



आदिवासी संशोधन पत्रिका

TRIBAL RESEARCH BULLETIN



Tribal Research and Training Institute, Pune

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Editor Shri.V.B.Patil, IAS
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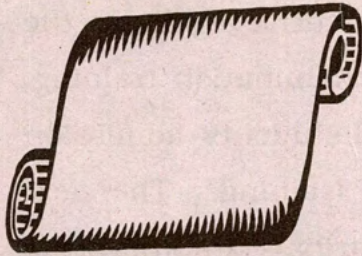
Dr.Robin D.Tribhuwan
Assistant Museum curator

Smt.Vijaya Kulkarni
Assistant Librarian

Publisher Shri.V.B.Patil,
Director,
Tribal Research & Training
Institute, Pune 411 001

Printer Manager,
Photozinco Press,
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EDITORIAL

Since March, 1979, this Institute has been publishing the Tribal Research Bulletin to bring into light various aspects of tribal life and Development based on primary and secondary sources of data. Our readers are aware that this bi-annual publication is divided into English and Marathi sections.

The first article in the English section, entitled "National Forest Policy : changing Role for Tribals", by Dr.Rucha Ghate has presented the nature and role of National Forest Policy and their changing roles to suit the economic development of tribals. Next article by the former Additional Commissioner, Tribal Development, Nagpur, captioned "Glimpses of Melghat", by Shri Bhawan, as the name suggests gives description about Meghat region of Amravati district of Maharashtra. Third paper by Dr.Robin D.Tribhuwan provides a Health & Nutritional care plan for tribal children of Melghat region. The research paper by Varsha Zanver, Asha Arya and Rohini Devi, however, unravels the food consumption patterns prevalent among the Andh, Bhil, Gond, Kolam, Mahadeo Koli and Pardhan children.

The next paper captioned "Service provider's perspective of State sponsored Welfare Programme : A case study of Integrated Tribal Development Programme" by Dr.Gulnar Sharma, is an evaluation of the services provided by an Integrated Tribal Development Programme in Madhya Pradesh. The last paper in the English section by Swapan Kumar Kolay gives a comparative picture of technology of production in similar ecological settings from Fringe Bengal. This is followed by two book reviews, by Dr.Robin Tribhuwan.

In the Marathi section, first article by Prof. Anjali Kurne highlights the significance of getting tribals exposed to competitive examination training. She has further pointed out the poor response of tribal students' admission rate in Pune University for competitive examination training. The next article by Dr. Kantilal Tatiya states the need for tribals to know the functioning of Panchayat Raj at all levels. Manisha Verma, Project Officer, Dahanu, has highlighted the need to strengthen Health care services to tribals and to Ashram Schools as well. She has put forth some suggestions, which have policy implications. The next article is a narration of an interview of Shri Shantilal Bansode broadcasted on All India Radio, Nashik, about Tribal Development. The fifth paper is a case study of a women's co-operative from Navapur tahsil, Dhule district, written by Shri Rajendra Suryawanshi, Programme Co-ordinator, A.D.P., Navapur, World vision of India. Finally, we have presented a write-up of the State Tribal Folklore Seminar held in Nasik.

I am sure the articles, research papers, case studies and write-ups published in this Bulletin would be of immense use to policy makers, administrators, Non-Government Officials, Research Scholars and general readers as well.

(V.B.Patil)

Director,

Tribal Research & Training Institute,

Maharashtra State, Pune. 1

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सदर पत्रिकेतील 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

NATIONAL FOREST POLICY : CHANGING ROLE FOR TRIBALS

* Dr. (Mrs) Rucha Ghate

INTRODUCTION

In recent years, there has been much talk about the rapid denudation of green cover of the geographical area of our land.

Concern is expressed over the environmental pollution, ecological imbalance, soil erosion, falling of living standards of tribals in forest area, and the like, by various experts in various fields. Preservation and the expansion of forest cover are advocated both as preventive and curative measures to eradicate all those ills.

With this growing consciousness about environmental problems, the problem of deforestation has become an important issue of discussion among policy makers, academicians, conservationists, environmentalists, grass root workers in tribal areas, and people at large. Being aware of the situation, the central government and state governments are increasingly taking interest in forest development. National Forest Policy, which reflects the Governmental thinking, has been formulated and reformulated in last

decade to incorporate some fundamental changes that have evolved in recent past. For the first time tribals are being considered as partners in forestry management. Production, protection, and improvement of minor forest produce for tribal well-being is emphasized.

The present paper tries to emphasize this change in the outlook since independence.

BRITISHER'S REVENUE ORIENTED APPROACH :

It is a well established fact that the 'scientific management' of forests, introduced by the Britishers, served their own purpose well. Forest conservation was totally neglected as forests were considered an obstruction to the prosperity of the country and their removal meant increase in the land under cultivation and hence increase in revenue. It also assured sufficient supply of timber for the 'Royal Navy' in 1862 first ever Forest Department was established and in 1865 first ever Forest act came in existence which increased the powers of the Government and severely restricted the freedom of forest dwelling communities.

NATIONAL FOREST POLICY 1864 :

This policy was primarily based on the recommendations in the report of Voelkar (1893) on Indian agriculture, governed by the British need of agriculture resources for industries. The policy recognised the close relationship between forestry and agriculture and argued that the justification for forestry activities springs from their direct and indirect contribution to the development of agriculture.

Though the policy proclaimed public benefit as its sole objective, it did mention that valuable timber should be managed on commercial lines as a source of revenue to the state'. The forests were broadly classed under four headings in the policy :

1. Forests, the preservation of which is essential on climatic or physical ground;
2. Forests, which afford a supply of valuable timber for commercial purposes;
3. Minor Forests; and
4. Pasture lands.

The first category of forests was a priority in the list only because they were considered 'essential'. The third type of forests included tracts which produced only inferior sort of timber, but supplied fuel for manufacturers, railways etc. The policy adds that, 'it is not the intention of the Government of India to forego all revenue from the large areas that are valuable chiefly for the fuel and fodder which they yield.' (1) It added that 'the

fourth class of forests referred to as pastures and grazing grounds proper, which are usually forests only in name, can be conveniently declared as forests'. It is clear that this policy gave maximum importance to the revenue aspect of forests and commercialized supply of major forest produce needed in order to comply with the general forest need of the country. (2)

The British formulated the first ever formal forest policy with the only motive of revenue collection. This is well reflected in various enactment's during this era.

POST INDEPENDENCE PERIOD :

After independence there was some rethinking on the issue of forest policy which emphasized ecological and social aspects of forestry and gave only secondary importance to the needs of commerce and industry as also to the needs of revenue. Tribals, social-workers working amongst tribals and academic scholars, hoped for this fundamental change in the very basis of forest policy. The government of free India however, disappointed all by adopting the basic principles laid down by the Britishers. The concept of national interest was interpreted in a very narrow sense. The destruction of forests for the construction of roads, building up of irrigation and hydroelectricity projects, ammunition factories etc. was justified in the name of national interest, whereas cultivation on lands without actual tree-cover, but

declared as forest-land, was treated as encroachment (3)

THE NATIONAL FOREST POLICY, 1952 :

The continuity between the colonial and the post-colonial forest policy is provided by the National Forest Policy of 1952. The policy statement affirms that the 1892 policy constitutes the basis for the forest policy of India up to this date because its, "...fundamental concepts still holds good." The policy was formulated on the basis of six paramount needs of the country namely, evolving a system of balanced and complimentary land-use; checking denudation and soil erosion; establishing Forest land; ensuring fodder for grazing and fuelwood; sustained supply of timber for defence' communication and industry; and lastly, for realisation of maximum annual revenue.

To fulfill the above mentioned functions, the classification of forests was suggested as - Protection forests, National forests, Village forests, and Tree Lands. Their management on scientific and business lines was felt to be essential for maintaining a sustained supply of wood for industry, defence and other national purposes. The 1952 policy observed that if claims of forest dwelling communities on forest produce and agricultural requirements are given undue weight, it would result in 'destruction of national well being'.

By 1952, wood-based industries such as pulp, paper and plywood were well established and their demand for raw material

became an important consideration. After independence our nation's preoccupation was to industrialize and bring the benefits of science and technology to the society, as modern technology offers life for people. This resulted in favourable treatment to industries in form of subsidised forest produce and sustained supply of it. Subsidies encouraged industrialists to not only maximize exploitation of forest resources but also pay little attention to avoid waste. This led to faster degradation of forest, and afforestation of commercial species like teak, pine, eucalyptus etc.

IMPACT OF FOREST POLICY :

It can be concluded that the 1952 policy miserably failed despite the laudable objectives enumerated in it. Preservation of environment, provision for local needs, increasing commercial productivity and forest revenue - all these conflicting objectives were suggested without changing the institutional mechanism. "The laying down of a definite procedure and the specification of appropriate mechanism of implementation are hallmarks that unfortunately seem to be absent." (4)

Today the picture is, India has highly degraded and dwindling forest cover; local communities, highly dependent forest, are impoverished and are now increasingly protesting against governmental bias; forest based industries are fighting amongst themselves for the meager forest produce that still remains, as well as for higher share in government subsidies and the government is

forced to give up clearfelling thereby losing an important source of revenue.

Against 33 per cent that was targeted in the forest policy, only 23 per cent of the country's geographical area is classified as forest land. But what it actually means that this much area is under the control of the forest department, there is no guarantee that it has tree cover. According to the data released by the National Remote Sensing Agency, not more than 10 per cent of country's area is under green cover. Establishing Forest Development Corporations was with the sole purpose of providing raw material to industries, but later government had to almost wind it up, is now reviving it again. The revenue consideration of the government are also clear from the area of industrial plantations which occupied 69.4 per cent of total area under plantation between 1951-80.

Social forestry means plantations basically to meet fuel and fodder needs of the people. On the other hand production forestry is to supply raw material to industries. It is interesting to note that right from 1952-56 (the first five year plan) more than 70 per cent of plantation was under 'protection forestry', which brings revenue for the government. Also, 70 to 84 per cent of total funds were allocated towards it. Social Forestry received only 12 to 13 per cent of the total funds and only 29 to 48 per cent of the total area brought under plantation.

Tribals were more directly hit by the policy as it resulted in reduced availability of

forest produce. They depend on forests for food, fodder, fuelwood, medicine, and also self employment. Many a time they were displaced due to reduced availability of forest produce, lack of employment opportunities and hydel projects. Their life was totally disrupted due to these anti-poor policy measures.

NEED FOR CHANGE

There has been widespread and sustained criticism against both colonial and post-colonial forest policies in India. But the public debate on the direction of forest policy is of quite recent origin. It is only from the early 70s that intellectuals and activists have seriously considered altering the focus of forest policy.

Recognizing the need for change, government introduced the Indian Forest Bill, 1980, which was based on the recommendations of the National Commission on Agriculture 1976. It substantially enhanced the powers of the State on forests and was clearly anti-poor, anti-tribal. Facing the nationwide uproar against the bill it was abandoned, and the government decided to prepare a forest policy document first. In April 1980, the Ministry of Home Affairs appointed a committee to suggest guidelines to reorient forest policy, under the chairmanship of renowned anthropologist Dr. B.K.Roy Burman. The report of the committee was published in 1982. Its main recommendations were-

1. Forest policy should be directed

towards national, regional as well as local developmental goals.

2. Forest policy should fulfill the needs of ecological security, domestic needs of cottage, small, medium and large scale industries.

3. It should recognise the positive role of people in maintaining forests.

4. Serve urgent needs of soil and water management and re-afforestation.

5. The policy should encourage multi-use land resource pattern in the context of national land - use policy.

6. The State plan and Tribal Sub Plan should portray physical targets and financial sources clearly.

7. The policy should deliberately and consciously shift the orientation and approach towards public.

Meanwhile, in 1985, an administrative change of some significance took place which placed the Department of Forests with the newly constituted Ministry of Environment. Before introducing the draft of National Forest Policy, 1987, Department of Environment was asked to forward its recommendations, which were largely ignored. Department of Environment had emphasized -

1. Need to totally ban commercial felling in all natural forests;

2. Industry should be encouraged to develop tree cover on degraded land;

3. Landless labourers could be entrusted with the job;

4. Leasing of land to village communities to raise tree crops appropriate to their requirements;

5. Incorporating the vast score of folk knowledge about trees, plants, animals in research;

6. A rapid increase in tree cover through the protection of all existing forest ecosystems and creation of new tree and grass cover; and

7. The generation of employment for the underemployed rural and tribal population.

CHANGED EMPHASIS OF THE NATIONAL FOREST POLICY, 1988

Though, all the recommendations offered by Department of Environment and Dr. B.K. Roy Burman were not incorporated in the National Forest Policy resolution, 1988, there is a definite change in the tone of the policy. This change may be the result of "...pressure from several quarters e.g. popular movements like chipko and appiko, which asserted people's rights to manage forests : national and international NGO's extending support to local organisations in asking for their rights on forest resources; and growing international concern over forests getting converted into carbon sinks". (5)

However, the National Forest Policy, 1988 is strikingly differ from the previous one. For the first time since independence it is declared by the State that forests are not to be commercially exploited for industries but must contribute to the conservation of soil and environment and meet the subsistence needs of the local people. The revised policy also

advocated people's participation in the protection and development of forests. It categorically states that the principal aim of the forest policy must be to ensure environmental stability & maintenance of ecological balance.

The policy statement asserted that the existing forest lands should be fully protected and their productivity improved so as to continue to provide sustenance to tribals. A massive need-based and time bound programme of afforestation and tree plantation should be undertaken. It is stated that the life of tribals and other poor people living within and near forests revolves around forest and the rights and concessions enjoyed by them should be fully protected. (6)

OTHER SALIENT FEATURES OF THE POLICY RESOLUTION ARE -

1. Accepting the highly depleted state of forests; it attributes this to the tendency to work upon forests as revenue earning resource.
2. The basic objective of the policy incorporates encouraging utilisation of forest produce and maximizing substitute of wood.
3. It emphasizes Programme of afforestation with special on augmenting fuelwood production to meet the requirement of the rural people.
4. One of the essentials of the policy document is 'minor forest produce provides sustenance to tribal population and to other communities residing in and around the forests. Such produce should be protected,

improved, and their production enhanced with due regard to generation of employment and income.'

5. Green belts in urban and industrial areas, timebound programme for fuel and fodder development, revenue from such programme to be shared with local communities and creation of certain ownership rights over trees, are some of the remarkable suggestions.

6. Section 4.6 of the policy document deals with 'Tribal People and Forests'. It accepts the symbiotic relationship between tribals and forests and need to associate tribals in the protection, regeneration and development of forests.

7. It is suggested that forest based industries should grow their own raw material under the technical guidance of Forest Department. Also, these industries should not only provide employment to local people on priority but involve them fully in raising trees and raw material as well.

Although a lot more could have been done to make it a right forest policy in all sense, it still stands as a good beginning. It has made a departure from the commercially oriented, bureaucratic forest management practices.

FEAR EXPRESSED

The new forest policy emphasizes that in future forest management is to be guided by the 'carrying capacity' of the forests. Also that the centralization and consolidation of state power is the way to protect and revive India's

dwindling forests. There is a fear that this, in practice, may mean depriving local communities of their minimum dependence on forest produce.

The policy also has dominant emphasis on conservation and environmental protection, and relative de-emphasis on industrial wood production. This can lead to arbitrary decision on carrying capacity of particular forest land and restriction in access to that would deny; legitimate long exercised rights of local communities.

The 1988 Forest Policy emphasizes people's participation in afforestation and protection, encouraging joint forest management and development of village forest. Yet, doubts are expressed regarding the quality and quantity of land that will be made available for village forestry.

Dr. Guha notes that "forest department has kept the most and the best land, and then allowed tribals to have very little, already degraded land elsewhere". The question is, will the policy use 'environment protection' as a cover, or an excuse to deny the rights of local communities who have been victims of flawed and biased forest policies in the past ?

The difference between policy formulation and implementation is best put in the words of Dolly Arora, "with a long history of distorted implementation of policies, it could still be transformed or redefined, and thereby evaded at the level of implementation if such a need was felt by the policy elites."

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* * *

GLIMPSES OF MELGHAT

* Shri Bhagwan

The area known as Melghat is comprises of mainly two tahsils of Amravati district namely- 1) Dharani tahsil, 2) Chikhaldara tahsil. Total geographical area of Melghat is about 3054 sq.km. The whole. From north-south Melghat area is about 65 kms. and about 100 kms. from east-west. Its latitude is 21d.-11' and 21f.-46' north and longitude is 76d.-38' and 73d.-34 east. The area situated on the boundary of Satpuda range to the south of Tapi river, is known as the Gawilgarh hills or Melghat, Gawilgarh being the name of an old fort and Melghat being the name of Khapra and Tapi rivers in the north. Gawilgarh fort, now in ruins, is situated along one of the southern spurs of Gawilgarh hills and is about 2 kms. from the Chikhaldara plateau towards south.

