



आदिवासी संशोधन पत्रिका

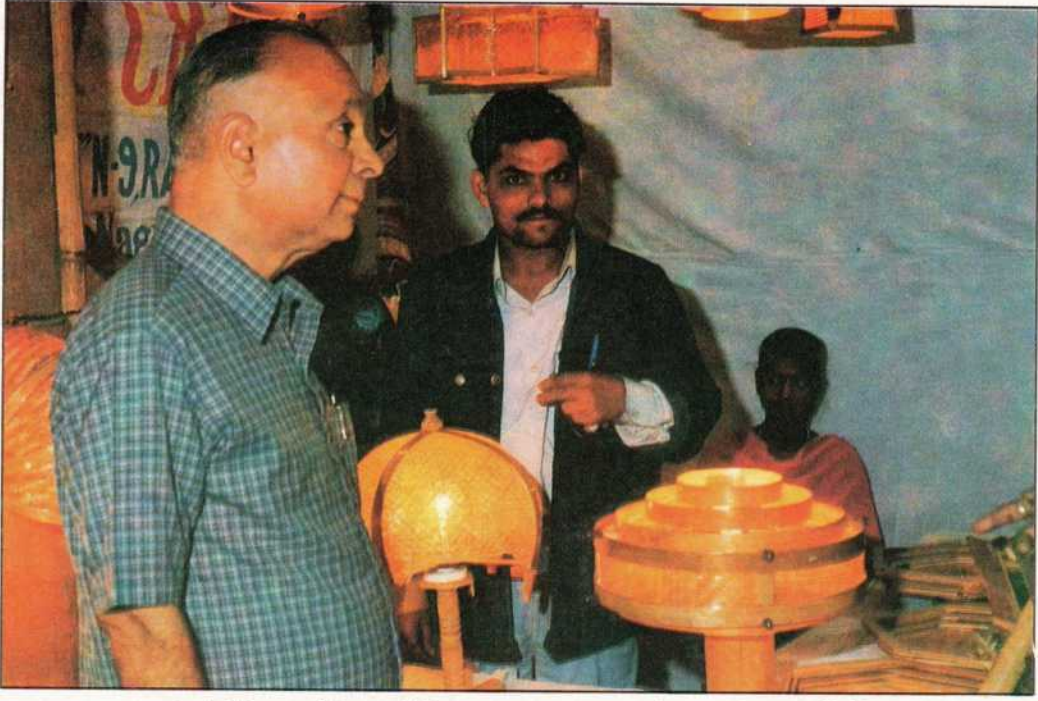
TRIBAL RESEARCH BULLETIN



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Tribal Research and Training Institute, Pune.



१. संस्थेने आयोजित केलेल्या हस्तकला प्रदर्शनात बांबूच्या विविध प्रकारच्या दिव्यांची पाहणी करतांना मा. संचालक, श्री. व्ही.बी. पाटील.



२. ठाणे जिल्ह्यातील, जव्हार तालुक्यातील साकुर गांवातील रामवाडी येथील आदिवासी कारागिरांनी बनविलेल्या लाकडी कोरीव काम व कागदाच्या लागव्यापासून बनविलेले मुखवटे.



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EDITORIAL

It gives me a great pleasure to bring out this volume of Tribal Research Bulletin. Our readers are aware that there are two sections in the bulletin, one is in English, while the other is in Marathi. In the English section, Shree Bhagwan in his article on the Bada Madias has given glimpses of the crisis faced by them. The second research paper by Dr. Robin D. Tribhuwan, presents a profile of N.G.Os. working in tribal areas, highlighting their role in tribal development, the lacunae and gaps that exist in their administration and suggestions to support genuine N.G.Os to promote a positive approach to Tribal Development.

Furthermore, Shri D.G.Jebaraj in his next article has presented a case study of the Hand pumps, installed by World Vision India. He has pointed out in this case study as to how and why the scheme became success. Fourth paper by Dr. Kailash gives a profile of the Baiga tribe highlighting their development status and problems. Next paper by Ms.Kaveri Gaurav and Dr. S.V. Hitlamani, provides details about the P.T.C. taste sensitivity among the Halakki tribe of Karnataka. The paper by P.D.Gulati unravels the situation of the drought victim tribals of Kalhandi district.

Yet another article by Dr. Shaunak Kulkarni highlights the P.T.C. Taste Sensitivity among the Siddis of Karnataka. The last article in the English section captioned, "Sustainable Development - An Exclusive Choice for Enduring Security" by S.R.Shevkari presents the need for making tribal development activities sustainable.

In the Marathi section, the first article written by Shri Madavi is presented in the form of a case study giving an account of the impact of computer training programme implemented for tribal youth. Second paper by Shri Tikone, which is based on empirical data describes the status of road development schemes in the tribal pockets of Dhule district. Shri M.R.Gosavi in his article has also discussed a few tribal welfare schemes. Shri Dilip Chowdhari, Law Officer, Tribal Research & Training Institute, has provided information regarding the caste verification procedures. Prof.Adagale &

Others in their research paper on mother & child health care and Nutrition, have put forth the health and Nutritional issues of Tribal women and Children from an interdisciplinary point of view. Last, but not the least Shri Shevkari has given suggestions about the goals and achievements of tribal education in his article. Shri S.B.Darade in his note has high lighted details about some of the evaluation reports completed by Tribal Research and Training Institute, Pune, recently.

I am sure the experiences, articles and views of authors presented in the bulletin will be useful to administrators, scholars, researchers, students and general readers as well. We would like to request our readers to lend us suggestions to improve upon the quality of the Bulletin and the topics to be covered in the same.

V. B. Patil
(Director)

- टी प -

सदर पत्रिकेमधील लेख हे निरनिराळ्या ज्ञान शाखांतील विचारवंत, तज्ञ, संशोधक व प्रशासकीय अधिकारी यांचेकडून प्राप्त झालेले आहेत. हे लेख संकलित करण्यात आलेले असून सदर लेखांतील विचार व मते ही त्या त्या लेखकांची व्यक्तिगत मते असून संपादकीय मंडळ त्यास जबाबदार नाही.

व्ही.बी.पाटील
संचालक



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Director

Editorial Board Shri D.M.Raskar
Dy.Director (I.A.D.P.)

Dr.Robin D.Tribhuwan
Assistant Museum curator

Smt.Vijaya Kulkarni
Assistant Librarian

Publisher Shri.V.B.Patil,
Director,
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Institute, Pune 411 001

Printer Manager,
Photozinc Press,
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BADA MADIA - A POPULATION CRISIS

*Shree Bhagwan

ABODE OF BADA MADIA

Bada Madia, the hapless human beings surviving at the mercy of Nature, are living in the most unknown region of the State of Maharashtra, called Bhamragad tahsil in the Gadchiroli district, located on South Eastern border of the State. They have moved over the Indravati river to this part from their original homeland, tracked down from Narayanpur, Dhantewara and Bijapur tahsil of Jagdalpur district in Madhya Pradesh.

In Maharashtra, Abujhmar area is approximately about 200 Sq.Kms. The total Abujhmar consisting Madhya Pradesh and Maharashtra is roughly elliptical in shape and is situated between latitude 19°-0 and 20°-0 North and longitude 80-39 and 81°-31 East. The Indravati river's course, with its tributary kotri, is a demarcating line between these two States. "In the absence of a special survey it is somewhat difficult to indicate the exact boundaries of the tract and

there is little confusion regarding inclusion or exclusion of some villages on its border". The frequent visits of Bada Madia across the border and their long stay with the relatives show their attachment to the Abujhmar region in Madhya Pradesh.

This upland occupied by the Bada Madia in Bhamragad tahsil extending from Laheri to Kuvakoddi is, geographically, a hilly area with, rivers and streams emerged in most confused manner providing shelter to bears, snakes and wild animals. This region comes under the drainage-system of Godavari and under the sub-drainage of the Indravati.

All the rivers and streams watering this tract are feeders of the Indravati which empties itself into the Godavari. The location of villages gets further complicated due to frequent changing of total or partial habitation and shifting cultivation. The average height of the tract may be taken to be 2500 ft. but in Maharashtra it may not be more than 1500 ft.

Additional Commissioner, Tribal Development, Nagpur.

The whole area is pervaded with dense forest, wherein the main species growing is bamboo. Apart from bamboo, many miscellaneous species like Dhawda, Tendu, Lendia, Ain and Bauhinia and other Climbers find their place in the forest. Teak is rare in this area. Bamboo clumps present beautiful sights. During last week of September, I have seen new bamboo shoots coming out at all levels, having a height ranging from 2 ft., 4 ft., to 8 ft. and beyond that even. At some of the places it shows a grass like patch adjoining to the Abhujmar. Trecking in this area is pleasant. One can easily forget the path, if one enters the jungle. The main identification which is followed by the trackers in this area is that, while going up, they take left side roads and while coming down they take right side roads. But even this trick sometimes confuses trackers.

Despite thick foliage cover and dense bamboo areas, wild life in this area is scanty. This is because of Bada Madia's courage to hunt and get themselves survived on whatever they get in this area.

Bada Madia is an offshoot of Abhujmadia people who are living in the ranges of Abhujmar mountains in Madhya Pradesh. The names given to this group of people are interesting. Mar, derived from "marra" is a Gondi word for tree and according to Rev. Hislop, this may be the origin of the term 'Maria', which is often

quoted by many. The Maria who are living in the Abhuj mountain compass in Madhya Pradesh are called Abhuj-Maria. It is clear that the name has not been given to this tribals and the land by the natives but by the sophisticated elites in the neighbourhood. Grigson and Russell call them "Hill-Maria" i.e.those living in the ranges of hills and thick forest. The other Madia tribals residing on the plains in Bhamragad tahsil call them "Mademtor" the people of hill and forest. The Abhujmaria call their land "Metabhum", in their language. The name Bada Madia is a however, a recent name. It is also true that though the land they lived were governed by Jamindars before 1950, these people had hardly been influenced by Jamindar rulers. They had their own rich culture, rules and judicial system. Probably they are people who migrated from adjoining Jamindari perganas due to oppression by the latter.

BADA MADIA

According to Shri K.S.Singh, Bada Madia is a distinct separate tribal group, but obviously forms part of main Gond tribe. It is considered as offshoot of Abhuj-Maria of Madhya Pradesh. Bada Madia is an indigenous community of Maharashtra only. They have synonyms like Gaita Madia and Madia. The term Gaita means higher in the Madia language. They inhabit in Abhujmar belt of the Bhamragarh tahsil of Gadchiroli district.

on hill-tops within thick vegetation. They speak Madia, one of the central Dravidian language. The same language is used for inter-group communication. The Bada Madia men wear only loin cloth and the women wrap a piece of white cloth or towel around their waists which hangs down to the knees. The unmarried girls wear a piece of cloth, polka, to cover, their breasts, but married women do not do so. The women wear a necklace of thick metal alongwith a chain of black beads of different colour. Due to recent appearances of other cultural aspects in the area a few young girls have taken up wearing Sarees, but it is a very rare feature, that one observes.

They are non-vegetarians. Their staple food consists of "Kosri" eaten with wild peas, beans, Ambadi, Tubers, redant (called LAI) and bamboo shoots as per availability in their courtyard and in nearby forest and wild and domestic animals meat, fishes and carrion. During the months July-October, there are enough bamboo shoots in nearby forest area, which form main food item for this community alongwith Kosri. They are fond of home-made alcohol i.e. Mahua liquor. Apart from liquor, they take liquid produce of Gorga tree. Gorga tree is found in almost each and every house. Though, they own cattle, they milk cows and buffaloes & hence do not drink milk and eat its products. Besides wild peas, beans

and Ambadi which are found in large quantity in their courtyard, they also grow other vegetables, though it is, not a regular product. Before eating any vegetables or any agricultural produce, in the beginning of the season, they celebrate a festival called "Nova Pandoom". It is slightly religious in nature. Their foods do not appear to contain enough nutrients and so it needs detail study.

The Bada Madia are divided into a number of hierarchically arranged phratries such as, Ayyam, Pengu, Erum, natgur Pengu, Harun Pengu, Phugati and Parsa, which also comprise a number of clans. Some of their clans are Vadde, Podari, Hiram, Durva, Usendi, Timma etc. Their marriage system is slight different from the main Gond tribe. They practice adolescent marriage and marriage alliances mostly take place through courtship. They have a common place called "Ghotul" in each and every village which is almost centrally located in the village. In each Ghotul they keep two big drums, and by beating them they summon all the villagers for any assembly. The young boys and the girls, the prospective spouses meet at the Ghotul (youth dormitory), they dance and eat together. Their main dance is called "Rela". During this process marriage is negotiated and settled and with the parents consent it is accepted by villagers after celebration, in which all villagers eat

and drink together. Monogamy is the most common form of marriage among them. Divorce and remarriage are socio-culturally permissible. After divorce the children may stay with either parent. The eldest son succeeds as the head of the family. The dead are buried and memorial posts, are erected in the memory of them. They follow the traditional tribal religion and worship their clan, and village deities whom they hold in high esteem.

The making of baskets from bamboo is their every day activity. In fact, their, this skill can be developed for a good cottage or handicraft bamboo products. Apart from basket making, they also make brooms. Normally on market day they sell these brooms and baskets at Laheri or Bhamragarh market. Hunting, wild game, gathering forest produce, shifting cultivation and animal husbandry are their major occupations. They collect honey from forest and sell in the weekly market. Their animal husbandry occupation can be utilised for purchasing the animal from them and developing their economic aspects.

On the market day, they sell surplus material both in cash and kind (i.e. grains) and purchase tobacco, salt and some rice for their use. They are still living in isolation except for the brief interaction at the market place.

The settlements of the Bada Madia are yet to be covered under the

developmental schemes. In all the 8 villages only at Fodewada, there is sign of reaching Zilla Parishad scheme and well has been constructed in the nalla. Two Anganwadis, one at Binagunda and one at Turemarka have been established by I.C.D.S. block Ettapalli. Both, these Anganwadi workers are from Bhamragarh taluka, but they do not like to stay there. These workers face problem of transporting Anganwadi items, particularly during rainy season. Because, except walking, there can not be any other means of transport to this area during rainy season. Each Anganwadi is expected to cover 4 villages, however, their function is not satisfactory. except Fodewada, rest of the villages do not have drinking water facilities, and they use local streams flowing by the side of the villages. About 25 huts have been taken up by I.T.D.P., Bhamragarh during the last 2 years only. These houses are yet to be completed. Due to flooding of nallas and rivers, the region becomes inaccessible during rainy season. Only in between Binagunda and Kuwakoddi, there are 6 difficult nallas. There is one grant-in-aid Ashram School at Binagunda, which is almost non-functional. Similarly, one Zilla Parishad School has been established at Kuwakoddi, it is also non-functional. We find that this area is yet to be covered by all weather roads, drinking water resources, health facilities, educational

facilities and nutritional supplies. So we should accept that there is almost "Nil" developmental programme executed in the area.

Population

In Maharashtra, in about 200 sq.km. of area there are only 8 villages namely (1) Binagunda, (2) Fodewada, (3) Pirmilbhatti, (4) Pungasur, (5) Timeli, (6) Turremarka, (7) Kuvadkdi, (8) Dammanmarka. The total tribal population in the Maharashtra as per 1991 census is 73.18 lakhs, which comes to 9.27% of the total population of the State. In all there are 47 Scheduled Tribes listed in Maharashtra under which 3 tribal communities Katkari, Kolam and Madia Gond have been considered as the

primitive tribes, as per the reports submitted by Shri P. Siloo Aao, Former Chief Minister of Nagaland and Chairman of State Team on Tribal Development Programme, appointed during 1969.

Madia Gond is not listed as a separate tribe in Maharashtra. Actually, Gond is the main tribe, which has many sub-groups like Madia, Mudia, Bada Madia, Wadde Madia, Raj Gond etc. So, Bada Madia is one of the sub-groups in the Gond. Bada Madia has never been enumerated separately in either of the census figures ever since 1951. However, the above 8 villages which are 100% inhabited by Bada Madia population are considered as base for the present analysis. If a population data is taken from Census of India record, the population shows following trend :-

Sr. No.	Name of village	Population					
		1951 (7)	1961 (8)	1971 (9)	1981 (10)	1991 (11)	1996 (12)
1.	Binagunda	46	48	24	546	80	93
2.	Fodewada	39	uninhabited	31	85	46	57
3.	Pirmilbhatti	33	74	139	34	51	87
4.	Pungasur	29	uninhabited	39	11	35	31
5.	Timeli	47	31	33	41	45	22
6.	Turemarka	83	22	45	114	94	80
7.	Kuwadkoddi	71	99	92	97	122	111
8.	Dammanmarka	61	uninhabited	29	12	15	6
	Total	409	274	432	940	488	487

It is difficult to explain the above table logically, because in 1951 total population was 409 whereas in 1961 it drops to 274 showing 3 villages as uninhabited. Again in 1981 only one village i.e. Binagunda, population is with the figure shown 546. If we look at the 6 datas of Binagunda only, then it is 46 (1951), 48 (1961), 24 (1971), 546 (1981), 80 (1991), 93 (1996). In these figures, particularly data from 1971 to 1981 for Binagunda can not be explained logically. In my opinion, population figure of Binagunda of 1981 is definitely having some mistakes. Because any kind of population rise can not become 546 from just 24 only within 10 years. If population figure of Binagunda of 1981 is not correct, then total figure of 940 also can not be correct. In this background, when it is analysed with total population figures since 1951, we find that net increase is only addition of 78 persons in almost 45 years i.e. in four and a half decade. If we examine the trend of population rise in general or tribal, this trend will show almost a stagnant stock, because the increase in four and a half decade is only 19% whereas in every decade rate of population growth, in general, is more than 20%. This stagnation can be due to the following reasons.

1) Migration

Migration from these areas can not be ruled out. Who-so-ever gets educated,

tries to migrate to developing places and settles down. Sometimes due to marriage, girls also go to other villages. As per the existing trend the girls from these villages marry to the outsiders and go to the other villages but in very few cases girls from outside villages are married to the youths dwelling in these villages. However, even these kind of migrations are not so large in number that it can affect population figures so drastically. Almost these kind of migrations are pin-pointed by the villagers by name and individuals. So, migration can not be considered as a sole factor for stagnation of population.

2) Food habits

This population has very limited items in their daily food habits. They mainly consume non-vegetarians and "Kosri, Ambadi, Peas, Bamboo shoots, other Wild Tubers, Meat, Mahua Alcohol and Gorga liquor. Apart from these items, they consume banana, guava and some vegetables, rarely grown in their kitchen-garden. They also consume rice whenever they get. These food items may not be having enough nutrients to sustain this population and net result is effected on increase in population. Excess consumption of alcohol might be having an adverse effect on their physiologi. While consuming alcoholic beverages, they consume Gorga more, which is not consumed in that much quantity by adjoining population. Gorga might be

containing some negative nutrients which hampers the onward rise in population.

3) Fertility and Mortality

Mortality is not seen very high in these population. So, fertility can be the reason for less population growth. Though monogamy is common, but polygamy, widow remarriage are in vogue among them. Early marriages are also common but child marriages are absent. All these customs favour high fertility but since population chart goes on negative side, it definitely appears that fertility is not as natural as it is expected.

4) Stability and Family Planning

Family planning operations are mostly found among the tribals of this area. So, it needs to be examined whether excess achievement of family planning target in this area is done. This, subsequently affects population growth.

5) Socio-Economic condition

The factors such as labour work, illiteracy, poverty and low standard of living are generally considered responsible for high fertility and rapid growth of the

population. These factors are very characteristics of this tribe but increase in the population is very less leading to a position of stagnation.

6) Climate

The fertility rate is very high in hot and tropical region. In the Bada Madia area it is hot during day time but considerably cold even during summer. The cold weather might have affected the growth of population of Bada Madia, as it is generally believed to be.

In the above discussion, a broad outline of reasons has been explained but detail work needs to be done to find out exact reasons for this kind of 'population growth among Bada Madia. If we need to preserve this exclusive group and genepool in the human population. A special plan should be implemented for this. Bada Madia is not only distinct offshoot of Abhuj-Maria but it has rich culture and very old civilisation. This old culture and civilisation needs to be preserved alongwith a small population which we have today.

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NON-GOVERNMENTAL ORGANIZATIONS AND TRIBALS

* Robin D. Tribhuwan

INTRODUCTION

Next to Central and State Governments, some of the N.G.Os. have been shouldering the responsibility of tribal development using a different approach and philosophy which really does not fit into government's conceptual framework of tribal development. The concept of social service and voluntary efforts to dedicatively work for the tribals, exists in India prior to British rule. Even during the British rule, a number of missionaries and international voluntary organizations did real social work in the remotest areas of India. Besides, doing social service, a number of European Scholars studied Indian tribes for understanding the evolution of human institutions, which were imagined to have originated in the primitive cultures of the tribes.

Some of the westerners were interested in spreading the gospel of their religion. The British and Indian

civil servants-turned-anthropologists studied castes and tribes in India and produced volumes describing their cultures and customs, but were meant to provide the basic information of Indian cultural groups to facilitate administration by indirect rule. While, there were those scholars-cum-social workers who dedicated their lives for the upliftment of the down trodden, which included tribals as well. These scholars-cum-social workers, too produced abundant literature on tribals. Thus, even during British rule the movement of social service of voluntary agencies and individuals was prevalent.

The spirit of social service for the down trodden did not die even during the post-independence era. The flame of service the poor was kept alive by leaders and freedom fighters-cum-activists like Mahatma Gandhi, Pandit Nehru, Rajaram Mohan Roy, Swami Vivekanand, Dr.B.R.Ambedkar, Vinoba Bhave, Jyotiba Phule etc.

* Assistant Curator, Tribal Research & Training Institute. Maharashtra State, Pune

As time passed by, voluntary or social work for the depressed began to take concrete shape and hence the process of registration of N.G.Os. with charity commissioner began. Depending on a number of development theories, N.G.Os. started experimenting positive development programmes for the down trodden. Today, we have thousands of organizations working either on -

- i) intervention projects
- ii) welfare projects
- iii) community development projects
- iv) community development research
- v) Feministic issues & empowerment of women.
- vi) issues of human injustice etc.

Thus, depending on the philosophy and ideology of social work, and social organizations have been formed to achieve their desired goals. At this juncture, it is essential to understand what do we mean by voluntary organizations.

TYPES OF VOLUNTARY ORGANIZATIONS

A voluntary organization is one that is administered by an autonomous board, which holds

meetings, collects funds and works towards achieving goals of development set by it with or without paid workers. I would like to categorise Voluntary organizations into three broad categories based on their functions and involvement development or research work.

1) Fully Active Organizations

Are those N.G.Os. who remain active throughout the year, for the board of trustees and staff constantly.

- (a) make efforts to tap funds for the survival of the organizations,
- (b) Implement sustainable programmes such as production units of handicrafts etc.
- (c) maintain discipline,
- (d) work sincerely and honestly to do justice to the funds collected.
- (e) safeguard the interests of their staff members as well as beneficiaries.
- (f) such organizations have long term visions.
- (g) aim to establish a national and international reputation.
- (h) the members of the board of trustees tend to have less conflicts, which usually disturb the continuity of organizations activities.

2) Partially Active Organizations

As the classification itself suggests, these organizations are active only when funds and resources are available. Even if funds are available, their activities cease temporarily on account of ideological, management, prestige, monetary etc. issues.

3) Dormant Organizations

The third category of organizations are those N.G.Os. which get registered or formed to be dormant and show no sign of progress, either due to :

- a) lack of funds and human resources
- b) conflicts among the members of the board of trustees.
- c) even lack of interest in continuing the activities etc.

Voluntary organizations can further be classified on the basis of major programmes implemented by them, hence we have voluntary organizations involved in

- i) Intervention research, documentation, ethnography, and scientific development research work.
- ii) Activist Organizations, fighting against injustice done to women, children, old people, down-trodden etc.

iii) Organizations involved in training and research.

iv) organizations involved merely in charity work

v) those involved in implementing non-formal education programmes

vi) those interested in technological development

vii) Finally, those involved in community and area development

There is yet another way of classifying voluntary organizations based their geographical area of operation. Thus, we see organizations working in

- i) tribal areas
- ii) rural areas, and
- iii) urban areas.

Hence, organizations can be classified on the basis of their

- i) Administrative and development functions.
- ii) Programmes implemented by them.
- iii) their geographical areas of operation.

Tribals and N.G.Os.

Social and geographical isolation is one of the main attributes of tribal societies. Tribals have been living in isolation for a very long time

and hence have not been able to cope up with the pace of development, as compared to the caste societies in India.

In Maharashtra itself if one has to analyze the geographical whereabouts of the tribals, we get to know that most tribal populations are predominantly situated on the western part (i.e. on and at the foot of Sahyadri Mountain ranges), and of Satpuda mountain ranges), and towards the eastern part in and around thick forests of Melghat, Tadoba, Bhamragad, Sironcha, Gadchiroli and Chandrapur districts.

One of the explanations for geographical isolation of tribals by Anthropologists is that, since India was invaded by foreigners constantly, tribals being minorities fled into the forests and developed their own life styles. The point are needs to understand at this juncture is tribals have this aspect of shyness (i.e. less interaction with caste and modern communities) is because of a very long-term geographical isolation. Secondly, since they were living in inaccessible areas it was rather difficult for the government officials to reach these places for area and community development. Things are however changing now. The pace of development was quite slow until the

implementation of 4th Five Year Plan. It was only after the introduction of T.S.P. concept during the 5th Five Year Plan did the tables of tribal development turn.

Based on the ideology of Tribal Sub Plan rationale, the State Governments have been implementing the Tribal Sub Plan schemes and allied development projects so as to upgrade the tribals economically.

Despite of crores of rupees being expended in the Five Year Plans to develop the tribals, yet tribals seem to have not kept the expected pace of development. This situation directly or indirectly paved a way for voluntary agencies to take up development activities in the tribal areas.

This is not to say that there was no voluntary work before the introduction of T.S.P. concept. Several organizations very sincerely carried out social service during the British region in India. There were Christian missionaries also who dedicated their lives for the service of tribals, then. Even now there are a number of voluntary agencies doing extremely good work for the tribals.

The questions at stake is what has been the approach used by voluntary organizations to motivate,

educate, and develop the tribals ?
Secondly to what extent these efforts

have proved fruitful ? and Finally
what development administration gaps
exist in N.G.Os. working for the tribals
? These and several other questions
bother the mind of a lay person.
Keeping in view this background the
present study has been conducted to
understand the role of N.G.Os. in
Tribal Development. This takes us to
understanding what development is ?

The Rationale of Development

Development is interpreted and
understood differently by different
people and scholars as well. To some
development means

- (i) Area Development,
- (ii) To some, economic development
is development.
- (iii) To some, techno-
logical development is development.
- (iv) To some, social and educational
development is development.
- (v) To some, overall development
(i.e. social, educational, economic,
technological etc.) is development.

However, development agencies
can be grouped into two categories
depending on their ideology and
philosophy development. There are :

1) N.G.Os. which believe in charity
approach, meaning providing
commodities such as food, clothes,
stationary and other necessities
without involving people. Its a more of
a one way traffic i.e. people
(beneficiaries) have no say in planning,
implementation and follow-up of
development programmes.
Beneficiaries have to be satisfied by
being at the receiving end, whereas
the second approach has proved to be
very effective, in the process of
development.

2) N.G.Os. which believe in
participatory approach.

The later type of N.G.Os.
believe in involving people in planning,
implementation and follow-up of
development programmes. Thus, their
approach is more of a participatory
one.

People centered development is
really about people developing
themselves and resources of their own
country and community. In this kind
of an approach one should be very
circumspect of foreign investment and
borrowing.

One of the few truly hopeful
signs for our collective future is the
growing strength of people's
movements working together around
the world to rebuild local economics

around community values, to create a people centered culture of harmony, stewardship and accountability. People should be made to realize that if you want to see change then you have to stand up and make change happen. It is not going to come on its own.

Hence, the participatory approach of development has been advocated by social scientists and sincere development agents. For, this approach makes at aiming people realize the significance of living a better life, and the need to change in some spheres of life for better. To sum up, the second concept of development could be summarized within one statement, which is as follows ; "Give a man fish, he will live for a day, teach him how to fish he will live life long". Thus, self-reliance and independence is the goal ultimate of participatory concept of development.

Studies have pointed out that the approach of community development adopted by a number of non-Government organizations is participatory and people centered. However, there is a debate over this issue in the field of development. Some of the questions which are discussed herein are:

i) why N.G.Os. are formed ?

ii) What is their role in tribal development ?

iii) To what extent the development strategies of N.G.Os. are effective ?

iv) What are some of the difficulties faced by the N.G.Os. while working for and with tribals ?

v) Do the N.G.Os. have enough financial resources ?

vi) What is government's role in encouraging and supporting N.G.Os. to speeded up development of tribals and their areas.

