लक्षात येते की, समाजव्यवस्था आणि शासनाने या जमातीवर अन्यायच केलेला आहे. पारधी लोकांना शिक्षणाचे महत्व पटलेले आहे परंतु त्यांच्या अपेक्षेला उतरेल अशी शैक्षणिक व्यवस्था नसल्याने किंवा शेषनगर भागात आश्रम शाळेची सुविधा नसल्याने पारध्यांच्या मुलांचा शैक्षणिक विकास नीट करता येत नाही. घरी कौटुंबिक-वातावरण पारंपारिकच असल्याने निवासी शिक्षण व्यवस्था आणि सोबतच व्यावसायिक प्रशिक्षण या मुलांना देण्याची गरज आहे.

सामाजिक दृष्ट्या गुन्हेगार म्हणून लावलेला शिक्का स्वतःच समाजाने पुसण्यासाठी जाणीव जागृतीपर कार्यक्रम राबविण्याची गरज वाटते. ज्यामधून या जमातीने इतिहास काळात केलेल्या उल्लेखनीय कार्याची ओळख करून देऊन सामाजिकदृष्ट्या सन्मानाची व सुसंस्कृत जीवनाची सोय

त्यांच्यासाठी करावी. यासाठी विशेष प्रयत्न शासन आणि स्वैच्छिक संस्थांनी कार्यक्रम आखणी करून करावे.

पारध्यांमधील कुप्रथा, वाईट सवयी घालविण्यासाठी, तसेच, चांगल्या सवयी लावणे, व्यसनाधिनता कमी करणे, व्यावसायिकता वाढविणे यासाठी योग्य प्रशिक्षण कार्यक्रमाची आखणी तज्ञांच्या मदतीने करावी व हे प्रशिक्षण शासकीय अनुदानातून चालविण्याची सोय करावी. भटकणाऱ्या पारधी कुटुंबाचे सर्वेक्षण करून निश्चित आकडेवारी गोळा करावी, पारध्यांच्या समस्यांचा अभ्यास करावा तसेच त्यांना स्थिर जीवन जगण्यासाठी स्वयंसेवी संस्थानी आदर्श गावांची योजना तयार करून त्याचे प्रकल्प शासनाकडे सादर करावेत. पारध्यांचे सर्व सोयींनी युक्त असलेले आदर्श गांव शहरालागत बसवून अन्य भटकणाऱ्यांना स्थिर होण्यासाठी आकर्षित करावे. जेणेकरून अशा जमातींना स्थिर जीवन लाभल्याने त्यांची शैक्षणिक आर्थिक व सामाजिक प्रगती करणे सुलभ होईल. पारंपारिक जीवनशैली बदलून आधुनिक व शास्त्रीय जीवन शैली स्वीकारण्यासाठी वारंवार अशा पारधी वस्त्यांमध्ये शिबिरांचे आयोजन करून त्यांचे विचार व दृष्टीकोनामध्ये परिवर्तन आणण्याचा प्रयत्न करणे आवश्यक आहे. सर्व समस्यांचा विचार करून उपलब्ध साधनांची जुळवाजुळव करून पारध्यांची संस्कृती व मूल्य-व्यवस्थेशी

सांगड घालून त्यांच्या पुनर्वसनासाठी आणि अन्य समाजाच्या प्रवाहात आणण्यासाठी एकात्मिक प्रयत्न व समुदाय विकास कार्यक्रमाची व्यवस्था करण्याची गरज आहे. ठराविक कालावधीत हा कार्यक्रम राबवून ठराविक काळानंतर त्याचा सतत

आढावा घेऊन आवश्यक ते फेरबदल करण्याची आवश्यकता आहे. ही बाब अवघड व गुंतागुंतीची अवश्य आहे परंतु प्रामाणिक व सचोटीने प्रयत्न केल्यास पारध्यांचे फाटके जीवन आणि भग्न संसार नेटका होऊ शकेल.