Most of these villages were originally established as labour camps inside forest area for harvesting forest produce and subsequently converted into forest villages. They were managed and administered by Forest Department vide Revenue & Forest Department Resolution No. FLD-4267-I-Y, dated 22nd May 1967, these villages have

been converted into revenue villages, till that time these villages form part of reserve forest only. The area is bounded as follows -

North - Old Raiyatwari area of Dharni and Bairagarh and part of Betul district of Madhya Pradesh.

East - Part of Betul district of Madhya Pradesh and part of Katkumbh Raiyatwari area.

South - Achalpur and Daryapur tahsils of Amravati districts and the Akot tahsil of Akola district

West - Khandwa district of Madhya Pradesh.

As the name implies, Melghat is literally a meeting place of Ghats. The area is very hilly and consists of succession of hills and valleys in a confused pattern with constant abrupt variations in altitude, aspect and gradient.

The entire, Melghat is traversed by many rivers because of which, villages get cut off during rainy season. The main ridge of Gawilgarh hills form watershed of Tapi and Purna rivers which drain the tract of Melghat towards north-south, respectively. As the ridge is situated towards southern part,

* Former Additional Commissioner, Tribal Development, Nagpur

the greater part of Melghat is drained north-westwards towards the Tapi river. The more important among the tributaries of the Tapi river are the Khursi, Tingria, Khandu, Sipna, Gargo, Dewal and Darbar. Khursi and Tingria rivers take their sources in Katkumbh plateau. The former after a brief sojourn into the Betul district re-enters the tract flowing close to the district boundary for some distance and then follows it for a while till it leaves it to flow northwards to join the Tapi. Khandu, Khapra, and Sipna rivers rise near Kurku and Khamla in Betul district, while the Dewal, Garge and Darbar rivers have their sources from area itself. Khandu and Khapra rivers have a fairly long and winding courses in general north-westerly direction cutting their beds deeply through several ranges of hills before joining the Tapi. Khandu just outside the district and Khapra along the district boundary. Sipna river has a longer course through the tract and with its tributaries including the Kuapati river, drains a greater area than others. Unlike the other rivers the Sipna has several flat stretches of the land along its lower and middle course, supporting luxuriant forest growth. The southern slopes of Gawilgarh ridge is drained by the tributaries of Purna. The chief rivers and streams in this region are Chandrabhaga, Shahanur, Pathar or Khatkali and the Wan.

The Monsoon sets in Melghat during middle of June and it ends by the end of September. The quantum of rainfall in Melghat varies.. The average annual rainfall is usually higher in the main ridge of Gawilgarh, which amounts to 1784 mm. at Chikhaldara. The

rainfall gradually decreases towards the north and west, average annual rainfall at Dharni is 1373 mm. However, some of the valleys receive rainfall up to 2500 mm. in a year. The average rainy days at Chikhaldara and Dharni are approximately 80 and 60 respectively.

Despite of having high rainfall, Melghat still suffers very badly from water scarcity. The rain water quickly gets drained off into steep slopes and hard bedded hill streams. As a result, there are very few perennial springs and not a single perennial river in the area. The toll of malaria in Melghat is very high. Due to this malaria impact, the general vitality of people is very low and people also fell prey to pneumonia., bronchitis and other diseases. All these clubbed together known as Melghat fever.

Melghat is a scheduled area and main resident of this area are Korkus- a scheduled tribal community. Korkus are about 75% of the total population of Melghat region. They are honest, hardy and are skillful mainly in the forest works. They have a custom since many years to do independent work and depend only on forest produce. They are infact averse to regular employment which are implemented today under EGS, EAS, JRY etc. schemes. Korku family prefers to sit without work rather than going to EGS works. Their main source of income and also food is surrounding forest only. They do not hesitate to migrate in near by villages for forestry work. Their needs are minimum and they are so lazy and unambitious i.e. when they have enough for their immediate requirement, they stop working till their earnings are exhausted and necessity compels them. Their dialect is Korku,

but Hindi is also commonly spoken by them. Their villages are built in two rows flanking a straight street and are placed half a kilometer away from the water source. They love meat, and are hence, stronger and stouter than the people of the plains.

From the above description, we find that Melghat represents a predominant forest area traversed by rivers and its tributaries, making villages inaccessible during rainy season. The lazy and unambitious tribal population having skill only for forestry operations. However, till 1988, forest working in this area was at large scale and as explained above, tribal population used to work and get enough money for their daily needs. These monetary aspect satisfied their nutritional aspects and so even during rainy season, when due to excessive rains, roads used to get blocked and Govt. machinery could not reach to the villagers, we ever found large scale deaths due to mal-nutrition or diseases. Govt. of Maharashtra vide its notification No. WLP-1978/10553(A)/F-5, dated 15-9-85, declared Melghat Sanctuary comprising total area of 1676.93 sq.km. So, out of total area of 3094 sq.km. about more than half area was declared sanctuary. Out of this 1676.93 sq.km. , 361.28 sq.km. area was declared Gugamal National Park vide Govt. notification No. WLP-1086/F-5, dated 27-11-87. As per Govt. of Indi'a instructions no work should be done in sanctuary area. At the same time, working plan, which was in operation since 1975-76 was also stopped, since 1988. So, after 1988 forestry work were totally stopped, tribal population which was dependent on forestry work mainly, could not find any other alternative source of better

economic source of income. During rainy season, villages got cut off due to bad communication, Government machinery could not reach in time and villagers in absence of source of income could not make their own alternative arrangement. This situation continued till 1993, December. In the first half of 1994 Govt. of Maharashtra reduced sanctuary area vide its notification No. WLP-1092/PR-526/F-5, dated 15-2-94 from 1676.93 sq.km. to 1150.03 s.km. (361.28 Gugamal National Park plus 788.75 sq.km. sanctuary area) which also includes 361.28 sq.km. of Gugamal National Park. In this 361.28 sq.km. Gugamal National Park area, there is absolutely no habitation. Not a single village is situated inside this Park area. However, there are 22 villages still located on the peripherial 788.75 sq.km. land.. These 22 villages are to be rehabilitated outside Melghat sanctuary and at present no working can be done with regards to 1150.03 sq.km. area. Since December, 1993, new working plan was introduced in Melghat area. So, in balance area of the Melghat forestry operation has been started. However, this forestry operation is facing some constraints and is not able to generate the size and quantum of employment which is needed by the local population and which can develop their economic aspects.

In above paragraphs, we find mainly two problems which create constraint to Melghat population in background of their ecological and cultural limitations. First one is that villages are badly connected and get totally broken down during rainy season. So on top most priority, all the tribal villages should be connected by all weather tar roads having single line. For this, I

can imagine problem of Forest Conservation Act. For this, there are two solutions - First one is that the Hon'ble Governor should be requested to suitably modify the operation of forest conservation act for this purpose in this area as per power illustrated under Schedule-V of Part-B 5 (1). Subsequently, opinion of Forest Department can be taken and particularly local officers like Dy. Conservator of Forests, Conservator of Forests should be consulted for making these roads through Forest Department. If necessary, engineering wing of Forest Department can be strengthened by deployment of engineers from B & C Department or by creating posts in Forest Department. Alternatively, Forest Department can suggest other methods for connecting these villages by all weather roads. I would like to point out here that, if Forest Department says that there is no problem for making roads in existing width, even then problem does not get solved, because during implementation, raw material is needed and also lot of co-ordination is needed down to the grassroot level, which normally fails and villages hardly get connected as per our desire.

Second aspect is that economical status of local tribals must be raised by providing them enough job opportunities. Construction of roads will definitely generate a lot of employment, but as I have explained in the beginning, local population is much skilled in forestry operations. So, enough work should be created and budgetary provision should be provided for the forest areas outside sanctuary area, so that local population gets economic upliftment. Inside the sanctuary area also, I feel some work, like soil moisture conservation and medicinal plants plantation like scheme can be taken up, which again will generate employment.

If only above two steps are taken, I feel a lot of problem will be solved and by way of routine schemes and programmes other things can be done. Apart from this Melghat forest is rich in bamboo, so, tribals can be trained in bamboo handicraft to raise their economy. Apiculture can be also introduced on large scale. However, to ensure more, we may think of involving some NGOs and organising awareness camps throughout Melghat for whole one year, to make the population more sensitive towards work and schemes.

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A PLAN FOR HEALTH & NUTRITIONAL CARE FOR TRIBAL CHILDREN

* Dr. Robin D. Tribhuwan,

INTRODUCTION

Much can be talked and written about the beautiful forests, valleys, hills, mountains, wildlife & landscape of the Melghat region of Amravati district, in the State of Maharashtra, on one hand while on the other hand volumes can be written on the dreadful and painful experiences faced by the Korkus & Gonds of Melghat due to child deaths which have occurred since the last few years or so.

This paper presents an account of the child death tragedies in Dharni and Chikhaldara tahsils, the factors responsible for the same, the socio-economic and development aspects affecting health of the Korku tribals and finally suggestions to contain the worsening situation. The paper is based on both primary & secondary data collected from the tribal

women, children, medical officers, para medical workers, social workers etc. Expert help of dietitians and medical personnel was sought to analyze the data. Given below is a plan of action to control the worsening health & Nutritional situation of not only the tribal children but the overall Development of Tribal families living in accessible areas such as Melghat Region of Amravati Districts in Maharashtra State.

FINDINGS

Human beings are increasingly becoming victims of diseases, nutritional disorders, natural calamities such as earthquake and famine, alcoholism and drug addiction, stress and mental illness and other health hazards, which invade them irrespective of their age and socio-economic status. Health magazines, journals and books, newspapers and even electronic media are constantly highlighting these human health issues. A developing country such as India in particular still continues to experience scientific abundance while basic health and remain

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

inaccessible to the rural and tribal folks. Health and nutritional problems in tribal areas especially the remote villages as compared to the caste villages. This research has made an attempt to unravel the various factors which are directly and indirectly linked with the child death and malnutrition child that took place in Melghat region and prevails even to this date. Based on the empirical research findings following conclusions have been drawn -

1. The problem of infant mortality and malnutrition which prevails in Melghat region is an interplay of multiple factors such as social, cultural, educational, economical, political, communicational, developmental etc. which have been responsible for child mortality, malnutrition and other health hazards in Dharni and Chikhaldara tahsils of Amravati district.

2. Extreme poverty among the Korkus, indebtedness, lack of advance agricultural and irrigational technology, lack of knowledge of marketing agricultural produce such as soya beans, wheat, cotton etc. lack of job opportunities, absence of industrial development in Melghat region, lack of mobilization of national and human resources in the Melghat region has been one of the major factors which have been responsible for the health hazards.

3. Low level of literacy among the tribals and among women in particular our findings showed almost 82.6% women interviewed were illiterate. This is indicative of the fact, lower the level of literacy lesser the health and nutritional awareness and consciousness as it were.

4. Early age at marriage among the girls (12

- 15) and boys (16 - 20) leading to early pregnancies and therefore large family size and poor nutritional status of women giving rise to still births, premature deaths, low birth weight babies, anaemic children etc.

5. Superstitious beliefs and practices of the tribals regarding health and disease. Strong faith in the parihar and Bhoomka baba cult, leading the tribals to consult traditional medical practitioners to diagnose and interpret the origin and cause of illness. Hence, as per their logic what comes spiritually must be healed or got rid of spiritually and therefore spiritual curers (shamans and priests). The Korkus prefer to consult these specialist first and then try out the doctors. These superstitious beliefs and practices regarding health and disease have certainly been one of the factors that has been responsible for health hazards among the tribals of Melghat.

6. Lack of adequate transportation and communication facilities in Melghat has been one of the major factors which has become an hindrance to provide quality health and nutritional facilities to the tribals of remote and inaccessible villages. It had also cut off the tribals from the main stream. During rainy season especially one finds it very difficult to seek medical help as it becomes very difficult to P.H.C.'s, drug stores, Rural Hospitals and private practitioners. Absence of tele-communication facilities in most remote areas has been yet another drawback for not getting in touch with the paramedical personnel.

7. Inadequate dietary intake and lack of vitamins, minerals, fats and oils in the diet giving rise to various nutritional deficiencies like anaemia, night blindness and malnutrition among both women and children.

8. High prevalence of diseases such as viral diarrhoea, pneumonia, broncho-pneumonia, worms, gastro-enteritis, dysentery, septicaemia clubbed with malnutrition has led to infant and child mortality.

9. Poor response from tribals to health programmes such as Copper T, Nirodh, oral pills have shattered the concept of spacing. Yet another reason could be that absence of recreational facilities may have given rise to population explosion among the tribals. We detected a family with fifteen children produced from one wife in Salona village and two cases with 10 to 12 children in Boratyakheda. Minimum 4-6 children one must have is the common family norm among the Korkus. This could be due to death risk factors of the children. Children being economic assets both in terms of getting bride price and putting in household and agriculture labour for the family.

10. Negligence of health and nutritional care of infants and children by the parents is yet another factor which has been responsible for health hazards and deaths among tribal children in Dharni and Chikhaldara. Infants and even small children are left at home by both father and mother at the mercy of grown up children. Parents go out for agricultural work, daily wage labour, collection of minor forest produce together and leave infants and children at home to be taken care by the nature.

11. Late tubectomy, vasectomy and laproscopic operations have shattered the rationale of small family norms. What tribals need to understand is the significance of small family planning norms, contraceptive methods and its practice. It is clear indication that for some tribals go for family planning operations to get Rs. 130 or 110 along with extra incentives, at times which they receive from Health Workers.

12. Lack of adequate transportation and maintenance budget for P.H.C. jeeps, and use of jeeps for transporting family planning cases more than using them for actually going to schools, villages, Ashram schools for educational and health check up and nutritional monitoring purpose.

13. Lack of medical facilities such as X'ray machines, good surgical instruments, proper cots, mattresses, beds, toilets, urinals etc. in P.H.Cs.

14. Tribal people attributing the cause of malnutrition and infant mortality to wrath of "Mata" (A planetary Goddess). Linking the health hazards and death tragedy with supernatural intervention.

15. Lack of industrial development in Melghat has deprived the development of communication and transportation facilities and also the economic development of the tribals. This has also hindered the promotion of job opportunities for the tribals. Other than forest, agricultural and P.W.D. daily wage labour there is no other source of wage earning.

16. Forceful posting and recruitment of non-tribal health and I.C.D.S. staff in these remote areas where there are no developmental facilities, no communication and transportation facilities, no recreational facilities, no proper medical and educational facilities, not much vegetables and fruits, no good residential facilities on one hand and poor response to health programmes from tribals on other hand certainly reflects on one's interest and dedication in providing quality health and nutritional services to the tribals. Most grass root workers live away from their children and other family members.

17. Nutritional supplement programme has created an impact wherein tribals think that they

need to served. It is their right to get nutritional supplements and share with their family members. Secondly because food grains and pulses were distributed to families who lost their children, the tendency for neglecting child's health and nutritional care was increasing in the hope of getting food grains and pulses supply from the Government.

SUGGESTIONS

The problem of malnutrition among infants, children and women as well as the Melghat region and other health hazards could be checked with integrated efforts of Government, Voluntary agencies and the tribals themselves.

1) Transportation -

Efforts must be made to develop transportation system and facilities taking into account following suggestions.

- a) Construction of new roads and repairing of the old ones. In fact every village needs to be connected by pucca roads.
- b) Construction of small bridges wherever necessary.
- c) Provide at least 2-3 jeeps per P.H.C. and I.C.D.S. zone to monitor health care and nutritional services and health education programmes as well.
- d) Mobile clinic health care services should be promoted in Melghat region, so that services can reach people of interior villages. Efforts also must be made to monitor mobile clinic services. A visit

register must be maintained at every village and should be signed by the Doctor, Incharge of the Mobile Clinic, along with village Patil and two or three beneficiaries.

2. Educational programmes -

The rate of illiteracy is very high among the tribals of Melghat region and more particularly among women. Efforts must be made both by government and voluntary organization to take up following activities seriously.

- i) Establishment of Adult Education centres.
- ii) Non-formal Education classes for women, dropouts and farmers as well should be started.
- iii) Encourage Health and Nutrition classes for women and children
- iv) Promotion of health and nutrition education in schools compulsorily. Health and Nutritional educated programmes in schools must be clubbed with or centred around recreational activities so as to invoke interest among the students.