These and many other questions keep haunting a lay person's as well as a researcher's mind. Thus, in order to find solution to these problems from policy formation point of view and to develop corrective measures to rightfully develop a co-ordinal relationship and understanding between government, N.G.Os. and the beneficiaries. This study is undertaken keeping in view the following aims.

AIMS OF THE STUDY -

i) To study the nature and role of voluntary organizations and the process of their formation and their approach to tribal development.

ii) To understand the various programmes schemes and

development models evolved by N.G.Os. to develop the tribals.

iii) To assess and analyze the development administration gaps that exist among the N.G.Os.

iv) To explore as to what extent N.G.Os. involve social scientists, researchers and the beneficiaries in planning, implementing, monitoring and follow-up of development activities.

v) Finally, to suggest remedial measures to the N.G.Os., so as to strengthen people centered and participatory models of development.

SIGNIFICANCE OF THE STUDY -

Studies on development issues have always gained significance as they contribute to understanding the process of development, the approaches, models, experiments and strategies and involvement of people in development programmes, the barriers affecting to the development process.

The present study has made an attempt to analyze the role of N.G.Os. in tribal development and to explore development administration gaps that exist among N.G.Os. and also to understand possibilities of encouraging N.G.Os. to liaison with government and non-Government funding agencies to go strengthen tribal

development will certainly throw light on creating awareness among N.G.Os. about their approach so as to adapt corrective measures.

The findings reported in this study will not only have policy implications but also be useful to students of Development Anthropology, social work, Development Planning, Rural sociology, other social sciences. It will also be of utmost interest to lay readers.

RESEARCH METHODOLOGY

Setting of the Study -

The present study was carried out in five districts of Maharashtra namely Pune, Nagpur, Thane, Dhule, and Raigad respectively. Nearly 30 non-Government Organizations from the above mentioned districts were studied.

Target population

Founder members, staff and tribal beneficiaries of the above mentioned organizations were interviewed so as to understand the role of N.G.Os. in Tribal development. Thus, tribal beneficiaries belonging to Thakar, Katkari, Mahadeo Koli, Kokna, Warli, Dhor Koli communities were interviewed besides interviewing the trustees and staff of the N.G.Os.

Method of Data Collection

Relevant data was collected from the respondents using three types of interview guides, one for founder members/trustees, second one for the staff members of the N.G.Os. and the third for the tribal beneficiaries. Thus, in all 100 interviews of the above mentioned categories of respondents was conducted to gather relevant data. Reports, records, pamphlets and handcuts given by N.G.Os. also served as raw data.

Data Processing and Analysis -

Since the data was qualitative in nature it was analyzed manually. Wherever necessary picture charts, diagrams and graphs were used to present data diagrammatically.

NGOS AND DEVELOPMENT ADMINISTRATION

Success or failures of any development scheme, model or programme, very much depends on how effectively and scientifically it is planned, implemented, monitored and followed-up. Appropriate administrative skills and strategies to make a given programme effective matters a lot in making it possible.

This chapter highlights both positive and negative sides of

development administration strategies adopted by NGOs in Tribal Development. First of all let us take a look at some of the positive aspects of development administration. These are as follows :

- 1) NGOs make maximum efforts to understand the felt needs of their beneficiaries or the areas of operation and the freedom to plan and modify any type of programme.
- 2) NGOs make efforts to develop close rapport with the beneficiaries.
- 3) Few NGOs conduct surveys before launching a development programme.
- 4) Some NGOs have developed monitoring and evaluation techniques to assess the efficacy of their programmes.
- 5) A very few NGOs invite social scientists to plan, implement, monitor and evaluate their programmes. But it certainly does good to the NGO.
- 6) Training for progress, self-reliance, employment, income generation, personality development environment awareness etc. aspects of the beneficiaries is one of major contribution of most organizations.
- 7) Some NGOs have succeeded in achieving goals like :

Development of Natural and Human resources.

- a) Invoking the feelings of community participation.
- b) making certain villages as ideal (Adarsha) villages.
- c) socially, educationally and economically rehabilitating the beneficiaries.
- d) Developing local leadership.
- e) Dissiminating development related information
- f) Establishing libraries, adult education centres etc.
- g) Starting women co-operatives and empowering them.

DEVELOPMENT ADMINISTRATION GAPS

Based on the empirical data collected and the fourteen years of experience of working with NGOs the author presents a gap analysis as observed in NGOs. as regards to tribal development. These development administration gaps are as follows :

a) Lack of Interdisciplinary Research to understand & Identify :

- i) Felt needs of the tribals
- ii) to identify both human and natural resources within the tribal eco-cultural system.

iii) to study traditional organizations within tribal cultures and the leadership as prevalent therein.

iv) understanding the cultural beliefs and practices of the tribals.

v) exploring their traditional communication systems.

vi) studying the perceptions and attitudes of the tribals about personal and community and area development.

vii) to understand the phases of changes taking place within a tribal individual, a family or a society for that matter. To gain knowledge of how and why tribals change ? Secondly in what spheres of social life of the tribals, the rate of change is faster.

viii) to study the socio-cultural, ecological and political barriers that hinder tribal development programmes.

It is therefore very essential that the NGOs working in tribal areas adopt the interdisciplinary approach to understand the tribals, by involving scientists and experts from both pure and social science background. Because it is a naked truth that no single discipline can understand the tribals fully. This effort certainly calls for inpute of other sciences.

b) Preserving data rather than sharing it -

It is a common practice among most development agencies to keep the collected data or reports about tribals in their respective offices or libraries. There is however a need to translate data on people and their eco-cultural systems in simple forms to educate people about the problems they face. For example, when we collected data on literacy, population, waste land, natural and human resources, health and nutritional problems etc. This data should be shared with people using appropriate communication and education methodology. Such efforts will help NGOs creating awareness among people about themselves and the status of their development.

c) Rapport Establishment -

The backbone of motivating or convincing beneficiaries is having a "close rapport" with them. Although some organizations do consider this aspect significant in development administration, a majority of them do not apply it.

Developing close rapport with tribal beneficiaries or in fact with people when we work with helps us to

i) loose our identify as chairpersons, secretaries, officers etc.

ii) it takes one on par with tribals and helps to learn their language.

iii) it helps in understanding the beneficiaries well.

iv) there is no scope of personal biases or values, if close rapport is developed.

v) finally, close rapport paves a clear way for motivating a tribal beneficiary to accept ideas of progress and development.

d) Listening to people -

Most of the time development agents do not listen to what the beneficiaries have to say about development, or even express their views. We tend to talk more and in the process forget to listen to people. The quality of lack of listening to people further shatters the concept of "community participation".

e) Effective planning, implementation and follow-up -

The essence of any development programme lies in how effectively it is planned, implemented and followed-up. It is disheartening to know that very few NGOs are interested in knowing the drawbacks or failures of their programmes. This means not many NGOs go for self assessment or evaluation. For, only through evaluation, can one get to know the

failures of a scheme or programme. Once the failures or errors are identified, then efforts should be made to develop remedial measures to overcome the failures.

It has been, however, observed that most NGOs only plan and implement the programmes. Efforts are not made to assess the success or failures of the programmes. For, what is planned must be implemented and what is implemented must be followed-up, all these three actions are inseparable. Hence, there is need to strengthen this aspect.

f) Community Participation -

Community participation in true sense means, that the beneficiaries of a development programme or their representatives participate or involve themselves with the development agents in planning, implementation and follow-up of a development programme. Unless, the beneficiaries realize this, and take appropriate steps to participate in a given programme, that development approach remains to be a one way traffic approach, wherein a NGO keeps on doing charity work at one end and the beneficiaries keep on receiving at the other end.

Very few NGOs use community participation approach, while working

in tribal areas. Working with traditional organizations and leaders in tribal cultures should be one of the priorities of NGOs, if community participation has to be encouraged.

g) Basing the Development Programmes on Cultural values -

Although few organizations realized the importance of the basing programmes on the cultural values, most of them really do not use this approach. Programmes should be associated with the cultural events of tribals such as festivals, fairs, dances, market days, tribal calendar etc.

For example, the Academy of Development Science (ADS) holds a training programme for the tribal medical practitioners. However, the days of training are Amosha, pornima, i.e. new moon and full moon days. This action fits into the tribal concept of monthly calendar. Thus, basing programmes on cultural values certainly makes them more acceptable to the people.

h) Factors which influence development programmes -

Yet, another development administration gap that exists among most NGOs is that of certain personal, educational, economic and political factors which mark the felt needs of beneficiaries while planning

programmes for them. Some of these factors are as given below :

i) Educational background of the Trustees -

Many a time educational background and interest of the trustees in a particular discipline becomes an hindrance in planning a programme. For instance, if the Chairman and/or the Secretary of the NGO are from the field of education, they would like to "non-formal education programme on their agenda", even if it is not needed that see to it that it is implemented. So is the case with other disciplines. Hence, academic background directly influences programme planning.

ii) Designation of a Trustee

Designations as chairpersons, vice chairmanship etc. also influences programme planning just because a programme has been suggested by the Chairman, it is implemented, even if the beneficiaries don't need it.

iii) Political and economic influence of the office bearers.

Office bearers mostly presidents, secretaries and treasurers of NGOs especially those who have political and economic influence and can get funds easily take liberty to plan programmes they like.

iv) Ideology of Development

At times the ideology of development held by the trustees also influences programme planning. For instance if the trustees feel that charity is the only best way of developing people, they function in that manner only. In such ideological frame work the concept of participation does not work. Hence, programmes are planned on the basis of charity (one way traffic) concept.

i) Reaching the Reachable

Yet another factor that needs to be looked into by NGOs is working in villages which are reachable are accessible. Those areas which are close to the cities and towns.

j) Continuity and Repeation of programmes in the same area

Most NGOs are identified with the geographical area and the type of beneficiaries they select for development work. Our study has revealed that it is a common tendency among NGOs to continue planning and implementation of a given programme in the same village, tahsil, dsitric or among the selected type of beneficiar-ies. Thus, repeation of either same programme or other programmes within the same geographical area for several months or years is a limitation ofn NGOs. Efforts should be made to

expand the programme and/or beneficiaries.

k) Social work for popularity, fame and Awards -

Yet another weakness which is a direct blow to development administration is the craze for popularity through social work. This is however, found among few organizations. This craze also tends to create a false show of development programmes among NGOs, meaning magnifying the impact and efficacy of the programme.

l) Copy right over schemes

Yet another observation among NGOs is that if a particular programme makes an NGO popular after some months or years, that NGO becomes popular for that programme. Hence other NGO's working within that vicinity tend not to repeat the programme in the villages where there is no such programme. For, it is understood that the said programme can only be implemented effectively by the NGO population for that. Efforts should be made to share ideas with regards to programmes which are successful within a given area or population, with other NGOs.

m) Authority over funding Agencies

Once an NGO is popular for a particular programme and also the

trustees of the NGO have access to political circles, funds get tapped automatically using political and economic influence. Thus, if an NGO can exist influence on the funding agency, it gets the privilege of funds, NGOs should be assessed properly before giving them funds.

n) Lack of motivation

As mentioned earlier, to convince a beneficiary of new ideas or innovation, appropriate motivation is the only way out. Motivating beneficiaries rightly and for self reliance is found in very few NGOs. In fact there is a need to develop literature on motivation for development.

o) Time bound funding

Time bound funding for development programmes ranging from 3 months to 3 years and above does not really achieve the goal of development. Funding agencies should fund programmes, taking into account "time" and "the rate of acceptability" as two factors. Many a time, it so happens that by the time people get convinced of a particular innovation or an idea, time passes by, leaving both the NGO and beneficiaries high and dry without funds. This disturbs the direction and process of development.

p) Competition for acquiring funds-

Mentioned above is yet another tendency which is disturbing the development administration among NGOs. Efforts are made to do anything to acquire funds by some N.G.Os. as there is tough competition. This, process of competition to acquire funds gives room for "bribe", "exerting economic and political pressures on funding agencies etc."

q) Significance of "Different strokes for different folks".

Studies have pointed out that what impact a given scheme may have on a given population, at a particular period of time within a geographical habitat may not work effectively in other situation or societies. Yet another gap in development administration, is repeatation of same approaches in different social and geographical settings, needs to be rectified among NGOs.

r) Lack of Documentation and Records maintenance of Impact of the scheme -

There is a need to develop a programmewise package of measuring the impact of a given scheme or programme on a beneficiary, a family, community or an area, over a period of time. Social Scientists have lot to contribute in documenting case

studies of the changes brought about as a result of development programmes among beneficiaries. Thus, the aspect of documentation and maintenance of records, with regards to impact of programmes needs to be strengthened.

s) Conflict Management within NGOs -

In her paper entitled "Conflict Management within Voluntary Organization, Kulkarni Anita (1995 : 212) has pointed out that within NGOs there is conflict over following ideological and management issues :

- i) conflict over difference in management and co-ordination of development programmes.
- ii) conflict among founder members and old staff with new comers over dedication, interest and sacrifice in social work.
- iii) distribution of funds, mismanagement and misappropriation of funds.
- iv) conflicts over quality of services rendered to beneficiaries.
- v) favourism
- vi) monopoly of the chairperson.
- vii) conflict over shouldering responsibilities.

- viii) conflict over honourariums, daily wages, salaries, increments.
- ix) conflicts over issues of efficiency and inefficiency of staff working in the organization.
- x) conflict over using office facilities and amenities.
- xi) Finally, conflicts over ideology of social work or community development.

Kulkarni Anita, further states, irrespective of the above mentioned conflicts, some NGO has devised ways and means to patch up the disputes or at least dilute the seriousness of a problem. Some organization have (i) morning or evening prayers, (ii) they hold informal discussions, (iii) have social get-togethers etc. to promote harmony.

Hence serious and mild conflicts within NGOs hinder development of the beneficiaries.

t) Other problems in development administration

In his paper, entitled "Voluntary Agencies in Tribal Areas : Their Roles and Functional Types : Dr. Govind Gare (1987 : 45 -46) has pointed out following problems faced by NGOs while working for the development of tribals.

- i) Difficulty in getting funds and donations to run the organizational and developmental activities.
- ii) Difficulty in getting trained and devoted social workers to manage the organization and its activities.
- iii) Lack of net working with other organizations.
- iv) Lack of financial assistance from government
- v) Less salaries paid to workers.

Despite of the above mentioned limitation or development administration gaps as observed in some NGOs, is a known fact the NGOs are doing good work for the tribals. It is hoped that these observations will help NGOs bridge the development administration gaps.

CONCLUSION

- 1) As mentioned in the study, NGOs are of three types namely :
 - a) Fully Active - those which remain active throughout the year, have long term development plans and make maximum efforts to run their organizations effectively and efficiently.
 - b) Partially Active - those NGOs which work only when they get funds and are not active throughout the year.
 - c) Finally dormant NGOs - those NGOs which may or may not register

with charity commissioner but are not active at all.

2) NGOs working for tribals basically focus on following issues of development work/research.

a) NGOs interested in intervention and development research on tribals. Secondly those interested in documentation, preservation of tribal culture, art and traditions and ethnography as well.

b) Activist NGOs involved in motivating the tribals to fight against injustice, displacement, pseudo tribalization, employment, tribal rights etc. issues.

c) Those involved in training the tribals.

d) NGOs involved only in charity work.

e) Those promoting Non-formal Education

f) Those rendering health and nutritional services and education.

g) Those dealing with only tribal land grabbing issues.

h) NGOs wanting to restore tribal environment

i) NGOs interested in development of human and natural resources in tribal cultures.

j) Those working in the fields of watershed development, irrigation, agriculture, social forestry etc.

k) Feminist NGOs working for rights of tribal women.

l) Those interested in exporting tribal handicrafts etc. one can go on classifying NGOs based on the programmes they implement.

3) NGOs have certainly been able to create awareness and awakening among tribals about their right to develop themselves.

4) Despite of the good work done by NGOs, there are a number of development gaps which need to be bridged for achieving the expected goals of tribal development. These development administration gaps are discussed in this paper.

5) Approaches such as involving tribals in development programmes, working with traditional organizations, rapport establishment, learning tribal dialects, having informal dialogue with tribals, using folk media for communicating with tribals, understanding psyche of the tribals, creating awareness amongst them etc. developed by NGOs have certainly accelerated the process and pace of development.

6) Out of the total 720 Ashram Schools in Maharashtra 416 schools are run by government, while 314 are run by NGOs, both agencies have contributed to a great deal in upgrading the educational status of tribal students. Because of these schools nearly 2,72,000 tribal students are being educated all over Maharashtra. The approach of daily routine of tribal students in Ashram Schools however is different in schools managed by NGOs in fact it is better than that of Ashram Schools managed by I.T.D.Ps.

7) Development activities get disturbed due to short term funding periods of 2-3 years getting funds due to competition is yet another difficulty faced by NGOs.

8) Very few NGOs invite social scientists and development experts to plan, implement and follow-up development programmes involving the tribals in the process.

9) Being independent organization NGOs have freedom to make modifications and alterations in the programmes planned and implemented at any point during the course of its planning implementation and follow-up.

10) There are two schools of thoughts among NGOs who work for tribals.

a) Those NGOs who believe in not disturbing the tribal life and leaving them as they with their traditions.

b) Whereas, the second school of thought advocates rapid development and changes in social, cultural, economic and educational spheres of tribal life. This, controversy has not been able to involve an in between stand i.e. "disturb the tribals to develop them, but at the same time preserve and retain their cultural heritage.

11. There are more dormant and partially active NGOs who claim to be working for tribals, than that of the fully active NGOs.

12. This study has revealed that there are very few NGOs working to promote and propagate tribal art and handicrafts in Maharashtra.

13. Not many NGOs have ventured to work in remotest areas such as Dharni, Amravati, Toranmal, Akrani, Gadchiroli, Bhamragad and Chandrapur, where real development, health and nutritional care services are required. There is a need for NGOs to work in such areas (Tribhuwan Robin 1995 : 14-23)

14. Yet another aspect which needs to be strengthened among NGOs is that of documentation of changes that have been occurring in the life of an individual, family, group, community or a village, as a result of a given programme implemented by an NGO. Very few NGOs make efforts to document case studies of success and failure.

15. Lack of strong network among NGOs, especially to share successful programmes, schemes, and models, and also to devise new strategies to overcome failures in development administration is yet another area which has been noticed in this study.

16. The trend of social work or community development as self sacrifice is changing among some of the new line-up of young social workers. Social work for less payment is taken up as a stand by till one gets another job, or for time pass, or for academic credit or field experience.

17. It was also observed that the grass root level staff who are the pillars of any NGO, don't seem to be very happy with their meagre salaries. This in turn reflects on the quality of services to be rendered. However, there are few workers who are happy despite of the less salary.

18. Tribal beneficiaries of some NGOs are certainly happy about the services rendered by NGOs.

19. NGOs working in the field of a particular programme, be it agriculture, education, art etc. tend to continue it for number of years in the same geographical area, rather than moving into a new geographical area or even another programme. It is very necessary for NGOs to note that every programme, if it is implemented for a long period of time within the same community or geographical area once the purpose of a programme gets served, it is necessary to shift your interest to some other area of development.

20. NGOs working in the field of Tribal Art have been able to convince the tribal artists the significance of commercialization and marketing of tribal art.

21. In Maharashtra there are 720 Ashram Schools; These schools are aided by Government and run by NGOs. Both Govt. and NGOs have made a significant contribution by imparting education to about 2,72,000 tribal boys and girls in the entire State.

SUGGESTIONS -

This research study has very aptly presented the role of NGOs in tribal development. It has also

highlighted the development administration gaps that exist among NGOs. Towards this end, it is necessary for NGOs themselves to realize the need to maintain a harmony among themselves so as to speeden up tribal development in a right manner. Given below are few suggestions which would help NGOs to function better and work efficiently and effectively with government agencies. Government's role in encouraging NGOs is equally important.

1) Role of Government in Encouraging NGOs.

a) The I.T.D.Ps. headed by the Project Officers can work closely with NGOs and the tribal beneficiaries to plan, implement and follow-up tribal development programmes. I.T.D.Ps. must part way with some funds from the nucleus budget. This would certainly strengthen the relationship between NGOs, Government and the tribal beneficiaries on matters of development, and in turn fetch good results.

b) More Ashram Schools should be established in tribal areas so as to imbibe the significance of education among the youngsters. Hence responsible NGOs should be identified and encouraged by the Government to start Ashram Schools in tribal areas.

In fact there is a need to establish Ashram Colleges for tribals, so that they can go for higher studies. NGOs of course can play a significant role in shouldering the responsibility of establishing residential colleges for tribal youths.

c) Yet another area in which NGOs can support the Government, in the area of health and nutrition care. With the help of NGOs the Health and ICDS Departments can serve tribals better. NGOs can be of great help in research, documentation and maintenance of health and nutrition records. NGOs should be however paid reasonably for the services rendered by them. Payment of reasonable honourariums will serve as an incentive to NGOs.

d) It is also suggested that the responsibility of creating awareness of health, nutrition, education, government development schemes etc. be given to NGOs on payment basis. This will certainly speeden up the work of creating awareness of development among the tribals.

e) NGOs which are funded by Government must be assessed thoroughly on the basis of their reputation and quality of work in tribal areas. This should be done before releasing funds.

As regards to NGOs, they must consider following aspects while working with tribals.

1. Carry out interdisciplinary research studies before planning development programmes for the tribals so as to understand the cultural and ecological back of the tribals.
2. Develop a very close rapport with tribals, so that they first accept you and then your ideas.
3. Efforts should be made to assess the needs of tribals.
4. Involvement of social scientists in planning, implementation, follow-up of development programme would contribute in strengthening development administration.
5. Efforts must be made by NGOs to reach the unreached i.e. work in interior tribal areas.
6. Personal, academic, economic and political biases should not influence programme designing care should be taken to avoid that.
7. Promotion of participation of traditional tribal organizations will facilitate the process of community development.
8. Continuity and repetition of same programmes in the same area

and for the same beneficiaries must be discouraged.

9. Net working with other NGOs must be promoted.
10. Sharing data with people, about their eco-cultural system and the potential of development in it is certainly beneficial.

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HAND IN HAND PUMPS

*D.G.Jebaraj

The case study is a success story of how the tribal communities in the Navapur Taluka of Dhule District in the Maharashtra State were trained on repairing hand pumps. The community on their initiative repaired more than 40 hand pumps that were lying idle for three years.

This tribal community today, on invitation go to the neighbouring villages to train their fellow tribesmen to repair their hand pumps and in the process bringing water - one of the very basic and urgent needs of tribals.

BACKGROUND

World Vision of India, an International humanitarian organization has more than 580 Community Development and Child Care projects in India. Apart from this World Vision also implements direct run projects on child survival, HIV and AIDS, Street children,

devadasis and drug abuse. The Navapur Area Development Project the former USAID funded Integrated Child Survival Project is one of them.

This project became operational in 1989 with 15 tribal villages in Navapur on the Gujarat - Maharashtra border. The dire need of such a programme and the response the project received from the community and health authorities encouraged World Vision to take another 16 villages and today it works with three tribal communities in 54 villages.

The activities were initially confined to the three child survival interventions. The baseline survey conducted in 1989 revealed that the immunisation coverage was a mere 23%. After our involvement it started increasing and the USAID survey carried out in 1996 puts the percentage at 96%..

Manager A.D.P.Navapur, World Vision of India, Navapur, Dist.Dhule

In the process we realised that unless health programmes are complimented with developmental activities one cannot attempt to make things sustainable. Developmental activities like social forestry, income generating activity, literacy classes and savings were introduced. Today the project has 21 developmental activities coupled with three health activities, all initiated and implemented with peoples participation and contribution. We would like to share one such activity which has made a tremendous impact in the communities. One of the chronic problems in the tribal areas is that of access to safe drinking water. Most of the tribal areas are inaccessible which makes things more complicated.

COURSE OF EVENTS

The project has been involved in educating and providing safe drinking water through installing hand pumps. As 65% of the diseases could be controlled if the people have access to safe drinking water. Discussions in the Farmers Club and Mahila Mandal meetings revealed that more than 40 hand pumps installed by the government were lying idle in our target areas. When we enquired whether they would be interested to

repair those the answer was in the affirmative. When further probed the following were the reasons for not repairing the hand pumps.

- a) The government machinery did not come forward to repair.
- b) Even when approached they demand money which the tribals cannot afford.
- c) The tribals did not have the knowledge of repairing the hand pumps.

Similar discussions were done with different Farmer Clubs and Mahila Mandals and finally we reached a common platform that our community should be trained in repairing hand pumps. We approached the Action for Food Production (AFPRO) for a three-day training on "hand pump repair and maintenance". The training consisted of lectures, practical sessions and video shows. The training was organised for the Village Development Workers who are paid staff of the project. They in turn trained the community members. The target villagers attended the training sessions on their own sometimes sacrificing their one day labour. More than 25 villagers were trained on the basics and nuances of hand pump repair and maintenance. They started

repairing the hand pumps slowly but steadily.

PROGRAMME OUTPUT

In 14 months time the community has repaired 40 hand pumps that were lying idle for three years. The community members also went to the extent of going to the Panchayat Samiti office and demanded spare parts like pipes and washers. On the whole the community has tapped material's worth of Rs. 9000.00. Topping it all the communities have learnt a trade which could be used in their villages and could be a source of income as well. This united effort brought safe drinking water to more than 12,500 families spread more than 25 villages. The community members have also started training their fellowmen in the

adjoining villages which are not in the target area of the project.

One of the definitions of sustainability is that, "the intrinsic ability to continue without external support." If one goes by that definition then the villagers in these 25 villages in the Navapur Taluka have made the first step towards sustainability. The ADP Navapur of World Vision of India hand in hand with the Panchayat Samiti Navapur has been instrumental in making this activity a success. This success has certainly contributed in addressing the most basic and urgent needs of the tribals in the Navapur Taluka. Now the vision is to implement this activity in other villages so as to help the tribals help themselves.

* * *

Primitive Baigas, Public Policy and the Development in Baiga Chak

Dr.Kailash*

INTRODUCTION

Populations and the natural resources are made for each other and both are most important aspects of regional development. However, simply a population stock of a region can not become a sustainable user of the available resources unless and until a significant investment in the social services and the basic infrastructures like education, health, drinking water, power, communication and transport is made. These are essential inputs, to be channelised, to raise the level of human resource. Investment in these sectors will strengthen the regional manpower system, bridge the regional backwardness and thus bring about the all-round development in a systematic manner. However, these investments can be managed efficiently through the institutional set up which has taken place in the Baiga Chak.

There are some under developed in our country and Baiga Chak is one of

them. The pattern of development already taken place in this area, tells a different story. The institutional changes are addressed in this context as an important input in development at micro level and its detail study is the main objective of this paper.

BAIGA CHAK

On an average height of 2000 to 3500 ft., Baiga Chak is characterised with dense forest, covering quite a undulating terrain of Maikal range of Satpura hills. It comprises of the south eastern part of Samanapur, Bajag and Karanjia blocks of Dindori tahsil of Mandla district, Madhya Pradesh. The physical features of this area are the flat hills, covered by the dense Sal forest, while the steep slopes from the "V" shaped valleys in between. The local morphological features vi. "dadar" and "behra" are high and low land areas respectively and are addressed frequently with the names of the Baiga hamlets.

* Lecturer, Unit for Urban Studies, Tata Institute of Social Sciences, Deonar, Bombay-8

Baiga Chak as such came into existence in 1890 following the demarcation of 23920 acres of forest area of eight villages namely Ajgar, Dhawa, Dhurkuta, Kandawani, Lamhota, Rajani Sarai, Silpidi and Tantar as "Baiga Reserve" (Chak) by the Forest Department to preserve the traditional occupation of "bewar" (shifting cultivation) of Baigas in the limited forest patches of these villages. In the rest of the area the bewar was prohibited. After a long gap of about nine decades of declaration of Baiga Chak a Baiga Development Agency (BDA) was formed in July 1978. In the beginning, these eight villages constituted the administrative area of BDA. In March 1982 44 more villages of southern part of Dindori tahsil were included in the BDA. Because of this expansion the Baiga Chak is spread over 52 Baiga dominated villages.

The Baigas

Anthropologically Baiga belong to Kolarian stock and now are settled in the

large part of Chattrisgarh (Mandla, Balahgat, Bilaspur and Rajnandgaon) and Baghelkhand (Sidhi, Shahdol and Sarguja districts). Mandla among all has largest number of Baiga population. Baigas are one of the most primitive tribes in India. Their primitiveness is transparent in their cultural pattern and social systems. Men usually wear "fatoi" (langoti) to cover their genital part only. The elderly women use small sari but have the tradition of not wearing the blouse. A typical male Baiga can be recognised by his long hair and a "jura" on head. They also follow the tradition of keeping their hair intact till their death. The tattoo marks (Godna), preferably among women, is considered as the most beautiful aspect of their physical appearance and auspicious to which they consider the only thing which will be carried along with their dead bodies (Kailash, 1995:2). It is also found to be a useful treatment of skin and blood diseases, prevalent among the large section of population of Baiga Chak.