* * *

वृत्त विशेष :-

- आदिवासी संशोधन व प्रशिक्षण संस्थेतील आदिवासी सांस्कृतिक संग्रहालयास मॉरिशसच्या मंत्री श्रीमती शीलाबापू यांनी दिनांक ३० जानेवारी, २००९ रोजी भेट दिली. त्यांच्या समवेत पुणे महानगरपालिकेच्या माजी महापौर श्रीमती दिप्ती चौधरी याही उपस्थित होत्या.
- संस्थेमार्फत दरवर्षी प्रमाणे महाराष्ट्र राज्यातील राज्यस्तरीय आदिवासी हस्तकला प्रदर्शनाचे आयोजन दि. १८ ते २२.३.२००९ या कालावधीत टिळक स्मारक मंदिर, पुणे येथे आयोजित करण्यात आले होते. या प्रदर्शनासाठी (४२) आदिवासी कलाकारांनी सहभाग घेतला होता. या प्रदर्शनात पेपरमेशी मुखवटे, वारली पेंटिंग्ज, बांबूच्या अनेक वस्तु, धातूच्या विविध वस्तु, वनौषधी इत्यादी वस्तु विक्रीस उपलब्ध होत्या. या प्रदर्शनात आदिवासी कलाकारांची त्यांच्या वस्तुंची एकूण विक्री रु. २,७७,४१५/- इतकी झाली. पुणेकरांनी या प्रदर्शनास भरघोस प्रतिसाद दिला.
- संस्थेमार्फत देशभरातील सर्व आदिवासी संशोधन व प्रशिक्षण संस्थांची बैठक यशदा, पुणे येथे दिनांक २०.३.२००९ रोजी आयोजित करण्यात आली होती. या बैठकीचे उद्घाटन मा. श्री. जी. बी. मुखर्जी, सचिव, कल्याण मंत्रालय, नवी दिल्ली यांचे हस्ते व अध्यक्षतेखाली झाले तर मा. डॉ. पी. एस. मीना, सचिव, आदिवासी विकास विभाग हे या बैठकीचे सहअध्यक्ष होते.

➤ वारली चित्रकला स्पर्धा- ठाणे जिल्हयातील वारली व मल्हार कोळी स्त्री-पुरुषांसाठी तसेच आश्रमशाळेतील विद्यार्थ्यांसाठी दरवर्षी वारली चित्रकला स्पर्धांचे आयोजन करण्यात येते. चालूवर्षी शासकीय अनुदानित आश्रमशाळा, गंजाड, ता. डहाणू, जि. ठाणे येथे ही स्पर्धा दिनांक २४ व २५ मार्च रोजी प्रौढांसाठी व २६ मार्च रोजी विद्यार्थ्यांसाठी आयोजित करण्यात आल्या. या स्पर्धांना वारली कलाकाराकडून अतिशय चांगला प्रतिसाद मिळतो.