Some of the areas of health education for adult men and women could be as follows :

- Significance of small family norms.
 - Significance of spacing.
 - Significance of Immunization.
 - Significance of child health care.
 - Significance of mother's health care.
 - Adverse Impact of alcoholism on economic life and human health as well.
 - Significance of health, hygiene and sanitation.
 - Significance of drinking safe and clean water
- v) Regular monitoring and evaluation of Anand dai Shikshan scheme so as to take a stock of the failure and/or success of the programme.

vi) Provide some kind of an honourarium for educated tribal boys, girls, men and women to take up non-formal education classes for their community members. This will provide an opportunity of part time employment for them.

vii) Establish cresses which could be managed by voluntary agencies. This will help to control the problem of child care negligence which is there among the tribals of Melghat.

3. Communication Facilities -

There is an urgent need to promote communicational facilities in Melghat region so as to develop the communicational network of the tribals with health, nutritional and developmental sectors. In the light of this following suggestions could be useful -

a) Increase or establish the number of post offices, telegraph offices, STD phone booths, public telephone services.

b) Every gram panchayat must be provided with Televisions so as to have access to mass media programmes of health, nutrition and development as well.

c) Films on health and nutrition should be compulsarily screened in the theatres before screening the movie and even at intervals, so as to spread the message of health and nutrition significance.

d) Use of folk media as a medium of communication in educating the tribals in their own dialect, should be encouraged both by government and non-government organizations.

e) Organizing film and video shows on health, nutrition and development in tribal villages.

4. Suggestions for P.H.C. and I.C.D.S. staff -

i. P.H.C. and I.C.D.S. jeeps must be used to propagate and promote health and nutrition education and health check-ups. It was observed that P.H.C. jeeps are used more to transport family planning cases from village to P.H.C., than for educational and health check-up purpose.

ii. It would be appropriate to recruit educated tribal youths as A.N.M.'s and M.P.H.W.'s, C.H.V.'s and Anganwadi Workers especially in remote areas as it was observed that non-tribal Health Workers tend to live in tahsil places or big villages and go weekends to their relatives and own homes. Secondly they are reluctant to work in remote areas.

iii) P.H.C.'s must be allocated a good sum of budget for the repairs and maintenance of vehicles and also for fuel.

iv) There should be a check on maintenance and follow-ups of immunization records.

v) Health Workers spend lot of time in maintaining records and attending meetings. They need to devote time in educating the tribals.

vi) The practice of giving extra incentive (money) by Health Workers to tubectomy, and Laproscopic cases must stop as this practice has been looked upon by the tribals as a means of earnings some money by going for late tubectomy, vasectomy and Laproscopy i.e. after having 4-8 children. This practice shatters the rationale of the small family norms, and further creates a negative impact in the minds of the tribals that they must get money in order to go through family planning operation.

5. Nutrition Education & Supplement programmes -

- a) It would be appropriate to train educated tribals and even high school students to plot nutritional gradations based on the anthropometric parameters and clinical signs. It is very necessary that the tribals know how to plot gradations (IIIrd and IVth) and take necessary actions, than only I.C.D.S. Workers knowing it.
- b) Promote and encourage nutrition education programmes covering following areas -
 - concept of Balanced diet.
 - Diet during pregnancy
 - Diet of infants.
 - Diet of children.
 - Diet during illness.
 - Diet of the elderly folk.
 - Nutritional disorders and associated causative factors
 - Food preservation and storage education
- c) Encourage both government and voluntary organizations to take nutritional service projects such as management of Mobile, ration, fruit and vegetable shops.
- d) Efforts must be made to regularly monitor the growth and development of tribal children in the Anganwadis.
- e) There should be a check on the distribution of food grain and nutritional supplies given to the tribals so as to see that it is used properly and not sold.
- f) Nutrition Education should be made compulsory in the schools at least twice a week. The tribal students, both in Zilla Parishad and Ashram schools must be made aware of the

significance of nutrition and the preventive measures to be taken thereof.

6. Development Facilities & Programmes

1) Unemployment in off seasons among the tribals is one of the major factors which has contributed to the poverty of the tribals of Melghat. It is in the light of this, following suggestions would prove to be useful.

- a) Establish small scale Industries in Melghat region which will help the tribals to get employment.
- b) Forest Department is certainly doing very well as far as providing daily wage labour to the tribals. This department must take up initiative to mobilize the Minor Forest Produce resources with the help of tribals so as to create more jobs for them. Small Scale Pharamaceutical firms can be established in the tribal areas with the help of pharmacoologists, bio-chemists, forest department and the tribals. In doing so the medicinal herbs will be scientifically utilized to prepare medicine which may be marketed in Metropolitan cities. These activities will contribute in providing daily wage labour to the tribals.

The Academy of Development science, for instance is a voluntary organisation which is working with traditional medical practitioners in Karjat tahsil, Raigad district in mobilizing naturally available medical resources. This organization has also get a processing unit wherein herbal medicines and medicated oils are prepared and marketed. If Academy of Development science could do it why not other agencies.

- c) It is necessary to establish vocational training and guidance centres for tribal women and youth so as to widen the scope of promoting skilled

workers for the proposed companies and small scale industries in Melghat region.

7. Role of Tribal Development Corporation -

The Maharashtra State Cooperative Tribal Development Corporation which has been appointed as the chief agency in the procurement of food grains and minor forest produce is no doubt rendering good services to the tribals. It is however suggested that the T.D.C. with its available infrastructure and man power must introduce two more programmes besides procurement and marketing of M.F.P. and Food grains of the tribals. These programmes are :

- i) Mobile Fare Price Shops - Tribal Development Corporation must start mobile fare price shops so that food grains and other commodities could reach the interior villages Melghat region. Its time that these mobile fare price shops service be introduced at a price which could be affordable by these poor tribals.
- ii) Supply Centres - Tribal Development Corporation already has its collection centres. These same centres with available man power could start food grain supply centres.

It could also be possible that Tribal Development Corporation may incur losses but if the maternal and child mortality problems in Melghat region has to be viewed from humanitarian angles, service with loss for a good cause should not take into account the felt loss. This scheme will be of immense help to landless tribals.

8. Forest Department -

As most of the Melghat area is geographically under the jurisdiction of forest department. It would be appropriate for this department to provide daily wage labour on a large scale to the tribals. Tribals could be recruited for jobs such as construction of small bridges, dams, bandharas, plantation etc. Their payment could be done in cash as well partly in kind (supply of food grains). This will certainly keep a check on the drinking habit of the tribals as well as provide them with nutritional supplements. This approach of creating employment opportunity for the tribals of Melghat will certainly be a boon to these tribals, provided it is sincerely and honestly managed on humanitarian grounds. In fact forest department can establish small scale cottage industries which can mobilize Minor Forest Produce. This will create an opportunity for providing employment to the tribals in their own habitat. In the light of promoting such programmes government must allot separate budget to Forest Department.

9. Role of Integrated Tribal Development Project -

The Integrated Tribal Development Project office has great responsibility in upgrading the socio-economic life of the tribals in Melghat region. Efforts must be made to mobilize the available natural and human resources in the eco-cultural system. In formulating Development programmes, Planning, implementation and follow-up should however be based on a participatory approach wherein tribals are involved in the schemes. Efforts should be made to assess the developmental needs of the tribals, their likes

and dis-likes about the schemes, their knowledge about the technical "know-how" of the scheme, their willingness to participate and of course their economic capability to refund the loan etc. should be taken into account, while planning and implementing the concerned schemes. One of the areas which needs more attention is promotion of irrigational and agricultural programmes.

10. Efforts should be made to provide basic amenities such as residential quarters, water facilities, toilet and bathing facilities etc. should be made available to grass root workers such Health Workers, Anganwadi Workers, gram sevaks, Health visitors, etc. In fact if all these grass root workers along with other concerned officers are given facilities so that they live in a common residential complex, campus or chawls. This will enhance the awareness among tribals that there is a common place to seek medical and development help for. If these incentives are given to workers, it will certainly reflect on the quality of services rendered by them.

11. It was also observed because grass root health and development workers get posted in remote areas such as the Melghat region, their children get deprived of educational, recreational, vocational etc. needs. Efforts must be made to provide these workers travel expenses or educational allowance so as to send their children to good day schools and or boarding schools in tahsil or district areas. This will relieve the stress which these workers have regarding the future of their children. Secondly their duration of posting in such areas should not long more than 2-3 years.

12. It was also found that these grass root workers have to visit villages assigned to them with respect to their jobs. Some of them have to walk for long distances. This again is a hard task on the

part of female workers. As an incentive they must be provided with reasonable travel expenses. In fact Health Workers of every P.H.C. or sub-centres should be privileged to make use of jeeps for health care and health educational services.

13. Voluntary organizations should be encouraged to take up health, nutritional and developmental programmes in these areas. In doing so voluntary organizations will shoulder part of government's responsibility in handling human right issues in Melghat region. These voluntary agencies should be assisted financially so as to carry out these activities effectively.

14. Why not urge Industries to take up development projects in Melghats ?

In recent years a number of industries are getting involved in developmental activities by adopting slums, rural villages, schools etc. Why not liaison with such industries so as to take up developmental activities in remotest villages which need health, nutritional and other facilities. Efforts must be made to urge industries in Amravati and neighbouring districts to take up development activities as per the felt needs of the people. Most industrialists tend to adopt villages close to the cities. As a special case industries must adopt certain remote villages in Melghat region.

15. Liasoning with International & National Health Organizations :

Whenever a natural calamity such as earthquake, accident, famine etc. occurs in a given area a lot of international & national agencies rush at the site to help the victims & their relatives. For example very good development work was carried out for the inhabitants of Latur & Osmanabad which became a victim of earthquake in 1994.

Similarly, international & national health organizations should be approached to work out research & health developmental activities in Melghat region. Efforts must be made to write project proposals in order to get funds to upgrade health care, health educational, nutritional care, nutritional , educational & developmental activities in this area.

16. Role of Pharmaceutical Companies -

A number of leading Pharmaceutical industries in India are involved in cultivation of medicinal plants in rural areas. These plants or plant parts are later processed for commercialised products. Pharmaceutical industries should be contacted to take up medicinal plant cultivation in Dharni and Chikhaldara. Such a project will in turn generate employment for the tribals and also create awareness among them about the scientific utility of the medicinal plants as well.

Furthermore, if small scale Pharmaceutical companies are established in these tahsils it would do more good for the tribals from health care and economic (employment) point of view.

17. Role of Voluntary Organizations.

Voluntary Organizations have certainly rendered qualitative services to the down trodden, the poor and the needy in this country. In Amravati and neighbouring districts there will be number of Voluntary Organizations who would be interested in working in Melghat region if given adequate funds by the State Government. Such organizations should be encouraged and financially aided to taken up programmes in the field of education, mother and child health care, vocational training and guidance, nutrition supplement programmes, health education and so on.

18. Role of Zilla Parishad -

The Zilla Parishad Amravati is no doubt doing good work in the rural and tribal areas of Melghat region. Efforts must be made to create job opportunities and strengthen income generation programmes for the tribals. Besides this health and nutritional programmes should be upgraded in the remotest areas.

19. Finally, this issue should be tackled from an humanitarian angle so as to help the tribals help themselves.

STUDY OF SOCIO-ECONOMIC STATUS AND FOOD CONSUMPTION PATTERN OF SELECTED TRIBAL PRESCHOOL CHILDREN

* Varsha Zanver,
** Asha Arya,
*** Rohini Devi

INTRODUCTION

Tribal groups are an important segment of the Indian population. In Maharashtra State Tribal Pockets are located in Nanded, Yeotmal, Chandrapur, Amravati, Nashik, Dhule, Gadchiroli, Raigad, Akola, Jalgaon, Pune, Ahmednagar and Thane districts. As they are forest dwellers they depend mostly on natural resources for food. Though they have an easy access to wide range of natural foods their food consumption pattern is influenced greatly by the customs, traditions and regulations of their society (Gupta 1982).

The observation emerged in national workshop on "Anthropology of tribal health and medicine in forest environment" (1987) suggested that the nutritional status of the tribals in general is poor and fast deteriorating particularly among the forest dwelling groups.

The socio-economic status and cultural pattern of tribal people vary considerably from non tribal population. Extreme poverty and living pattern of tribals

result in to inadequate intake of essential constituents of foods (Devadas et.al. 1984).

Dietary inadequacy and infections have been considered as the predominant aetiological factors in the causation of malnutrition among the tribal children. Nutrition of the preschool child is of supreme importance since the base for life time health, strength and intellectual vitality is laid during this period. The young children are very much vulnerable to dietary inadequacies.

There are several tribal villages located in Nanded district of Maharashtra State. Some of the tribal communities occupying these villages are Andh, Bhil, Gond, Kolam, Mahadeo Koli, Mannerwarlu and Pardhan. Information regarding the food consumption pattern of tribal children residing in this pocket is scanty. Hence an attempt was made to assess the food consumption pattern of tribal preschool children from this area.

METHODOLOGY

The tribal area of Nanded district of Maharashtra State was selected for the present

* Department of Food & Nutrition, College of Home Science, M.A.U. Parbhani-431402 (M.S.)

study. The subjects aged between 1 to 5 years were selected from five tribal villages viz. Bothi, Bhurbushi, Jamdari, Palaj and Turati. The sample comprised of 100 girls and 100 boys. Total sample was divided in to five groups based on age as 1+, 2+, 3+, 4+, 5+, years.

The information on socio economic status was obtained by personally interviewing the mothers of selected preschool children. An abbreviated questionnaires was administered to elicit the information on three variables, i.e. occupation of the head of the family, parents educational status and income of the family.

Food and nutrient intake of the tribal preschool children was assessed by one day weightment method. For this 15 percent of the total sample (30 children) was selected randomly. The weights of raw foods used to prepare meals for the family and the corresponding weight of cooked foods were recorded. The weight of prepared food consumed by the subject was also recorded. From the recorded weight the food intake of the preschool child was calculated. By using food composition tables given by I.C.M.R. (Gopalan et. al., 1990) the nutrient intake of the children was calculated.

Food and nutrient intake of the preschool children was compared and expressed as percentage of the recommended dietary allowances suggested by I.C.M.R. (ICMR, 1988). For statistical comparison of data 't' test and Z tests were used.

FINDINGS

The information on age, sex and

socio-economic variations of studied group is presented in Table 1. Out of selected 200 tribal preschool children, 140 children were from farmer's families, where as 60 children were from labourer's families. The data revealed that 100 percent tribal children selected for study had illiterate mothers. While 70 percent, 22 percent and 8 percent preschoolers had illiterate, primary school and middle school educated fathers respectively. Further it was observed that out of 200 selected preschoolers 94 were from the families having monthly income upto Rs. 300/- where as 54 and 52 children were from families having monthly income Rs. 301-600 and Rs. 601-900 respectively.

Table 2 illustrates the food intake of tribal preschool children in comparison with balanced diet (ICMR, 1981). The mean food intake of tribal preschoolers of 1 to 3 years and 4 to 5 years age groups showed that the intake of all the food groups was significantly lower than balanced diets in both the age groups except for consumption of pulses and sugar and jaggary in the children of 4-5+ years age where the difference was found to be non significant. Further scrutiny of the data showed that the highest percent of deficit (93.3 and 92.8 in 1 to 3 and 4 to 5+ years age groups respectively) was observed in the consumption of milk and milk products. Whereas the lowest percent of food deficit was noticed with regard to cereals which was 32.35 percent in case of 1 to 3 years children and 12.85 percent in case of 4 to 5+ years

children. Above results indicated that the diet was significantly inadequate in all the food groups especially in case of milk and milk products, vegetables and oils and fats.

The average nutrient intake of the tribal preschool children in comparison with recommended dietary allowances (1983) (Table 3) showed that the diet of tribal preschoolers was grossly deficient with regard to all the nutrients. The percent deficit was highest in case of vitamin C in the children of 1 to 3 years age group and B carotene in case of 4 to 5 years age group. Next most lacking nutrient in the diet of children of 1-3 years age group was calcium followed by B Carotene where as 4-5 years old children received less vitamin C and calcium from their diets. The statistical difference in the intake of thiamin and riboflavin in preschool children of 1 to 3 years and of only thiamin in 4 to 5 years age groups was non significant when compared with recommended dietary allowances of ICMR (1991).

From the above results it is noticed that the diet of the preschool children included in the present study was deficient in varying amounts in the supply of all nutrients. Geetha and Devdas (1986) also pointed out the similar results in coimtoire preschool children.

SUMMARY AND CONCLUSION

The present investigation was carried

out for assessing the extent of malnutrition among tribal preschoolers by food and nutrient intake. A total sample of 200 tribal preschool children from 1 to 5+ years age belonging to different socio-economic status was randomly selected from tribal area of Nanded district of Maharashtra.