Table 1
Proportion of Baiga population in some of the Baiga Villages - 1981

Sr. No.	Villages	Total population	Total Scheduled Tribe population (%)	Total Baiga population to total Scheduled Tribe population (%)
1	Boyraha	156	96.15	66.67
2	Chada	521	91.55	43.81

Sr. No.	Villages	Total population	Total Scheduled Tribe population (%)	Total Baiga population to total Scheduled Tribe population (%)
3	Chakrar	273	98.17	14.55
4	Kanda Tola	164	96.95	88.05
5	Kendra Behra	146	95.90	99.29
6	Ladra Dadar	90	91.11	97.56
7	Lamhota	146	70.54	51.46
8	Nimtola	201	99.50	82.00
9	Pandaripani	164	88.41	48.28
10	Piparpani	123	92.68	92.98
11	Silpidi	443	97.52	85.65
12	Tantar	534	97.00	43.44
13	Tarach	429	86.71	50.81
14	Thad Pathara	205	95.12	76.41
15	Udhor	319	78.99	56.35

Data for 1991 Census are not available so far.

Source : 1) Census of India 1981 : Madhya Pradesh : District Census Handbook, Mandla.

2) Baiga Development Agency -1988-89 : Annual Report

Rituals and magic are the part of their social and religious life. Right from the birth to death, Baigas have several rituals and celebrations along with sacrifices of animals like pig and goat, followed by the community dinner, drinking (daru) and dances. Marriage and death ceremonies among all attract great fan fair among the inter and intra village invitees for Dadaria and Karma folk song and dances respectively.

In contrast to the dowry price, prevalent in the large part of our country, among the Baigas it is the bride price which decides the course of settlement

between brides and grooms. The young boys and girls of the same village are allowed to select their life partners. Foodgrains, animals, utensils, clothes and ornaments etc. besides cash money, constitute the bride price. If the groom is unable to pay the entire bride price in a single installment, he can opt to become "Ghar Jamai" to compensate the entire amount of bride price by working for his in-laws.

The villages of Baiga Chak are dominated by the Baiga population alongwith other tribes such as Pradhan, Gond, Dhoba, Riya and Agaria etc. Panika and Ahir are backward

communities but are small in number. It is reported that Gond, Ahir, Panika and Agaria etc. are outsiders. They were brought in by the Britishers and were asked to settle in Baiga Chak to popularise the plough cultivation among Baigas (Bose, 1987 :19).

The number of Scheduled Caste population in Baiga Chak is negligible. There is no upper caste population at all. Baigas of original Baiga Chgkak has cultural and social supremacy over their neighboring counter parts. They believe to be belonged to the area of the origin of 'nanga Baiga' and 'nanga Baigan', supposed to be the first settler of this earth. According to the Baiga mythology the Baigas of original Baiga Chak are the decedents (progeny) of this couple. Each sub-tribe of Baiga is divided into a number of exogamous septs. These septs are identical to the septs among the Gonds. The social interaction, other than marriage, among these septs is well established. The number of gods being worshipped by each sept have much importance in their social and religious performances.

Resource Base

Oftenly, it is said that, 'The rich Baiga Chak is inhabited by the poor

Baigas". It is true to a great extent. Forest is the major biotic resource which provides a chain of raw materials for different types of industries located outside Baiga Chak. Timber production from Sal tree constitutes the major item being exported to other parts of our country. Before the advent of cemented railway sleepers, the Sal timber remained the main source of sleeper manufacturing and the Baiga Chak has been a major supplier of rich variety of Sal timber. However, due to lack of the proper transport facilities like metalled road, its trade movement remains a seasonal activity starting from November till March. Other trees of commercial values are Chironji, Mahua, Beula, Dhaura, Palas, Hardu, Llendia, Shisham, Moven, Aonla, Harra and Bahera, etc.

Baiga Chak is also known for its good variety of Tendu leaves - the chief raw material of Bidi (country made cigarette) manufacturing. In 1990 the productivity of Karanjia range, (mainly Baiga Chak area) was highest and was awarded by the Madhya Pradesh Government. Like the sal timber almost all the Tendu leaves, collected in Baiga Chak, are sent to other places in Madhya Pradesh and used for manufacturing industries located there.

Table 2
Forest Coverage in Baiga Chak : 1981

Sr. No.	Villages	Total area (hectare)	Forest area (hectare)	Percentage of forest area
1	Boyraha	341	181	53.08
2	Chada	874	472	54.00
3	Chakrar	662	375	56.65
4	Kanda Tola	297	151	50.84
5	Kendra Behra	257	144	56.03
6	Ladra Dadar	119	55	46.22
7	Lamhota	227	94	44.41
8	Nimtola	N.A.	N.A.	N.A.
9	Pandaripani	710	435	61.27
10	Piparpani	N.A.	N.A.	N.A.
11	Silpidi	761	368	46.35
12	Tantar	938	454	48.40
13	Tarach	825	409	49.58
14	Thad Pathara	359	198	55.15
15	Udhor	1056	597	56.53

***Date for 1991 census are not available so far.**

N.A. : Data not available

Source : Census of India - 1981 : Madhya Pradesh - District Census Handbook - Mandla.

The under growths like Babel is utilised in manufacturing the ropes and paper and is found in large quantity. Similarly, a number of forest produces constitute the medicinal and aromatic values except the source of food materials of very rich calorie content. Among the minerals, Baiga Chak has large reserve of bauxite. According to the Geological Survey of India (GSI) bauxite is available in huge quantity in almost every village of this area. In fact, Baiga Chak is not very

far away from the BALCO (Korba) owned bauxite mine located near Amarkantak is Balaghat district and the same seam is spread in Baiga Chak and beyond it. The extraction of bauxite is not feasible because of two reasons. Firstly, the Baiga Chak a part of 'reserve forest' in which the mining activity is not allowed. Secondly, the natural habitat in which Baigas and other tribal communities have been living since time immemorial will be destroyed if the mining activities are started. The

human economy, which has been evolved within the intimate association of delicate forest environment, may soon be disturbed and thus the country would lose one of the most primitive population stocks in the area.

Traditional occupation

Geography, together with the climatic characteristics differentiate the Baiga Chak from the rest of the greater Baiga Chak region. This factor the socio-economic conditions of Baigas are markedly different from the other Baigas. Beward was a widespread method of cultivation among them. This practice was abolished by the then British Government in 1867 and thereafter a regulation (vide Government Order No.2860/221) regarding the creation of Baiga Chak was passed on May 13, 1890, (Mohan 1964:35). Mythologically Baigas believe that God made the jungle to produce everything necessary for the sustenance of life and made the Baigas as kind of the forest by giving them wisdom to discover the things. Lacerating the bosom of Mother Earth was considered as sin and this was the main reason behind their refusal to plough the land for cultivation. As a matter of fact they found beward more economical than 'nanger' (plough cultivation).

Now the practice of beward is replaced by the settled cultivation which

requires organised labour force and modern technology. Each Baiga family is provided with 2.5 acres of cleared but undulating forest land on lease basis for agriculture. A part of collection of forest produce is consumed by the Baiga families.

Development programmes in Baiga Chak

Since time immemorial, because of their geographical and social isolation, Baigas remained unknown to the modern world. Verrier Elwin, a British missionary, for the first time made a comprehensive study and published his monograph, "The Baiga", in 1939. He was apprehensive of the destructive consequences of their exposure to the outer world. So he suggested only the limited interference in their social and cultural matters, on the one hand and the delicate human ecology and forest based subsistence economy, on the other. In 1956 the Special Multipurpose Tribal Development Block (SMTDB) were formed and the Baiga Chak was undertaken partly by the SMTDB Mawai and partly by the Karanjia. Dhebar Commission I(1961) recommended many measures to improve the basic necessities like health and medical services, drinking water and of course the employment opportunities. Although the Baiga availed liberal and sympathetic support from the various central and state sponsored programmes

till the mid seventies but no significant improvement was noticed in their living standard.

The Baiga Development Agency

The demographic decline of the Baiga in Baiga Chak remained the matter of great concern to the administrators and it was feared that this great ethnic group will vanish away gradually in their negative decline in population is not checked effectively. In the low lying forest area malaria take a heavy toll of lives every The year. The improvement in the basic amenities like medical and public health, community hygiene and safe drinking water, on the one hand, and the social and infrastructural development like basic education services, public transportation, power and irrigation, on the other, besides the investment in employment generation activities etc. were considered very crucial to improve socio-economic conditions of the Baiga community. Keeping all these aspects on agenda, the Madhya Pradesh Government conducted in the entire Baiga dominated areas in 1976 and in July 1978, the BDA was created by the Department of Tribal Development.

The BDA is, in fact, a Special Tribal Development Agency (STDA) spread all over 1189 villages in Mandla tahsil (182) and Niwas tahsil (98) of Mandla district, Baihar tahsil (208) of Balaghat district,

Kawardha tahsil (181) of Rajnandgaon district, Sohagpur tahsil (229) and Pushprajgarh tahsil (56) of Sahdol district and Gorela tahsil (34), Bilaspur tahsil (32) and Mungeli tahsil (16) of Bilaspur district, besides the 52 villages of Baiga Chak of Dindori tahsil. The STDA was created in December 1986 to provide the benefits of different development schemes to the Baigas of the villages of these tahsils also except the Baigas of Baiga Chak who were already getting these benefits from the very beginning of the formation of BDA.

The functional mechanism of BDA, headquartered at Dindori, is highly complex. District collector, Mandla is the Chairman and overall incharge but in order to handling the financial aspect of the project and to coordinate the different tasks at local level a Project Officer (PO) is appointed at Dindori which is a tahsil headquarters, located about 70 km. north-east from Baiga Chak. Project Officer implements through different departments of state government mainly by Block Development Officer (BDO). The funding and monitoring of development activities are the major responsibilities of project officials in which they are directly involved. The schemes funded by the Central Government and the international organisations are also being implemented through local development machinery in coordination with Project office.

Like Project Officer, the Forest Department is equally concerned with implementing the development activities. In fact, all the villages of Baiga Chak are 'forest villages' and are the part of reserve forest. A proverb in Baiga Chak that 'Even a leaf can not make move without a prior permission of Forest Officer', is very relevant here to know the extent of power and authority invested into Forest Department. The DFO has to be taken into confidence before launching any new development programme.

Funding and Investment Pattern

The management of basic services and infrastructures, transfer of

agricultural technology and the provision of sanctioning the loans and subsidies etc. are the major functions performed by the BDA. The main source of funds to BDA is the state grants from Madhya Pradesh government. However, some selected schemes are being run by the Central Government and international organisation like National Drinking Water Mission (NDWM) and Integrated Child Development Schemes (ICDS) etc. respectively. Table 3 provides the details of grants and expanses of BDA for 1978-79 to 1987-88.

Table 3
Yearwise details of grants/expanses of BDA

Year	Grants (Rs.000)	Expenses (Rs.000)
1978-79	5.50	1.50
1979-80	12.00	2.96
1980-81	3.38	2.17
1981-82	9.60	5.00
1982-83	-	3.16
1983-84	-	2.46
1984-85	8.69	7.23
1985-86	11.66	25.10
1986-87	15.00*	9.82
1987-88	58.00*	2.36

*includes the amount sanctioned to other parts of STDA

Source : STDA (BDA) Dindori, Mandla : Progress Report - 1978-79 to 1987-88

It is clear from the data that a little amount was spent during early two years

as against the substantial amount granted to BDA. During 1982-83 and 1983-84 no

grants were released so that the previous balance could be utilised. However, the pace of fund utilization remained slow. The major expenses incurred on the construction works related to irrigation and drinking water schemes like canals, borewells, hand pumps and culverts etc. during 1985-86 (Rs. 25.10 lakh). After becoming a part of the STDA in 1986 the share of Baiga Chak region in the total grants declined significantly. It is clear from the fact that the expenses came down to Rs. 2.36 lakh in 1987-88 from Rs. 9.82 lakh in the previous year following the heavy reduction in the grants.

Priority and Sectoral Investment

It is very difficult to define the priority area of investment among the Baigas. So far as their basic requirements are concerned, the foodgrains mainly rice and maize, drinking water and medical services etc. are most essential. The rainy season used to be quite harsh and aggressive to their access to the jungles for food gathering, hunting and the fuel land fodder collections. During this period they rely mainly on the stored dry fruits, roots, tubers and materials like leafy vegetables. The supply of government ration is disrupted frequently because of the non availability of all weather roads to the Baiga villages. Similarly, the stream and river water, which they usually consume, becomes more unhygienic and unsafe for human

consumption following the excessive concentration of pollutants and heavy soil particles.

The BDA and prior to it the Department of Tribal Development both, have been trying to make the Baigas self-reliant on their own system of food grain production. To this purpose all sorts of financial as well as the institutional supports were offered to the Baiga cultivators. The special training and the demonstration camps, for the promotion of new agricultural technology (NAT), have been organised in different parts of Baiga Chak. The existing local terrain is one of the major constraints in the success of organised agriculture as a stable and reliable means of livelihood. It requires intensive labour investment to leveling the fields according to the common slope conditions and arresting rain water in sloppy areas. In view of the geographical situation, the permanent source of irrigation is of utmost important for raising the productivity.

In non-form sector, forest is the major source of employment generation throughout the year in cutting, loading and unloading of timbers, collection of major source of employment generation throughout the year in cutting, loading and unloading of timbers, collection of major and minor forest produces and the construction and repairing activities. Besides there is a vast potentiality for the

household industries based on the forest produces. The animal husbandry including cattle rearing, piggery, goatery and poultry is another important sector of employment generating activities which can be developed by utilising the forest and forest bio-products. It is important to note, in this context, that BDA and Forest Department together can provide the basic know-how and the training facilities to enrich the Baiga entrepreneurship.

However, it has been observed that Baigas, because of the impact of their anthropological origin and cultural ecology on their economic sensitivity, are not an enterprising community. It has been felt that education is a crucial factor in awakening their interest towards material culture and to mobilise them in becoming economically active. Similarly, the soil interaction and geographical mobility of Baigas to outside Baiga Chak, is supposed to be an important input through which they can realise the need of infrastructural development in their surroundings. The isolation of Baiga Chak can be arrested only through the conversion of Chada-Bajag-Gada Sarai kutcha road into metalled road and its opening for more public buses between Dindori to Chada and beyond it. The subsidised public transportation will prove a boon to the secondary and higher education since all such facilities are located outside Baiga Chak.

It is clear from the data presented in table 4 that the allocations for agriculture and public health remained lowest (Rs.3.25 lakh and Rs.0.62 lakh) in spite of the fact that the investment in these two sectors are very important for the physical survival of Baigas. Since the very beginning of BDA, emphasis was given to transfer the NAT to the Baiga farmers so that they can use these techniques in raising the productivities of rice, wheat, gram, maize, ramtila, kodo land kutaki etc. foodgrains, on the one hand, and the fruit cultivation, on the other. On the contrary, a substantial amount (Rs. 7.6 lakh) was spent on the establishment and administrative works in spite of the fact that the sufficient transport facilities including a jeep have already been provided to the BDA.

It is reported that a fair amount was spent on the drinking water facilities including the amount spent through the IRDP schemes. Construction of borewells is rather a right approach to fight with the scarcity of safe drinking water in the topography like Baiga Chak. However, the small investment in education seems to be insufficient in the area where every investment is a beginning for the development.

The Development Scenario after the formation of BDA

Formation of BDA has certainly opened a new era of socio-economic change of Baigas in Baiga Chak. Gradually, the tribal people are now experiencing the necessity of interaction with the other parts of the district. A bus route was opened between Chada (Central village in Baiga Chak) and Dindori (Tahsil headquarters) in 1989. Yesterday's "Kalapani" is becoming a tourist spot as its many waterfalls and the surrounding hills attract hundreds of outsiders every week. Now the government officials are performing their duties in Baiga Chak without any hesitation and preconditions. There is a proposal to convert the kutcha road into mettaled road between Chada and Gada Sarai (a small town on Amarkantak-Jabalpur Road). It will open the new avenues for the development activities in the Chak. Off lately in 1989, a branch of the Punjab National Bank

(PNB) and a post office were started on experimental basis.

Investment in education is one of the basic requirements for the socio-economic awakening of the primitive Baigas. Out of total 52 Baiga villages in Chak, 41 have primary schools, 6 have both primary and middle schools, while only one village i.e. Chada has a higher secondary school besides the primary and middle sections together. The two ashram (hostels), one each for middle and higher secondary level at Chada, extend boarding and lodging facilities not only to the Baiga students but also to the other tribal students. All schools and ashram schools including the girl ashrams in Dhurkuta, Pandaripani, Gaura Kanhari and Jugdai are being looked after by the Department of Tribal Development (Adim Jati Kalyan Vibhag).

Table No.4
Sectoral Investments in Baiga Chak between 1978-79 to 1987-88

Sr. No.	Sectors	Expenditure (Rs. in lakh)
1	Agricultual Development	
a.	Levelling and bunding of undulating land	0.52
b.	Distribution HYV Seeds and Fertilizer	1.99
c.	Transfer of NAT	0.74
2	Irrigation	
a	Construction of reservoirs and lcanals	4.26
b	Installation of pumping sets	0.78
3	Drinking Water Facilities	
a	Construction of borewells	6.51

b	Installation of lhandpumps	4.80
c	IRDP drinking water scheme	23.00
4	Public Health	
a	Ration supply	0.49
b	Distribution of medicines	0.13
5	Basic Health	
a	Construction of schools'hostels	6.25
b	Distribution of study materials 2.02	2.02
6	Public Construction Works	
a	Baiga Community Hall	1.72
b	Sub-godowns	4.51
c.	Small bridge and culverts	7.54
7	Grants under IRDP schemes	4.33
8	Employment Generation Schemes	2.27
9	Establishment land Administrative Works	7.59

***includes the grants for the other parts of STDA. However, the major part of lthe grant was utilised in Baiga Chak.**

Source : STDA (BDA) Dindori, Mandla : Progress Report - 1978-79 to 1987-88sections together.

The two ashrams (hostels), one each for middle andhigher secondary level at Chada, extend boarding and lodging facilities not only to the Baiga students but also tolthe other tribal students. All slchools and lashrams schools including the girls ashrams in Dhurkuta, Pandaripani, Gaura Kanhari and Jugdai are being looked after by the Department of Tribal Development (Adim Jati Kalyan Vibhag).

Next to education, health care and family welfare services are essential in checking their demographic decline (Roy, 1991 : 119-24). The clinical examination of 1120 children below 15 years of age,

conducted by the Regional Medical Research Centre for Tribals, Jabalpur, (1987-88) revealed that Goitre was a major disease among the 45% of the children. The cases of Marasmus, Kwashiorkor and Bitot were also detected. Anaemia is prevalent among the large section of population. Faecal parasites were found in 58% of the samples surveyed. Hook Worms, E.Histolytic, Giardia and Round worm infestations were observed, indicating extensive feco-oral transmission in the environment and poor personal hygiene of the population. All these factors together with deficine calories and nutritions are the major factors responsible for higher rate of

morbidity. One each primary health centre in Chada and Dhurkuta and a civil dispensary in Chada are supposed to provide the medical and other health care facilities to the surrounding villages.

To ensure the supply of safe drinking water, 30 hand pumps and 83 wells were installed in the different villages depending on the level of the local water table and geomorphology. However, the water borne disease like fluorosis has affected the large number of population especially the youngsters because of the excessive amount of fluoride and ferrous content in the water. In many parts, water is found highly contaminated and is unsafe for drinking purposes. Tribals have no option but to drink water with fluoride content as high as 10 PPM (parts per million) as compared to river and stream water. It is because of the presence of bauxite seams at deep level (Saxena 1996:540-56).

Since the pumping out the underground water for irrigation purpose is more difficult, alternative methods are being used to utilise the surface water (rain water). For the purpose one small reservoir, 2 anicuts, on each of check dam and high dam and 5 small dams were constructed to store the rain water. Apart from these, 5 diesel pumps (2 each in Chada and Dhurkuta and one in Rajani Sarai) have been installed to provide water for irrigation in the hilly region.

Initiative has been taken to provide training to the Baigas for understanding different economic activities. The forest resources are in plenty and provide the raw materials for small and cottage industries. Nearly 150 Baiga youth have been trained for this purpose. Recently, five rope making units each in Chada and Dhurkuta were started. Three poultry units of broiler are started in Chada. The tribal cooperatives (LAMPS) have done commendable work by establishing its five centres to supply the essential commodities to the people at subsidised rates.

The constraints in the existing policy

In spite of the several efforts undertaken to improve the standards of living of the Baigas, many bottlenecks are experienced while implementing the programmes. First of all, the land ownership system in the region has adversely affected the process of the modern agriculture (Patel, 1969:63-73). Since the Baiga Chak has been a part of reserve forest, the real ownership of the land lies with the Forest Department. The fear of discarding the leaseings any time by the Forest Department discourages the Baiga cultivators to invest more labour in reclaiming the undulating land and to go in for the modern agricultural inputs. Rather, they prefer daily wage labour in forestry operations and construction works where a fixed earning is ensured.

Land ownership system affects not only the development of agriculture but also hampers all round development in the region. Tribals are not allowed to build their pucca houses. Forest Department hesitates in granting the land for the construction of school and ashram buildings, buildings for cooperative societies, panchayat bhawan, dispensary etc. It is worth mentioning that out of 12 primary schools (Tantar, Silpidi, Chada, Tarach, Thad Pathara, Kanda Tola, Pandaripani, Piparpani, Chakrar, Nimtola, Udhor and Boyraha), surveyed in January-March, 1990, only 2 schools had their own buildings. (National Institute of Educational Planning and Administration, 1991 : 15-50). Most of the schools were started before 1975. However, it was found that the classes of eight schools being run in the houses of village heads (Mukaddam),. The rest two schools have been accommodated in godown owned by Forest Department and ashram building. The status of schooling in these schools is very poor not only they lack the classroom facility but also the poor arrangement of other infrastructural facilities like blackboard, chalk, school furniture for teachers and the textbooks, notebooks, drinking water etc. for the students. The poor enrollment and very high rate of dropouts are the common problems observed in these schools.

To preserve the cultural heritage of Badges, the policy of 'social isolation' with great emphasis on the minimum interaction with outsiders, is being practiced since long back (Kailash, 1993) ; 189). This policy is practiced much strictly by the Forest Department by banning the entries of outsiders in the Baiga Chak reserved forest. In the name of the Baiga heritage, Department of Culture is worried more about the preservation of their original identify with disregard to their poverty and backwardness.

Baiga Chak is a prime source of raw materials for a number of industries. However, it is ironic that Baiga Chak remained backward. Not even a single unit of cottage or small scale industry has been set up so far. Since many decades Baiga Chak has been one of the chief exporters of Sal timber. However, neither local tribals nor the private entrepreneurs are allowed to set up their industries within the chak area. Thus, it is quite clear that the State Government itself, does not want to promote industrialisation for Badges. On the contrary there is a large scale wastage and depletion of natural resources at their source places (NCAER, 1963 : 76).

There is a wide spread discontent among the various tribal groups against the present state of government policy. Non-Baiga population accuses

government policy which discriminates them on the basis of being the non-Baiga communities. In fact, Badges are 'special beneficiaries' for all the programmes. Primary education is one of them. In the schools, Baiga children are entitled to get the uniform, textbooks, freeship and scholarship, while the children of other tribal groups have no access to these facilities. In other words, the primitiveness and poverty of the Badges segregates themselves from the rest of the tribals of the same village (Shrivastava, 1991 : 1475-81). It needs to clarify here that the Badges of Baiga Chak have been given the special status and treatment even against the Badges of the other part of "Baiga Development Agency" administering over 29 blocks of Mandla, Balaghat, Shahdol, Rajnandgaon and Bilaspur districts of the State.

Conclusion

Although, within a couple of years of its formation, Baiga Development Agency has proved its commitments for the development of the tribal people, yet certain constraints stand in the way of the implementation of the schemes prepared for Badges. The apathy of forest and culture departments, restrict the implementation process as the administrative areas and powers of the forest officials and project staff overlaps and block the mutual misunderstanding with each other. The lack of easy and

amicable relationship and proper coordination between these departments, adversely affect the success of the development projects. The land ownership system is another major constraint against the success of settled agriculture. The long standing demand like the amendment in the forest policy and its reconstitution has not given proper attention. In the "new forest policy", if any, there is imperative need to give due share to the tribals in the ownership of the forest resources and assets including land.

There is also an urgent need to shift towards a right in the approach of development. It is found that the three basic needs like employment, education and health services are not addressed properly. The 'basic minimum needs programmes' require substantial financial allocation to fulfill the people specific needs and to raise the quality of life. However, since the formation of the BDA (1978), only Rs. 724/- has been spent till 1987-88, on different development schemes on per capita basis. This meagre investment in a decade is long duration is not enough to bring about a significant change and transformation in the lives of primitive Badges.

The anthropological origin of the Baigas is deeply rooted in their culture, social set up and the mode of economic earnings. The nature lover primitive

Baigas are bound with traditions land myths in every walk of life and are less concerned about their materialistic future lot. Their innocency is found to be a major reason for their exploitation by the middlemen and mediocres, involved in various modes of development activities. Only education can bring about a

qualitative change in the Baiga society. Education is the only means of emancipation from the century old traditions. This is the only means for resolving their problems and to preserve their cultural heritage along with the socio-economic transformation.

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PTC TASTE SENSITIVITY OF THE HALAKKI VOKKAL

* Ms. Kaveri Gurav and S.V.Hittalamanj

INTRODUCTION

PTC taste sensitivity as a genetic trait has been studied in 150 unrelated individuals of Halakki Vokkal, a community in Uttara-Kannada district of Karnataka.

The data have been collected randomly from a village called Hosagadde in Ankola Taluka of Uttara-Kannada district. The distribution of gene frequencies show a general trend of higher frequencies of tasters as found in the various other Karnataka population.

The present study has been undertaken to assess the variation in the genetically controlled trait, the taste sensitivity of PTC among Halakki Vokkal of Hosagadde, a village in Uttara Kannada district. Halakki Vokkal are found in the three talukas of Uttara Kannada namely Ankola, Kumta and

Honnavar. Their settlements lie between western slope of Sahyadri and the Arabian sea.

MATERIAL AND METHODS

Total sample of 150 individuals, consisting of 78 males and 172 females were tested for the synthetic compound PTC (Phyenylthiocarbamide). The individuals were allowed to taste PTC by putting small crystals on their tongue. Those who tasted it bitter reported as tasters and those who did not get any taste were recorded as non-tasters.

RESULTS AND DISCUSSION

In the present study, the percentage distribution of tasters and non-tasters, tested for 150 individuals show a general trend of higher frequency of tasters, that is 98 (63.33%). The non-taster frequency was found to be 52 (34.66%).

* Resarch Scholar, Department of Anthropology, Karnatak University, Dharwad-580 003

** Reaeder, Department of Anthropology, Karnatak University, Dharwad-580 003

The present data have been analysed on the basis of the sex for the taster sample to know the sexual differences of the character under study. It is known on the basis of the majority of the published studies that, the higher taster rate is found in the females than among the males. Here, the trend is not inconfirmity, rather it shows equal

percentage of tasters for both males and females, that is, 50.00%. When the present study looked from the point of view of the study made by Kulkarni S.S. (1995) on three tribal groups of Gujarat for the PTC sensitivity, it agrees with the statement that there is no sexwise trend for tasters and non-tasters. (Das et.al., 1963).