निष्पत्ती चिह्नित

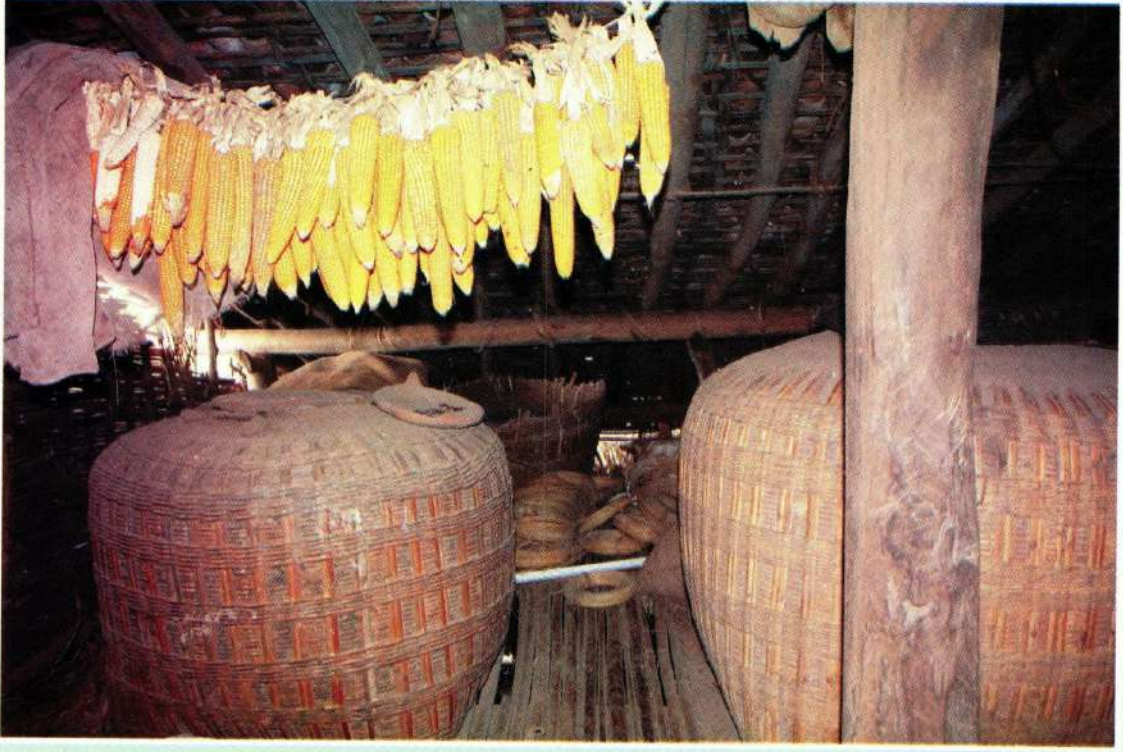
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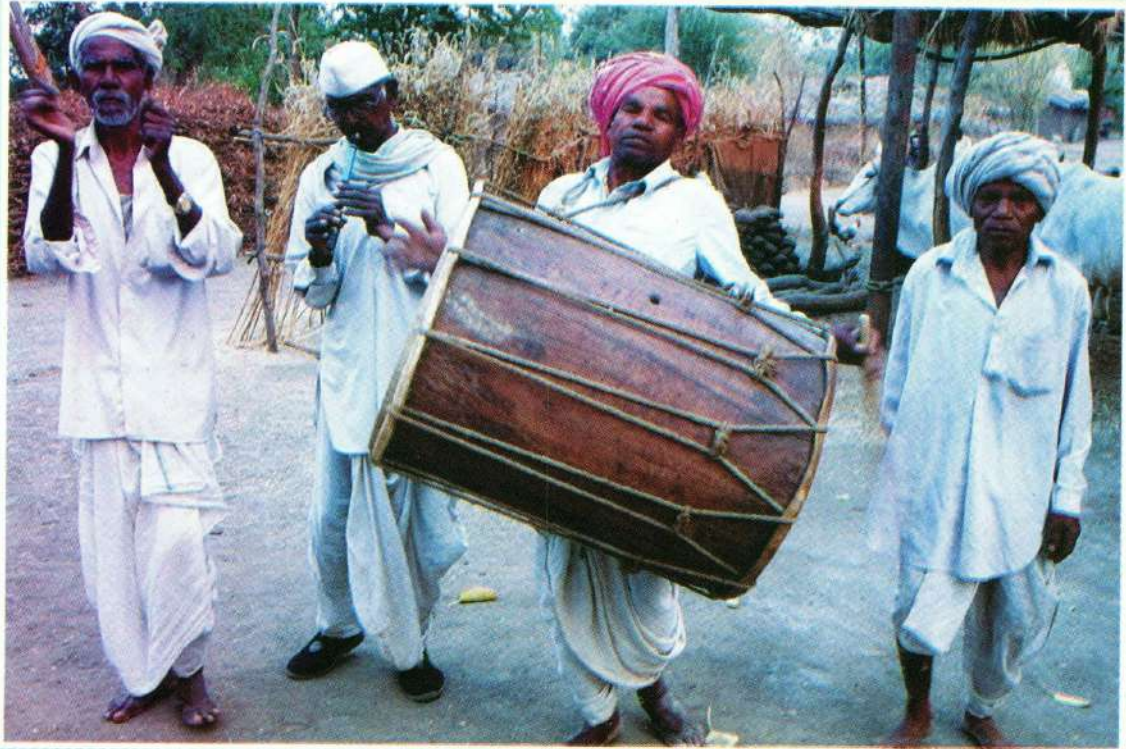
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