Out of studied 200 tribal preschool children, 140 children belonged to farmer's family and 60 children were from farm labourer's families, with regard to literacy of parents, it was observed that all the subjects had illiterate mothers, while 60 preschoolers had below middle school educated fathers.

All the studied children had families having monthly income less than Rs. 1000/- Food and nutrient intake of selected tribal preschool children indicated that the preschooler's diet was grossly inadequate than the recommended amounts of all food groups, especially for milk and milk products, vegetables and oil and fats.

The data on nutrient intake indicated that the diet of studied group was markedly deficient than RDAS (1991) in all the nutrients studied in present investigation.

In light of the findings, it can be concluded that tribal children's families had extremely poor educational and socio-economic status and their diet was grossly deficient in all the nutrients.

Table 1
Distribution of tribal preschool children according to age, sex and socio-economic variables.

| Age & Sex | Fathers occupation | | Paternal literacy level | | | Monthly family income (Rs.) | | |
|-----------|--------------------|---------------|-------------------------|-------------------------|------------------------|-----------------------------|---------|---------|
| | Farmers | Farm labourer | Illiterate | Primary school educated | Middle school educated | Upto 300 | 301-600 | 601-900 |
| 1* M | 14 | 6 | 14 | 4 | 2 | 10 | 5 | 5 |
| 1* F | 15 | 5 | 14 | 14 | 2 | 9 | 5 | 6 |
| 2* M | 14 | 6 | 15 | 4 | 1 | 10 | 6 | 4 |
| 2* F | 14 | 6 | 13 | 5 | 2 | 10 | 5 | 5 |
| 3* M | 13 | 7 | 14 | 5 | 5 | 8 | 5 | 7 |
| 3* F | 13 | 7 | 13 | 6 | 1 | 11 | 6 | 3 |
| 4* M | 15 | 5 | 15 | 4 | 1 | 9 | 5 | 6 |
| 4* F | 14 | 6 | 14 | 3 | 3 | 9 | 6 | 5 |
| 5* M | 14 | 6 | 14 | 4 | 2 | 10 | 5 | 5 |
| 5* F | 14 | 6 | 14 | 5 | 1 | 8 | 6 | 6 |
| Total | 140(70) | 60(30) | 140(70) | 44(22) | 16(8) | 94(47) | 54(27) | 52(26) |

Note : Figures in parenthesis indicate percentage.

Table 2
Average food intake of selected tribal preschool children (N=30)

| Food Group | 1-3 years | | | | 4-5 years | | | |
|------------------------------|-----------------------|--------|-----------------------------|-----------|-----------------------|--------|-----------------------------|-----------|
| | Mean + - S.D. | R.D.A. | Percent deficient excess | 't' value | Mean + - S.D. | R.D.A. | Percent deficient excess | 't' value |
| Cereals (gm) | 118.40 + _36.68 | 115 | -82.35 | 6.7** | 182.50 + _14.73 | 270 | -32.40 | 9.38** |
| Pulses (gm) | 13.00 + _4.83 | 35 | -62.85 | 9.48** | 30.50 + _6.46 | 35 | -12.85 | 1.32 NS |
| Leafy vegetables(gm) | 10.21 + _2.13 | 40 | -74.47 | 13.75** | 20.12 | 50 | -40.24 | 7.76** |
| Other vegetables(gm) | 6.89 + _3.4 | 20 | -65.55 | 4.08** | 9.38 + _4.78 | 30 | -68.73 | 6.38** |
| Milk and Product (ml) | 20 + _3.16 | 300 | -93.3 | 97.60** | 18.00 + _6 | 250 | -92.8 | 122.2** |
| Oil and fats (gm) | 4.1 + _1.20 | 15 | -72.6 | 20.66** | 6.11 + _1.72 | 25 | -75.5 | 34.78 |
| Sugar and jaggary (gm) | 25.7 + _7.62 | 40 | -35.7 | 5.93** | 20.4 + _5.93 | 30 | -32 | 1.66 NS |

* Significant at 5%
** Significant at 1%
N.S. Non significant.

Table 3
Average nutrient intake of selected tribal preschool children (N=30)

| Nutrients | 1-3 years | | | 4-5 years | | | | |
|-----------------|---------------------------|--------|-----------------------------|-----------|---------------------------|-------|-----------------------------|-----------|
| | Mean \pm S.D. Intake | R.D.A. | Percent deficient excess | 't' value | Mean \pm S.D. Intake | R.D.A | Percent deficient excess | 't' value |
| Energy (K cal) | 628.69 \pm 16.11 | 1125 | -44.11 | 26.05** | 863.16 \pm 58.89 | 1600 | -46.05 | 38.67** |
| Protein (gm) | 17.32 \pm 1.03 | 23 | -24.69 | 8.47** | 25.77 \pm 1.98 | 31 | -16.87 | 7.80** |
| Calcium (mg) | 86.48 \pm 13.20 | 400 | -78.38 | 68.15** | 110.27 \pm 11.19 | 400 | -72.43 | 62.98** |
| Iron (mg) | 6.95 \pm 0.98 | 12 | -42.08 | 11.74** | 8.42 \pm 1.17 | 18 | -53.22 | 22.27** |
| P Carotene(ug) | 365.44 \pm 4.62 | 1600 | -80.97 | 6.70** | 280.04 \pm 15.64 | 1600 | -82.49 | 6.83** |
| Thiamine (mg) | 0.43 \pm 0.19 | 0.60 | -28.4 | 0.37 NS | 0.64 \pm 0.42 | 0.80 | -20.00 | 0.50 NS |
| Riboflavin (mg) | 0.66 \pm 0.02 | 0.7 | -5.9 | 0.30 NS | 0.64 \pm 0.42 | 1.0 | -36 | 2.76** |
| Niacin (mg) | 4.93 \pm 0.10 | 7 | -29.57 | 3.83** | 5.96 \pm 1.96 | 11 | -45.81 | 9.33** |
| Vitamin C(mg) | 7.23 \pm 9.41 | 40 | -81.92 | 6.21** | 9.50 \pm 15.20 | 40 | -76.25 | 5.78 |

N.S. Non significant

** Significant at 1%

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SERVICE PROVIDER'S PERSPECTIVE OF STATE SPONSORED WELFARE PROGRAMME : A CASE OF ITDP

*Dr.Gulnar K.Sharma

The present paper analyses the implementation and personal problems of officers/officials working under the Integrated Tribal Development Project.

The tribals in India have been struggling to keep pace with the other sections of the Indian populations as regard to economic development. After a deep slumber tribals awoke to the desire for progress even during the British regime despite enforced isolation and paucity of resources. There is a belief that the tribals are not interested in their advancement but desire to live in a lazy and indolent life.

The tribal development from Integrated Tribal Development Project (ITDP) not only depends on how the services are provided under the ITDP but also how they are able to use the benefits. The socio-economic background of the beneficiaries here play a crucial role in optimum utilization of the facilities provided under the ITDP.

An Integrated Tribal Development Project (ITDP) is the primary unit of planning and the implementation of programmes in the tribal areas. There are 180 ITDPs in 18

States/UTs where sub-plans have been prepared for areas with more than 50% tribal concentration. An ITDP represents the total investment in the concerned area. This includes flow from the State Plan, Central Ministries, Financing Institutions and Special Central Assistance. The ITDP presents an effort to influence the total socio-economic process in an area so as to ensure that the tribal communities are major partners in the new development, building up the programmes from below with reference to specific needs of each area.

ITDP was started by the government for the benefit of the tribals, but even after 19 years of its establishment, many tribals are unaware of its existence. Even those who have received or taken loan from the ITDP simply know of it as government organization for the advises. Most tribals being illiterate and ignorant are usually afraid to approach the officials for loan directly or indirectly and money in turn seek the intervention of the gram sevak or patel. The Gram Sevak act as middlemen and exploit the tribals by demanding commission for their intervention. In such a situation the very success of the ITDP very much depends upon the officials

Lecturer, Prestige Institute of Management & Research, Indore.

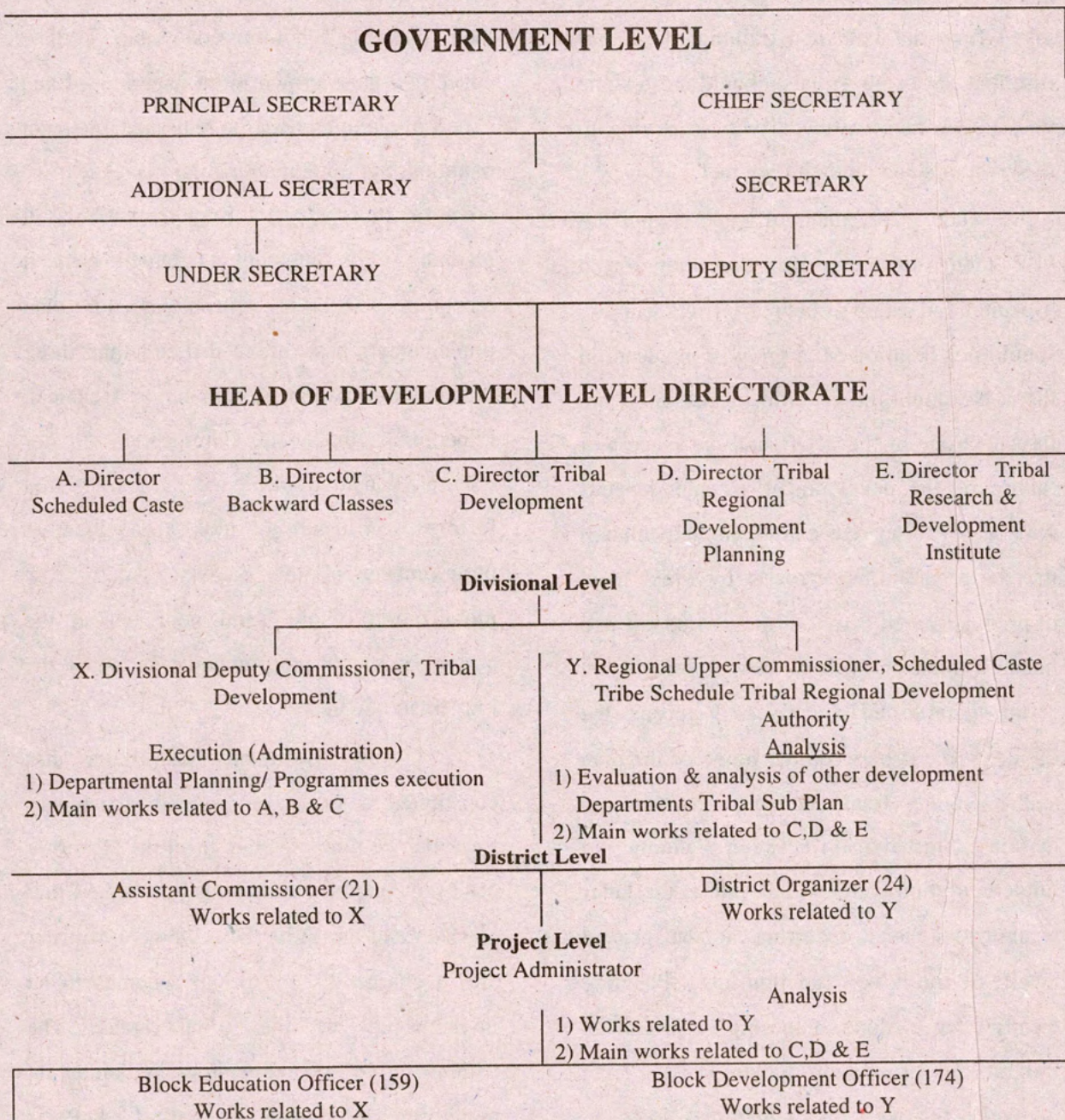
implementing. It is true that the problems of tribals cannot be solved within a short time period. There is no such remedy, but when given financial help and training, it is very essential that the tribals should co-operate with government officials who are trying to make them stand on their own feet.

The government officials should not give them an impression that they are a 'Hospitalized group of people.' This mentality should not be allowed to grow or inculcate in them. No doubt the government personnel are the backbone of the ITDP, and the success or failure of the development scheme depends upon them to a great extent. Implementation may be regarded as a process by which a set of predetermined activities are carried out in a planned manner with a view to achieving certain established objectives.² It means, the dividing line is between the frame of the plan and its being translated into ground level realities. This division between planning and implementation can best be seen as the latter meaning "actions occurring at the ground level", or the lowest function level, Planning means what is done at the higher levels i.e. Programme formulation. Failure at field level is likely to twist and sometimes even to destroy the development thrust of a programme.³

Emphasizing the importance of implementation, Jawaharlal Nehru, the first Prime Minister of India, remarked : "We in the planning commission and others concerned have grown more experienced and expert in planning. But the real question is not planning, but implementing the plan. I fear we are not quite so expert at implementation as at planning."⁴ His statement is notable because it recognizes that the problems of plan implementation are more difficult than those of plan formulation. A number of technical, Economic, Financial, Commercial, Socio-cultural, institutional and organizational factors influence rural development programme in the country. Apart from mobilization of the rural poor lies at the bottom of several programmatic failures at the implementation level.⁵

The Government of India has constituted a vast administrative machinery for tribal welfare . At state level the Governor has been appointed and on his behalf the Chief Minister and the Tribal Development Minister are in charge of the special schemes to be implemented in the tribal areas. The administrative structure for implementing monitoring and evaluation of the I.T.D.P's is as shown in Chart No. 1.

ADMINISTRATIVE STRUCTURE OF INTEGRATED TRIBAL DEVELOPMENT PROJECT (ITDP)



Source : Prepared by Mr.P.N. Shrivastava, Divisional Commissioner, Tribal Development, Indore.

6.9 (A) State Level

At the State level there already exist a secretaries committee headed by the Chief Minister. These two committees effect the requisite co-ordinate at the State level.

6.10 (B) Commissioner For Tribal Development

Government has created the office of the Commissioner for Tribal Development and has declared him to be the Secretary to the

Government in Tribal Welfare Department Ex-officio. He Supervises all aspects the Tribal Sub Plan, Co-ordinates the working of different development departments in this regard at the State level. Proposals connected with Tribal Sub Plan area are finished in consultation with him. He also acts as the Secretary of the Cabinet Sub-committee of the secretaries concerned with the Tribal Sub Plan.

6.11 (C) Director of Tribal Welfare

He is the head of the department concerned with schemes of tribal welfare. He assists the commissioner in monitoring and evaluation of the sub plan.

6.12 (D) Regional Co-ordination Authority

In a vast and sprawling state like Madhya Pradesh, it is necessary that certain authority and responsibility is delegated at the commissioners level who, with the help of the divisional level officers of all the development departments supervise, co-ordinate and push through the development programme. It is therefore proposed to constitute a regional co-ordination authority under the chairmanship of Divisional Commissioner to supervise and co-ordinate the implementation of all the programmes under Tribal Sub Plan. All divisional level officers of the development departments are members of this authority. It scrutinizes the projects and programmes and co-ordinates the implementation. The Deputy Director of the Tribal Welfare Department located at the commissioners headquarters

would be the secretary of this authority. Wherever considered necessary, the commissioner may ask his development assistant and the deputy director of the economics and statistics shoulder this responsibility.

6.13 (E) Project Advisory Board

The project advisory board at the district level consist of the following :

- (i) Member of parliament and member of the legislative assembly representing the project areas. If an MLA is the member of the state cabinet, he shall be the chairman ex-officio. If there is no such MLA, the M>Ps. and MLA shall elect from amongst themselves a chairman for each meeting.
- (ii) Chairman of the Janpad Panchayat from the project area;
- (iii) Project Officer;
- (iv) Manager of the local bank;
- (v) Chairman or his representative of the central co-operative bank and the land development bank;
- (vi) District Marketing officer;
- (vii) All district level officers of the development departments;
- (viii) Collector - Member Secretary.

This board, as its title suggests, is meant to be an advisory board. It gives suggestions as regards the contents, of execution of the Tribal Sub Plan. The board should meet at least once in six months; but should be exigency of the business so

required, the secretary boards meeting at short intervals. A copy of the proceedings of this board should be submitted to the State Government in the Tribal Welfare Department as well as to the Director Tribal Welfare.