Table-1

Percentage distribution of tasters/non-tasters and their gene frequencies

Population	Number	Tasters No. & %	Non-tasters No. & %	Gene T	Frequency t
Halakki Vokkal	150	98 (65.33)	52 (34.66)	0.4113	0.5887

Table-2

Sexwise distribution of tasters

Population	Tasters No. and %		Total
	Male	Females	
Halakki Vokkal	49 (50.00)	49 (50.00)	98

Table-3

Distribution of taster/non-taster phenotypes and gene frequencies in other Karnataka population

Population	Number	Tasters No. & %	Non-tasters No. & %	T	t	Author
Kodava	98	67 (68.37)	31 (31.63)	0.438	0.562	Sastry et.al. (1979)
Brahmin	21	15 (71.42)	6 (28.57)	0.466	0.534	Srivastava (1980)
Vokkaliga	97	56 (57.73)	41 (41.26)	0.358	0.642	Srivastava (1980)
Shettar	60	29 (48.33)	31 (51.66)	0.281	0.719	Srivastava (1980)

Population	Number	Tasters No. & %	Non-tasters No. & %	T	t	Author
Adi-Karnataka	18	07 (38.88)	11 (61.11)	0.218	0.782	Srivastava (1980)
Jangam	50	30 (60.00)	20 (40.00)	0.368	0.632	Hittala- mani (1996)
Panchmasali	105	61 (58.09)	44 (41.90)	0.353	0.647	

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KALAHANDI'S TRAVAILS

* P.D.Gulati

INTRODUCTION

It is very strange that while the stocks of the Food Corporation of India are overflowing with food grains, certain parts of Orissa continuously suffer from food insecurity. With the broad network of rail and road infrastructure, the food grains can be easily transported to even the most difficult areas in no time. It is, therefore, a pity that tribal dominated districts of Kalahandi, Nuapada, Sonepur and Bolangir are at present in the worst grip of drought in the past two decades. It is also coincidental that Kalahandi has been in the news for over ten years and it has received maximum but "cosmetic" attention at the national level mainly due to visits by VVIPs - Rajiv Gandhi in 1988, followed by his successor Prime Ministers, P.V.Narsimha Roa & Handanhalli Dodegowda Devegowda, not to mention several other National and State level politicians from various political parties. As a follow-up of

Rajiv Gandhi's tour, Area Development & Poverty Termination Programme was launched in 1988 but before it could be implemented his successor V.P.Singh terminated it, no sooner he took over as PM. He instead, promised another package which never took off perhaps due to his short lived tenure. A Rs.4557 crore Kalahandi Bolangir - Koraput programme (Nuapada and Sonepur districts were created from Kalahandi later on) was announced in 1993 by Shri P.V.Narsimha Rao consequent to his tour of Kalahandi and it was formally launched in 1995 but unfortunately it fizzled out. As if the cup of misery of Kalahandi was not enough, the centre backed out due to huge financial commitment mainly on account of bureaucratic indifference and the State Government at that time ruled by Janata Dal did pretty little to make any serious attempt to generate its own resources to overcome the calamity: Even DeveGowda, the "humble farmer" also made an aerial

* Retired Director for S.C.& S.T.Mandal Commission, New Dehli.

survey of the drought hit areas of Orissa and announced a grant of Rs.50 crores against Rs.557 crores demanded by the State. Gowda also made a very highsounding commitment at the World Food Summit at Rome last month where he declared; "There will be no hunger on the face of this earth on the first day of 21st Century - and in India I will lead the anti hunger drive myself." Thus it seems that Kalahandi and its neighbouring tribal districts are destined to gloom as promises do not fill empty stomachs.

Realities

After having explained the concern of the political VVIPs for the drought-stricken areas of Orissa, let us consider the genesis of the problem which has surfaced in the Kalahandi region repeatedly in the past 20 years.

As against the required forest cover of 33 percent to maintain ecological balance, the Kalahandi region has hardly a forest cover of 10 percent and consequently the water management system has been thrown to the winds. It is a pity that a region that was once famed for its teak and Saal forests is now all but shorn of its crown.

With forests gone, the irrigation potential has also suffered. Thus, while the coastal belt of Orissa has a realized irrigation potential of 33% it is barely 7 percent in the Western belt of Orissa which also covers the Kalahandi region. Third logical result is decline in agricultural production - 14.15 quintals of rice in Orissa as against 3.5 tonnes in Punjab. Similarly, fertilizer consumption is 21 kg in Orissa as against only 5 kg in its western belt. The fifty reality is that in normal tribal areas lush green forests provide sustenance for 6-9 months to Vanvasis (tribals) in the form of fruits, roots, honey, Shikar etc. as well as timber, fuel, medicinal herbs, etc. and the required grain support for 2-3 lean months was not difficult to manage but now the tribals of Kalahandi can hardly meet the food needs for 2-3 months only. Thus the state intervention in the form of public distribution system (PDS) and now Revamped PDS to supply subsidized food grains in Kalahandi region has run aground due to nexus between the traders and bureaucracy. The cheap food meant for tribals is sold off by traders at premium price to urban areas, thus further emaciating the drought hit people.

RESULTS

According to JD leader and Chairman of Public Accounts Committee of Orissa Assembly, Bijay Mohapatra over half a million people of Kalahandi region have left their homes and migrated for work to safer pastures in Madhya Pradesh, etc. Resourceless people have landed up as bonded labourers getting paltry wages due to exploitation by the contractors, thereby, leaving 80% of the people below the poverty line (bpl) in doom.

Preliminary surveys from 20 district collectors of western Orissa have reported a loss of over 75 percent in 7303 villages and between 50-75% in 6361 villages turning the entire western Orissa into a giant Wasteland.

180 starvation deaths have been reported due to hunger related diseases and it is feared, as per media reports, that hundreds more will die like flies in December-January if suitable interventions are not made. Thus, it can be safely said that despite the gravity of the situation worst drought of its kind has not aroused national consciousness.

But there is a silver lining in every difficult situation. The Union Minister of Agriculture Shri Chaturanan Mishra has not only frankly admitted that "the situation is

much more serious" than the Andhra Pradesh cyclone but declared that the drought in Orissa is "a national calamity". It may be recalled that Kharif crop damage in all the 38 blocks of the 4 affected districts is 90 percent and Rabi is expected to fail totally. With very little assets, poor literacy attainment, negligible presence in public services, almost no political clout the tribals of Kalahandi have failed to create public awareness.

Orissa State endowed with vast natural and mineral resources and presence of big industries is surprisingly placed 17th in per capita income slot (1993-94) as compared to 16th position in 1960-61 while neighbouring Madhya Pradesh, West Bengal and Andhra Pradesh are placed much better.

SUGGESTION

1. Purchasing power of affected people needs to be created by empowering the marginalised communities through employment guarantee and food for work schemes so as to rebuild their economic base on the pattern of the success story of Maharashtra in early Seventies.
2. The Centre must urgently make available buffer food stocks to Orissa out of the overflowing central godowns which the national leaders so proudly

flaunt, for the drought stricken people. This should be utilised on food for work programme closely monitored by Central teams.

3. Afforestation needs to be encouraged as it is crucial for ecological balance. Forests will also help in maintaining watershed management.

4. As there is no industry worth the name in these four districts, the dependence of the tribals with small land holdings on agriculture and backyard fruit growing trees is total. Irrigation facilities of traditional and modern kind should be shored up so that the farmers are not solely dependent on vagaries of nature as at present.

5. The conservation of run-off rain water for drinking purposes during lean periods on the lines of construction of Bowlines in Western desert districts of Rajasthan needs to be followed.

6. Agriculture in these districts must be given the status of industry as this would alone keep the drought and the hunger related diseases at bay.

7. The targeted interventions should also include implementation of

direct and indirect economic support programmes like ICDS, mid-day meal scheme, primary education, health care, water harvesting, cottage industries based on local skills and raw materials etc.

8. The traditionally known exploitative agencies like traders, money leaders, contractors, liquor vendors should be kept at bay by strict public law as they have hitherto exploited the quallible vanvasis (tribals) and it would be an understatement to say that these elements have abetted droughts.

9. It will be beyond the capacity of the Government machinery to implement all these schemes through its functionaries. Instead the local tribal leadership supported by locally based and motivated voluntary organizations should be encouraged to make local people look beyond drought and misery for changing the face of the gloomy land which was once famed for its teak Saal forests and cultural glory.

Mr. P.D.Gulati is a retired Director for Scheduled Castes and Scheduled Tribes, National SC and ST Commissioner, New Delhi.

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P.T.C. TASTE SENSITIVITY AMONG THE SIDDIS

*Dr. Shaunak S.Kulkarni

INTRODUCTION

Phenylthiocarbamide (P.T.C.) taste sensitivity is one of the example of polymorphic trait. Fox (1938) tested human populations on the basis of P.T.C. taste sensitivity and classified as tasters and non-tasters. The ability to taste P.T.C. is dominant (T) to non tasting(t) ability. Since there are marked differences in the proportions of dominant and recessive genes among the ethnic groups, the trait is being utilised to identify human populations in terms of their allele frequency. The frequency of Tasters for P.T.C. varies from a low as 51% to 98% as maximum.

The Australian aborigines have lowest taster frequencies. Similar lowest rates are recorded in the Nishadic tribal populations of India. The rate of tasters is higher in Mongoloids Egyptians and Negros (noted G.Konjengbam). A large majority of the rates show higher tester rate in females than in the males. But

there is no universal rule about it.

The present study was undertaken to assess the taste sensitivity of "Siddis" of Wada village of North Karnataka district of Karnataka. The place is a very remote one and located in deep forest. The Siddis, a Negroid Population are found in Karnataka, Goa and only in Rajkot district of Gujarat. In Gujarat they are recognized as Scheduled Tribe. They are known as Khapris Habsis, Mulatoes and Siddis. They came from Ethiopia and were brought as slaves with Portuguese. Slaves were treated as tradable thing and their life entirely dependent on the masters. They could not have had communal life of their own. They have forgotten their traditional culture and customs but because of endogamous marriage practices they are maintaining their gene capital. The Siddis belong to the Negroid stock of East Africa. They are generally tall, well built, black colour, with prominent forehead, wooly hair and thick lips.

* Department of Anthropology University of Poona, Pune-7

METHODOLOGY :

Different methods have been used to classify the people either taster or non-taster like Dry crystal method, Filter paper method, Harris and Kalmus sorting Techniques etc. Total 400 individuals were tested for phenylthio-carbamide. Out of those 220 were males and 180 females. The data were collected at random. Filter paper chewing method was used to classify the tasters and non-tasters. The filter paper was previously soaked in 0.13% of phenylthio-carbamide solution and then dried on the tables. A strip of dried filter paper (1/2" X 1/2") was

given to the subject to taste it and then their results were recorded. The data were arranged sex-wise. The homozygous recessive gene for non-tasters are denoted as 't' and for tasters as 'T' Hypothetically an expected total genotype frequency equals to one, so it can be represented as

$$(T + t)^2 = 1, \text{ hence } T^2 + 2Tt + t^2 = 1.$$

i.e. genotype frequency of taster and genotype frequency of non-taster is equal to one.

$$\text{frequency of gene } t = \frac{\text{percentile \%}}{100}$$

Table 1.
Sample distribution, Percentage & gene frequencies of P.T.C. Taste sensitivity.

Group	Sample size	Taster	Percentage	Non Taster	Percentage	Gene T	Frequency t
Siddi Male	220	175	79.54%	45	20.45	0.4522	0.4522
Siddi Female	180	140	77.77%	40	22.22%	0.5287	0.4713

RESULTS & ANALYSIS :

Table one shows the distribution of the sample its percentage and gene frequency of tasters & non tasters arranged sex-wise. 78.75% sample is taster and only 21.25% sample is non-taster. The rate of taster is higher 79.54% in Siddi males than in females which is

77.77%. The gene frequency of taster gene 'T' is 0.5391, while of gene 't' it is 0.4609. The present study was only restricted to Siddi population of Karnataka. Sex-wise differences are also not suggested for the sensitivity of phenylthio-carbamide. Thus only data of taster, non-tasters and gene frequencies are presented here. A comparative study between different

tribal groups as well as different migrated groups is suggested.

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SUSTAINABLE DEVELOPMENT - AN EXCLUSIVE CHOICE FOR ENDURING SECURITY

***S.R.Shevkari**

INTRODUCTION

Usually both the terms "development" and "Growth" are used interchangeably to indicate any change. However, they are distinct in nature. "Development" has wider connotation than the growth. Growth is construed and conceived as an addition in the quantitative terms while development has been viewed in terms of qualitative besides quantitative scaling up.

The term 'sustainable development' is used widely nowadays. It brings together two basic principles which pinpoint the management of human activities concerning the development goals while other relates to the control of harmful impact of human activities on natural environment.

The first component of development is about meeting the needs of the present generation. Sustainable development is about human activity for compromising

the ability of future generation to meet their own needs.

INTERPRETATION OF THE TERM

The word 'sustainability' is ambiguous. It is interpreted differently by different people. For some it has come to mean 'sustained growth', for others 'sustained profit' and for yet another 'sustained block of natural resources' which basically means to keep the volume of human extraction/emission in balance with the regenerative capacities of nature.

Gandhiji was talking about sustainability when he said, "there is enough in the world for every one's need but not for every one's greed". Decentralisation, democracy and participation are the pre-requisites for sustainability. Decentralisation in decision making and control over resources is the crucial issue. The International and national policies must reflect the ethos of development and work towards a social order where the control of

* Research Assistant, Tribal Research & Training Institute, Maharashtra State, Pune 1

natural resources rests, to a large extent, with the local communities who are dependant on them and they are made a part of the decision making process on matters which affect their lives.

Sustainability is not absolute but relative. Over the years, there has been a realisation that the approach to development work needs to be much more holistic and integrated than it has been so far. Sectoral approach is not very effective as programmes tend to have cross linkages. Unless the approach is integrated, the desired objective will be difficult to achieve. For instance, if our focus is on children, we need to address the entire family. If we ignore other members of the family the chances of the programme succeeding are bleak. In the same way, it is difficult to address gender inequality without addressing caste and class inequalities as well. These have strong linkages. In short, we need to be aware that in any system mutual interdependence is desirable as long as the compound effect is sustainable. Sustainability needs to be seen in a holistic manner at the macro level. National policies and programmes must be sustainable but each individual programme at the micro level, need not necessarily meet the criterion of sustainability. The sum total of the

impact of different programmes, should be sustainable.

It is necessary to be cautious when we talk of sustainable development. While talking about sustainability we are required to differentiate between programme having direct impact on environment and natural resources and those which are service oriented e.g. education. Service oriented programmes have two main components human and financial, what we must ensure is that it becomes a part of strategy to reduce the dependency slowly. This can be done by increasing community involvement financially and in the running of the programme which, in turn, means local capacity/leadership building. But it is a slow process and the speed is determined by many factors such as nature of the programme, local geographic conditions, political, social and cultural background etc.

Presently we are governed by western concepts of development and growth, which are measured by the pattern of land, amount of consumption. The concept of saving needs to be explored much more in the Indian context.

Sustainable development determines the kind of earth our posterity will inherit from the present generation. It is a

holistic concepts that can be practised at all levels e.g. global, national, local and individual scale. Sustainability involves a responsible cutting down of excessive conveniences and luxuries that exhaust the resources on this planet. The problem of pollution-air, water, problems concerning health and hygiene. Sanitation calls for immediate attention for intervention as a corrective and curative measures.

When a natural harmony is disturbed and destroyed through the perverted process of development for gaining short term advantages, nature rebels by submerging some in floods while rearing others in droughts. For the purpose of increasing the productivity we are required to work out suitable policy/programmes conducive to ecology of the area.

CHALLENGES TO BE FACED

We are confronted with many challenges viz. preserving the quality of environment, conserving natural resources to a sustainable level, social and economic advancement of less advantagous groups and stabilising population growth.

The fast deterioration of environments and ecological balance especially in developing countries has become a matter of grave concern.

Population explosion, urbanisation, industrialisation, felling of trees, erosion of soil, ever-increasing number of vehicles and factories are the main causes of the imbalance. One major cause of imbalances may be referred to the disposal of human excreta flowing into drains running along the houses and exposing the entire locality to health hazards and foul environment. Human excreta is the cause of many enteric diseases such as cholera, dysentery, typhoid, para typhoid, infections hepatitis, hook-worm, diarrhoea. Over 50 infections can be transferred by various direct/indirect routes from excreta. Therefore safe disposal of human excreta should be the primary objective of improved sanitation to build a healthier action and provide a cleaner environment.

PROTECTION OF ENVIRONMENT - A PRIME CONCERN

Sustainable development in environment vis-a-vis Health and agril. sphere is discussed in the following lines.

Environment influences the thought and habits of human beings. Their social and cultural development respond with better community health and personnel hygiene amidst environmental betterment. Sulabh International's goal provides to remove such environmental deterrents by replacing the obnoxious smelling bucket

privies in individual houses with low cost sanitation and provide community toilets with bathing facilities wherever needed to prevent indiscriminate open air defecation and improve health, hygiene and thereby quality of life of the economically weaker sections of the society.

While the provision of Sulabh Shauchalayas in individual houses has made the residents live in a healthier environment. The toilet complexes with bathing facilities in addition to the improvement of environment have provided facilities for defecation and bathing in privacy. These measures have resulted in better health and environment resulting into higher productivity.

Agricultural development programmes in India and elsewhere include utilisation of HIV (High Yielding Varieties) over large areas

Intensive cultivation of land without conservation of soil fertility and soil structure ultimately results in springing up of deserts. Irrigation without arrangement for drainage also result in soils getting alkaline or saline. Indiscriminate use of pesticides, fungicides and herbicides cause adverse changes in biological balance as well as lead to an increase in the incidence of cancer and other diseases through the toxic residues, being present in the grass or other edible parts.

Unscientific tapping of underground water would lead to the rapid exhaustion of the capital resource left to us through ages of natural forming.

Thus the imitation of exploitative agril. without proper understanding of the various consequence of every one of the changes introduced into traditional agril. and without first building up of proper scientific and training base to sustain it, may only lead to us into an era of agril. disaster in the long run instead of agricultural prosperity.

The modern agricultural production technology has raised the hope that hunger can be eliminated through a combined factors such as strong political will, professional skills and farmer's hard work. But it doubted on the principles of ecological sustainability of intensive agril. This is because of the associated problems of soil degradation, pesticide accumulation, atmospheric and water pollution.

The carrying capacity of land is being overstretched due to the pollution pressure and more particularly of the higher demands for food, fuel, fodder, alongwith other essential commodities. Then how are we going to develop agricultural production systems where the present progress and the prospects for future survival will not be in conflict as

emphasised by B.S. Skinner in the following statement.

"Every new source from which man has increased his power on earth has been used to diminish the prospect of his successors. All his progress is being made at the expense of damage to the environment which he cannot repair and cannot foresee".

It is amply clear from the statement that there is urgent need for scientific land and water use practice based on secured principles of ecology, economics, energy, conservation and employment generation. We will have to make concerted efforts to reverse the present trend and make a sustainable development a reality.

EDUCATION - A KEY TO AWARENESS

For this purpose, education will hold the key. Without awareness, there is no analysis of problems, without analysis there can be no action which can have an enduring impact. Now the time is ripe for educational institutions to take the lead in stimulating and guiding the sustainable use of natural resources. What is more important is to develop an economically and socially feasible, replicable mechanism for achieving the goal of eco-development which enable self propelling movement. It is imperative to achieve the sustainable livelihood, security for the poor which alone can provide the

foundation for enduring ecological security.

Development of our conception must aim not only at protecting the environment but also nourishing and promoting respect for nature and other living beings as rightful contents of our planet. humanity must achieve its development not in competition or conflict with nature but in harmony with it.

Humanity in its drive to secure more and more of everything for itself has drawn recklessly on natural resources like land, water, forests, minerals, animals and other precious resources. Where it has not depleted the resources to a point where the very survival of life itself on our planet has become problematic. Such destructive development can not be sustainable. That is to say it cannot ensure that the generations to come will find at the least, the same quantity and quality of productive resources as our generations did.

DEVELOPING SELF-RELIANCE THROUGH PARTICIPATION

Development to be really oriented to the satisfaction of the genuine needs for our people at large must be self reliant and carried on with the full and creative participation of the people themselves. Dependence on external aid and agencies undermine our confidence in ourselves,

pre-empts the growth of our capabilities and dulls the edge of our own efforts.

Genuine development must aim at promoting due recognition of the dignity of labour, both mental and physical which is essential for the proper development of personality and talents of an individual in the full sense of the term. Work must also be viewed as an important activity for promoting equality in society. An able-bodied person who does not work must be

recognised as a parasite. Conditions which permit such parasites to amass wealth and command respect and power are wholly inconsistent with genuine development.

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BOOK REVIEW

Name of the Book	:	STRATEGIES FOR PROMOTION & PROPAGATION OF TRIBAL ART AND HANDICRAFTS
Authors	:	Dr. Navinchandra Jain & Dr. Robin D. Tribhuwan
Published by	:	The Director, Tribal Research & Training Institute, 28, Queens Garden, Pune-411001
Price	:	Rs.50/-
Reviewed by	:	Shri S.R. Shevkari

Preservation of traditional folk and tribal art has been one of the major concerns of the cultural Ministries and Tribal Development Departments of both Central and State Governments. To fulfil this goal various Government and non-Governmental organisations have evolved strategies to commercialise, promote and propagate tribal art and handicrafts.

This book presents the efforts made by the Tribal Research & Training Institute, Government of Maharashtra, Pune, to promote and propagate tribal art and handicrafts. It also provides an interdisciplinary theoretical insight for further research, and suggest strategies to promote and propagate Tribal Art and Handicrafts. This book will certainly be useful to Anthropologists, Management Institutions, Museologists, Sociologists, students of social work and Development, Planning, Economics and the general readers, as well.

* * *

BOOK REVIEW

Name of the Book	- Plants That Heal
Author	- Dr.J.C.Kurian
Distributor	- Dr.J.C.Kurian Spicer Memorial College, Aundh Road, Pune-411007
Price	- Rs.450/-
Reviewed by	- Dr.Robin D.Tribhuwan, Shri D.G.Jebaraj

There is much that is unusual in what seems at first, very common indeed. Be it a common vegetable like that Red Amaranth or a condiment like Mustard or a fruit like Banana or a flower like Hibiscus, one is astonished to find several medicinal uses of all these seemingly, non-medicinal plants illuminated in "PLANTS THAT HEAL" by Dr. J.C.Kurian.

A retrospection of the healing power of plants and a return to natural remedies is an absolute need of our time. Modern drugs or conventional medicine is not only expensive but, many of them bring about side effects which are some times more dangerous than the disease itself.

The World Health Organisation has estimated that perhaps 80% of the earth's 6 billion inhabitants rely upon traditional medicine for their primary health care needs, and a major part of this therapy involves the use of plant extracts of their active principles.

The book, "Plants That Heal", by Dr. J.C.Kurian is a hard-bound volume and runs into 320 pages including 150 full page colour photographs. It recommends the use of easily available plants for cure and the avoidance of poisonous habit family drugs.

Description of each medicinal plant, its medicinal use, its names in 22 languages, how to prepare and use the plant material as medicine, dosage etc. is given in the book, in a systematic manner. Simple time-tested remedies for 212 diseases have been presented in the book.

As regards to its utility, this book with its wealth of information should find its place in every home. It would be of a great assistance to Government Planners, Teachers, Research Scholars, Students of Ayurveda, Homeopathy, Sidha, Unani., Pharmacology, Botany, Environmental Sciences, Ethno-botany, Economics, Health Sciences, Social Anthropology, Tribal and Rural Development Inter-disciplinary Studies, Social work and Development Studies.

* * *

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20	Journal - "Adivasi" (Half-yearly)		Rs.15/-

(*The price is to be fixed shortly)

महाराष्ट्र शासन
जिल्हा माहिती कार्यालय, चंद्रपूर, दिनांक १७-१-९६
आदिवासी युवकांना कॉम्प्युटरचे प्रशिक्षण

* इंदरशाह मडावी,

आजचे युग हे स्पर्धांचे युग म्हणून ओळखले जाते. अशा स्पर्धांमध्ये आदिवासींनी भाग घ्यावा या उद्देशाने त्यांना स्वयं रोजगार निर्माण व्हावा म्हणून शासनाच्या आदिवासी विकास प्रकल्प चंद्रपूरद्वारे आदिवासी युवकांसाठी विविध धंद्यांचे प्रशिक्षण देणे सुरू आहे. केंद्रीय अर्थसंकल्प योजनेमधून अशा योजनांवर स्वर्चासाठी तरतूद करण्यात आली आहे.

एकात्मिक आदिवासी विकास प्रकल्प चंद्रपूर तर्फे देण्यात येणा-या प्रशिक्षणामध्ये पहिल्यांदाच संगणक परिचलन प्रमाणपत्र परीक्षा (कॉम्प्युटर ऑपरेशन कोर्स) या विषयाची निवड करून आदिवासी युवकांना आधुनिक कॉम्प्युटर प्रणालीचे महत्व पटवून देण्याचा आदिवासी विकास प्रकल्पाचा मानस आहे. या प्रशिक्षणाकरिता गुणानुक्रमे एकंदर १० विद्यार्थ्यांची निवड करून चंद्रपूर येथील सरकारमान्य श्री कॉम्प्युटर्स ट्रेनिंग सेंटरमध्ये दिनांक १ ऑक्टोबर १९९६ पासून हे आधुनिक संचंत्र हाताळण्याचे प्रशिक्षण आदिवासी युवकांना दिले जात आहे.

संगणक प्रशिक्षणार्थी आदिवासी युवक,
विनोद भाऊजी मडावी या नव्या कोर्सबद्दल

आपल्या मुलाखतीत म्हणाला, आदिवासी उपयोजनेने आधुनिक संगणक संचंत्र प्रशिक्षणाची एक उत्तम सोय निर्माण केली असून माझ्या सारख्या गरीब युवकांकरिता एक सुवर्णसंधी आहे. हे प्रशिक्षण पूर्ण केल्यानंतर मला रोजगार मिळेल अशी आशा व्यक्त करून आदिवासी विकास विभागामार्फत विविध प्रशिक्षणाच्या योजना राबविल्या जात आहेत तेव्हा आदिवासी युवकांनी अशा योजनांचा लाभ घ्यावा असे मत त्यांनी व्यक्त केले.

कॉम्प्युटर्स बद्दल अधिक माहिती देतांना श्री कॉम्प्युटर्सचे संचालक सचिन सुरंगल्लीकर म्हणाले, आदिवासी युवकांना दिले जाणारे हे प्रशिक्षण आजच्या स्पर्धात्मक युगात शासकीय निमशासकीय तसेच स्वाजगी कंपन्यांमध्ये नोकरी मिळवून चांगले जवळ जवळ १० हजार रुपये पर्यंत मासिक वेतन मिळवून देणारे व स्वयं रोजगाराची हमी देणारे अत्यंत लाभदायी ठरणारे असून या उपक्रमापासून आदिवासी युवकांना स्वतःचे भविष्य घडविण्याची चांगली संधी मिळाली आहे. आदिवासी युवक ह्या नवीन विषयाच्या जिज्ञासेने अभ्यास करीत असून पहिल्या तुकडीची

* माहिती सहाय्यक, प्र.अ.ए.आ.वि.प्रकल्प, चंद्रपूर

परीक्षा जुलै, १९९७ मध्ये व्होकेशनल बोर्ड, मुंबई यांनी लावून दिलेल्या नियमानुसार व बोर्डाच्या प्रत्यक्ष नियंत्रणाखाली घेतली जाणार आहे. अशी माहिती देताना मागील वर्षी ह्या सेंटरमधून १०० टक्के निकाल लागला असून गुणानुक्रमे प्रथम आलेला अशोक अतिरामजी गिन्हेगुजे हा विद्यार्थी राजस्थानामधील मिलानी कॉलेज मधून एम.टेक. चे प्रशिक्षण घेतो आहे.

एकात्मिक आदिवासी विकास प्रकल्प चंद्रपूरचे प्रकल्प अधिकारी व्ही.के.महावरकर या प्रशिक्षणाची माहिती देताना म्हणाले, आजच्या स्पर्धात्मक काळात आदिवासी युवकांना विविध धंद्यांचे प्रशिक्षण देवून त्यांना स्वयं रोजगार निर्माण व्हावा म्हणून प्रकल्पातर्फे दरवर्षी विविध धंद्यांचे प्रशिक्षण देण्यात येत असून कॉम्प्युटर्सच्या प्रशिक्षणाचा पहिल्यांदाच समावेश करण्यात आला

आहे. आदिवासी युवक आधुनिक संगणक प्रशिक्षणापासून वंचित राहू नये हा या मागील मुख्य उद्देश असून यशस्वीतेसाठी आदिवासी विकास विभागाचे सातत्याने प्रयत्न सुरू आहेत. स्वर्चावरील माहिती देताना व्रकल्प अधिकारी व्ही.के.महावरकर म्हणाले, प्रशिक्षणावरील संपूर्ण स्वर्च केंद्रीय अर्थसंकल्प योजनेमधून भागविण्यात येत असून प्रशिक्षणार्थीची राहण्याची, भोजनाची व शैक्षणिक साहित्य पुरविण्याची सोय करण्यात आली असल्यामुळे आदिवासी युवकांना कोणतेही शुल्क भरावे लागणार नाही.

आदिवासी युवकांना रोजगार निर्माण व्हावा या उद्देशाने आदिवासी विकास विभागाचे विविध उपक्रम राबविणे सुरू असून त्यासाठी प्रकल्प कार्यालयाचे प्रयत्न सुरू आहेत.