6.14 (G) Project Officer

The project officer has been declared Joint Director of Tribal Welfare, Ex-officio and thus exercises financial/administrative powers. He is responsible for the execution of all programmes in the project areas.⁶

In a critique of planning in India. Ashok Rudra, stated that " a plan model is a mathematical model designed to help in the drawing up of a plan of economic development but that it is not a plan manufacturing machinery; it is not expected to produce a plan all ready to be implemented, like Minewa emerging from the head of Zeus. It is meant to yield an optimally balanced collection of measures which we shall call model targets, which we can help the planning authority in the drawing up of an actual plan." Commenting upon the above proposition C.T. Kurien remarked that the models and the plans are only "games people play, it is a divorce between the formulation of the plan and its implementation which is the responsibility of technology and bureaucrats. We have already seen that on the basis theis, there can be no meaningful planning at all."⁷

Jawaharlal Nehru had underlined our approach to tribal development in his forward to Verrier Elvins A Philosophy for NEFA as

early as in 1958 as under :

1. People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
2. Tribal rights over land and forest should be respected.
3. We should try to train and build up a team of their own people to do the work of the administration and development among them. Some technical personnel from outside will no doubt be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over-administer these areas or overwhelm them with a multiplicity of schemes. We should rather work "through" and not in rivalry to their own social and cultural institutions.
5. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.⁸

Keeping in mind the duties to be performed by the ITDP officials and the various problems faced by them in doing so this paper plans to analyse :

- The ITDP officials/officers views regarding the project.
- Problems faced by the officials in the implementation of the ITDP.
- Recommendation put forth by the ITDP

officers/officials for the better implementation of the ITDP.

Twenty eight ITDP officials/officers were selected from the dominantly tribal areas of Dhar district of M.P. in order to have in-depth details from them. The a study was conducted at two levels.

1. A structured interview schedule was prepared and the officials were interviewed.
2. Informal interviews were also conducted to have an insight into the specific problems of each official.

The whole responsibility of making a success of the ITDP depends upon the

management skills of the project officers and other field level staff. They have to work under severe bureaucratic constraints. This prevents them from achieving the best results even after trying hard. Innovations in implementation can come about if the Project Officers have implicit faith in the programmes. A healthy respect for the tribals and good understanding of their problems would also go a long way in proper implementation of the project. Analysis of problems faced by Project Officers, their views of the project and their attitude towards the tribals are given in parts respectively.

Table No. 1
Problem identification related to capital loans

| Particulars | Yes | No | Total |
|---|----------|----------|-----------|
| 1. Capital loans sufficient | 22 (79%) | 6 (21%) | 28 (100%) |
| 2. Allotment of loan by Govt.in time | 22 (79%) | 6 (21%) | 28 (100%) |
| 3. Diversion of capital loans meant only for tribals to General Population/SC | 15 (54%) | 13 (46%) | 28 (100%) |

The above table shows that the amount of capital loan allotted by the govt. is very much sufficient as well as the allotment reaches the department very much in time as 22 (79%) of the officials supported this view.

Unfortunately many a time due to political pressure or the vested interest of certain local people, there is partial diversification of capital loans meant for the tribals as stated by 15 (54%) of the ITDP officials.

Table No. 2
Problems in implementing the project

| Particulars | Yes | No | Total |
|--|----------|----------|-----------|
| 1. Identification/Selection of beneficiaries | 04 (14%) | 24 (86%) | 28 (100%) |
| 2. Problem in convincing them to take loan from ITDP | 03 (11%) | 25 (89%) | 28 (100%) |
| 3. Problem in identifying the area in which they require | 8 (29%) | 20 (71%) | 28 (100%) |
| 4. Frequent visits to villages/interior in order to contact beneficiaries. | 10 (36%) | 18 (64%) | 28 (100%) |
| 5. Project less flexible more target oriented | 19 (68%) | 9 (32%) | 28 (100%) |
| 6. Lengthy procedures. | 23 (82%) | 5 (18%) | 28 (100%) |
| 7. Target completion a problem | 8 (29%) | 20 (71%) | 28 (100%) |
| 8. Communication gap/language problem | 4 (14%) | 24 (86%) | 28 (100%) |
| 9. Bank procedural delays | 16 (57%) | 8 (29%) | 28 (100%) |
| 10. Transport problem | 20 (71%) | 8 (29%) | 28 (100%) |

The above table identifies the problems faced by the officials while implementing the ITDP. Most of the officials 23 (82%) complained of the lengthy procedures, paper work. While 20 (71%) said that government vehicles were not available whenever required by them for field work. Many a times 19 (68%) officials were forced to give loan in cash/kind against the choice/requirement of the beneficiaries as target completion had to be kept in mind. In

some cases the beneficiaries could not receive the loan in time due to bank procedural delays as stated by 16 (57%) officials. While the remaining problems like frequently visiting the villages to contact the tribal people selecting beneficiaries, identifying the area in which they require loan the most. Convincing them to take loan and communication with them were minor problems faced only by a few officials.

Table No. 3
Training Problems

| Particulars | Yes | No | Total |
|---|----------|----------|-----------|
| 1. Co-operation from beneficiaries | 22 (79%) | 6 (21%) | 28 (100%) |
| 2. Tribals willingness to the undergo training | 22 (79%) | 6 (21%) | 28 (100%) |
| 3. Good grasping capability | 16 (57%) | 12 (43%) | 28 (100%) |
| 4. Willingness to leave home town and come to training centre for training. | 20 (71%) | 8 (29%) | 28 (100%) |
| 5. After completion of training make full use of it | 18 (64%) | 10 (36%) | 28 (100%) |
| 6. Lack of staff/well-trained instructors | 18 (64%) | 10 (36%) | 28 (100%) |
| 7. Capital amount insufficient for tools | 17 (61%) | 11 (39%) | 28 (100%) |
| 8. Insufficient/absolute training equipments | 17 (61%) | 11 (39%) | 28 (100%) |

The above table shows that as per the statement of 18 (64%) officials, maximum problem is faced while training the beneficiaries due to lack of well trained instructors, as most of them are not willing to work in tribal areas, also the capital amount sanctioned is insufficient to buy the complete tool, as well as most of the training

equipments are absolute as 17 (61%) officials were of this view. While the officials did not face much problems as far as co-operation, willingness of the tribals to undergo-training and coming to the training centre for training was concerned 22 (79%) to 20 (71%) officials expressed this view.

Table No.4
Loan Repayment

| Particulars | Yes | No | Total |
|---|----------|----------|-----------|
| 1.Frequent visits to collect the installments | 19 (68%) | 9 (32%) | 28 (100%) |
| 2.Beneficiaries unable to repay as income generated is very less. | 18 (64%) | 10 (36%) | 28 (100%) |
| 3.Deliberately avoid repayment | 8 (29%) | 20 (71%) | 28 (100%) |
| 4.Misutilization of loans | 9 (68%) | 19 (32%) | 28 (100%) |

The beneficiaries have to return 50% of the loan amount taken in a time period of 3-10 years depending upon the purpose for which loan was taken but 19 (68%) officials complained of frequent visits to collect the same, but 18 (64%) said beneficiaries were

unable to return it due to their very low income level. Few beneficiaries deliberately avoided repayment and misutilised loan as stated by 8 (29%) and 9 (68%) officials respectively.

Table No. 5
Monitoring Problems

| Particulars | Yes | No | Total |
|--|----------|----------|-----------|
| 1.Vehicle problem | 18 (64%) | 10 (36%) | 28 (100%) |
| 2.Delayed/improper/incomplete documents/avoidance of the submission of beneficiaries list by officials implementing the project. | 19 (68%) | 9 (32%) | 28 (100%) |
| 3.Shortage of monitoring staff. | 21 (75%) | 7 (25%) | 28 (100%) |
| 4.Office-work also imposed on monitoring staff | 21 (75%) | 7 (25%) | 28 (100%) |

The field-officers monitoring work suffers a lot due to shortage of monitoring staff as also due to the burden of office work imposed on them. Both the problems were faced by 21 (75%) of the officials. Non availability of vehicle as and when required by

the field-officers, as well as the list of beneficiaries are not available to them in time, many a times they are incomplete and improper this problem was put forth by 18 (64%) and 19 (68%) officers respectively.

Table No. 6

Administrative and Departmental Problems

| Particulars | Yes | No | Total |
|--|----------|----------|-----------|
| 1.Frequent transfers of officials | 22 (79%) | 6 (21%) | 28 (100%) |
| 2.Lack of co-ordination | 18 (64%) | 10 (36%) | 28 (100%) |
| 3.Political pressures | 17(61%) | 11 (39%) | 28 (100%) |
| 4.Project more target oriented/less flexible | 19 (68%) | 9 (32%) | 28 (100%) |
| 5.Too much of work load | 18 (64%) | 10 (36%) | 28 (100%) |
| 6.Lack of commitment among the officers/field workers. | 22 (79%) | 6 (21%) | 28 (100%) |

22 (79%) officials state that by the time they adjust to the new place and other officials working with them they are transferred, they also complained of lack of commitment among their colleges. 18 (64%) said that due excessive paper work and lack of co-ordination, among the various departments some villages were over-worked while some were neglected, many a times a beneficiaries received loan for more than one purpose while his other needy fellow men were left out. 17 (61%) officials were also of the view that political interference was much of an obstacle in their work. 19 (68%) felt that if the project was given more flexibility and more powers vested in, the hands of the officials dealing with them probably they could do much better.

ITDP officials/officers views regarding ITDP

Many officers/officials while joining the post, come with big hopes and aspirations. Some came up with a view that they are joining the post as class officers and that they were very important persons in that

department and area but after joining, they realize that they had wrong notions. As a result of which they were highly disappointed. Also the area being a tribal one, most of the people are illiterate, ignorant. Social contacts of the officers/officials are limited to the government officers/officials posted in various departments of that area.

Deprived of glamour of city life, lack of recreational and other facilities. Living in a tribal area also means being cut off from friends and relatives for a long time, this upsets many of them. Many take up the job as they feel that it is a government project (means a government job) providing them life long job security, pension and other facilities. Some black sheeps also join with the intention of making money. While a few join with the hope of serving the poor, downtrodden part of the society but in a matter of time they too feel frustrated when things don't work properly and give good results, due to lack of proper co-ordination from the various projects working under the ITDP and also due to lack of trust and enthusiasm shown towards them

by the beneficiaries. Some officials/officers felt that though the concept of ITDP was an excellent one, with good planning and proposals on paper, yet they felt that the project on the whole was a failure as there was no proper co-ordination among the various departments and on asking for annual reports of work done in various departments during the year the response was very poor and in many cases reports were either not available, incomplete or deliberately not handed over for the final over all monitoring and evaluation.

When meetings were held many officers/officials avoided attending the same, as some felt it below their dignity to sit along with class II officials/officers and discuss problems, put forth reports and discuss other matters. Due to the above discussed reasons some officers/officials felt that the government was wasting lakhs of rupees on this project and it was also futile providing jobs to so many people under the ITDP when the results of the project itself were so poor. Some also expressed the view that the government may have to cancel this project in a few years or come up with some other alternative. Some officers/officials felt that the tribal beneficiaries themselves were partially responsible for the failure of the project, they said that in many cases when loan was given to them in cash it was diverted either using it for self-consumption, non-productive and wasteful expenditures like marriages, regions & social occasion etc. In cases, where loan was given to them in kind, they said that it

was a common tendency among them to sell the same, given to them when they urgently needed money. Some even said, that when they went around monitoring they felt that the beneficiaries showed them their neighbour's assets.

The data revealed that, it was due to the misuse of animals given to them, that the animals either died early or yielded very little milk for example when good quality cows were given for milking purpose they were used by the beneficiaries to till the land as a result of overburdening it, the animal either died or fell sick. Some officers/officials held the view that the tribals were unco-operative in taking loan given to them in kind and insisted on one of their own choice. They also came across cases of tribals who are not prepared to change their occupation for their own benefit, even after being explained by the officers/officials. Being illiterate and orthodox minded the sons generally prefer to take up the fathers' occupation.

The respondents also reported that when loan was given in cash to the beneficiaries for self-employment like basket making, incense stick, candle making, ready-made garments instead of buying the raw materials from the market and making the product themselves and then selling it, they buy the final product from the market and then try to sell it as a result the profit margin is very low or they run into loss. Officials training beneficiaries for sewing, carpentry, blacksmithery and even those officials

training ITI students feel that they suffer from inferiority complex and do not mix up easily with other trainees and are afraid to put forth their problems or difficulties during the training to a certain extent language problem also comes in their way of grasping and learning.

Yet another finding revealed that the beneficiaries did not take their training very seriously nor they want to pursue the occupation for which they were given training for example tailoring, carpentry, blacksmithery. While some sympathized with the tribals saying that they were forced to go

back to their earlier occupation as they did not have much scope for the same in the tribal areas.

It was also observed that the beneficiaries look upon them with suspicion as they have been exploited by the non-tribals for the past so many decades they have to first try to win their confidence but unfortunately it is not so easy. Most of the officers/officials held the view that the tribals do not save whenever they have some money with them and they do not want to work and don't worry about the future. This tendency in them is a big obstacle to their socio-economic progress.

Table No. 7
Official/Personal Problems

| Particulars | Yes | No | Total |
|--|-----------|----------|-----------|
| 1.Children education suffer | 28 (100%) | - | 28 (100%) |
| 2.Family members co-operation regarding residing/serving in tribal areas. | 11 (39%) | 17 (61%) | 28 (100%) |
| 3.Government quarters not allotted many a times/want of accommodation. | 13 (46%) | 15 (54%) | 28 (100%) |
| 4.Inadequate monetary and non monetary incentives to work in tribal areas. | 25 (89%) | 3 (11%) | 28 (100%) |

One of the biggest drawbacks of serving in tribals area as supported by all the officers, 28 (100%) was that their were children couldn't receive good education and higher education. 17 (39%) said that their family members were not willing to reside in tribal areas due to various reasons, such as childrens' education being the main cause. Also 13 (46%) were not allotted government quarters as soon as they joined after being transferred for quite some time and faced difficulties 25 (89%) officials felt that

monetary and non monetary incentives should be given to the officials working in the tribal areas to attract more sincere, hardworking and honest people in this field. The ITDP officials/officers stated that they had to face a number of problems, while carrying out their duties. These have been recorded by the researcher during personal interviews with them and are as follows.

IMPLEMENTATION PROBLEM

1. It was interesting to note that the officials were burdened with a lot of paper

work along with field work of going into the village and providing loan facilities to the tribals. As a result the field-work is being carried out in a haphazard manner.

2. Target-oriented, time bounded and less flexible, as a result there was a tendency to lay more stress on more visible accomplishments.

3. Meetings were frequently called for as a result of which the burden to prepare report increases as well as field-work suffered.

4. Officials said that they faced problems (at times) in carrying out their duties due to political interference's in their work. If they oppose they are either transferred or threatened.

5. Frequent transfers are a big obstacle in the way of officials carrying out their duties. They said that by the time they settled and tried to develop one area transfer notices were issued to them. They had to leave and their efforts are futile and their family life also gets disturbed. Many times transfer orders were issued on account of political and other pressures or officers/officials sent to remote tribals areas so as to punish them.

6. There were complaints that on being transferred quite often quarters were not allotted to them in time. As a result of this they had to face a lot of problem.

7. Education of children suffered a lot as there weren't good schools/colleges in the tribals areas.

8. Many officials/officers said that the

capital amount sanctioned for tools to be given to the beneficiaries after completion of their training was insufficient to buy the complete tool set.

9. The availability of govt. vehicles in not enough to cover the field properly. The POL budget is not sufficient to run vehicles through the year. The field visits are often canceled due to these reason. After studying the various problems of the officers/officials one could say that it is due to these personal and administrative problems that the project is not being implemented whole heartedly by them.

SUGGESTIONS :

1. ITDP officials should not be frequently transferred from one place to another and as far as possible, their should be thus considered as far as possible.

2. Rules and regulation laid down for officials/officer for better implementation of ITDP should be strictly followed for example it is compulsory that any official should serve for at least two consecutive years, but many times they are transferred even before this time period either by order or they themselves have tried for the same as the place of service allotted to them is not of their choice. The minimum time period for service in each area should be extended to five years. ITDP officials should be provided with good government quarters, when transfer from one area to another area. Allocation of the quarters should be done without any delay or other

hassles. As these problems hamper their concentration at work.

3. Good schools should be setup so that education of their does not suffer.

4. Monetary and non-monetary incentives should be given to the ITDP officials. High salaries and other facilities should be provided to them. The tribal allowance given to them should really be of a sizable amount and not a normal amount which they receives at present. This will help attract, honest, dedicated and hardworking people in this field and help reduce/stop corruption and red tapism.

5. The frequency of meetings should be reduced and reports of field work should not be called in for now and then and so that they can concentrate more in implementing the project.

6. More capital amount should be sanctioned by the government for the tools to be provided to the ITDP beneficiaries after completion of their training.

7. The number of government vehicles such as jeeps provided to the officers/officials should be increased.

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TECHNOLOGY OF PRODUCTION IN SIMILAR ECOLOGICAL SETTING : EXAMPLES FROM FRINGE-BENGAL

* SWAPAN KUMAR KOLAY

The 'natural history' of man comprises continuous interaction of various groups of people, eco-system-organic as well as inorganic. The human part of the environment has a distinctive culture. That is reflected in various activities, centering round its production systems for the perpetuation and survival of its kind. Man adapts himself to a particular eco-system and this produces a distinctive behaviouristic traits. Technology of production is related undoubtedly to an ecological setting which also determines population structure, normative behaviour and, ultimately, all these are woven into the thick fabric of social institutions and cultural matrix.

Thus, it is accepted that in any natural situation, ecology and the environment, the culture of a given people are interlaced distinctively. Steward defines cultural ecology-'as the interaction between technology and culturally defined manner of exploiting the environment.' Therefore, technology is the outcome of interaction of man with his environment

for existence and the perpetuation of his kind.

It is also an accepted fact that ecology connotes active mutual relationship between living organisms and their environmental situations and this concept is associated with Darwinian and post-Darwinian thinking. It is true that ecology fills a natural gap in biological science, and a close examination of the situation of man and environment interpretes the entire gamut of culture of a group in a natural setting. Forde (1963) has clearly interpreted the relationship of physical environment and human activities-as cultural pattern embodied in the mass of knowledge and belief and all aspects of culture are functionally interdependent upon one another.

We have to accept that similar ecology generally has a type of prolonged impact over the group of people when science, technological discoveries and inventions are not treated separately. Interactions with the similar situations resulted a series of traits which are

* RESEARCH FELLOW CULTURAL RESEARCH INSTITUTE , CALCUTTA

pigmented in the socio-cultural life of the people. It is to be accepted that culture as a system is a mutually reinforcing practice backed by a set of activities associated with beliefs and values, needed for the perpetuation and the survival of the group.

As attempt has been made in this paper to examine the technology of production of some groups of people in a micro-region of similar ecological setting in fringe-Bengal. Here fringe-Bengal has been considered a political fringe, i.e., the area of West Bengal bordering Bihar and Orissa. But, geographically, it is more or less a continuous whole or an extension of Chotonagpur plateau where a series of rolling ridges gradually lowering down towards east with sporadic lateritic sheets and occasional granite outcrops are seen.

Criss-crossing these are found almost dried rivulets during the summer months which are unfordable but gargling during the rainy season and ultimately clothed with a green of vegetation comprising dwarf Sal (*Shorea robusta*) trees, Mahua, Asan, jack-fruits and their ilk. This area originates from the Archean times and also bears the evidence of the Archaic type of civilisation-reflecting Paleolithic or Old Stone Age civilisational tools like hand-axes or coupe-de-poings, choppers etc. it also leads to a continuity

having New Stone Age cultures evidenced by the find of plenty of chipped, polished celts or axes, even limited with a number of rare shouldered celts and profuse microliths, indicating the use of composite tools for mixed agriculture and allied type of economic activities. The autochthonese are mainly represented by the Mundari-speaking Kolians, Santals, Mundas, Mahalis, Koras and Lodhas.

If we restructure these so-called early settlers, we will be in a position to distinguish them on the basis of their present economy pivoting the technologies of production with identifiable cultural disparities. They are as follows :

1. Lodha - a gathering-hunting group of people;
2. Mahali-Basket-making community;
3. Santal and the Mundas indulging solely in plough cultivation and other occasional subsidiary practice of hunting.

All these groups of people are considered as 'Scheduled Tribe' for the purpose of administration and to grant them constitutional benefits from our Republican Welfare State, as all of them genuinely belong to the weaker section of Indian population. Of course, we cannot ignore the existence of other castes and communities who are numerically

dominant. Historical process of interaction-its continuous impact and the reaction of the people since hoary past moulded their life-style though traditionalism or primitivism to some extent can be overlooked. That is why we emphasise that culture/tradition has been buttressed and cushioned from time to time by the groups with their beliefs, values and manifestational patterns. Yet in the same geo-political situation, when impact of welfare activities through Government machinery or otherwise they are more or less the same and it is only the culture which can be very positively attributed to such variations.

There might be some converging forces to compel these diverse groups to accommodate with better ideas and habits for better living and assured prosperity. Naturally, the aspect of technology of production with little historicity has been examined in this common ecological setting of fringe-Bengal in relation to these four communities only as mentioned previously.

The Lodhas are gathering-hunting people. For administrative purposes they have been designated as 'Primitive Tribal Group' (PTG) having a poor economy and pristine culture. They speak distorted Bengali and in Midnapore district they

have a concentration of around 26,000. As stated above, they as a gathering-hunting group, can be distinguished into two sections, mainly on the basis of their habitations. Those who live in greater jungle-covered areas of Nayagram in the Jhargram Subdivision, including Gopiballavpur are termed as the 'jungly' by the same group of the deforested areas of the Sadar Subdivision of the same district.

Some of them are gradually associating themselves with the activities of settled agricultural life under compelling circumstances and, as such have to work as agricultural labourers in the houses of others, being landless. But the extent of their earnestness in such activities is doubted by their employers. Still they prefer to persue the following activities and take the risk of getting these all the time. They have some inclination in such work.

1. Collection of honey, fruits, edible roots and tubers (Tita-alu, a type of Yam, Chirka etc.) from the nearby areas and also water-lily from tanks and ditches;
2. hunting games - of different types of birds, godhi (Bengal monitor or lizards), hares, field-rats etc.;
3. all types of fishes, molusca, tortoise, snails and their variants;
4. for collecting wild variety of paddy

which grow at marshy areas, but ripen only one after another, unlike the paddy which ripens in bunch.

They have requisite appliances or implements for such purposes. Most of these appliances are home-made and are prepared by themselves only in recent times. They take the advantage of purchasing arrow heads made of iron from the local smithy. This very clearly indicates that their technology of production related to the environment and can sustain small groups or families. Practically it augmented atomised or small families where many of their obligations or family ties are feeble in nature. Besides, there is also the division of labour depending on the age groups and consumption of food on the basis of the seasonal availability with formal taboos and prohibitions as set down by the traditions.

Mahalis are basket-making community. Possibly in olden times they belonged to the Santal (hor) stock, as their clan organisation system or clan-names are like the Santals. May be, in some historical period a section of the Santal gradually specialised themselves in bamboo work like the caste-guild occupation, i.e., on Mah or bamboo, as per Santali, and thus they are called as Mahali. Specialisation in

bamboo work minimised many of their other agrarian pursuits and this endeavour encouraged the group gradually to be accommodated in the same space with less competition. Though growth of population encroached, to some extent, upon the available land and different occupations relieved the pressure to some extent. The Mahalis (1971 : 47,247) at present engage themselves in basket-making which is considered to be their main occupation.

A good number of them having a little land take to agricultural activities and gardening using a portion of their homestead land. Hunting is almost absent among them, but it is present in the case of the Santals. For basket-making, or preparing screen-like wicker work, they are the only experts. The male folks go about collecting bamboos from the locality, whereas the females engage themselves in splitting them and weaving these carefully. Their children are also experts in splitting bamboos which are used for all types of basket-making.

They require for their work scythe, bill-hook etc. prepared from iron, and these are all available in the local market. It is to be noted here that these groups of people always get cash in exchange of their wares, except on rare occasions when paddy is given in lieu thereof. Here,

physical environment supply them with raw materials which are processed as finished articles. These are purchased by the local inhabitants. As they get cash by selling their goods, they are to depend on market for food and, like other groups, they have taboos and prohibitions.

The Santals are the largest tribe (1971 : 13,76,980) in West Bengal and they are distributed in many States. Their main occupation is cultivation with ploughs, but they sometimes follow subsidiary activities by hunting and fishing. As they are settled agriculturists, rice is their staple food. Besides, in marriage ceremonies, paddy and bullocks are given as bride-price before solemnisation of the marriage. For agricultural purposes, they have different types of implements and some of these are prepared by themselves and some are purchased from the markets, especially from the blacksmiths.

For this purpose, they can pay in cash or kind. Division of labour is in vogue among them, specially during the hunting. Ploughing is done by the male members only. Females are engaged in light types of job-transplanting paddy plants, reaping and threshing. The types of paddy or other minor vegetables they grow are all of native variety, except in a few

cases where modernisation offered alternatives to them.

Their food habits are largely related to the environment and ecology as well as their traditions with usual taboos and prohibitions. Though there is an impact of Christianity on the Santals of the locality, still there is very little trace of it on their life-style, except on the poorer class of them.

The Mundas (1987 : 1971) are practically a migrant group of tribal community who, due to certain pressure of circumstances during the historical period, penetrated into this tract of land in search of food and shelter. Practically, as a peace-loving docile people, having the memory of their forest living, they settled in this region of Bengal and slowly accustomed themselves with the agrarian life. They are plough cultivators and also practice occasionally ceremonial huntings which are in vogue in the Santal life.

This thing is almost fading out from their memory. They are good cultivators and, like the Santals, are fond of growing a little vegetables which they can and, as such, there is the division of labour among the members of the group. Generally, ploughing or strenuous activities are allowed to the male folks, the females strictly adhere to light jobs,

including transplantation, harvesting and so on.

Their food habits have more taboos and restrictions than others. They do not eat beef or pork like the Santals.

They have all types of agricultural appliances available to them. Some of these are prepared by themselves and some are purchased from the local markets, especially the iron-made implements.

Four tribal communities of Austro-Asiatic linguistic groups referred to here have been considered about their technology of production in a similar ecology. It is very clear that common ecology, administrative setting and politico-social environments offered them to react for various purposes in respect of their adjustment, perpetuation and survival. Besides, after Independence, many changes have taken place, in the country, viz., communication facilities etc. which minimised their chances of isolation; various welfare programmes initiated by the Government also changed their life-style.

This, again, has facilitated to get education and employment at various places and these have brought them out from their narrow environment causing accelerated interactions with the people in and around. With all these, we still find

differences and disparities. Even now, these groups can be kept in isolation and can be easily identifiable through many traits and manifestations. Should all these be attributed to their culture that once developed out of interaction with ecology and environment? It is true that the world of the so-called tribal communities in India has taken a sea-change and this has extended their world view and reoriented their activities, bringing overall changes to the life-style.

Steward (1955) writes :

"Constellations of core features which arise out of environmental adaptations and which represent similar levels of integration."

But there we find differences specially among these groups of people. Firstly, the Lodhas are still in the habit of using crude technology - their devices for catching games and fishes are very crude. Even they are better in catching fishes with bare hands, whereas others differ in this respect. Thus, we find that the Lodhas are in a more backward position with unstable and cripple economy which directly interrelated them with their social institution and other organisations. All these taken together have fostered a spirit of isolation, and these people can be identified easily from the rest.

The case of the Mahalis is of different nature. The survival strategy in common limited areas encouraged a section of the bigger Hor race to be segmented and they are specialised in a particular profession of bamboo work, like that of the caste-guild occupation. Here, possibly due to the influence of the local caste group and their non-competitive profession encouraged the segmentation of the bigger group into two. This practically facilitated their mutual interdependence and maintained the solidarity.

The case of the Santals and the emigrant Mundas is quite striking. The Santal in the regional setting are considered to be more active-ethnocentric, but eager to change their social and economic life through education and participation in varied activities. This is due to the largeness of the group and their being in touch with the greater society in this way or that. That interactional processes helped them to be involved with many more alluring situations.

The Mundas are basically more Hinduised, docile and imitative in nature and they practically are in a position to

adjust themselves with the changing situation under compelling conditions. Naturally, their adaptation with the affairs concerning them are more discernible.

The technology of production of these groups, though varied in nature in many cases, can still be identified with their survival strategies.

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BOOK REVIEW

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|---------------------|---|---|
| Name of the Book | : | TRADITIONS AND MODERNITY IN MATRILINEAL TRIBAL SOCIETY |
| Authors | : | Dr. Kumie R. Marak |
| Year of Publication | : | 1997 |
| Published By | : | Inter-India Publications, D-17, Raja Garden, New Delhi - 110015, Phones (011) 5441120, 5467082 |
| No. of pages | : | 200 |
| Price | : | Rs. 275/- |
| Reviewed By | : | Dr. Robin D. Tribhuvan, Anthropologist, C-2, Westview Society, Salisbury Park, Pune-411037. |

Most Anthropologist and Ethnographers who have written Monographs on tribal societies world over, have made efforts to potray the emic view of the cultural groups studied. Understanding a socio-cultural phenomena from an emic perspective, certainly contributes in unraveling the core cultural reality of the society studied.

Dr. Kumie Marak, an Anthropologist by profession, who herself belongs to Garo society, and a resident of one of the A' chik villages, witnessed closely the cultural life styles of the Garo community. This book is a result of the research work done by her on the Garos.

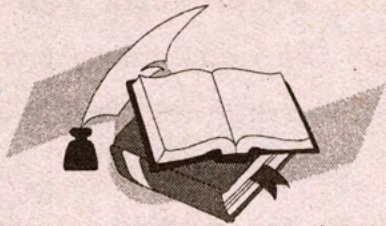
The author has made efforts to present an ethnographic account of the Garos and has also thrown light on the history of judicial authority of the Garos, role of family and kinship over laws, patterns and functioning of

Garó customary laws, and the merging conflicts that are prevalent within Garó society. Finally, the study has shown how the Garó customary laws resist outside influence, and the changes that are occurring as a result of these influences.

As pointed out by Shri P.D.Khera that, "the importance of this study, apart from being a study of a matrilineal tribal society, lies in the functioning of the Garó Autonomous Council within the State of Meghalaya in the field of social justice".

Ethnographic material in the book has laid emphasis on the traditional political organisation of Garó Society. Hence, this piece of work which not only presents a detailed cultural profile of the Garós, but its political organisation as well, will be of great aid to NGO's, scholars, academicians and Masters students of Anthropology, political science, social work, sociology, Development Planning, Tribal studies and allied disciplines as well. Furthermore, the ethnographic data presented would be useful in developing theoretical insights in political Anthropology.

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BOOK REVIEW

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|------------------|---|--|
| Name of the Book | : | INTELLECTUAL PROPERTY RIGHTS AND THE TRIBALS |
| Editors | : | Bhupinder Singh & Neeti Mahanti |
| Published By | : | Inter-India Publications, D-17, Raja Garden, New Delhi - 110015, Phones (011) 5441120, 5467082 |
| No. of pages | : | 200 |
| Price | : | Rs. 270/- |
| Reviewed By | : | Dr. Robin D. Tribhuwan, Anthropologist, C-2, Westview Society, Salisbury Park, Pune- 411037. |

In recent years there have been attempts, made by national as well as international developmental agencies, both government and non-government, to preserve and promote traditional knowledge and intellectual rights of the tribals world over.

Next of Africa, India has largest tribal population in the world. The constitution of India has made provisions to protect the developmental interests of not only scheduled tribes but scheduled castes as well. Studies by social as well as pure scientists have pointed out, that tribals have an enormous knowledge base, which has been developed by the tribals over decades of trial and error methods followed by them. This knowledge base includes plant & animal medicinal products, fibre, house construction, insect repellents, music, art, agricultural production, hunting techniques, food preservation techniques etc.

It is however disheartening to note that with the death of many tribal intellects and also lack of written script in tribal cultures their, rich knowledge came to an end. Secondly, it is observed that due to processes such as modernisation, urbanisation, westernisation, industrialisation and Hinduisation in tribal areas the younger generations are turning their faces away from traditional knowledge and wisdom.

It is in the light of the above mentioned theoretical and practical problem J.T.R.C. conducted a National workshop on protection of Intellectual Property Rights, Indigenous knowledge and resource base of the tribals. The book contains detailed discussion about the problem mentioned above. Renowned scientists have contributed nine papers on various aspects of the problem.

In her theme paper, Neeti Mahanti has discussed the concept of traditional knowledge and wisdom and the need for translating the indigenous knowledge base into action. The next paper entitled "Biodiversity : promoting efficiency in conservation and equity in utilisation," by an internationally renowned scientist Dr. M.S. Swaminathan, who has highlighted as to how considerations of equity can be integrated with those of ecology and economics in recognising and rewarding information innovations in genetic conservation and enhancement.

Prof. B.K.Roy Burman in his paper stressed the need for protection of intellectual rights and indigenous knowledge and resource base of tribal people. Prof. Burman strongly recommended the need to involve tribals and analogous people in evolving strategies for securing their long term interests in earning, livelihood and of course maintaining cultural and ecological mooring for health, nutrition and good life.