* * *

आदिवासी क्षेत्रातील रस्ते विकास योजनेचा मूल्यमापन अभ्यास- जिल्हा- धुळे

* श्री.पी.आर.तिकोने,

प्रास्ताविक :-

क्षेत्रविकास प्रक्रीयेमध्ये विकासाचे प्रवेशद्वार म्हणून दळणवळण सुविधांकडे पाहिले जाते. दळणवळण सुविधा या मूलभूत सुविधांमध्ये गणल्या जातात. दळणवळण सुविधांमध्ये रस्ते, रेल्वेमार्ग, जलमार्ग, हवाईमार्ग, पोस्ट व तार, दूरसंचार, दूरदर्शन, सॅटेलाईट सेवा, इत्यादींचा समावेश आहे. चामधील 'रस्ते' ही दळणवळण सुविधांमधील अत्यंत महत्वाची सुविधा समजली जाते. कोणत्याही भागाचा विकास साधावयाचा असेल तर दळणवळण सुविधांतील 'रस्ते' या बाबीस अनन्य साधारण महत्व आहे. रस्ते सुविधांमुळे स्वेडी शहरांना, व्यापारी बाजारपेठांना, बंदरांना, औद्योगिक केंद्रांना जोडली जातात. एवढेच नव्हे तर राष्ट्रीय महामार्गांमुळे अन्य राज्यातील राजधानींची शहरे/व्यापारी बाजारपेठा जोडल्या जातात. थोडक्यात, मागासलेला भाग हा सुधारलेल्या भागांशी किंवा ग्रामीण भाग हा शहरी भागाशी जोडण्याची किमया रस्ते सुविधांमुळे साधली जाते. रस्ते सुविधांमुळे रोजगार मोठ्या प्रमाणावर उपलब्ध होतो. सांस्कृतिक देवाण-घेवाण होऊन सामाजिक, शैक्षणिक व आर्थिक

मागासलेपणा दूर होण्यास रस्ते ही सुविधा उपकारक ठरते.

रस्ते सुविधांचा महत्वाचा फायदा लक्षात घेऊन केंद्र शासनाने व राज्य शासनाने गांभीर्याने विचार करून रस्त्यांचे जाळे निर्माण करण्याकडे लक्ष पुरविले आहे. केवळ जाळे निर्माण करून न थांबता रस्ते बारमाही वाहतूकीस खुले राहतील अशा 'पृष्ठांकनाच्या' आवश्यकतेची निकडही लक्षात घेतली.

महाराष्ट्र शासनाचे रस्ते विकासाचे धोरण-

संपूर्ण देशातील रस्त्यांच्या एकत्रित विकास योजनेचा आराखडा सर्वप्रथम १९४३ साली नागपूर येथे मुख्य अभियंत्याच्या परिषदेत तयार करण्यात आला. नागपूर योजनेत देशातील रस्त्यांची वर्गवारीनुसार स्पष्ट विभागणी करण्यात आली होती. उदा.राष्ट्रीय महामार्ग, राज्य मार्ग, जिल्हा मार्ग, इतर जिल्हा मार्ग व ग्रामीण मार्ग. यापैकी पहिल्या तीन वर्गवारी ह्या मुख्य रस्ते पध्दत तर उर्वरित दोन वर्गवारी ह्या इतर रस्ते पध्दत म्हणून ठरविण्यात आल्या. नागपूर योजनेचे उद्दिष्ट्य ठरविताना 'शिड' व 'स्टार' या दोन सूत्रांचा अवलंब करून विविध वर्गातील रस्ते लांबी ठरविण्यात आली.

* संशोधन अधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे ४११ ००१

नागपूर योजनेची उद्दिष्ट्ये १९६१ पर्यंत जवळ जवळ संपादल्यामुळे राज्याच्या मुख्य अमिचंत्यांनी १९६१ ते १९८१ कालावधीसाठी २० वर्षांची दुसरी रस्ते विकास योजना तयार केली. ती मुंबई योजना या नांवाने लोकप्रिय झाली. नागपूर योजनेत १०० चौ.मैल क्षेत्रास २६ मैलाचे असलेले लक्ष्य मुंबई योजनेत ५२ मैलाचे ठरविण्यात आले होते. १९६१-८१ रस्ते विकास योजनेचा कालावधी संपल्यानंतर १९८१-२००१ रस्ते विकास योजना भारतीय महासभेच्या सल्लागार मंडळाने तयार केली. राष्ट्रीय स्तरावरील विचारधारा लक्षात घेऊन व ग्रामीण क्षेत्रातील सर्वसाधारण माणसांच्या सतत वाढणाऱ्या उत्कट इच्छेची परिपूर्ती करणारी १९८१-२००१ रस्ते विकास योजना महाराष्ट्र शासनाने तयार केली. यामध्ये स्वेड्यांमध्ये रस्त्यांचे जाळे पसरणे, राष्ट्रीय महामार्गाची वाढ, जलद मार्गाची बांधणी, १५०० लोकसंख्येवरील गावे मोठ्या रस्त्यांनी जोडणे, साकव बांधणे, रस्ते बारमाही वाहतूकीस खुले राहतील, असे प्रयत्न करणे, इ. स्वरूपाची उद्दिष्ट्ये निर्धारित केली होती.

१९८१-२००१ रस्ते विकास योजनेच्या पुनर्विलोकन संदर्भात पुढील बाबींचा समावेश करण्याचे आदेश देण्यात आले. प्रत्येक स्वेड्यास कमीत कमी एक रस्ता, वाडी/पाडे/तांडे मूळ गांवास जोडणे व ही रस्ते लांबी १९८१-२००१ रस्ते विकास योजनेत समाविष्ट करणे, रेल्वे स्थानके, औद्योगिक केंद्रे, साखर कारखाने, शैक्षणिक संस्था, पर्यटन केंद्रे, आश्रमशाळा, ग्रामीण रुग्णालये, इ. रस्त्यांनी जोडणे, रस्ते योजनांचे

पुनर्विलोकन करतांना नामवंत व्यक्ती, संस्था मंडळे इ. च्या प्रस्तावांचा विचार करणे इ. होय.

नागपूर योजनेच्या १९६१ च्या अखेरीस महाराष्ट्र राज्याची ३९,२४२ कि.मी. इतकी रस्ते लांबी होती. १९८१ च्या अखेरीस ती १,००,६३६ कि.मी. इतकी झाली. तर, १९९४ च्या अखेरीस ती १,८०,८६१ कि.मी. इतकी आहे.

आदिवासी क्षेत्रातील रस्ते विकासाचे धोरण-

१९८१-२००१ रस्ते विकास योजनेस अनुसरून महाराष्ट्र शासनाने एक जनजाती क्षेत्र उपयोजना निर्माण केली आहे. महाराष्ट्र शासनाचे सर्वसाधारण रस्ते विकासाचे वर नमूद केलेले जे धोरण आहे, ते आदिवासी क्षेत्रालाही लागू आहे. फरक इतकाच की, जनजाती क्षेत्र उपयोजना मध्ये रस्ते विकासाकरिता केलेली तरतूद बिगर आदिवासी क्षेत्राकडे वळविता येत नाही. आदिवासी क्षेत्रातील व बिगर आदिवासी क्षेत्रातील रस्ते बांधणीचे भौमित्तीय व संकल्प चित्रांचे निकष हे सारखेच असतात. फक्त आदिवासी क्षेत्रातील रस्त्यांच्या बांधकामाचे दर दुर्गम डोंगराळ व अंतर्गत भागातील असल्यामुळे साहित्य व मजुरीवर स्वर्च जास्त होतो. त्यामुळे बिगर आदिवासी क्षेत्रातील दरापेक्षा आदिवासी क्षेत्रातील दर जास्त असतात. तसेच आदिवासी क्षेत्रात ५०० टन प्रतिदिवस वाहतूक वर्दळीसाठी किंवा एकंदर लोकसंख्या २००० असेल तर इतर जिल्हा मार्ग आणि ग्रामीण मार्ग डांबरी पृष्ठभागाचे असायला पाहिजेत. आश्रमशाळांना जोडरस्ते, पाडा/वाड्या मुख्य रस्त्यांना जोडणे,

आदिवासी क्षेत्रातील योजनाबाह्य रस्त्यांचा रस्ते समावेश आहे.
विकास योजनेत समावेश करणे इत्यादी तरतूदींचा

तक्ता

महाराष्ट्र राज्यातील आदिवासी क्षेत्रातील रस्ते लांबी (रस्ते लांबी कि.मी.मध्ये)

अ. क्र.	रस्त्यांचा दर्जा	३१.३.१९८१ अखेरची आस्तित्वातील रस्ते लांबी	३१.३.१९९४ अखेरची आस्तित्वातील रस्ते लांबी	रस्ते लांबीची वाढीची %
१.	राष्ट्रीय महामार्ग	३२९	३७०	१२
२.	राज्य मार्ग	२१३४	५३९८	१५३
३.	प्रमुख जिल्हामार्ग	३६४७	५१३६	४१
४.	इतर जिल्हा मार्ग	२८३८	४४८४	५८
५.	ग्रामीण मार्ग	४५७१	७४५७	६३
एकूण		१३५१९	२२८४५	६९

आदिवासी भागातील रस्ते विकास प्रक्रीचे दरम्यान ३१.३.९४ अखेर खालील तक्त्यामध्ये

नमूद केल्यानुसार आदिवासी गावे बारमाही व आठमाही रस्त्यांनी जोडली आहेत.

तक्ता

३१.३.९४ अखेर बारमाही व आठमाही रस्त्यांनी जोडलेली महाराष्ट्रातील आदिवासी क्षेत्रातील गांवाची संख्या (१९८१ च्या जनगणनेनुसार)

अ. क्र.	तपशील	लोकसंख्येनुसार विविध गटातील स्वेड्यांची संख्या				एकूण
		५०० पेक्षा कमी	५०० ते ९९९	१००० ते १४९९	१५०० चे वर	
१.	महाराष्ट्रातील आदिवासी क्षेत्रातील एकूण गावे	३२३१	१८३३	६९६	४९८	६२५८
२.	बारमाही रस्त्यांनी जोडलेली गावे	१३४७	११९४	५७३	४४८	३५६२ (५७%)
३.	आठमाही रस्त्यांनी जोडलेली गावे	११२३	४८६	११८	४७	१७७४ (२८%)
४.	रस्त्यांनी जोडावयाची उर्वरित गावे	७६१	१५३	५	३	९२२ (१५%)

आदिवासी क्षेत्रातील रस्ते बांधणी व रस्त्यांची देखभाल दुरुस्तीमध्ये प्रशासकीय स्तरावर सचिव, (रस्ते) मुख्य अभियंता, अधीक्षक

अभियंता, कार्यकारी अभियंता, उप अभियंता व सेक्शन ऑफिसर यांचा समावेश असतो.

आदिवासी विकास विभागामार्फत राबविल्या जाणाऱ्या तसेच इतर प्रशासकीय विभागाकडून राबविल्या जाणाऱ्या मूलभूत विकासाच्या योजना तयार करण्याच्या प्रक्रीेमध्ये प्रकल्पस्तरीय समितीचा सहभाग असावा, या हेतूने शासनाने प्रकल्पस्तरीय समित्या नेमल्या आहेत. प्रकल्प क्षेत्रातील रस्ते विकासाच्या कोणत्या कामांना प्राधान्य देणे आवश्यक आहे, हे प्रकल्पस्तरीय समितीने निश्चित करावयाचे आहे.

मूल्यमापन अभ्यासाचा हेतू व व्याप्ती

‘रस्ते’ हे विकासाचे मुख्य साधन ओळखून महाराष्ट्र शासनाने अत्यंत गांभीर्याने ग्रामपातळीपर्यंत रस्ते पोहोचविण्याचे उद्दिष्ट ठरविले आहे. रस्ते गांव पातळीपर्यंत पोहोचविण्याचे महाराष्ट्र शासनाचे धोरण आदिवासी भागात किती प्रमाणात साध्य झाले हे पाहणे गरजेचे ठरल्याने मूल्यमापन अभ्यासासाठी स्वालील उद्दिष्टे डोळ्यासमोर ठेवण्यात आली.

१. आदिवासी भागातील रस्ते विकासाचे स्वरूप, आस्तित्वातील रस्ते लांबी व पृष्ठांकन दर्जा जाणून घेणे.

२. रस्ते विकास योजना राबविताना येणाऱ्या अडचणींचा शोध घेणे.

३. रस्त्यांच्या उपलब्धतेमुळे आदिवासींच्या विकासामध्ये झालेला बदल जाणून घेणे.

४. रस्ते विकास योजना राबविताना आढळणाऱ्या उणिवा नजरेस आणून योग्य त्या शिफारशी सुचविणे.

प्रस्तुत मूल्यमापन अभ्यास अहवालाची व्याप्ती, कामाचे स्वरूप व उपलब्ध मनुष्यबळ यांचा विचार केला असता महाराष्ट्रातील संपूर्ण आदिवासी क्षेत्रातील रस्ते विकासाचा अभ्यास करणे शक्य नव्हते. यासाठी एकात्मिक आदिवासी विकास प्रकल्प, तळोदा यांच्या कार्यक्षेत्रातील अक्राणी व अक्कलकुवा हे दोन तालुके अभ्यासासाठी निवडले. धुळे जिल्हा व अक्राणी आणि अक्कलकुवा या दोन तालुक्यांची रस्ते विषयक आकडेवारी अधीक्षक अभियंता, सार्वजनिक बांधकाम मंडळ, धुळे, कार्यकारी अभियंता, सार्वजनिक बांधकाम विभाग, शहादा व कार्यकारी अभियंता, जिल्हा परिषद, बांधकाम विभाग क्र.२, धुळे यांच्याकडून मिळविण्यात आली. या आकडेवारीचे विश्लेषण करण्यात आले. या पाहणीतील निरीक्षणे व शिफारशी स्वालीलप्रमाणे आहेत-

निरीक्षणे-

१. धुळे जिल्हा हा ‘आदिवासी जिल्हा’ संबोधला जातो. एकूण १० तालुक्यांपैकी ८ तालुक्यांमध्ये आदिवासी उपयोजना क्षेत्र आहे. अभ्यासासाठी निवडलेल्या अक्राणी व अक्कलकुवा हे तालुके संपूर्ण आदिवासी उपयोजना क्षेत्र असलेले तालुके आहेत.

२. अक्राणी व अक्कलकुवा तालुक्यात औद्योगिक वसाहती नाहीत. आर्थिक, शैक्षणिक व सामाजिक विकासाच्या दृष्टीने दोन्ही तालुके मागासलेले आहेत. तसेच विविध दळणवळण सुविधांचा अभाव ही ह्या दोन्ही तालुक्यांमध्ये जाणवतो. रेल्वे मार्ग, राष्ट्रीय महामार्ग, तालुक्यांमध्ये नाहीत. तर डोंगराळ व जंगलव्याप्त प्रदेश या तालुक्यांमध्ये आहे.

३. १९६१-१९८१ रस्ते विकास योजनेत धुळे जिल्ह्याच्या आदिवासी क्षेत्रातील रस्ते लांबीचे उद्दिष्ट्य जिल्ह्याच्या एकूण रस्ते लांबीच्या उद्दिष्ट्यांच्या ६२ टक्के इतके होते.

४. १९६१-१९८१ रस्ते विकास योजनेच्या अखेरीस महाराष्ट्र राज्यातील आदिवासी क्षेत्रातील रस्ते लांबी दर १०० चौ.कि.मी.मागे ३३ कि.मी.तर धुळे जिल्हा आदिवासी क्षेत्रातील रस्ते लांबी दर १०० चौ.कि.मी.मागे ५४ कि.मी. इतकी साध्य झाल्याचे दिसून आले.

५. १९६१-१९८१ या रस्ते विकास योजनेत राज्याच्या आदिवासी क्षेत्रातील इतर जिल्हा मार्ग व ग्रामीण मार्ग या दर्जाच्या रस्ते विकासाचा वेग ५८ ते ५९ टक्के इतका आढळला. तर धुळे जिल्ह्याच्या आदिवासी क्षेत्रात तो ८४ ते ९३ टक्के इतका आढळला.

६. १९६१-८१ रस्ते विकास योजनेच्या अखेरीस राज्याच्या आदिवासी क्षेत्रातील एकूण रस्ते लांबीच्या ६१ टक्के रस्ते लांबी पृष्ठांकित तर ३९ टक्के लांबी अपृष्ठांकित होती. धुळे

जिल्ह्याच्या आदिवासी क्षेत्रात हे प्रमाण अनुक्रमे ४४ टक्के व ५६ टक्के इतके होते.

७. १९८१-२००१ रस्ते विकास योजनेत महाराष्ट्राच्या आदिवासी क्षेत्रात २७,२१८ कि.मी.इतक्या उद्दिष्ट्यांपैकी ३१.३.९४ अखेर २२,८४५ कि.मी.(८४%) इतके उद्दिष्ट्ये साध्य झाल्याचे आढळले.

८. १९८१-२००१ रस्ते विकास योजनेत धुळे जिल्हा आदिवासी क्षेत्राकरिता ४४२५ कि.मी.इतके लांबीचे उद्दिष्ट्य ठरविण्यात आले होते. ३१.३.९४ अखेर ४६७२ कि.मी. (१०६%) इतके साध्य झाल्याचे आढळले.

९. धुळे जिल्ह्याची १९८१-२००१ रस्ते विकास योजना तयार करतांना काही आस्तित्वात नसलेली रस्ते लांबी दर्शविलेली नाही.

१०. १९८१-२००१ रस्ते विकास योजनेत राज्य मार्ग लांबीत भरीव वाढ झाल्याचे आढळून आले. तसेच ग्रामीण मार्गांची लांबीही वाढल्याचे आढळून आले.

११. महाराष्ट्र राज्याच्या आदिवासी क्षेत्रात १९८१ ला २० टक्के डांबरी, ४१ टक्के खडीची तर ३९ टक्के अपृष्ठांकित लांबी होती. १९९४ पर्यंत त्यात बदल होऊन डांबरी पृष्ठांकनाची लांबी २७ टक्के, खडी पृष्ठांकनाची लांबी ५७ टक्के तर अपृष्ठांकित लांबी १६ टक्के एवढी वाढली.

१२. धुळे जिल्ह्याच्या आदिवासी क्षेत्रात १९८१ ला १२ टक्के डांबरी, ३१ टक्के खडीची तर, ५७

टक्के अपृष्ठांकित रस्ते लांबी होती. ३१.३.९४ अखेर त्यात बदल होऊन ती २६ टक्के डांबरी, ५५ टक्के खडीची व १९ टक्के अपृष्ठांकित रस्ते लांबी झाली.

१३. १९८१ साली राज्याच्या आदिवासी क्षेत्रातील रस्ते लांबी दर १०० चौ.कि.मी.मागे २७ कि.मी.इतकी होती. तर १९९४ मध्ये त्यात वाढ होऊन ती ४५ कि.मी.इतकी झाली. याच कालावधीत धुळे जिल्ह्याच्या आदिवासी क्षेत्रातील रस्ते लांबी दर १०० चौ.कि.मी.मागे ५४ कि.मी.इतकी होती. ती ७९ कि.मी.इतकी झाली.

१४. १९८१ मध्ये राज्याच्या आदिवासी क्षेत्रातील पृष्ठांकित रस्ते लांबी दर चौ.कि.मी.मागे १६ कि.मी.इतकी होती. ती वाढून १९९४ मध्ये ३८ कि.मी.इतकी झाली. तर याच कालावधीत धुळे जिल्ह्याच्या आदिवासी क्षेत्रातील पृष्ठांकित रस्ते लांबी दर १०० चौ.कि.मी.मागे २३ कि.मी.वरून ६४ कि.मी.इतकी झाल्याचे आढळून आले.

१५. १९८१-२००१ रस्ते विकास योजनेत अक्राणी तालुक्याकरिता ६२९ कि.मी.लांबीचे उद्दिष्ट्य निर्धारित केले होते. ३१.३.९५ अखेर ४२० कि.मी.(६७%) उद्दिष्ट्यांची पूर्तता झाली. तर वन क्षेत्रातील ३३ टक्के लांबी अद्यापी आस्तित्वात नाही.

१६. १९८१-२००१ रस्ते विकास योजनेत अक्कलकुवा तालुक्याकरिता ५४० कि.मी.लांबीचे उद्दिष्ट्य निर्धारित केले होते. ३१.३.९५ अखेर ५७८ कि.मी.(१०७%) लांबीचे उद्दिष्ट्य साध्य झाल्याचे आढळून आले.

१७. १९८१-२००१ रस्ते विकास योजनेत अक्राणी व अक्कलकुवा तालुक्यातील काही आस्तित्वात नसलेली लांबी सुध्दा आस्तित्वातील लांबी या सदरात दर्शविल्याचे आढळून आले.

१८. अक्राणी तालुक्यामध्ये १९६१-८१ च्या तुलनेत ५१ कि.मी.लांबी वाढली तर अक्कलकुवा तालुक्यामध्ये ११० कि.मी.लांबी वाढल्याचे आढळून आले.

१९. १९६१-८१ रस्ते विकास योजनेच्या अखेरीस अक्राणी तालुक्यात ८४ कि.मी.पृष्ठांकित लांबी होती आणि अक्कलकुवा तालुक्यात ९६ कि.मी.पृष्ठांकित लांबी होती, तर ती १९८१-२००१ रस्ते विकास योजनेत ३१.३.९५ अखेर वाढ होऊन ती अनुक्रमे २५५ कि.मी.व २२५ कि.मी.इतकी झाल्याचे आढळून आले.

२०. १९६१-१९८१ रस्ते विकास योजनेच्या अखेरीस दर १०० चौ.कि.मी.मागे ६२ कि.मी.लांबी अक्राणी तालुक्यात तर ५५ कि.मी.लांबी अक्कलकुवा तालुक्यात होती. १९८१-२००१ रस्ते विकास योजनेत ३१.३.९५ अखेर त्यात वाढ होऊन अक्राणी तालुक्यात दर १०० चौ.कि.मी.मागे ७० कि.मी.तर अक्कलकुवा तालुक्यात ६८ कि.मी.लांबी झाल्याचे आढळून आले.

२१. १९६१-८१ रस्ते विकास योजनेच्या अखेरीस प्रत्येक १०० चौ.कि.मी.मागे १४ कि.मी.पृष्ठांकित लांबी अक्राणी तालुक्यात तर १२ कि.मी.पृष्ठांकित लांबी अक्कलकुवा तालुक्यात होती. ३१.३.९५ अखेर त्यामध्ये वाढ होऊन ती

अनुक्रमे ४३ कि.मी. व २५ कि.मी. इतकी झाल्याचे आढळून आले.

२२. अक्राणी तालुक्यात रोजगार हमी योजनेतून चालू असलेली परंतु वन स्वात्याने आक्षेप घेतल्याने बंद असलेल्या कामांची संख्या तालुक्यातील एकूण कामांच्या निम्मी असल्याचे आढळले.

२३. अक्राणी व अक्कलकुवा तालुक्यातील पृष्ठांकित रस्ते लांबीमध्ये जरी वाढ झाली असली तरी आस्तित्वातील पूल व मोऱ्यांची संख्या खूपच कमी असल्याचे आढळले. चाउलट मिसिंग पूल व मोऱ्यांची संख्या जास्त आहे. त्यामुळे रस्ते बारमाही वाहतूकीस खुले राहण्यास अडथळे येतात.

२४. १९९१ च्या जनगणनेनुसार अक्राणी तालुक्यात १६३ गावे व अक्कलकुवा तालुक्यात १८५ गावे आहेत. ३१.३.९५ अखेर अक्राणी तालुक्यातील ४८ गावे बारमाही व ६७ गावे आठमाही तर अक्कलकुवा तालुक्यातील ६१ गावे बारमाही व ८९ गावे आठमाही रस्त्यांनी जोडली आहेत. रस्त्यांनी अद्यापी न जोडलेल्या गांवांमध्ये २०० पेक्षा कमी लोकसंख्या असलेल्या गांवांची संख्या जास्त आहे.

२५. रस्ते विकासाची विविध स्वरूपाची कामे अर्थसंकल्पात समाविष्ट आहेत. तसेच रस्ते देखभाल व दुरुस्तीवर खर्च होत असल्याचे आढळून आले.

शिफारशी

१. रस्ते बांधणी, रस्ते पृष्ठांकित करणे व रस्ते दुरुस्त करण्याच्या कामाकडे बांधकाम विभाग सातत्याने लक्ष घालत असल्याचे दिसत असले तरी अद्यापी काही गावे रस्त्यांनी जोडलेली नाहीत. बहुतांश गावे जंगलव्याप्त क्षेत्रातील असल्यामुळे वन संवर्धन कायद्यामुळे बऱ्याच आदिवासींना 'रस्ते' या मूलभूत सुविधांपासून वंचित राहावे लागत आहे. यासाठी वनस्वात्याने थोडी लवचिक भूमिका घेऊन आदिवासीं गांवांना रस्ते उपलब्ध करून द्यावेत.

२. अक्राणी व अक्कलकुवा तालुक्यातील रस्त्यांनी न जोडलेली काही गावे दुर्गम क्षेत्रात वसलेली आहेत. अशा रस्त्यांवर पूल/मोऱ्यांची बांधकामे भरपूर प्रमाणात करावी लागणार आहेत. तसेच असे रस्ते घाट सेक्शनमधून जात असल्याने या रस्त्यांवर बांधकामासाठी खूप खर्च करावा लागणार आहे. अशा रस्ते बांधकामासाठी भरपूर निधी उपलब्ध करून द्यावा.

३. धुळे जिल्हा, अक्राणी व अक्कलकुवा या तालुक्यांची १९८१-२००१ रस्ते विकास योजना संपूर्ण वाटते. १९८१-२००१ रस्ते विकास योजनेचे पुनर्विलोकन करतांना आस्तित्वातील व मिसिंग लांबीचे योग्य मापन करून दोष दूर करावेत.

४. पाडा/वाड्या, आश्रमशाळा, प्राथमिक आरोग्य केंद्रे यांना रस्ते उपलब्ध करून दिले असल्यास अथवा देणार असल्यास त्या लांबीचा समावेश सुधारीत १९८१-२००१ रस्ते विकास योजनेत करावा व याची माहिती सार्वजनिक

बांधकाम विभागाने त्यांच्या “वार्षिक सांख्यिकी आकडेवारी” या अहवालामध्ये समाविष्ट करावी.

५. आदिवासी क्षेत्रातील रस्ते बांधकामावरील व रस्ते दुरुस्तीवरील स्वर्च स्वतंत्रपणे वार्षिक सांख्यिकी आंकडेवारी अहवालात दर्शवावा. त्यामुळे आदिवासी उपयोजनेतील स्वर्चचे योग्य मूल्यमापन होईल.

६. रस्ते बारमाही वाहतूकीस खुले राहण्यासाठी पूल/मोऱ्या व डांबरी/खडीचा पृष्ठभाग याची आवश्यकता असते. त्यासाठी प्रकल्पस्तरीय समितीने याकडे लक्ष देऊन महत्वाच्या कामांना प्राधान्य द्यावे.

७. दुर्गम तसेच अति मागास तालुक्यामध्ये राज्यमार्ग व प्रमुख जिल्हा मार्ग यांचे संख्येत वाढ करावी.

८. दुर्गम ठिकाणी वसलेल्या आदिवासी गावांना रस्ते उपलब्ध करून देणे शक्य नसल्यास अशा गावाचे नजिकच्या ठिकाणी पुर्नवसन करावे.

९. आदिवासी भागातील रस्त्यांकरिता धावयाच्या निधीबाबत वेगळे नॉर्मस ठरवावेत. तसेच रस्त्यांच्या दुरुस्तीसाठी मिळणाऱ्या निधीचे नॉर्मस हे १९८६ च्या फडके समितीच्या अहवालावर आधारीत आहेत. प्रचलित आर्थिक परिस्थितीनुसार त्यात वाढ होणे आवश्यक आहे.

१०. रोजगार हमी योजनेअंतर्गत घेण्यात येणाऱ्या रस्त्यांच्या कामांना ७ वा किंवा ८ वा प्राधान्यक्रम न देता १ला किंवा २ रा क्रम द्यावा. तसेच तालुकास्तरीय तांत्रिक अधिकाऱ्यांना रस्त्यांच्या कामाच्या निरीक्षणासाठी वाहने उपलब्ध करून द्यावीत.

आधार :- आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांनी प्रकाशित केलेला “आदिवासी क्षेत्रातील रस्ते विकास योजनेचा मूल्यमापन अहवाल, जि.धुळे”

* * *

आदिवासींसाठी कल्याणकारी योजना

* श्री.मो.रा.गोसावी

प्रास्ताविक:-

महाराष्ट्राचे भौगोलिक क्षेत्र ३०७७१३ चौ.कि.मी एवढे असून त्यापैकी ५०७५७ चौ.कि.मी.क्षेत्र आदिवासी उपयोजनेस्वाली आहे. सन १९९१ च्या जनगणनेनुसार महाराष्ट्र राज्याची एकूण लोकसंख्या ७८९.२७ लाख इतकी आहे. त्यापैकी ७३.१८ लाख आदिवासी लोकसंख्या आहे. आदिवासी लोकसंख्येचे एकूण लोकसंख्येशी हे प्रमाण ९.२७ टक्के इतके आहे. महाराष्ट्रात एकूण आदिवासी लोकसंख्येपैकी ४९ टक्के आदिवासी लोकसंख्या आदिवासी उपयोजना क्षेत्रात तर ५१ टक्के आदिवासी लोकसंख्या बिगर आदिवासी उपयोजना क्षेत्रात आहे. महाराष्ट्र राज्याच्या एकूण ३१ जिल्ह्यांपैकी १४ जिल्ह्यात आदिवासींची संख्या मोठ्या प्रमाणावर आहे.