The next paper entitled "Rights of local communities and implications of convention of Biological Diversity," by K.P.S.Chauhan, G.V.Sarat Babu and Sujata Arora, deals with the possible mechanisms for the recognition to the local communities, their knowledge, innovations and practices in the light of provisions of the convention on Biological Diversity.

Dr. Anil K. Gupta, in his paper further, discusses the need to link traditional knowledge, institutions, technology and politics in such a manner so that it shapes the future direction of development processes. He has also supports the need for networking at grass root level.

"People's participation in Environment Management," is yet another paper contributed by B.N.Sahay, which suggests the need to involve people in environment management programmes. He personally feels that there is a need to closely look into how to impart skills in planning process, particularly at the district level and below.

In the next paper captioned, "Would It Be Possible," by a social activist ,Kali Chatterjee, raises certain questions and issues regarding intellectual rights of the tribals. The paper further, suggests that the tribals themselves must realize the significance of their intellectual rights and act accordingly to establish there own rights. The question still haunts one's mind," "Would it be possible" ?

The last two papers entitled, "Traditional medicine and Medicinal Herbs : Intellectual property rights" by Girish Chandra Gaur, have discussed the issues associated with intellectual property rights concerning tribal and traditional systems of medicine.

This book would certainly be useful to Anthropologists, Sociologists, Policy Makers, Planners, Administrators of Tribal Development Department; Health Scientists, Social Activists students of social work and more importantly to NGO's working in tribal and rural areas. Finally, this book also provides new dimensions into empirical and inter-disciplinary research on intellectual property rights of the tribals.

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आदिवासींचा शैक्षणिक प्रश्न- एक सामाजिक समस्या

* प्रा. अंजली कुरणे

भारताला स्वातंत्र्य मिळून आज ५० वर्षे झाली. या काळात देशाची आर्थिक, सामाजिक, शैक्षणिक आणि राजकीय क्षेत्रात प्रगती झालेली आपल्याला दिसून येते. परंतु बहुसंख्य आदिवासी समाज मात्र या प्रगतीपासून वंचित राहिलेला आढळतो. आजही हा समाज दारिद्र्य, अज्ञान, अंधश्रद्धा आणि व्यसनाधिनता यात पिचत पडला आहे. अनिष्ट प्रथा, जुन्या चालीरिती, रुढी आणि परंपरा यांचा जबरदस्त पगडा या समाजावर आहे. हा समाज इतका दुर्बल, उपेक्षित आणि शोषित आहे की त्याला स्वतःचे दुःख आणि वेदना स्वतः सांगता येत नाही. त्यांच्या अस्मिता आणि जाणिवा अजूनही पुर्णपणे जागृत झालेल्या नाहीत.

कुठल्याही समाजाची आर्थिक आणि सामाजिक प्रगती ही शिक्षणावर अवलंबून असते. शिक्षण हा समाज सुधारणेचा आणि प्रगतीचा पाया आहे. आदिवासींच्या शिक्षणासाठी स्वातंत्र्यपूर्व काळापासून प्रयत्न केले गेले. ख्रिश्चन मिशनरींनी आदिवासींच्या शैक्षणिक कार्याची सुरवात केली. इंग्रज सरकारनेही आदिवासींच्या शिक्षणासाठी प्रयत्न केले. स्वातंत्र्यप्राप्तीनंतर केंद्र व राज्य सरकारने आणि स्वयंस्फूर्त संस्थांनी

आदिवासींच्या शैक्षणिक विकासासाठी अनेक प्रकारे प्रयत्न सुरु केले आणि अनेक योजना राबविल्या जात आहेत. आदिवासी विभागामध्ये बालवाड्या, आश्रमशाळा, वसतिगृहे, प्रौढ शिक्षण असे अनेक उपक्रम सुरु केले गेले. एवढे करूनही आजही आपल्याला या समाजाचे विदारक चित्र दिसते. शाळा, महाविद्यालये, सरकारी नोकरी व विद्यापीठांमध्ये आदिवासींचा अनुशेष भरून निघत नाही. कारण ५० वर्षांच्या स्वातंत्र्यानंतरही बहुसंख्या समाज हा अडाणी, अशिक्षित, गरीब आणि दारिद्र्याने पोखरलेला आहे.

पुणे विद्यापीठ स्पर्धा परीक्षा केंद्र या विभागात १९८६ सालापासून '२२२५ - अनु.जाती, अनु.जमाती व इतर मागासवर्गीयांचे कल्याण-०१- अनुसूचित जमातीचे कल्याण, २७७- शिक्षण पंचवार्षिक योजनांतर्गत योजना' या योजनेनुसार केंद्र व राज्य सरकारमार्फत, अनु.जाती व जमातींच्या उमेदवारासाठी राज्य सेवा व लोकसेवा आयोगांकडून घेण्यात येणाऱ्या स्पर्धात्मक परीक्षांचे पूर्व प्रशिक्षण देण्यासाठी सुरु करण्यात आले आहे. गेली ११ वर्षे ही प्रशिक्षण योजना पुणे विद्यापीठात राबविली जात आहे. पण आजही अनुसूचित

* सहसंचालक, स्पर्धा परीक्षा केंद्र, पुणे विद्यापीठ, पुणे ४११ ००७

जमातींचा अनुशेष मरुन निघत नाही. एकूण ६० जागापैकी २० जागा अनुसूचित जमातीसाठी राखीव आहेत. परंतु संपूर्ण महाराष्ट्रात २० अर्ज मिळणे मुश्कील होऊन जाते. बहुधा या प्रशिक्षण वर्गाची एक जाहिरात दोनदा दिली जाते. तरीसुद्धा २० उमेदवारांचे अर्ज मिळत नाहीत. जितके अर्ज घेतात ते सारे उमेदवार मुलाखतीसाठी हजर राहत नाहीत. बहुतेकदा ज्यांना प्रशिक्षण वर्गासाठी प्रवेश मिळतो ते परिस्थिती अभावी प्रवेश घेत नाहीत आणि जे प्रवेश घेतात ते सारेच एक वर्षाचे संपूर्ण प्रशिक्षण

घेत नाहीत. मध्येच वर्ग सोडून जातात. स्पर्धा परीक्षा केंद्र, पुणे विद्यापीठ, राज्य सेवा व लोकसेवा आयोग स्पर्धा परीक्षांच्या पूर्व प्रशिक्षण वर्गात १९८६-१९९७ या कालावधीत प्रवेश घेणाऱ्या अनुसूचित जमातीच्या उमेदवारांची आकडेवारी खाली दिली आहे. त्यावरून आपल्याला आदिवासींची सर्वसाधारण शैक्षणिक स्थिती व आपल्याला अजून किती व कोणते प्रयत्न करावयास हवेत, याची कल्पना येईल.

| अ. क्र. | शैक्षणिक वर्ष | अनु.जमातीच्या विद्यार्थ्यांची संख्या |
|---------|---|--------------------------------------|
| १. | १९८६-८७ | ० |
| २. | १९८७-८८ | ० |
| ३. | १९८८-८९ | ० |
| ४. | १९८९-९० | ० |
| ५. | १९९०-९१ | ४ |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | २ |
| | राज्यसेवा आयोगासाठी निवड झालेल्यांची संख्या | १ |
| | लोकसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| ६. | १९९१-९२ | ० |
| ७. | १९९२-९३ | ८ |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | २ |
| | राज्यसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| | लोकसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| ८. | १९९३-९४ | ८ |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | २ |
| | राज्यसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| | लोकसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |

| अ. क्र. | शैक्षणिक वर्ष | अनु.जमातीच्या विद्यार्थ्यांची संख्या |
|---------|---|--------------------------------------|
| ९. | १९९४-९५ | १० |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | ९ |
| | राज्यसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| | लोकसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| १० | १९९५-९६ | १४ |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | १३ |
| | राज्यसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| | लोकसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| ११ | १९९६-९७ | १५ |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | ११ |
| | राज्यसेवा आयोगासाठी निवड झालेल्यांची संख्या | १ |
| | लोकसेवा आयोगासाठी निवड झालेल्यांची संख्या | ० |
| १२ | १९९७-९८ | ५ |
| | प्रशिक्षण वर्गात प्रवेश घेणाऱ्यांची संख्या | ५ |

१९८५-१९९७ या कालावधीत प्रशिक्षण वर्गात प्रवेश घेणाऱ्या आदिवासी विद्यार्थ्यांच्या संख्येवरून शिक्षण क्षेत्रातील त्रुटींची जाणीव होते.

आदिवासींसाठी सुरु केलेल्या आश्रमशाळा व बालवाड्यांची संख्या ही त्यांच्या लोकसंख्येच्या मानाने फारच कमी आहेत. बहुतेक ठिकाणी या आश्रमशाळा व बालवाड्या भाड्याच्या घरात किंवा झोपडीवजा घरात भरविल्या जातात. इथला शिक्षकवर्ग प्रशिक्षित नाही. बहुधा एका आश्रमशाळेसाठी एकच शिक्षक किंवा १ ली ते ४ थी इयत्तेपर्यंत एकच शिक्षक असतो. वसतिगृहांची संख्या कमी आहे. आदिवासी पालक त्यांच्या आर्थिक परिस्थितीमुळे मुलांना शाळेत

पाठविण्याच्या बाबतीत उदासिन असतो. त्याला दोन वेळचे पोटाचे अन्न मिळविण्यासाठी मुलांच्या मदतीची गरज असते. मुलेही शाळेत जाण्यासाठी नाखूष असतात. कारण शाळेतील वातावरण त्यांना आकर्षित करत नाही. शैक्षणिक भाषा ही त्यांच्या बोलीभाषेहून वेगळी असते. शिक्षक वर्ग हा कमी वेतन व अनेक गैरसोयीमुळे उत्साही नसतो. या सर्व कारणामुळे मुलांचे शाळेतील स्थगितीचे व गळतीचे प्रमाण अधिक आहे. अशा तऱ्हेने आदिवासींचे प्राथमिक शिक्षण हेच मुळी विस्कळीत आहे. त्याचा पाया मजबूत नाही. त्यामुळे माध्यमिक व उच्च शिक्षणाचा विकास होत नाही. शासनही या बाबतीत उदासिन वृत्ती बाळगते.

आज या समाजाला सामाजिक शिक्षण देण्याची आवश्यकता जास्त आहे. यांचा जर आर्थिक व सामाजिक विकास साधायचा असेल तर त्यांना त्यांच्या आर्थिक व सामाजिक परिस्थितीची जाणीव करून देण्याची गरज आहे. समाज विघातक चालीरिती, रुढी, प्रथा, परंपरा, आचारविचार नाहीसे करण्याचे कार्य अत्यंत जागरूकतेने केले पाहिजे. आदिवासींच्या विकासाचा विचार हा सर्व पातळीवरून होण्याची जरूरी आहे. शिक्षण हे समाजाभिमुख व जीवनाभिमुख झाले पाहिजे. त्यांना शिक्षणाचे महत्त्व पटवून सांगायला हवे., जोपर्यंत त्यांना शिक्षणाचे महत्त्व कळणार नाही तोपर्यंत त्यांचा व्यक्तिगत विकास होणार नाही. त्यासाठी जास्तीत जास्त प्रौढ शिक्षणाचे कार्यक्रम राबविले पाहिजेत. त्यासाठी औपचारिक व अनौपचारिक शिक्षणाची गरज आहे. आदिवासी समाजातील प्रशिक्षित शिक्षक की, ज्यांना आपल्या समाजाबद्दल आस्था, प्रेम, कळकळ आहे, त्या त्या समाजामध्ये नेमले

तर शिक्षणाचा प्रसार होण्यास मदत होईल.

शासन आदिवासींसाठी बऱ्याच शैक्षणिक व कल्याणकारी योजना राबवित आहेत. पण अजूनही या योजना अपेक्षेप्रमाणे यशस्वी झाल्या नाहीत. कारण सरकारी अधिकाऱ्यांमध्ये आदिवासींमध्ये तळमळ, कळकळ आणि समाजसेवा भाव नाही. त्यामुळे या योजना आदिवासींपर्यंत पोहचत नाहीत. त्याकरिता या योजनांची अंमलबजावणी बरोबर होते किंवा नाही किंवा कितपत झाली हे वेळोवेळी तपासून पाहण्याची गरज आहे. आदिवासी समाज हा भारतीय समाजाचे एक अंग आहे. त्यांचा विकास झाल्याशिवाय भारताचा सर्वाधिक विकास होणार नाही. त्यासाठी प्रत्येक भारतीय नागरिकाने शासनाप्रमाणे आपलीही आदिवासींच्या प्रती काही कर्तव्य आहे, या भावनेने त्यांना तुच्छ किंवा कमी न लेखता त्यांच्यामध्ये मिसळले पाहिजे. आदिवासींमध्ये शिक्षण घेऊन स्वतःचा उध्दार स्वतः करून घेण्याची जाणीव व भावना निर्माण केली पाहिजे.

* * *

पंचायत विषयक तरतुदी (अनुसूचित क्षेत्रासाठी विस्तारीत)
कायदा १९९६ : आदिवासींना स्वविकासात प्रभावीपणे
सहभागी होण्याची संधी, स्वशासनाकडे वाटचाल !

* डॉ. कांतीलाल टाटिया

२४ डिसेंबर १९९६ रोजी पंचायत विषयक तरतुदी (अनुसूचित क्षेत्रासाठी विस्तारीत) कायद्याला राष्ट्रपतींनी मंजूरी दिली. वनवासी जीवनात क्रांतीकारक बदल घडविणारा हा दिवस ! देशातीलच नव्हे तर जगातील लोकशाहीच्या इतिहासात नवा अध्याय सुरू होत आहे. प्रत्यक्ष लोकांच्या सहभागाने राज्य व्यवस्थेवरच निर्णायक प्रभाव या दुरूस्तीने पडणार असून राज्यकर्त्यांनी प्रशासनाच्या सोयीसाठी (सत्ता सांभाळण्यासाठी) निर्माण केलेली राज्यसत्तेची 'घट्ट चौकट' मधील घट्टपणा कमी होणार आहे. त्यातून काही नवे प्रश्न जरी निर्माण होणारे असले तरी 'लोकांचे राज्य' ही संकल्पना पूर्णत्वास घेण्याच्या दृष्टीने उचललेले एक पुढचे पाऊल आहे. लोकशाही मानणाऱ्या, लोकशाहीवर विश्वास असणाऱ्या, साऱ्यांनीच या सुधारीत विधेयकाचे स्वागतच केले पाहिजे.

पण केवळ स्वागताचे ढोल वाजवून स्वशासन व विशिष्ट अधिकाराचा स्वविकासासाठी उपयोग होईल असे समजणे 'दिवास्वप्न' ठरेल. यासाठी गरज आहे ती सर्व स्तरावर प्रबोधनाची,

चर्चेची, जागृतीची व त्यातूनच वनवासी बांधवांचा स्वाभिमान व स्वतःच्या क्षमतेबद्दल आत्मविश्वास निर्माण करण्याची गरज आहे. तसेच प्रशासनाच्या आस्वलेल्या चौकटीत 'ही' प्रक्रीया अडकून पडणार नाही याची सुधदा काळजी घेण्याची गरज आहे.

पंचायत राज :

पंचायत राज्याची संकल्पना समजावून घेण्यापूर्वी सत्तेचे केंद्रीकरण व विकेंद्रीकरण नेमके काय आहे हे समजून घेतले पाहिजे. जेव्हां सर्व स्तराचे निर्णय राजधानीत (दिल्लीत) घेतले जातात तेव्हां त्या निर्णय पध्दतीला केंद्रीय पध्दत अथवा सत्तेचे केंद्रीकरण म्हणता येईल, तर स्थानिक सरकारांना स्वनिर्णय घेण्याचा अधिकार दिला जातो त्याला सत्तेचे विकेंद्रीकरण अथवा विकेंद्रीत शासन पध्दती म्हणतात. देशात पंचायत राज स्थापन करण्यामागे हीच भूमिका आहे. ग्रामीण स्तरांना राजकीय, प्रशासकीय व काही प्रमाणात आर्थिक अधिकारात सहभागी करून घेणे असा त्यामागील हेतू आहे.

* नियामक मंडळाचे सदस्य, मेनरोड शहादा, जिल्हा शुळे

विकेंद्रीकरणाची संकल्पना राबविण्याचे ठरल्यानंतर भारतात जे ग्रामीण प्रशासन आस्तित्वात आले त्याचे मुख्य श्रेय 'बलवंतराय मेहता' समितीला द्यावे लागेल. ग्रामीण भागात त्रिस्तरीय योजनेची शिफारस मा. बळवंतराय मेहता समितीनेच केली.