महाराष्ट्रात एकूण ४७ आदिवासी जमाती आहेत त्यापैकी भिल्ल, गोंड, महादेव कोळी, पावरा, ठाकूर, वारली या

प्रमुख आदिवासी जमाती आहेत तर कोलाम, कातकरी व माडिया गोंड या आदिम जमाती केंद्र शासनाने अधिसूचित केलेल्या आहेत.

महाराष्ट्रातील आदिवासी क्षेत्र :-

महाराष्ट्र राज्यात आदिवासी विकासाच्या योजना स्वालील पाच क्षेत्रांमध्ये राबविण्यात येतात. १. आदिवासी उपयोजना क्षेत्र (टीएसपी) २. अतिरिक्त आदिवासी उपयोजना क्षेत्र (एटीएसपी) ३. माडा क्षेत्र ४. मिनीमाडा क्षेत्र ५. आदिवासी उपयोजना क्षेत्राबाहेरील क्षेत्र. यामधील टीएसपी क्षेत्रांमध्ये आदिवासींच्या सामूहिक व वैयक्तिक लाभांच्या योजना राबविल्या जातात व माडा/मिनीमाडा क्षेत्रात वैयक्तिक लाभांच्या योजना राबविल्या जातात. महाराष्ट्राच्या टीएसपी क्षेत्रात ५९३९ (१२) गावांचा, तर एटीएसपी क्षेत्रात ७९१ गावांचा समावेश आहे. तर ३६ माडा क्षेत्रांमध्ये १२८१ गावे व २१ मिनीमाडा क्षेत्रात ३१८ गावे समाविष्ट आहेत.

*सांख्यिकी अधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे ४११ ००१

योजना राबविण्यासाठी यंत्रणा :-

आदिवासींच्या कल्याणकारी योजना राबविण्यासाठी राज्यात एकूण २४ एकात्मिक आदिवासी विकास प्रकल्प आहेत. त्यापैकी १७ प्रकल्प उपयोजना क्षेत्रातील, ४ प्रकल्प अतिरिक्त आदिवासी उपयोजनाक्षेत्रातील तर ३ प्रकल्प आदिवासी उपयोजनाक्षेत्राबाहेरील आहेत. वरील २४ प्रकल्पापैकी ११ प्रकल्प हे अतिसंवेदनक्षम समजून तेथे आदिवासी विकासाच्या योजना अधिक प्रभावीपणे राबविण्यासाठी त्यावर भारतीय प्रशासन सेवेतील/भारतीय वनसेवेतील अधिकाऱ्यांच्या नियुक्त्या प्रकल्प अधिकारी म्हणून करण्यात आलेल्या आहेत.

विविध विभागांच्या योजना अंमलबजावणी करणाऱ्या अधिकाऱ्यांशी समन्वय साधून त्यांना मार्गदर्शन करणे, प्रकल्पांतर्गत सर्वप्रकारच्या योजना यशस्वीपणे राबविणे, राबवावयाच्या योजनांबाबत लोकप्रतिनिधींशी चर्चा करणे, योजनांचे संनियंत्रण व मूल्यमापन करून त्याबाबत शासनास माहिती पुरविणे, इ.जबाबदाऱ्या प्रकल्प अधिकाऱ्यांवर आहेत. म्हणून प्रकल्प अधिकारी हा आदिवासी जनता व शासन यांच्यामधील एक महत्वाचा दुवा समजला जातो.

आदिवासी विकासाच्या विविध कल्याणकारी योजनांची अंमलबजावणी अधिक परिणामकारक व्हावी, या हेतूने

शासनाने वेळोवेळी प्रशासन यंत्रणेत धोरणात्मक बदल केले आहेत. त्यामध्ये आदिवासींची पिळवणूक थांबविण्यासाठी सन १९७२ साली महाराष्ट्र राज्य सहकारी आदिवासी विकास महामंडळाची स्थापना करण्यात आली. या महामंडळामार्फत आदिवासींच्या आर्थिक विकासाच्या योजना राबविल्या जातात. आदिवासी विकास योजनांचे मूल्यमापन, आदिवासी जमातींच्या प्रमाणपत्रांची तपासणी, कर्मचाऱ्यांना व आदिवासी युवक युवतींना प्रशिक्षण व आदिवासींच्या सांस्कृतिक परंपरांचे जतन करण्यासाठी आदिवासी संशोधन व प्रशिक्षण संस्थेची स्थापना १९६२ साली करण्यात आली. तसेच सर्व योजनांची यशस्वी अंमलबजावणी व त्यावर देखरेख ठेवण्यासाठी नाशिक येथे स्वतंत्र आयुक्तालय निर्माण करून आयुक्तालयाच्या मदतीसाठी चार विभागीय कार्यालये निर्माण करण्यात आली आहेत.

आदिवासी उपयोजना :-

जरी सन १९७५-७६ पासून एकात्मिक आदिवासी विकास प्रकल्पामध्ये आदिवासी उपयोजना सुरु करण्यात आल्या असल्या तरी आदिवासींच्या आर्थिक व सामाजिक स्थितीत म्हणावा तसा बदल दृश्य स्वरूपात दिसत नव्हता म्हणून शासनाने सन १९९१-९२ मध्ये श्री.द.म.सुकथनकर यांच्या अध्यक्षतेखाली तज्ञ समासदांची एक उपसमिती प्रचलित आदिवासी उपयोजनेतील त्रुटी शोधण्यासाठी नेमली. या

उपसमितीने जून १९९२ मध्ये सादर केलेल्या अहवालातील शिफारशी शासनाने स्विकारल्या. त्यापैकी काही महत्वाच्या शिफारशींचा उल्लेख करणे महत्वाचे आहे. त्या म्हणजे -

१. राज्याच्या वार्षिक योजनेचे एकूण आकारमान नियोजन विभागातर्फे व केंद्रीय योजना आयोगाच्या सहमतीने निश्चित करण्यात आल्यावर, त्यापैकी आदिवासी उपयोजनेसाठी जो निधी उपलब्ध करून घ्यावयाचा आहे, तो निधी आदिवासी लोकसंख्या प्रमाणात असावा व निधीची रक्कम आदिवासी विकास विभागास अगोदर कळविण्यात यावी.

२. उपलब्ध झालेल्या निधीच्या मर्यादित राहून आदिवासी उपयोजना आदिवासी विकास विभागाने तयार करावी.

३. उपलब्ध झालेल्या निधीपैकी ७५ टक्के निधी आदिवासी विकास प्रकल्पांतर्गत विविध विकास कार्यक्रमांवर खर्च करण्यात यावा व उर्वरित २५ टक्के निधी आदिवासी उपयोजना क्षेत्राबाहेर राहणाऱ्या आदिवासींवर खर्च करावा.

४. आदिवासी विकासाकरिता निर्धारित केलेला निधी बिगर आदिवासीकरिता वापरू नये.

५. उपलब्ध निधीपैकी ९० टक्के रक्कम जिल्हा पातळीच्या योजनांवर व उर्वरित १० टक्के रक्कम राज्य पातळीच्या योजनांवर खर्च करण्यात यावी.

सन १९९५-९६ मध्ये राज्याची योजना ५५०० कोटी रुपयांची होती त्यापैकी ४१२.५० कोटी रुपये म्हणजे ७.५० टक्के इतकी रक्कम आदिवासी उपयोजनेसाठी निर्धारित केली होती. सन १९९६-९७ मध्ये राज्य योजनेच्या ७८७१ कोटी रुपयांपैकी ५८८.५७ कोटी रुपये आदिवासी उपयोजनेसाठी निर्धारित केले असून त्यांचे प्रमाण ७.४८ टक्के इतके आहे. सन १९९६-९७ मध्ये आदिवासी

उपयोजनेतील एकूण निधीपैकी कृषी व संलग्न सेवेसाठी ६.२२ टक्के, ग्रामीण विकासासाठी ११.५४ टक्के, पाटबंधाऱ्यासाठी १४.५३ टक्के, विद्युत विकासासाठी ५.२२ टक्के, उद्योगांसाठी ०.२९ टक्के, वाहतूक व दळणवळणासाठी १६.६० टक्के, सामाजिक व सामूहिक सेवेसाठी ४०.०२ टक्के, विशेष क्षेत्रीय कार्यक्रमासाठी ३.६५ टक्के तर सामान्य आर्थिक सेवेसाठी १.९३ टक्के निधी निर्धारित केलेला आहे.

आता आदिवासींसाठी कोणत्या कल्याणकारी योजना राबविल्या जातात याचा तपशील पाहिला असता ज्या महत्वाच्या योजना राबविल्या जातात त्या अशा -

१. पीक संवर्धन :-

महाराष्ट्रातील सुमारे ८५% आदिवासी लोकसंख्या शेती किंवा शेतीवर अवलंबून असलेल्या व्यवसायात गुंतलेली आहे. आजही आदिवासींची अर्थव्यवस्था ही कृषी व संलग्न व्यवसायांवर प्रामुख्याने अवलंबून आहे. आदिवासींच्या विकासासाठी पीक संवर्धनास्वली पुढील योजना प्रामुख्याने राबविल्या जातात. एकात्मिक भात विकास कार्यक्रम, कडधान्य उत्पादन कार्यक्रम, तेलबिया उत्पादन कार्यक्रम, तुषार व ठिबक सिंचन योजना, सुधारीत कृषी अवजारे व उपकरणे स्वरेदी करण्यासाठी अर्थसहाय्य, इ.चा समावेश आहे. दारिद्र्य रेषेखालील शेतकऱ्यांना जमीन सुधारण्यासाठी सुधारीत

अवजारे स्वरेदी करण्यासाठी, बैलजोडी/बैलगाडी स्वरेदी करण्यासाठी व भाजीपाला विकासासाठी १०० टक्के अनुदान देण्यात येते.

२. फलोत्पादन :-

आदिवासी बागायतयदारांना फलोत्पादन विकास कार्यक्रमांमध्ये सहभागी होण्यासाठी प्रोत्साहित केले जात आहे. फलोत्पादनात बागायती रोपमळ्यांचे बळकटीकरण, फलोत्पादन संदर्भात आदिवासी प्रशिक्षण केंद्रे, गावठी बोर, आंबा, इ. झाडांचे सुधारीत प्रजातीच्या झाडांमध्ये रुपांतर करणे, रोजगार हमी योजनेशी संलग्न कोरडवाहू बागायतीचा विकास करणे इ. योजना फलोत्पादन कार्यक्रमांतर्गत राबविण्यात येतात.

३. मृद व जलसंधारण :-

अविरतपणे कृषी उत्पादन मिळावे म्हणून मृदसंधारणाचा कार्यक्रम हाती घेण्यात आला आहे. समतल/श्रेणीबद्धबांध, बांधबंदिस्ती, नालाबांध, भूमिगत बांधारे, ब्रशऊड धरणे, शेतीतील तळे इ. कामे मृद व जल संधारण या शीर्षाखाली घेण्यात येतात. आदिवासी क्षेत्रांमध्ये सिंचनाच्या तुटपुंज्या सोयी असल्यामुळे व्यापक पाणलोट क्षेत्र विकास कार्यक्रम राबविण्यात येत आहेत.

४. पशुसंवर्धन :-

आदिवासी क्षेत्रात पशु संपत्ती ही मुबलक प्रमाणात उपलब्ध आहे. पशु विकासाची वाढ खुंटल्यामुळे उत्पन्नात वाढ

होण्याच्या दृष्टीने पशु संगोपन, पशु आरोग्य व इतर मूलभूत सोयी निर्माण करण्यावर भर देण्यात आलेला आहे. पशु संवर्धन कार्यक्रमाखाली पुढील विविध योजना राबविण्यात येतात. तलंगाचे गटवाटप, कुक्कुटपालन विकास, संकरित गाईचा पुरवठा, पशु वै महिष विकास कार्यक्रम, संकरित वळूचा पुरवठा, कृत्रिम रेतन केंद्राची स्थापना, पशु वैद्यकीय केंद्र, पशु वैद्यकीय दवाखाने, इ.चे बांधकाम, मेंढी व लोकर विकास, पशुधन पथविक्षकांसाठी प्रशिक्षण

५. दुग्धव्यवसाय विकास :-

महाराष्ट्राच्या आदिवासी क्षेत्रात ५० हजार लिटर्स क्षमतेचा एक दूध प्रकल्प व १.६४ लाख लिटर्स क्षमतेची १९ शीत केंद्रे आहेत. तर ३ सहकारी दूध संघ आदिवासी क्षेत्रात कार्यरत आहेत. शेतकऱ्यांना प्रशिक्षण देणे, एक वर्ष वयाच्या पारड्यांचे वाटप करणे, भाकड, गामण म्हशींचे वाटप, दुभत्या जनावरांचे वाटप, संकरित गायी पुरविणे इ. योजना राबविल्या जातात.

६. मत्स्यव्यवसाय :-

सुमारे ३७६०० हेक्टर जल स्तर जलाशय व तलावाच्या रूपाने मत्स्यव्यवसायासाठी आदिवासी क्षेत्रात उपलब्ध आहेत. सागर किनारा नसलेल्या जिल्ह्यांमध्ये आदिवासी लोकांचा मच्छिमारी व्यवसाय हा अर्धवेळ आहे तर मच्छिमारीची पध्दती स्वूप जुनी आहे. सुधारीत पध्दतीने

मच्छिमारी करणे, मत्स्योत्पादनात वाढ करणे इ.बाबींकडे शासनाने लक्ष वेधले असून मच्छिमार युवकांना प्रशिक्षण, मत्स्यबीज उत्पादन, अवरुध्द पाण्यात मत्स्य संवर्धन, मासेमारी साधनांच्या स्वरेदीसाठी अर्थसहाय्य, मच्छिमारांना विमा उतरविण्यासाठी अनुदान इ.योजना राबविल्या जातात.

७. वने :-

राज्याच्या भौगोलिक क्षेत्राच्या २१ टक्के एवढे वनक्षेत्र असून त्यापैकी ४९ टक्के वनक्षेत्र आदिवासी उपयोजना क्षेत्रात येते. आदिवासींच्या आर्थिक व सामाजिक विकासात वनविषयक कामे महत्वाची भूमिका बजावतात व मोठ्या प्रमाणावर रोजगार उपलब्ध होतो. वन कंत्राटदारांकडून आदिवासींचे शोषण थांबविण्यासाठी शासनाने वेळोवेळी वैधानिक उपाय योजना केलेल्या आहेत. तसेच वन क्षेत्रातील दळणवळण व्यवस्था, पिण्याच्या पाण्याच्या सोयी, वनक्षेत्रात काम करणाऱ्या कर्मचारी आणि मजुरांसाठी निवाऱ्याची व्यवस्था, गौण वनोत्पादन, मृद संधारणेसाठी वनीकरण, वैरण साधन संपत्तीचा विकास इ.योजनांवर या गटात भर देण्यात आलेला आहे.

८. सामाजिक वनीकरण :-

राज्यात सध्या असलेले वनक्षेत्र, जळाऊ लाकूड फाटा, वैरणचारा, इमारती लाकूड, फळे इत्यादी आदिवासी समाजाच्या प्राथमिक गरजा पुरविण्यास असमर्थ ठरले.

शासकीय वनक्षेत्रात वाढ करण्यास वाढ नसल्यामुळे सर्व उपलब्ध स्वाजगी व सामूहिक पडित जमिनीवर रस्त्याच्या दुतर्फा, शैक्षणिक व सामाजिक संस्था यांचेमार्फत वृक्ष लागवडीचा सामाजिक वनीकरणाचा घडक कार्यक्रम हाती घेण्यात आला. १९९६-९७ मध्ये आदिवासी उपयोजनेमध्ये रु.१६७.३२ लाख एवढा निधी सामाजिक वनीकरणासाठी निघारित केला आहे. आदिवासींनी बीजरोपे तयार करणे/संचय करणे, किसान रोपवाटीका, पाणलोट क्षेत्रातील सार्वजनिक/स्वाजगी जमिनीवर वृक्ष लागवड करणे इ.योजनांचा समावेश या गटात आहे.

९. सहकार :-

भाग भांडवल अंशदान, कर्ज आणि व्यवस्थापकीय अनुदान या राज्य शासनाच्या सहकारामुळे सहकारी चळवळ ही आदिवासी क्षेत्रात आर्थिक विकासाचे एक महत्वाचे साधन ठरले आहे. बुडीत कर्ज गंगाजळीसाठी अनुदान देणे, निरनिराळ्या योजनांखाली व्याज अनुदान देणे, संस्थांचे भागभांडवल स्वरेदी करण्यासाठी सातवर्षीय बिनव्याजी कर्ज, आदिवासींना सहकारी साखर कारखान्यांचे भागभांडवल स्वरेदी करण्यासाठी अर्थसहाय्य, कृषी प्रक्रीया उद्योग विकास, आदिवासी सहकारी संस्थांच्या स्वस्त धान्य दुकानांना व्यवस्थापकीय अनुदान देणे व भाग भांडवल पुरविणे इ.योजनांचा समावेश आहे.

१०. ग्रामीण विकास:-

ग्रामीण विकास कार्यक्रमांत दारिद्र्य कमी करण्यावर भर देण्यात आलेला आहे. महाराष्ट्र राज्यात सुमारे ८८ टक्के आदिवासी लोकसंख्या दारिद्र्य रेषेवरील आहे. ग्रामीण विकास कार्यक्रमांतर्गत एकात्मिक ग्रामीण विकास कार्यक्रम, अवर्र्षण प्रवण क्षेत्र विकास कार्यक्रम, जवाहर रोजगार योजना, आशवासित रोजगार कार्यक्रम, आदर्श गांव योजना, रोजगार हमी योजना, जमीन सुधारणा, अशा विविध योजना राबविण्यात येत आहेत. १९९६-९७ या वर्षाकरिता रु.६७.९२ कोटी इतका निधी आदिवासी उपयोजनेमध्ये वरील योजना राबविण्यासाठी निर्धारित करण्यात आला आहे.

११. विशेष क्षेत्र कार्यक्रम :-

अति मागासलेल्या आदिवासी क्षेत्रांचा पायाभूत विकास करण्यासाठी आदिवासी उपयोजनाद्वारे विविध प्रकारच्या योजना राबविण्यात येतात. (अ) निवडक आदिवासी क्षेत्रांसाठी विशेष कृती योजना- यामध्ये रस्त्यांचे जाळे, विद्युतीकरण, शिक्षण, आरोग्य, रोजगार, पोषण इ.कार्यक्रमांवर भर देण्यात येतो. (ब) डोंगराळ क्षेत्राच्या विकासासाठी विशेष कार्यक्रम यामध्ये देखील वरील प्रमाणेच कार्यक्रम राबविण्यात येतात.

१२. पाटबंधारे :-

राज्यातील आदिवासींचा मुख्य व्यवसाय शेती आहे. आदिवासी क्षेत्रामध्ये

पाटबंधाऱ्यांच्या सोयी अद्यापिही अपुऱ्याच आहे. पाणलोट क्षेत्र बहुत करून सपाट जमिनीवरच असते तर आदिवासी लोक हे मुख्यत्वे करून डोंगराळ भागात राहतात. त्यामुळे आदिवासींना त्याचा फायदा कमी प्रमाणात मिळतो. म्हणून आदिवासी उपयोजना क्षेत्रामधील लहान पाटबंधाऱ्यांच्या कामांना अधिक प्राधान्य देण्यात आलेले आहे. आदिवासी क्षेत्रात तीन मोठे पाटबंधारे प्रकल्प, १५ मध्यम पाटबंधारे प्रकल्प कार्यान्वित आहेत, तर ७८ लहान पाटबंधारे प्रकल्प प्रस्तावित आहेत. त्यापैकी ४५ प्रकल्पांचे काम सध्या चालू असून ३३ प्रकल्पांचे काम वन अधिनियमांमुळे मंजूर झालेले नाहीत. स्थानिक क्षेत्रातील लहान पाटबंधाऱ्यांची कामे ग्राम विकास व जल संधारण विभागामार्फत केली जातात. यामध्ये मुख्यत्वे करून लहान पाटबंधारे, कोल्हापूर पध्दतीचे बंधारे, भूमिगत बंधारे, पाझर तलाव, उपसा जलसिंचन इ.योजनांचा समावेश आहे.

१३. विद्युत विकास :-

ग्रामीण विद्युतीकरण कार्यक्रमांमध्ये गांव/पाडा/वाड्या यांचे विद्युतीकरण करणे, कृषी पंप,संचांना वीज पुरवठा करणे, घरोघरी वीज पोचविणे, या गोष्टी अंतर्भूत आहेत. आदिवासी क्षेत्रामध्ये सर्व गांवाचे विद्युतीकरण झालेले असून एकूण ९०७५ वाड्यांपैकी ६३४३ वाड्यांचे विद्युतीकरण झालेले आहे. १९९६-९७ मध्ये या कामांकरिता २९.७२ कोटी एवढी

तरतूद करण्यात आली आहे. तसेच अपारंपारिक ऊर्जा साधने, सुधारीत चुली, सौर ऊर्जाचा वापर इ. योजना राबविण्यात येतात.

१४. उद्योग :-

रेशीम उद्योग, सहकारी औद्योगिक वसाहती उभारणे, सुशिक्षित बेकारांना बीज भांडवल सहाय्य, जिल्हा उद्योग केंद्र, सुशिक्षित बेरोजगारांसाठी प्रशिक्षण इ. योजनांचा समावेश या गटात केला आहे.

१५. रस्ते विकास:-

आदिवासींचा झपाट्याने विकास करण्याच्या दृष्टीने आरोग्य केंद्रे, बाजार केंद्रे, शैक्षणिक केंद्रे, इ. आवश्यक सेवांचा लाभ आदिवासींना घेता यावा, यादृष्टीने सन १९८१-२००१ रस्ते विकास योजना कार्यान्वित आहे. प्रत्येक गांवाला रस्ता, वाडी/पाडा, गांवाना जोडणे, आश्रमशाळा, प्राथमिक आरोग्य केंद्रे रस्त्याला जोडणे, साकव बांधणे इ. योजनांचा समावेश या गटात होतो.

१६. शिक्षण :-

सन १९९१ च्या जनगणनेप्रमाणे आदिवासींची साक्षरता ३६.७७ टक्के इतकी असून त्यापैकी ४९.०८ टक्के पुरुष साक्षरता तर २४.०३ टक्के स्त्री साक्षरता असे प्रमाण पडते. महाराष्ट्रात आदिवासींच्या शिक्षणासाठी ७२१ आश्रमशाळा असून त्यापैकी ४०९ आश्रमशाळा शासनमार्फत तर ३१२ आश्रमशाळा अनुदानित स्वयंसेवी संस्थामार्फत चालविण्यात येतात. बालवाड्या सुरु करणे,

प्राथमिक शाळा सुरु करणे, प्राथमिक शाळा/माध्यमिक शाळामधील पुस्तक पेढ्या, आदिवासी विद्यार्थ्यांना गणवेश व लेखन सामग्री पुरविणे, प्राथमिक शाळा इमारतीचे बांधकाम करणे, उपस्थिती भत्ता देणे, शासकीय विद्यानिकेतनाचा विकास, उच्चमाध्यमिक शिक्षणाचा विकास, आदिवासी बोलीभाषेत निदेश पुस्तक तयार करणे, आदिवासी क्षेत्रात इंग्रजी, विज्ञान, गणित या विषयांच्या अध्यापनात गुणात्मक सुधारणा करणे, विद्यार्थ्यांचे गळतीचे प्रमाण कमी करण्यासाठी विद्यावेतन/शैक्षणिक सवलत, मुलींना मोफत शिक्षण, साक्षरता मोहिम इ. योजना राबविण्यात येतात.

१७. तंत्र शिक्षण :-

१९९६-९७ मध्ये तंत्र शिक्षणासाठी १००.७५ लाख रुपये इतका निधी आदिवासी उपयोजनेत निर्धारित करण्यात आला आहे.

१८. सार्वजनिक आरोग्य :-

आदिवासी भागात भूप्रदेश दुर्गम असतो. दळणवळणाची साधने कमी असतात. त्यामुळे पुरेशा प्रमाणात आरोग्य सेवा उपलब्ध करून देता येत नाहीत. आदिवासींचे निकृष्ट राहणीमान, अज्ञान, मागासलेपण, कुपोषण, इ. गोष्टीमुळे रोगांचे प्रमाण वाढते असते. या गोष्टी लक्षात घेऊन शासनाने आदिवासी क्षेत्रातील आरोग्य सेवेकडे अधिक लक्ष पुरविले आहे. आदिवासी क्षेत्रात ५३ ग्रामीण रुग्णालये, २८५ प्राथमिक आरोग्य केंद्रे, ९६

मिनी पी.एच.सी., ५३ फिरती आरोग्य पथके, व १८७२ उप केंद्राद्वारे आरोग्य सुविधा पुरविल्या जातात. प्राथमिक आरोग्य केंद्राचे बांधकाम करणे, हत्तीरोग व मलेरिया निर्मुलन कार्यक्रम, प्रथमोपचार/औषधोपचार पेट्या पुरविणे, पल्स पोलीओ प्रशिक्षण कार्यक्रम, आश्रमशाळेतील विद्यार्थ्यांची वैद्यकीय तपासणी, आंतररुग्णांना आहार सुविधा पुरविणे, आरोग्य केंद्रांना वाहने उपलब्ध करून देणे, आयुर्वेदिक उपचाराच्या सुविधा उपलब्ध करून देणे इ.योजनांची अंमलबजावणी केली जाते.

१९. पाणीपुरवठा :-

अनुसूचित क्षेत्रामध्ये ५६९१ आदिवासी गांवापैकी २८९१ आदिवासी गांवाचा समावेश ग्रामीण पाणीपुरवठा योजनेखाली करण्यात आलेला आहे. त्यामध्ये दुर्गम गांवाचा समावेश आहे. त्यासाठी ३०.८१ कोटी रुपयांची तरतूद करण्यात आली आहे. नागरी पाणीपुरवठा योजनेअंतर्गत डहाणू, जव्हार, इगतपूरी, त्र्यंबकेश्वर, नवापूर, नंदूरबार, तळोदा, चिखलदरा, पांढरकवडा व किनवट या नगरांना नळाद्वारे पाणीपुरवठा करण्याचा कार्यक्रम हाती घेण्यात आला आहे. त्यासाठी २.३७ कोटी रुपये इतका निधी निधारित करण्यात आला आहे.

२०. आदिवासी विकास विभागाच्या योजना :-

अ. आदिवासींची सामाजिक अन्याय व इतर पिळवणुकीपासून संरक्षण करण्याची जबाबदारी शासनावर असल्याने त्यानुसार पंचवार्षिक योजनांमध्ये मागासवर्गीयांच्या शैक्षणिक, आर्थिक आणि सामाजिक सुधारणांच्या कार्यक्रमांवर भर देण्यात आला. आदिवासी लोकसंख्येचा विचार करून राज्य शासनाने आदिवासी उपयोजनेमध्ये पुरेशी तरतूद केलेली आहे. या विभागामार्फत आश्रमशाळा, आदिवासी विद्यार्थ्यांसाठी वसतीगृहे, निर्वाह भत्ता, आदिवासी विद्यार्थ्यांसाठी आदर्श शाळांची स्थापना, विद्युत मोटार पंप व ऑईल इंजिन यांचा पुरवठा, सैनिकीपूर्व व पोलीस प्रशिक्षण केंद्रे, मोटार वाहनचालक प्रशिक्षण केंद्रे, दारिद्र्य रेषेखालील कुटुंबांच्या घरांवर मंगलोरी कौले/पत्रे बसविणे, मागासवर्गीयांसाठी गृहनिर्माण योजना इ.योजनांचा समावेश आहे. आदिवासींच्या कल्याणासाठी राज्य योजनेला पूरक म्हणून केंद्र शासनाकडून विशेष केंद्रीय सहाय्य मंजूर केले जाते.

ब. न्युक्लिअस बजेट :-

एकात्मिक आदिवासी विकास प्रकल्पातील स्थानिक गरजा ह्या शासनाने

मान्य केलेल्या नियमित योजनांहून भिन्न असतात. सर्व प्रकल्पांकरिता एकाच प्रकारचे कार्यक्रम आदिवासींच्या विकासाच्या दृष्टीने उपयुक्त ठरू शकतीलच असे नसल्याने योजनामध्ये स्थलकालानुरूप लवचिकता व अभिनवता आणण्याच्या दृष्टीने 'न्युक्लिअस बजेट' ही योजना राबविण्यात येत आहे. स्थानिक गरजा लक्षात घेऊन आदिवासी विकासाच्या विविध कार्यक्रमांना स्थानिक पातळीवर मंजूरीचे अधिकार प्रकल्प पातळीवर प्रदान करण्यात आलेले आहे. आदिवासी व्यक्ती व कुटुंब केंद्रबिंदू मानून या योजनेतला निधी वापरण्यात येतो. यामध्ये उत्पन्न वाढीच्या योजना, प्रशिक्षणाच्या योजना, मानवी साधनसंपत्ती विकासाच्या योजना व आदिवासी कल्याणाच्या योजनांचा समावेश आहे.

२१. महिला व बालकल्याण :-

विकासामध्ये महिलांचा सहभाग असण्याच्या दृष्टीने शासनाने जिल्हा परिषदांमध्ये महिला व बालकल्याण समिती स्थापन केली आहे. एकात्मिकृत बाल विकास योजना, ग्राम विकास कार्यक्रम, महिला व बालविकास, ट्रायसेम महिला क्षेत्र इ.योजना सोपिवल्या आहेत. राज्य शासनाने गरजू महिलांसाठी कामधेनू नावांची नवीन योजना सुरु केली आहे.

२२. पोषण :-

मृत्यु संख्या कमी करणे, आरोग्य राखणे आणि समाजातील दुर्बल घटकांची कार्यक्षमता व उत्पादकता वाढविणे हा पोषण कार्यक्रमाचा मुख्य उद्देश आहे. ६ वर्षे वयास्वलील मुले आणि गरोदर/स्तनदा माता यांच्या पोषणाबाबत व आरोग्य विषयक सुविधांबाबत या कार्यक्रमास्वली लक्ष देण्यात आले आहे. यामध्ये शालेय आहार कार्यक्रम, एकात्मिक बाल विकास सेवा योजना व स्थानिकरित्या उपलब्ध धान्य व कडधान्यापासून तयार केलेला पूरक आहाराचे वाटप यांचा समावेश आहे.

२३. कामगार व कामगार कल्याण :-

नवीन औद्योगिक प्रशिक्षण संस्थांची स्थापना करणे, संस्था इमारतीतच कार्यशाळा व वसतीगृहांची बांधकामे, संजय गांधी स्वावलंबन योजना इ.योजनांचा समावेश या गटात होतो.

२४. नव संजीवन योजना :-

आदिवासी लोकांसाठी असलेल्या पाणीपुरवठा, आरोग्य सुविधा इ.सारख्या निरनिराळ्या योजनांची एकात्मिकपणे व समन्वयाने अंमलबजावणी करणे आणि त्यास बळकटी देणे हे या योजनेचे उद्दिष्ट्य आहे. यामध्ये रोजगार कार्यक्रम, आरोग्य सेवा, पोषण कार्यक्रम, अन्नधान्याचा पुरवठा, स्वावटी कर्ज योजना व धान्य बँक योजना यांचा

समावेश आहे. या योजनेचे आदिवासी
उपयोजना क्षेत्र व अतिरिक्त आदिवासी
उपयोजना क्षेत्र, माडा व मिनीमाडा क्षेत्रात
अंमलबजावणी करण्यात येत आहे. जिल्ह्याचे
जिल्हाधिकारी हे या योजनेचे मुख्य
अंमलबजावणी अधिकारी आहेत.

थोडक्यात महाराष्ट्र शासनामार्फत
आदिवासींच्या आर्थिक, शैक्षणिक व सामाजिक
विकासासाठी सर्वसाधारणपणे ३२५ योजना
राबविण्यात येत आहेत.

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अनुसूचित जमाती प्रमाणपत्रांच्या संबंधीचे मनोगत

*दिलीप चौधरी

महाराष्ट्र राज्यातील सरकारी क्षेत्रात किंवा इतर कोणत्याही क्षेत्रात नोकरी मिळविणे हे काम तितकेसे सोपे राहिलेले नाही ही वस्तुस्थिती आहे, कारण देशात अनेक तरुण शिकून बेकार फिरत आहेत परंतु त्यांना रोजगार मिळणे तितकेसे सोपे नाही. एखाद्या पदासाठी जाहिरात निघाल्या नंतर त्या पदासाठी अनेक सुशिक्षित तरुण अर्ज करित असतात. मात्र त्यांना नोकरी मिळेल याची निश्चिती मात्र नसते. तेव्हा अशा वेळी नोकरी मिळविण्यासाठी राखीव असलेल्या जागा मिळविण्याचा प्रयत्न हे सुशिक्षित तरुण करित असतात व त्यासाठी लागणारी जातीची प्रमाणपत्रे प्राप्त करून ती राखीव जागा मिळविण्याचा प्रयत्न करित असतात. अशा वेळी राखीव जागेसाठी असलेली जात/जमात नसूनही आपण त्या जाती/जमातीचे आहोत अशा प्रकारची बनावट प्रमाणपत्रे प्राप्त करून किंवा करवून घेऊन नोकरी मिळविण्याचा प्रयत्न करित असतात. परंतु अशा प्रकारामुळे स्वरोस्वर ज्यांच्यासाठी ती जागा राखीव आहे अशा उमेदवाराला त्या सुवर्ण संधीला मुकावे लागते व आपण त्या त्या जाती/जमातीचे असूनही नोकरी मिळत नसल्याने त्यांच्या भावनांचा एके दिवशी उद्रेक होण्याची शक्यता नाकारता येणार नाही.

वरील प्रकार टाळणेसाठी शासन अनेक प्रयत्न करित असते व करित आहे. सदर नोकरीस असणाऱ्या व शिक्षणासाठी प्रवेश मिळविणाऱ्या उमेदवाराचे अनुसूचित जमातीची/जातीची प्रमाणपत्रे आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे ही संस्था मा. संचालक (भा.प्र.से.) यांच्या अध्यक्षतेखाली कार्यरत आहे व त्यांच्या तीन समित्या तयार करण्यात आलेल्या असून (१) पुणे, (२) नाशिक, (३) नागपूर या ठिकाणी त्या कार्यरत आहेत. त्या त्या भागातील जातीची जमातीची प्रमाणपत्रे त्या त्या समित्याकडे प्रमाणपत्राची पडताळणीसाठी शैक्षणिक संस्थेकडून किंवा शासकीय कार्यालयाकडून घेत असतात व सर्व कागदपत्रांची छाननी करून समित्या जातीचे/जमातीचे प्रमाणपत्राची पडताळणी करित असतात.

मा. सर्वोच्च न्यायालयाने विशेष अनुज्ञ याचिका क्र.१४७६७/९३ व सिव्हील अर्ज क्र.५८५४/९४ कु. माधुरी पाटील वि. महाराष्ट्र शासन वगैरे यांचेकडील आदेश व मे. सर्वोच्च न्यायालयाचे निकालपत्रातील दिनांक २.९.९४ रोजी दिलेल्या मार्गदर्शक सूचनांप्रमाणे अनुसूचित जमाती प्रमाणपत्र पडताळणी समितीमध्ये राज्याचे

* विधी अधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे ४११ ००१

सचिव दजचि अधिकारी हे अध्यक्ष असून अपर आयुक्त दजचि अधिकारी हे सदस्य असतील व त्यांचे मदतीस उप अधीक्षक दजचि पोलीस अधिकारी व पोलीस निरीक्षक यांचे दक्षता पथक असेल. सदर दक्षता पथक अनुसूचित जाती/जमातीच्या दाव्याची तपासणी त्या त्या ठिकाणी उदा. शाळा, ग्राम पातळीवर, कार्यालये, गृह चौकशी इ. करते व तपासणी अहवालातील माहितीचा अहवाल सदर समितीला सादर करते व असा अहवाल प्राप्त झाल्यावर समिती त्या उमेदवारास कारणे दाखवा नोटीस देऊन सुनावणीस संधी प्राप्त करून देऊन त्यातून घेणाऱ्या माहितीतून व इतर कागदपत्रांवरून समिती यथोचित निर्णय देते.

तसेच मूळ आदिवासी घोषित क्षेत्राखेरीज स्थलांतराचा फायदा सरकारने दिला त्याचा सर्वास फायदा आडनावाच्या नामसाद्व्यामुळे घेण्याची प्रवृत्ती वाढू लागली आहे व ही बाब न्यायालयाचे लक्षात आल्यामुळे दिनांक ७.३.१९९६ रोजी शासन निर्णय निर्गमित करून अशा प्रकारची प्रमाणपत्रे निर्गमित करताना ती सक्षम अधिकाऱ्यांनीच करावी म्हणजेच (अ)संबंधित उपविभागीय अधिकारी (महसूल) (ब)उप जिल्हाधिकारी किंवा (क)संबंधित जिल्हाधिकारी यांनी करावी असे सुचित केले. या शासन निर्णयामुळे बऱ्याच मोठ्या प्रमाणात अशा जाती/जमातींच्या बनावट प्रमाणपत्रांवर आळा बसल्याचे दिसून येत आहे.

अशाच रास्वीव जागांच्या कोट्यातून शैक्षणिक क्षेत्रात वर्णी लागावी म्हणून बनावट प्रमाणपत्रे मिळवण्यासाठी उमेदवार व पर्यायाने त्यांचे पालक काय काय करतात हे अनेक वेळा तपासणीमध्ये व

स्वटल्यामध्ये उघडे पडते. अशाच एका शैक्षणिक संस्थेत एक जागा भरावयाची होती व ती रास्वीव असल्याने ती जागा मिळविणेसाठी विद्यार्थ्यांनी आपण एका जमातीचे आहोत असे प्रमाणपत्र दाखवले केले. मात्र शेवटी ते प्रमाणपत्र बनावट असल्याचे लक्षात आल्याने न्यायालयाने सदर उमेदवाराचा प्रवेश रद्द ठरविला. तसेच सदरील जागेवर योग्य उमेदवार गुणवत्ता क्रमाने भरावा असाही आदेश न्यायालयाने दिला आहे.

तसेच एका प्रकरणी उमेदवाराने आपले आजोबा व काका यांनी शाळा सोडल्याचा दाखला जात प्रमाणपत्रासाठी सादर केला. हे दाखले ज्या शाळेचे होते त्या शाळेत तपास केला असता प्रत्यक्षात त्या गावात त्या माध्यमाची शाळाच नसल्याचे आढळून आले. म्हणजेच सदर शाळा सोडल्याचे प्रमाणपत्रे ही बनावट असल्याचे दिसून आले. सदर प्रकरणी देखील न्यायालयाने स्वारीज केले. तसेच एका प्रकरणी उच्च न्यायालयाने अनुसूचित जमातीचे रास्वीव जागेवर अंतरिम आदेशानुसार एका विद्यार्थ्यानीस प्रवेश देण्यात आला होता परंतु सदरील प्रकरणी अंतिम सुनावणीचे वेळी न्यायालयास उमेदवाराने बनावट जमातीचे प्रमाणपत्र मिळविल्याचे लक्षात आले. उमेदवाराची सदर वैद्यकीय महाविद्यालयातील प्रवेश रद्द ठरविला.

सर्वोच्च न्यायालयाचे निर्णयाचे अनुषंगाने तीनही तपासणी समितींचे कामकाज सुरु झालेले असून दक्षता पथकामार्फत गृह व शालेय चौकशीचे काम काटेकोरपणे चालू झाले असल्यामुळे बनावट प्रमाणपत्र मिळविणाऱ्या बऱ्याच मंडळींवर वचक बसलेला आढळून येत आहे.

* * *

'आदिवासी स्त्रिया व मुले यांचे आरोग्य व आहार : कल्याणकारी योजना'

*प्र.मि.अडगळे, **रा.दि.वसावे, *** ह.च.जाधव,
* नि.ए.पाटोळे, ** डॉ.नं.ज्ञा.पोस्वरकर, *** म.ग.गायकवाड, ⊗ रा.न.मडावी,

प्रस्तावना :

आरोग्यात मुख्यत्वेकरून शारिरिक, बौद्धिक, मानसिक व सामाजिक विकास अपेक्षित आहे. परंतु आदिवासी भागात दुर्दैवाने या गोष्टीचा अभाव दिसतो.

आदिवासी विभागात प्रामुख्याने त्या ठिकाणची भौगोलिक परिस्थिती, हवामान, पाऊस व शेतीसाठी जमिनीची अपुरी उपलब्धता, दारिद्र्य, अज्ञान, अंधश्रद्धा, दळण-वळणाच्या सुविधांचा अभाव यामुळे या विभागातील स्त्रिया, मुले यांना पुरेसे अन्न मिळू शकत नाही. तसेच अज्ञानामुळे आरोग्यविषयक सुविधांचा लाभ घेता येत नाही व पर्यायाने त्यामुळे या भागात कुपोषणाचे प्रमाण जास्त असून शासनास हा प्रश्न भेडसावत आहे. 'जिच्या हाती पाळण्याची दोरी ती जगाला उधारी' हाच सिध्दांत आदिवासी स्त्रियांच्या बाबतीत कटाक्षाने लागू करण्यासाठी, ज्या जननक्षम स्त्रिया आहेत (१५ ते ४५ वयोगटातील)

त्यांच्या आरोग्याकडे कटाक्षाने लक्ष पुरविणे आवश्यक आहे. आदिवासी स्त्रियांचे जर शरीराने दुर्बल, कमजोर असतील तर त्यांचेपासून होणारी संतती निकोप व आरोग्यदायी असणार नाही.

आरोग्य व आहार :

सद्या आदिवासी उपयोजने अंतर्गत कार्यान्वित असलेल्या योजना अधिक प्रभावीपणे राबविण्यासाठी पुढीलप्रमाणे उपाय योजना सुचविण्यात येत आहेत.

स्त्री-शिक्षण :

आदिवासी मुले व मुलींमध्ये शिक्षणाचा प्रसार अधिक होण्यासाठी जादाच्या आश्रमशाळा सुरू करणे व इतर ठिकाणी मुलांच्या व मुलींच्या उपस्थिती भत्त्यामध्ये भरीव वाढ करावी, जेणे करून शाळा गळतीचे प्रमाण कमी होऊन त्यांचे कुटुंबाला आर्थिक लाभ मिळू शकेल. तसेच आदिवासी कुटुंबातील प्रत्येक बालकाला शिक्षणाचा लाभ मिळू शकेल.

* प्रमुख कृषी अधिकारी, धुळे, ** बाल विकास प्रकल्प अधिकारी, नवापूर, *** बाल विकास प्रकल्प अधिकारी, बार्शी, * बालविकास प्रकल्प अधिकारी, जुन्नर, ** वैद्यकीय अधिकारी, डिंगे, *** सहा.प्रकल्प अधिकारी, ठाणे, ⊗ प्रादेशिक व्यवस्थापक, नाशिक, आदिवासी विकास महामंडळ,

योग्य वयात विवाह :

योग्य वयात विवाह करणा-या आदिवासी जोडप्यांना प्रोत्साहनपर अनुदान देण्यात यावे. तसेच याविषयी शालेय जीवनात अभ्यासक्रमामध्ये सुधदा याचा अंतर्भाव करण्यात यावा.

प्रौढ शिक्षण :

आदिवासी भागामध्ये प्रौढ साक्षरता अभियान प्रभावीपणे राबवावे, जेणे करून सर्व थरातील समाजाला व निरक्षर लोकांना आरोग्याचे महत्व पटवून देता येईल.

आरोग्य :

महिला/गरोदर मातांना धनुर्वात प्रतिबंधक लस, आरोग्य विषयक तपासणी, लोहयुक्त गोळ्यांचे वाटप, आहार विषयक सल्ला, सुरक्षित बाळंतपणासाठी स्वच्छतेचे ५ नियम समजावून सांगणे इत्यादी बाबी राबविणे तसेच स्वालील बाबीवर भर देणे आवश्यक आहे.

१. प्रत्येक गावात प्रशिक्षित दाईची नेमणूक.
२. बाळंतपणासाठी प्रत्येक गावात आवश्यक साहित्य सामुग्रीचा नियमित व पुरेसा पुरवठा.
३. लोहयुक्त गोळ्यांचा नियमित पुरवठा.
४. लसींचा नियमित पुरवठा.
५. बाळंतपणानंतर अर्ध्या तासाचे आत बाळाला स्तनपान देण्याचे महत्व पटवून देणे.
६. १ वर्षाचे आतील बालकास प्राथमिक लसीकरण.

७. ४ महिन्यांनंतर बालकास पूरक आहार पुरवठा करणे. यासाठी स्थानिक उपलब्ध अन्नपदार्थापासून सकस आहार निर्मिती करण्याबद्दल प्रात्यक्षिके व प्रशिक्षण देणे.

८. ६ महिन्यातून एकदा आरोग्य तपासणी, आरोग्य सेवा व संदर्भ सेवा देण्यात यावी.

९. कुपोषित बालके आढळल्यास प्राथमिक आरोग्य केंद्रातून सकस आहार पुरवठा करणे व त्यासाठी पालकांना प्रवृत्त करणे.

१०. कुपोषित बालकांची घरच्या घरी काळजी घेण्यासाठी पालकांना प्रशिक्षित करणे.

११. प्रत्येक गावांत/पाड्यामध्ये पाणी शुध्द करण्यासाठी टीसेल व मेडीकलोर उपलब्ध करून देणे. तसेच त्याचा वापर परिपूर्ण किंवा पूर्ण क्षमतेने होण्यासाठी पाठपुरावा करणे.

१२. परिसर स्वच्छतेसाठी परसबाग व शोषणखड्डे यांचा प्रचार व प्रसार ग्राम पंचायत माध्यमातून करणे.

वर उल्लेख केलेल्या सेवा प्रभावीपणे राबविण्यासाठी आदिवासी भागातील आरोग्य केंद्राचे व अंगणवाड्यामध्ये प्रशिक्षित कर्मचारी वर्ग नेमून त्यांच्यामार्फत महिला मेळावे, आदिवासी मेळावे, रोग निदान शिबीरे, आरोग्यसेवा शिबीरे, आहार प्रात्यक्षिके, प्रशिक्षण व प्रबोधन सत्रे यांचे आयोजन करून आदिवासी समाजामध्ये जनजागृती निर्माण करणे आवश्यक आहे.

आहार :

सद्या आस्तित्वात असलेल्या आहार योजनेची अंमलबजावणी योग्य पध्दतीने व्हावी यामध्ये स्थानिक भागात उपलब्ध असलेले अन्नधान्यामधून योग्य पध्दतीने आहार बनवून त्याचे नियमित वाटप स्त्रिया व मुलांना करण्यात यावे. त्यांच्या गुणवत्तेबाबत व दर्जाबाबत वेळोवेळी तपासणी करण्यात यावी.

स्त्रिया व मुले यांच्यासाठी कल्याणकारी योजना :

१. बाळंतपणासाठी अर्थसहाय्य योजना : सद्या ही योजना दारिद्र्य रेषेखालील स्त्रीसाठी लागू आहे. त्याऐवजी आदिवासी उपयोजना क्षेत्रातील सर्व आदिवासी महिलांसाठी ही योजना लागू करावी. तसेच रक्कम रू. ३००/- ऐवजी रू. ५००/- अर्थसहाय्य करण्यात यावे.

२. स्वावटी कर्ज योजना : सदर कर्जाची मर्यादा वाढविण्यात यावी. दारिद्र्य रेषेखालील लाभार्थीकडून याबाबत वसुली करण्यात येऊ नये.

३. सावित्रीबाई फुले योजना : १ व २ मुलींनंतर कुटुंब नियोजन शस्त्रक्रिया केल्यावर अनुक्रमे १०,०००/- रू. व ७,५००/- रू. किंमतीचे बचत प्रमाणपत्र दिली जातात. त्याऐवजी १ व २ मुलांनंतर कुटुंब नियोजन शस्त्रक्रिया केल्यास त्या पालकांनासुध्दा वरीलप्रमाणे अनुदान देण्यात यावे कारण आदिवासी भागात अद्याप बालमृत्यूचे प्रमाण जास्त आहे.

शिफारशी :

१. आदिवासी मुलींना शालेय शिक्षण घेत असताना सरसकट शिष्यवृत्ती देण्यात यावी.

२. सामाजिक, आर्थिक उन्नतीसाठी कुटीर उद्योगांना प्रोत्साहन देऊन प्रशिक्षण व अनुदान उपलब्ध करून घ्यावे.

३. प्रशिक्षणानंतर स्वयंरोजगारासाठी कर्जाची किंवा नोकरीची हमी देण्यात यावी.

४. योग्य वयोमानानंतर लग्न केल्यास जोडप्यास प्रोत्साहनपर शासकीय अनुदान देण्यात यावे.

५. व्यसनमुक्ती केंद्राची स्थापना तसेच यासाठी स्वयंसेवी संस्थांचा सहभाग मोठ्या प्रमाणावर घेण्यात यावा.

अधिकारी/कर्मचारी यांचेसाठी शिफारशी :

१. प्रशिक्षित व सेवाभावी कर्मचारी वर्गाची नेमणूक प्राधान्याने आदिवासी विभागात करण्यात यावी.

२. प्रोत्साहन भत्ता, फिरस्ती भत्ता, व्यवसायरोध भत्ता यामध्ये वाढ करण्यात यावी.

३. वाहनासाठी इंधन व दुरूस्ती यासाठी सद्याच्या अनुदानामध्ये दुपटीने वाढ करण्यात यावी.

४. कर्मचा-यांसाठी प्राधान्याने राहण्यायोग्य निवारा व्यवस्था प्राधान्याने करावी.

५. आदिवासी भागात किमान ३ वर्ष समाधानकारक काम केल्यावर अधिकारी/कर्मचा-यांची इच्छा अनुरूप सेवास्थळी प्राधान्याने बदली करण्यात यावी.

६. त्याचबरोबर अशा अधिकारी/कर्मचारी
चांना जादा वेतनवाढसुध्दा देण्यात यावी.

७. आदिवासी भागातील प्रशिक्षित
कर्मचाऱ्यांची त्या त्या भागात नेमणूक करण्यात
यावी.

८. आरोग्य/आहार विषयक प्रसिध्दीसाठी
जादा अनुदान देण्यात यावे.

९. सद्याच्या मापदंडापेक्षा औषध पुरवठा
दुपटीने करण्यात यावा.

१०. बिगर आदिवासी क्षेत्रासाठी असलेले
नियम शिथिल करून आदिवासी क्षेत्रासाठी
अद्ययावत ग्रामीण रूग्णालय निर्मिती करण्यात
यावी.

अगदी शेवटी सर्व योजनांच्या बाबतीत
असे सांगावेसे वाटते की, "All of us
implement the plan But None of us do
plan implementation" यासाठी सुध्दा नियोजन
होणे आवश्यक आहे.

* * *

आदिवासींचे शिक्षण - ध्येय अन् धोरणे

* सो.रा.शेवकरी

प्रास्ताविक -

समाजामध्ये सर्वसाधारणतः अनुसूचित जमाती, अनुसूचित जाती व इतर असे प्रमुख समाजगट आपणांस आढळून येतात. समाज घटकांची सामाजिक स्थिती व आर्थिक स्थिती विचारात घेऊन त्यांची विकासाच्या दृष्टीकोनातून वर्गवारी करण्यात येते. अशा वेळी अनुसूचित जमाती, अनुसूचित जाती यांना समाजातील अगदी कमकुवत, दुर्बल घटक, मागासलेला संबोधण्यात येते. कल्याणकारी राज्यास कल्पनेमध्ये अशा आर्थिक दुर्बल घटकाच्या विकासाची जबाबदारी शासनावर असते. विकास कार्यक्रमांची आखणी आणि अंमलबजावणी करताना दुर्बल घटकांच्या कल्याणसारखे विकासाकडे विशेष लक्ष पुरविणे साहजिकच गरजेचे ठरते.

आदिवासी समाज हा सामाजिक, आर्थिक अन् शैक्षणिकदृष्ट्या मागासलेला सामाजिक घटक असल्याचे निदर्शनास येते. पूर्वीच्या काळी हिंदूसमाजामध्ये समाज वर्गवारीमध्ये शिक्षण ही एक प्रमुख बाब

मानण्यात येत होती. शिक्षणाचा अभाव हाच आदिवासींच्या आर्थिक पिळवणूकीस व शोषणांस तसेच दयनीय स्थितीस जबाबदार असल्याचे आढळून येते. मानवी साधन संपत्तीचा विकास घडवून आणण्यामध्ये शिक्षण ही एक गुरुकिल्ली आहे. आदिवासींच्या बाबतीत ती बाब तर विकासाचा कणाच म्हणावा लागेल. कारण त्यावरच त्या समाजाच्या विकासाचे अन् अभ्युदयाचे प्रगतीचे गमक अवलंबून आहे. शिक्षणामुळे ज्ञानाचा प्रसार होतो, ज्ञानामुळे आत्मविश्वास वृद्धींगत होतो. ज्यायोगे आर्थिक शोषणापासून तसेच दाखिदयापासून सुटका करून घेण्याची अंतःप्रेरणा मिळते. तेंव्हा आदिवासींच्यामध्ये शिक्षणाचा प्रसार व प्रचार ही एक अनिवार्य बाब ठरते यात शंका नाही. निरक्षरता व अज्ञानामुळे आदिवासी बांधव आर्थिक संधी व सवलतींचा पुरेपूर लाभ घेण्यास असमर्थ राहिले आहेत.

आदिवासी क्षेत्र विकासाच्या प्रक्रियेत खुले केल्यामुळे भिन्न प्रणाली दिसून येतात :-

१. परंपरा, रुढी, अंधश्रद्धेवर भर देणारी एक विचारप्रणाली तर-

संशोधन सहाय्यक, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे ४११ ००१

२. दुसरी नवीन तंत्रज्ञान व नाविन्यावर जोर देऊन त्याची कास धरणारी, ह्या प्रणाली एका गुंतागुंतीच्या वळणावर येऊन ठेपलेल्या आपणांस दिसून येतात. आदिवासी लोकांच्या विकासासाठी, सर्वकष उन्नतीसाठी या दोन मतप्रणालीमध्ये सुसंवाद साधण्याची नितांत गरज आहे. या प्रक्रियेमध्ये शिक्षणाला महत्त्वपूर्ण भूमिका बजावण्याची आहे. शिक्षणाची महत्त्वपूर्ण व मौलिक बाजू म्हणजे शास्त्रातील नवीन शोधाची, तंत्रज्ञानाची आदिवासींच्या विकासाच्या दृष्टीने माहिती करून देणे तसेच आर्थिक अन् राजकीय क्षेत्रातील घडामोडींची अन् विकासाची घोडदौड यांची कल्पना त्यांना करून देणे ही आहे कारण शिक्षण हे ह्या लोकांच्यासाठी अर्थपूर्ण असले पाहिजे विकासाच्या प्रगतीतील प्रांगणातील झेपावणारे असले पाहिजे.

आदिवासी क्षेत्राचे महत्वाचे वैशिष्ट्य असे की, आदिवासी क्षेत्र हे नैसर्गिक साधनसंपत्तीने समृद्ध आहे. त्यामुळे जलसिंचनाचे, विद्युत अन् उर्जा निर्मितीचे तसेच औद्योगिक स्वरूपाचे मोठे व लघु प्रकल्प या क्षेत्रामध्ये कार्यान्वित झालेले आहेत.

परंतु नवीन तंत्रज्ञान व कसब कौशल्याचा आदिवासींमध्ये अभाव असल्याने तो आर्थिक संधी/सुविधांचा लाभ घेऊ शकलेला नाही ही वस्तुस्थिती आहे. त्या सर्व

संधी आदिवासी क्षेत्रामध्ये स्थलांतर करून इतरांनी हस्तगत केलेल्या आहेत. त्यामुळे त्यांना केवळ आर्थिक संधी सवलतींपासून वंचित ठेवण्यात आलेले नाही तर त्यांच्या साधन संपत्तीच्या आधारापासून उखडून टाकण्यात आले असल्याचे निदर्शनास येते. शेतजमिनीचे हस्तांतर, सावकार, व्यापारी, जंगल कंत्राटदार, सधन शेतकरी यांचेपासून होणारी पिळवणूक व शोषण ह्या बाबी प्रकृति आढळून येणा-या आहेत.

राज्यघटनेतील महत्त्वपूर्ण तरतूदी -

आपल्या घटना शिल्पकारांनी दुर्बल व कमकुवत घटकांच्या विकासासाठी शिक्षणाचे महत्त्व ओळखून आपल्या राज्यघटनेमध्ये त्यासंबंधी निश्चित स्वरूपाच्या विशिष्ट तरतूदी केलेल्या आहेत. कलम क्र. १५(४) व कलम क्र. ४६ ही आदिवासींच्या शिक्षणास गती देण्याच्या दृष्टीने महत्त्वपूर्ण मानावी लागतील. घटनेतील कलम क्र. १५(१) मधील धर्म, जात, वंश अगर लिंग यावर आधारित स्मृत्त वागणुकीच्या तत्वाला हे अपवाद आहे. या कलमान्वये अनुसूचित जाती-अनुसूचित जमाती किंवा सामाजिक दृष्ट्या, शैक्षणिकदृष्ट्या मागासलेल्या समाजाच्या शैक्षणिक प्रगतीसाठी राज्यानी आवश्यक ते कायदे करण्याचे राज्य सरकारांना अधिकार दिलेले आहेत. कलम ४६ मधील मार्गदर्शक

तत्वान्वये राज्य सरकारने दुर्बल घटकांत विशेषतः अनुसूचित जाती/अनुसूचित जमातीच्या शैक्षणिक तसेच आर्थिक संबंधाची विशेष काळजी घेऊन त्यांची प्रगती घडवून आणावी असे दिग्दर्शित करण्यात आले आहे.

शिक्षण हा राज्याचा तसेच केंद्र शासनाचा विषय असून शिक्षणातील प्रगती साधण्याची मूलभूत जबाबदारी राज्यावर सोपविण्यात आलेली आहे. उच्च शिक्षण, संशोधन, शास्त्रीय व तांत्रिक शिक्षण इ. बाबत दर्जा ठरविणे, शैक्षणिक सुविधांचा समन्वय साधणे यांची जबाबदारी केंद्र शासनावर आहे. मुख्यत्वेकरून मध्यवर्ती विभागात अनुसूचित जमातीसाठी मॅट्रिकनंतर शिष्यवृत्त्या, मुलामुलींसाठी वसतिगृहे तसेच स्पर्धात्मक परिक्षांसाठी मार्गदर्शक केंद्रे सुरु करणे. केंद्र शासनाच्या कल्याण मंत्रालयामार्फत विशेष केंद्र सहाय्य या कार्यक्रमासाठी देण्यात येते. शिक्षणाच्या विकासासाठी शिक्षण मंत्रालय जबाबदार असून अदिवासींच्या तसेच अनुसूचित जातीच्या शैक्षणिक विकासासाठी विशेष प्रयत्नशिल असते. शिक्षण मंत्रालयामार्फत दिल्या जाणा-या सवलतींमध्ये ७.५ टक्के जागा अनुसूचित जाती/जमातीसाठी राखीव, १५ टक्के जागा केंद्रीय विद्यापीठ, भारतीय तंत्रशिक्षण संस्था, प्रादेशिक अभियांत्रिकी महाविद्यालये, वैद्यकीय

महाविद्यालये तसेच केंद्रीय विद्यालयामध्ये राखून ठेवण्यात आलेल्या आहेत. याशिवाय शैक्षणिक घोरणांत नट्याने सुरु करण्यात आलेल्या नवोदय विद्यालयांमध्ये अनुसूचित जातीसाठी काही प्रवेश जागा राखीव ठेवण्यात येऊन विद्यार्थ्यांकरिता विशेष सवलती देण्यात आलेल्या आहेत. याशिवाय निरनिराळ्या तांत्रिक कोर्ससाठी प्रवेश घेणाऱ्या अनुसूचित जमातीच्या विद्यार्थ्यां करिता असलेल्या निकषामध्ये शिथिलता ठेवण्याबाबत शैक्षणिक संस्थांना सूचना देण्यात आलेल्या आहेत. केंद्रीय मंत्रालयात अनुसूचित जमातीच्या विद्यार्थ्यांच्या शैक्षणिक प्रगती साधण्यासाठी सुरु केलेल्या अनेक कार्यक्रमांमध्ये शिष्यवृत्ती, संशोधन छात्रशिष्यवृत्ती, वसतिगृहात राखीव जागा, तसेच शैक्षणिक दर्जा उंचावण्यासाठी संशोधन व प्रशिक्षणाच्या सुविधा यांचा समावेश होतो.

तसेच आदिवासींची दाट वस्ती असलेल्या भागात अपरंपरागत शिक्षण केंद्र, प्रौढ शिक्षण इ. कार्यक्रमांना अग्रक्रम देण्यात आला आहे. आपल्या राज्यामध्ये शिक्षण विभाग, आदिवासी विकास विभाग तसेच समाज कल्याण विभाग, आदिवासींचा शिक्षणविषयक कार्यक्रम राबवित आहेत. तसेच शिष्यवृत्त्या, वसतिगृहे आणि आश्रमशाळा आदि सुविधा पुरविण्यात येत आहेत..

अनुसूचित जमातीमधील साक्षरतेचे प्रमाण :-

आदिवासींमधील शैक्षणिक गुणवत्ता मापन करण्याचे साधन म्हणजे त्यांचेमधील साक्षरतेचे प्रमाण होय. सन १९७१ ते १९९१

च्या जनगणनेनुसार सर्वसाधारण लोकसंख्या व अनुसूचित जमाती यांचेमधील पुरुष तसेच स्त्रियांमधील साक्षरता टक्केवारी खालील तक्त्यात दर्शविल्याप्रमाणे -

तक्ता-१

सर्वसाधारण लोकसंख्यागट व आदिवासी पुरुष/स्त्रियांचे साक्षरता प्रमाण
(सन १९७१ ते १९९१ जनगणने नुसार)

समाज घटक	ज.ग.वर्ष	एकूण	पुरुष	स्त्रिया
१	२	३	४	५
सर्वसाधारण	१९७१	२९.४५	३९.४५	१८.६९
	१९८१	३६.२३	४६.८९	२४.८२
	१९९१	५२.२१	६४.१३	३९.२९
अनु.जमाती	१९७१	११.३०	१७.६३	४.८५
	१९८१	१६.३५	२४.५२	८.०४
	१९९१	२९.६०	४०.८०	१८.२९

देशाच्या पातळीवर साक्षरता स्थिती तपासली असता असे दिसून येते की (सन १९८१) च्या जनगणनेनुसार अनुसूचित जमातीमधील साक्षरतेचे प्रमाण १६.३५ इतके होते तर सर्वसाधारण लोकसंख्या गटामधील साक्षरतेची टक्केवारी ३६.२३ इतकी होती. सन १९९१ मध्ये अनुसूचित जमातीमध्ये साक्षरतेचे प्रमाण ४० टक्क्यांपर्यंत वाढले तर सर्वसाधारण लोकसंख्येमधील साक्षरतेचे प्रमाण ६४.१३ पर्यंत उंचावले.

अनुसूचित जमातीमधील साक्षरता जरी वाढली तरी सर्वसाधारण लोकसंख्येच्या साक्षरता टक्केवारीशी तुलना करता ती खूपच कमी आहे. स्त्रियांची साक्षरता तर एक गंभीर समस्या असून चितेची बाब वाटते. साक्षरतेचे

प्रमाण राज्याराज्यामध्ये भिन्न भिन्न आढळले. मिझोराम, नागालँड मध्ये सन १९८१ च्या जनगणनेनुसार अनुक्रमे ५०.६२ व ४०.३१ टक्के साक्षरतेचे प्रमाण होते. त्याचे कारण त्या भागात ख्रिश्चन मिशन-यांनी विशेष प्रयत्नांनी केलेली आदिवासींची जागृती हे होय. परंतु इतर राज्यांमध्ये (उदा. आंध्र प्रदेश, राजस्थान) साक्षरतेचे प्रमाण खूपच खालीद असल्याचे दिसून येते तसेच अनुसूचित जमातीमधील स्त्रियांची साक्षरतादेखील अत्यल्प असल्याचे सांख्यिकी माहितीवरून निदर्शनास येते.

महाराष्ट्र राज्यातील सर्वसाधारण लोकसंख्या अनुसूचित जमातीमधील पुरुष व स्त्रियांमधील साक्षरतेचे प्रमाण (सन १९७१ ते १९९१ च्या जनगणनेप्रमाणे) खालील तक्त्यात दर्शविले आहे.

महाराष्ट्रातील सर्वसाधारण लोकसंख्या व अनुसूचित जमातीमधील साक्षरतेचे प्रमाण -

जनगणना	सर्वसाधारण			अनुसूचित जमाती		
	वर्ष	पुरुष	स्त्रिया	एकूण	पुरुष	स्त्रिया
१९७१	५१.०४	२६.४३	३९.१३	१९.०६	४.२१	११.७४
१९८१	५८.६५	३४.६३	४७.०२	३२.३०	११.९४	२२.२९
१९९१	७६.५६	५२.३०	६४.८७	४९.००	२४.०८	३६.७७

वरील माहितीवरून असे दिसून येते की, सन १९९१ मध्ये सर्वसाधारण लोकसंख्या गटातील साक्षरतेचे प्रमाण ६४.८७ इतके होते तर अनुसूचित जमातीमध्ये ते ३६.७७ इतके होते. अनुसूचित जमातीमधील पुरुषांमधील साक्षरतेची टक्केवारी ४९ (१९९१) ३२ (१९८१) स्त्रियांमधील साक्षरतेचे प्रमाण १२ (१९८१) २४ (१९९१) . तथापि स्त्रियांमधील साक्षरतेचे प्रमाण सर्वसाधारण स्त्रियांच्या ५२ टक्के (१९९१) साक्षरतेच्या मानाने अगदीच कमी असल्याचे निदर्शनास येते.

साक्षरतेच्या प्रमाणात मंदगतीने प्रगती होण्याची प्रमुख कारणे -

अनुसूचित जमातीमधील साक्षरतेच्या प्रमाणात मंदगतीने वाढ होत असल्याचे दिसते. अशा मंदगती प्रगतीत जबाबदार असलेले घटक खालीलप्रमाणे सांगता येतील.:-

१. पालकांचे दारिद्र्य

२. शिक्षण अभ्यासक्रम

३. शैक्षणिक संस्था तसेच पूरक सोयी सुविधा यांची तुलनात्मकदृष्ट्या अपुरी व्यवस्था/संख्या.

४. शिक्षकांची गैरहजेरी

५. शिक्षणाचे माध्यम

६. शैक्षणिक घोरणातील त्रुटी

वरील कारणांची सविस्तर मीमांसा खालीलप्रमाणे विशद केली आहे.

१) पालकांचे दारिद्र्य - गरीबीमुळे जीवन कंठीत असलेल्या पालकांना शिक्षण ही एक चैनीची व ऐषआरामाची बाब वाटते व ती त्यांना परवडत नाही. उपजिवीकेकरिता काही तरी आणण्याला मुले पालकांना मदत करित असतात. थोडी वयाने मोठी असलेली मुले आपल्या लहान भावंडाना सांभाळण्याचे काम करतात. आदिवासी भागात मुलांच्या बालसंगोपन केंद्राचा अभाव, पाळणाघरे व बालवाडी अतिदुर्गम भागात नसल्याने

आदिवासी मुलांना शिक्षणापासून वंचित राहण्यास जबाबदार घटक असल्याचे दिसून येते.

२) शिक्षण अभ्यासक्रम - सध्याच्या अभ्यासक्रमामध्ये आदिवासींच्या विशिष्ट गरजा व सांस्कृतिक मूल्यांच्या अभावानेच विचार केल्याचे जाणवते. सध्या सर्वसाधारण विद्यार्थ्यांकरिता असलेला अभ्यासक्रम आदिवासी मुलांना लागू करण्यात आलेला आहे. तो ब-याचश्या बाबतीत उचित नाही विशेषतः प्राथमिक स्तरावर तर तो गैरलागू असल्याचे निदर्शनास येते.

३) शैक्षणिक संस्था व पूरक सुविधांचा अभ्यास - आदिवासी क्षेत्रात विशेषतः दुर्गम भागात शैक्षणिक संस्था व पूरक सोयी/सुविधा यांची वाणवा असल्याचे दिसून येते. जेथे शिक्षण केंद्रे उभारली आहेत तेथे देखील ५० टक्के केंद्रे इमारतीशिवाय कार्यरत आहेत. शिष्यवृत्त्या, पुस्तकपेढी अशा पूरक सुविधांचा अभाव असल्याने शिक्षणाकरिता सदर केंद्रे मुलांना आकर्षित करू शकत नाहीत. एकंदरीत आदिवासी मुलांच्या शिक्षणाची आबाळ चालूच राहते.

४) आदिवासी क्षेत्रात मुलांची/ शिक्षकांची गैरहजेरी - आदिवासी क्षेत्रात अन् विशेषतः अतिदुर्गम भागात शिक्षकांची गैरहजेरी हा एक शिक्षणावर विपरित परिणाम करणारा महत्त्वपूर्ण प्रश्न आहे. परिणाम

पर्यवेक्षण/देखरेखीच्या अभावामुळे तेथील शिक्षक बरेच दिवस गैरहजर राहतात. आदिवासी शिक्षणाबाबत आस्था नसल्याची प्रवृत्ती दर्शवितात. अशा परिस्थितीत पालक व मुले देखील वेळ वाया घालवू इच्छित नाहीत. शाळा कायमची सोडून देण्याचे ठरवून टाकतात.

५) शिक्षणाचे माध्यम - आदिवासींच्या शिक्षणाकरिता शिक्षणाचे माध्यम हा सुध्दा एक कूट प्रश्न आहे. स्वातंत्र्यानंतरच्या ५० वर्षात आपण आदिवासींना त्यांच्या मातृभाषेतून शिक्षण देऊ शकलो नाही. मिन्न भाषेमध्ये शिकवलेले धडे आदिवासींना कळत नाहीत, आकलन होत नाही.

तसे पाहिले तर भाषेच्या दृष्टीकोनातून आदिवासी हा एक संख्याक गट आहे. तेंव्हा प्रात्यक्षिक स्तरावर मातृभाषेतून शिक्षण मिळण्याचा त्यांना हक्क आहे. घटनेतील कलम ३५० (अ) मध्ये स्पष्ट करण्यात आल्याप्रमाणे अल्पसंख्यांक असलेल्या गटांना प्राथमिक स्तरावरील शिक्षण त्यांच्या मातृभाषेमधून दिले गेले पाहिजे. याकरिता राष्ट्रपती कोणत्याही वेळी मार्गदर्शक अध्यादेश काढू शकतात.

६) शैक्षणिक धोरणातील त्रुटी - आदिवासी क्षेत्राकरिता तूर्त तरी स्पष्ट व स्वतंत्र शैक्षणिक धोरण अमलात नाही. निरनिराळ्या समित्या आणि आयोग यांच्या शिफारशीप्रमाणे

आदिवासी क्षेत्राकरिता धोरण आखण्यात आलेले नाही.

काही राज्यांमध्ये आदिवासी क्षेत्रातील शाळा राज्यांच्या शिक्षण विभागाच्या अधिपत्याखाली कार्यरत आहेत तर काहींमध्ये समाज कल्याण विभागाच्या आदिवासी विकास विभागाच्या अखत्यारीमध्ये आहेत. आदिवासी क्षेत्रामधील शिक्षण संस्थांबाबत सर्वकष प्रशासकीय धोरणाच्या अभावामुळे आदिवासींच्या शिक्षण प्रगतीवर विपरीत परिणाम झालेला आहे.

वरील परिस्थितीचा साकल्याने विचार करता खालील काही सूचना व शिफारशीवर विचार करणे गरजेचे आहे.

१. शिक्षण-अभ्यासक्रमाची आखणी -

आदिवासींच्याकरिता शिक्षणक्रम तयार करताना त्यांच्या गरजा आणि आकांक्षा यांचा विचार प्रामुख्याने करायला हवा. प्राथमिक स्तरावर विषयांची निवड ही फार काळजीपूर्वक करायला हवी. शिक्षण हे व्यवसायामुख असले पाहिजे. तसेच व्यावसायिक शिक्षणाकरिता पुरेशा निधीची तरतूद व व्यवस्था असायला हवी.

अभ्यासक्रमांमध्ये परंपरागत स्थानिक कौशल्य, कसब, कारागिरी यांचा अंतर्भाव करायला हवा. शिक्षणक्रमात प्राथमिक हक्क व

कर्तव्ये यासंबंधीचे नागरिकशास्त्र आदिवासींना शिकविले पाहिजे. देशाचा मूलभूत इतिहास, त्यांतील आर्थिक अन् राजकीय संस्था, ज्यांचा दैनंदिन व्यवहारावर प्रभाव पडतो व अन्यायाचे परिमार्जन करण्याच्या वाटा, इ. संबंधी उहापोह करण्यात आला पाहिजे.

२. शैक्षणिक संस्था स्थापन करण्यास अग्रक्रम - आदिवासी क्षेत्रात शैक्षणिक संस्था उघडण्यासाठी विशेष अग्रक्रम देण्यात आला पाहिजे. शाळागृहाचे बांधकाम शिक्षणनिधीतून व राष्ट्रीय ग्रामीण रोजगार योजनेमधून हाती घेण्यात यावे. वसतिगृहांची सोय पुरविण्यात यावी.

३. शिक्षणाचे माध्यम - कमीत कमी प्राथमिक स्तरावर शिक्षणाचे माध्यम हे आदिवासीं मातृभाषा असायला हवे. माध्यमिक स्तरावर प्रादेशिक भाषा किंवा राज्यभाषा हे शिक्षणाचे माध्यम ठेवण्यात यावे.

४. शिक्षकांची निवड - आदिवासी क्षेत्रामधील शिक्षकांसाठी शिक्षकांची निवड सर्वसाधारणपणे आदिवासींमधूनच करण्यात यावी. योग्य प्रमाणात प्रशिक्षित व पात्र शिक्षकांची कमतरता भासली तर आदिवासी भाषा अवगत असलेल्या बिगर आदिवासी शिक्षकांची निवड देखील करण्यात यावी. शैक्षणिक गुणवत्ता टिकविण्याच्या दृष्टीने प्रशिक्षित शिक्षकवृंद नेमण्याची काळजी घेण्यात यावी.

५. बालवाड्या , बालसंगोपनगृहे, केंद्रे सुविधा - आदिवासी क्षेत्रामध्ये अधिकाधिक बालवाड्या सुरू करण्यात याव्यात. त्याचबरोबर बालसंगोपनगृह व्यवस्था, पोषणआहार, पाळणाघर इ. सुविधा पुरविण्यात याव्यात. यामुळे आदिवासी बालकांना सकस व चौरस आहार मिळू शकेल व आदिवासींमध्ये बालकांच्या आहाराविषयी संगोपनाविषयी जागृती निर्माण होईल.

६. प्रभावी देखरेख व्यवस्था व सहभाग - प्राथमिक शाळेतील परिणामकारक व प्रभावीपणे देखरेख करण्याची सर्वकष पध्दती अत्यावश्यक आहे. जेथे आवश्यक असेल तेथे त्यांना स्थानिक पातळीवर ग्रामपंचायतीच्या अधिपत्त्याखाली देण्यात यावे. आदिवासी क्षेत्रातील वसतिगृहांच्या व्यवस्थापनात स्वयंसेवी संस्थांचा सहभाग घेण्यात यावा.

७. अनौपचारिक व व्यावसायिक शिक्षण केंद्रे - अनौपचारिक तसेच व्यावसायिक शिक्षणाची केंद्रे सुध्दा यशस्वीरित्या कार्यान्वित करावीत जेणेकरून शालेय शिक्षणाबरोबर त्याची उपयुक्तता दृगोचर होईल. त्यामुळे आद्योगिक आणि इतर प्रकल्पासाठी आवश्यक

असलेले प्रशिक्षण पुरविणे सोयीस्कर होईल. औद्योगिक प्रशिक्षण संस्थांनीही आदिवासींच्या गरजा ओळखल्या पाहिजेत.

८. आदिवासींच्या मानसिकतेमध्ये बदल घडवून आणणे - शिक्षणाने केवळ पुस्तकी ज्ञानावर भर न देता उदात्त व उज्जल जीवनाच्या निर्मितीमध्ये रस निर्माण होण्याची क्षमता आदिवासींमध्ये निर्माण करावयाची हवी. ज्ञानसमृद्ध आदिवासी केवळ स्वतःला आर्थिक अन् सामाजिक शोषणापासून वाचवू शकतील असे नाही तर निरनिराळ्या विकास कार्यक्रमांचा लाभ स्वतःच्या फायद्यासाठी डोळसपणे घेऊ शकतील. आदिवासींना खेळाची उपजत आवड आहे. तेंव्हा त्यांना प्रोत्साहन देण्याची नितांत गरज आहे. शिक्षण हे सुधारणेचे प्रभावी साधन आहे हे त्यांना अनुभवातून उमगले पाहिजे.

सारांश - शिक्षण ही एक भविष्य काळातील अनमोल गुंतवणूक आहे याची पुरेशी कल्पना आदिवासींना करून देण्याची गरज आहे. या गुंतवणुकीतून अनायसे कुटुंबाला, समाजाला फायदा होत राहिल याची खात्री बाळगण्याची दृष्टी विकसित करणे ही काळाची मागणी आहे असे वाटते.

* * *

- वृत्तविशेष -

आदिवासी संशोधन व प्रशिक्षण संस्थेने आठव्या पंचवार्षिक योजनेच्या कालावधीमध्ये केलेले मूल्यमापन अहवाल .

* श्री.स.ब.दराडे

आदिवासींच्या विकासासाठी शासन वेगवेगळ्या योजना राबवित असते. काही निवडक योजनांची फलश्रुती अजमावण्यासाठी संबंधित योजनांचे मूल्यमापन आदिवासी संशोधन व प्रशिक्षण संस्थेमार्फत केले जाते. यामुळे क्षेत्रिय पाहणीद्वारे संबंधित योजनेच्या अंमलबजावणीमध्ये असलेल्या त्रुटी, दोष निदर्शनास येतात व असे दोष टाळण्यासाठी संबंधित मूल्यमापन अहवालामध्ये शिफारशी करून अशा अहवालांच्या प्रती योजनेशी संबंधित असणा-या शासन विभागास व संबंधित कार्यान्वयन अधिका-यास पाठविल्या जातात. या

अनुषंगाने संबंधित योजनेमध्ये बदल करण्यात येतात.

शैक्षणिक, कृषिविकास, पशुसंवर्धन अशा विविध विकास विभागांशी निगडित असलेल्या व आठव्या पंचवार्षिक योजनेच्या कालावधीमध्ये केलेल्या मूल्यमापन अहवालावर आधारित निरीक्षणात्मक बाबी व शिफारशी स्वालीलप्रमाणे आहे.

सर्व संबंधित अधिका-यांना याचा उपयोग होईल असे वाटते.

आदिवासी संशोधन व प्रशिक्षण संस्थेने आठव्या पंचवार्षिक योजनेच्या कालावधीमध्ये केलेल्या मूल्यमापन/अभ्यास अहवालावर आधारित ठळक निष्कर्ष व त्याबाबतच्या शिफारशी -

अ.क्र	विकास विभाग	निरीक्षणात्मक बाबी	शिफारशी
१.	शैक्षणिक योजना	१. आश्रम शाळेतील शिक्षकांचा शैक्षणिकदृष्ट्या निकृष्ट दर्जा.	१. शिक्षकांना प्रशिक्षण देणे.
		२. शिक्षकांची निवास्थानाची गैरसोय	१. आश्रमशाळा समूहात निवासस्थानाची व्यवस्था.
		३. शिक्षकांच्या शिक्षणसत्रांच्या मध्यावधी मध्ये बदल्या.	१. शैक्षणिक सत्र संपल्यानंतरच बदल्या व्हाव्या.
		४. विद्यार्थ्यांना शालेय साहित्य, क्रमिक पुस्तके, गणवेश इ.ची कमतरता व अवेळी पुरवठा.	१. प्रकल्प कार्यालयाकडून शालेय साहित्य पुरवठा वेळेत व्हावा.
		५. विद्यार्थ्यांची वैद्यकीय तपासणी अनियमित	१. प्राथमिक आरोग्य केंद्राकडून विद्यार्थ्यांची वैद्यकीय तपासणी वेळेवर व्हावी.

* संशोधन अधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे ४११ ००१

अ.क्र.	विकास विभाग	निरिक्षणात्मक बाबी	शिफारशी
		६. ग्रंथालये, क्रिडांगणे, क्रिडाशिक्षक इ. सुविधांचा अभाव.	१. प्रत्येक आश्रमशाळेला ग्रंथालय, क्रिडांगणासाठी जागा व क्रिडाशिक्षक देणे.
		७. वसतिगृहातील विद्यार्थ्यांना शालेय साहित्याचा अपूरा पुरवठा.	१. वेळेत शालेय साहित्य पुरविणे.
		८. विद्यार्थ्यांच्या गळतीचे प्रमाण अधिक	१. पालकांना आर्थिक मदत देऊन मुलांना शाळेत पाठविण्यासाठी प्रोत्साहन देणे.
		९. शाळांना शिक्षण अधिकारी चांच्या भेटी तुरळक	१. शाळा निरीक्षण कार्यक्रम काटेकोरपणे राबविणे.
२.	कृषिविकास कार्यक्रम	१. लाभासाठी शेतक-चांची अयोग्य निवडपध्दती	१. अल्पभूधारकांना प्राधान्यक्रम देणे.
		२. निविष्टासंच वाटपात अपूर्णता	१. निविष्टासंच अल्प भूधारकांना समुचितरित्या एकत्रित पुरविणे. पृथकबाबी निविष्टासंच गैरलागू.
		३. शेतीसाठी पाणीपुरवठा व्यवस्था दुर्मिळ	१. भूजल सर्वेक्षण यंत्रणामार्फत भौगोलिक क्षेत्र पहाणीद्वारे विहिरी स्वोदण्याच्या कार्यक्रमास मार्गदर्शन आवश्यक. तसेच उभय स्वात्यांमध्ये समन्वय आवश्यक.
		४. शेतीसाठी वीजपंपाना विद्युत कनेक्शन मिळण्यात अडचणी.	१. महाराष्ट्र विद्युत मंडळामार्फत आदिवासी शेतक-चांना प्राधान्याने वीजपुरवठा करणे.
		५. शेती प्रात्यक्षिक कार्यक्रम अभाव	१. प्रगतीशिल शेतकरी व शासकीय शेती प्रात्यक्षिक केंद्रावर आदिवासींच्या भेटी कार्यक्रम राबविणे.
३.	पशुसंवर्धनविषयक योजना	१. आदिवासींना अनुदान कमी असणे	१. शेतमजूर आदिवासींना १०० टक्के अनुदान व अल्पभूधारकांना ७५ टक्के अनुदान देणे.
		२. योजनेतर दुमत्या जनावरांसाठी पशुस्वाद्य अनुदानाचा अभाव.	१. आदिवासींकडील सर्वच दुमत्या जनावरांसाठी पशुस्वाद्य अनुदान देणे.
		३. भौगोलिक परिस्थिती, हवामान विचारात न घेता पशुधन वाटप कार्यक्रम. परिणामतः पशुधन मृत्यू प्रमाण अधिक.	१. परिस्थितीनुसार पशुधन वाटप कार्यक्रम करणे.
		४. पशुधन वाटप कार्यक्रमांमध्ये गोंधळ/घोटाळे	१. पशुधन प्रत्यक्ष वाटप व दफ्तर नोंदी चांतील तफावत तपासणे.
४.	मागास आदिम जमातींचा विकास.	१. निरक्षरता अधिक	१. निरक्षरता निर्मूलन कार्यक्रमावर भर देणे.
		२. दुर्गम भागात कुपोषणाचा ज्वलंत प्रश्न	१. दुर्गम भागातील आदिवासींना रोजगार उपलब्ध करून उपजिविकेचे साधन निर्माण करून देणे.
		३. आरोग्य सुविधांचा अभाव	१. माता व बाल संगोपन कार्यक्रमाद्वारे सुविधा पुरविणे.

अ.क्र	विकास विभाग	निरिक्षणात्मक बाबी	शिफारशी
		४. अनुचित घरकुल योजना	१. आदिवासी कुटुंबांच्या गरजेप्रमाणे घरकुलाचे आकारमान असणे व घरकुल बांधणी कार्यक्रम राबविणे.
५.	ग्राम विकास	१. स्वयंरोजगाराबाबत अज्ञान व अनास्था	१. तरूणांना स्वयंरोजगाराबाबत व व्यवसायाबाबत मार्गदर्शन करणे. केंद्रवर्ती अर्थसंकल्पान्तर्गत यासाठी भरीव मदत देणे.
		२. विकास कार्यक्रमाबाबत उदासिनता	१. योजनांच्या संदर्भात प्रसिध्दी व आदिवासींची जागृती करणे.
		३. भौगोलिक प्रतिकूल परिस्थिती, दळणवळण सुविधांचा अभाव.	१. भौगोलिक परिस्थिती विचारात घेऊन योजनांची आस्वणी व अंमलबजावणी होणे.
६.	केंद्रवर्ती अर्थसंकल्पान्तर्गत योजना	१. राबविलेल्या योजनांचे स्थान भेटीव्दारे मूल्यमापनाचा अभाव.	१. प्रकल्प कार्यालयाने स्थान भेटी कार्यक्रम आस्वून निवडक योजनांबाबत मूल्यमापन करणे.
		२. सैन्य व पोलिस भरतीसाठी शारीरिक चाचणी शिवाय शिफारस करणे अयोग्य.	१. इच्छुक उमेदवारांची प्रकल्प पातळीवर चाचणी घेऊन त्या त्या सेवा भरतीसाठी शिफारस करणे.



३. आदिवासी पारंपारिक नृत्यस्पर्धेत कोकणा जमातीचे सादर केलेले
“दंडार नृत्य.”



४. माडिया गोंडाचे पारंपारिक नृत्य.

TRIBAL RESEARCH BULLETIN

Tribal Research & Training Institute,
Maharashtra State, Pune - 411 001.

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The manuscripts to be published in this Bulletin should be type written in double space on one side of the paper and carefully edited for matter as well as language and corrected for any typing errors. The matter should be organised under suitable headings. Tables should be preferably incorporated in the body of the paper with relevant interpretation. Charts and maps should be in black and white only.

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