१ मे १९६० रोजी मा. वसंतराव नाईक यांचे अध्यक्षतेखाली महाराष्ट्रात एक समिती स्थापन झाली. तिने जिल्हा हा घटक मानला जावा असे सुचविले व महाराष्ट्रात १ मे १९६१ सालापासून जिल्हा परिषद - पंचायत समिती कायदा आस्तित्वात आला.

१९७७ साली जनता राजवटीत 'पंचायत राज' अधिक बळकट करणे करता येईल यासाठी अशोक मेहता समिती नेमली. या समितीने विकासाची सर्व कामे पंचायत समितीला द्यावीत असे सुचवले. उदा. शेती विकास, आदिवासी विकास इ. याच समितीने जिल्हा हा राज्यानंतर घटक असावा व त्यातील अनेक खेड्यांचे मिळून 'पंचायत' असावे (१० - १५ हजार लोकसंख्येसाठी) व ग्राम पातळीवर ग्राम समित्या असाव्यात असे सुचविले.

१९८४ साली केंद्र सरकारने सर्व राज्यांच्या मुख्यमंत्र्यांना पंचायत राज्य संस्थांच्या निवडणुका घेण्यास सुचविले. १९८५ मध्ये पी.व्ही. राव समिती व १९८६ मध्ये एल.एम.सिंगवी समिती नेमली. त्या दोन्ही समित्यांनी पंचायत राज संदर्भात वेगवेगळ्या सूचना केल्या.

२२ डिसेंबर १९९२ रोजी पंचायत राज्य व्यवस्थे संदर्भात अतिशय महत्वाचे पाऊल म्हणून झालेली ७३ वी घटना दुरुस्ती म्हणता येईल. या दुरुस्तीला पंचायत राज्य कायदा असे म्हणतात. या कायद्याचा समावेश घटनेच्या ९ व्या भागात अनुच्छेद २४३ मध्ये करण्यात आला आहे. त्याच बरोबर पंचायतीकडे सौपविण्यात यावयाच्या २९ विषयांची यादी ११ व्या अनुसूचित केली आहे. या कायद्यामुळे ग्रामसभेला घटनात्मक दर्जा देण्यात आला आहे. २० लाख लोकसंख्ये पेक्षा कमी असलेल्या राज्यात 'द्विस्तरीय' योजना स्थापन करावी असे म्हटले आहे. प्रत्येक पंचायत राज्य व्यवस्थेतील स्तरावर राखीव जागा विषयक तरतुदींचा उल्लेख आहे. अनुसूचित जाती, जमाती व महिलांसाठी जागा राखून ठेवण्याची, ५ वर्षांची मुदत संपण्यापूर्वी निवडणुक झालीच पाहिजे अशा महत्वाच्या तरतुदी या दुरुस्त विधेयकात आहेत.

राज्याचे विधीमंडळ या संस्थांना आवश्यक सत्ता आणि अधिकार प्रदान करेल अशी सोय केली आहे. थोडक्यात आर्थिक विकास व सामाजिक न्यायाच्या योजनांची अंमलबजावणी करणे व कर, जकात, पथकर इ.लावण्याचा अधिकार या ग्रामपातळीवरील संस्थांना दिला आहे. मात्र या बाबतीतील सर्व कायदे राज्याच्या विधीमंडळाने करावे आहेत.

७३ च्या घटना दुरुस्ती मुळे राज्यात निवडणुक आयोग स्थापन झाला आहे. मतदार

याद्या तयार करणे, पंचायतीच्या सर्व निवडणुका घेणे ही कामे या आयोगाकडे दिली आहेत.

स्वास कायदा बनविण्याचे प्रयोजन काय :

घटनेच्या ७३ व्या दुरुस्तीचा कायदा कलम २४३ (म) प्रमाणे अनुसूचित क्षेत्रासाठी कोणतीही विशेष तरतूद नसलेने व आहे त्या तरतुदीत पंचायत राज्य संस्थांना विकासाच्या प्रक्रीयेत तुटपुंजा सहभाग देण्यात आल्याने, थोडाफार कर बसविणे व थोड्याफार योजना राबविणे असे त्याचे स्वरूप असलेने स्वास कायदा बनविण्याची गरज भासली.

आदिवासींसाठी स्वतंत्र धोरण व कायदे करण्याचे काम आपल्याकडे नवीन नाही. स्वर तर घटनेच्या ५ व्या अनुसूची प्रमाणे अनुसूचित क्षेत्राला यासाठी घटनाकारांनी स्वास तरतूद आधीच करून ठेवली आहे. आणि म्हणून आदिवासी भागात होणारी लूट, जमीन बळजबरीने वा फसवणुकीने बळकावण्याचे प्रकार, सावकारी आदि प्रकाराने होणारे शोषण इ. थांबविण्यासाठी, आदिवासींचे मागासलेपणा, भौगोलिक - सामाजिक स्थिती पहाता आजपर्यंत अनेक 'स्वास' कायदे करण्यात आले, मात्र या सर्व कायदांचा अपेक्षेप्रमाणे प्रभाव पडला नाही हे नाकारता न येण्यासारखे उघड सत्य आहे. आदिवासींना विशेष संरक्षण देणारे वा त्यांच्यावर होणाऱ्या अन्याय, अत्याचार, शोषणाला प्रतिबंध करणारे कायदे आतापर्यंत अनेक केलेत. मात्र या दुरुस्तीची विशेषतः अशी आहे की आदिवासींना स्वतःच्या विकासात प्रभावीपणे सहभागी होण्याची संधी देणारा व शक्ती देणारा हा कायदा ठरणार आहे.

नवा कायदा आहे तरी काय ?

राजपत्रात नमूद केल्याप्रमाणे कायद्याचे शब्दशः भाषांतर करण्याचा प्रयत्न केला आहे. नेमका कायदा काय आहे याचे त्यातून स्पष्टीकरण होणारच आहे.

भारतका राजपत्र रजिष्ट्री स.डी.एल. ३३००४/९६ भाग २ खंड १ कायदा व न्याय मंत्रालय (विधी खाते) नवी दिल्ली मंगळवार २४ डिसेंबर १९९६ पौष ३, शके १९१८.

लोकसभेच्या खालील अधिनियमास दि. २४ डिसेंबर १९९६ रोजी राष्ट्रपतींची अनुमती मिळाली आणि याद्वारे साधारण माहिती करिता प्रसिध्द करण्यात आला.

पंचायतीच्या तरतुदींचा (अनुसूचित क्षेत्राला विस्तार) अधिनियम १९९६ नं. ४०/१९९६ २४ डिसेंबर ९६, अनुसूचित क्षेत्रातील पंचायतीशी संबंधित अशा घटनेच्या ९ व्या भागातील (भागांच्या) तरतुदींच्या विस्तारासाठी तरतूद करणारा अधिनियम.

१. पंचायत अधिनियम १९९६ (अनुसूचित क्षेत्राला विस्तृत / विस्तारीत / वाढीव) तरतुदी म्हणून हा अधिनियम संबोधला जाईल.

२. या अधिनियमात निराळा उल्लेख नसल्यास अनुसूचित क्षेत्र याचा अर्थ घटनेच्या कलम २४४ (१) मधील अनुसूचित क्षेत्राच्या संदर्भातून अभिप्रेत आहे.

३. पंचायती संबंधीच्या घटनेच्या ९ व्या भागाच्यातरतुदी ह्या कलम ४ मध्ये दिलेले अपवाद व फेरफार यांचा अधिन राहून अनुसूचित क्षेत्राला

याद्वारे वाढवून दिल्या.

४. घटनेच्या ९ व्या विभागाखाली असे काही समाविष्ट असले तरी त्या विभागाखाली राज्य विधीमंडळ असा कोणताही कायदा करणार नाही जो खालील वैशिष्ट्यांपैकी एखाद्या वैशिष्ट्यांशी विरोध करेल. ती वैशिष्ट्ये अशी -

(अ) पंचायत संबंधी राज्यांनी करावयाचा कायदा हा रूढीचा कायदा, सामाजिक आणि धार्मिक रितीरिवाज आणि सामुदायिक साधन संपत्तीच्या रूढींनी चालत आलेल्या व्यवस्था यांच्याशी सुसंगत असला पाहिजे.

(बी) खेडे (व्हीलेज, गांव) हे सर्वसाधारण वस्ती अथवा लहान वस्त्यांच्या समुहाचे बनलेले असेल व ज्यात आपआपल्या रितीरिवाजा प्रमाणे परंपरा व रूढीच्या अनुसार कारभार चालविणारे समूह रहातात.

(सी) प्रत्येक खेड्यासाठी (गावांसाठी) त्याच्या ग्रामपातळी वरील निवडणुकासाठीच्या निवडणूक यादीत ज्यांची नावे समाविष्ट आहेत अशा व्यक्तींची मिळून एक ग्रामसभा असेल.

(डी) प्रत्येक ग्रामसभेला आपल्या परंपरागत रितीरिवाजाने आणि रूढीने आपल्या सांस्कृतिक वैशिष्ट्यांची ओळख ठेऊन सामुदायिक साधन संपत्तीचे आणि वाद (तंटे) सोडविण्याच्या पारंपारिक पध्दतीचे रक्षण आणि जतन करण्याचा अधिकार राहिल.

(ई) प्रत्येक ग्राम सभा ही,

(१) सामाजिक, आर्थिक विकासाबाबत योजना, कार्यक्रम आणि प्रकल्प हे ग्राम पंचायतीने

गांवपातळीवर अंमलात आणण्यापूर्वी त्यांना ग्रामसभा मान्यता देईल.

(२) दारिद्र्य निर्मूलन व इतर योजनांसाठी पात्र अशा व्यक्तींच्या निवडीबाबत अथवा ओळखी करिता जबाबदार असेल.

(एफ) वरील पोट कलम (ई) मध्ये नमूद केलेल्या प्रकल्प आणि कार्यक्रमासाठी निर्दिष्ट निधी त्याच कामासाठी वापरल्याचे प्रमाणपत्र ग्रामसभेकडून घेण्याचे बंधनकारक असेल.

(जी) भारतीय राज्य घटनेच्या ९ व्या भागाप्रमाणे प्रत्येक पंचायतीच्या अनुसूचित क्षेत्रात ज्या जाती - जमातींना राखीव जागा देण्याचे ठरले आहे त्या पंचायत क्षेत्रातील जागा त्या त्या जमातींच्या लोकसंख्येच्या प्रमाणात असतील.

मात्र अनुसूचित जमातींच्या राखीव जागांचे प्रमाण एकूण जागांच्या निम्न्यापेक्षा कमी असून चालणार नाही.

तसेच पंचायतीच्या पातळीवरील अध्यक्ष या मुख्य स्तरावरील सर्व जागा त्या अनुसूचित जमातीसाठी राखीव असतील.

(एच) अंतर्गत तसेच जिल्हा पातळीवरील पंचायती मध्ये अशा अनुसूचित जमातीस प्रतिनिधीत्व नसल्यास राज्य सरकार त्या जमातीतील व्यक्तीची नेमणूक करील.

ही नेमणूक त्या पंचायतीतील एकूण निवडल्या जाणा-या सदस्यांच्या एक दशांश पेक्षा जास्त असणार नाही.

(आय) अनुसूचित क्षेत्रातील कोणत्याही विकास प्रकल्पासाठी जमिनीचे हस्तांतरण करताना किंवा

पुनर्वसन व प्रस्थापन करण्यापूर्वी संबंधित भागातील पंचायत किंवा ग्रामसभा यांचा सल्ला घेणे बंधनकारक राहिल. तसेच अशा प्रकल्पांचे अनुसूचित क्षेत्रातील नियोजन आणि अंमलबजावणी यांचा राज्य पातळीवर समन्वय केला जाईल.

(जे) अनुसूचित क्षेत्रातील पाण्याच्या व्यवस्थापनाचा, छोट्या पाणी समित्यांचे नियोजन आणि व्यवस्थापन हे योग्य त्या स्तरावर पंचायतीकडे सोपविले जाईल.

(के) अनुसूचित क्षेत्रातील लघु स्वनिजांसाठी खाणी भाड्याने देण्यासाठी अथवा खाण कामाच्या अनुज्ञप्तींना मान्यता देण्यापूर्वी योग्य त्या स्तरावर ग्रामसभा वा पंचायतीची शिफारस घेणे बंधनकारक राहिल.

(एल) अनुसूचित क्षेत्रातील पंचायतींना स्वायत्त स्वराज्य संस्था (स्वयंशासीत संस्था) म्हणून काम करणे शक्य व्हावे यासाठी योग्य स्तरावर पंचायतींना व ग्राम सभेला शक्ती व अधिकार दिले जातील असे पहाण्याची जबाबदारी त्या त्या राज्यांच्या विधीमंडळावर राहिल. ते अधिकार येणेप्रमाणे -

१. दारूबंदी अंमलात आणण्याचा अथवा मादक पदार्थांची विक्री किंवा उपयोग यावर नियंत्रण ठेवणे वा निर्बंध घालण्याचा अधिकार.
२. लघु वन उपजांची मालकी,
३. अनुसूचित क्षेत्रातील जमिनींचे हस्तांतरण रोखणेचा अधिकार आणि अनुसूचित जमातीच्या व्यक्तींच्या जमिनीचे बेकायदेशीर हस्तांतरणाची पुनः स्थापना करण्यासाठी योग्य ती कारवाई

करण्याचा अधिकार.

४. कोणत्याही नावाखाली चालू असलेल्या गांव बाजाराचे व्यवस्थापन करण्याचा अधिकार.

५. अनुसूचित जमातींना दिल्या जाणाऱ्या कर्ज व्यवहारावर नियंत्रण करण्याचा अधिकार.

६. सर्व सामाजिक क्षेत्रातील संस्था व अधिकार यावर नियंत्रण ठेवणेचा अधिकार.

७. अनुसूचित जमातींच्या उपयोजनांसह सर्व स्थानिक योजनांचे व साधन स्रोतांचे नियंत्रण करण्याचा अधिकार.

(एम) अनुसूचित क्षेत्रातील पंचायतींना स्वयंशासीत कामे करण्याची सत्ता व अधिकार बहाल करतांना वरिष्ठ स्तरावरील पंचायतींना निम्न स्तरावरील पंचायती व ग्रामसभांची सत्ता बळकावता येणार नाहीत अशी दक्षता राज्याच्या विधीमंडळाने घ्यायची आहे.

(एन) अनुसूचित क्षेत्रातील जिल्हास्तरीय पंचायतीतील प्रशासकीय व्यवस्थेची संरचना करताना राज्य विधीमंडळ हे घटनेच्या ६ व्या अनुसूचित नमूद केलेली व्यवस्था कायम राखण्याचा प्रयत्न करेल.

(९) या अधिनियमाने केलेले बदल व अपवाद याच बरोबर घटनेच्या भाग ९ मध्ये काहीही असतानाही पंचायतींशी संबंधित अशा कोणत्याही कायद्याची कोणतीही तरतूद, जी या अधिनियमास राष्ट्रपतींची संमती मिळण्याच्या तारखेच्या अगदी लगतपूर्वी अनुसूचित क्षेत्रात अंमलात आहे व ती घटनेच्या ९ व्या भागातील तरतूदी व त्यांनी केलेले अपवाद व या अधिनियमाने केलेले फेरबदल यांचेशी

विरोधी अशी आहे ती तरतूद विधीमंडळा कडून दुरूस्त वा रद्द केली जाईपर्यंत अथवा या अधिनियमास राष्ट्रपतींची मान्यता मिळाल्यापासून एक वर्षाचा कालावधी संपेपर्यंत अंमलात राहिल.

तसेच अशीही तरतूद करण्यात आली आहे की, त्या तारखेच्या अगदीच लगतपूर्वी आस्तित्वात असलेल्या पंचायती, ह्या त्या राज्याच्या विधानसभेने अथवा विधान परिषद आस्तित्वात असलेल्या राज्याच्या बाबतीत त्या राज्याच्या प्रत्येक सभेने या संदर्भात ठराव करून लागलीच बरखास्त केल्या नसल्यास त्या पंचायती कालावधी पूर्ण होईपर्यंत चालू राहतील.

नव्या कायद्याची प्रमुख वैशिष्ट्ये :

लोकशाहीच्या व्यवस्थापकांना लोकांचे सार्वभौमत्व मान्य करायला लावण्याच्या दृष्टीने झालेली सुरुवात आहे. आदिवासींना स्वातंत्र्याच्या उषःकाली दिलेले वचन पूर्ण करण्याच्या दृष्टीने हा एक प्रमाणिक प्रयत्न आहे असे म्हटले तर गैर होंणार नाही.

नवा कायदा समुदायाला 'ग्रामसभा' म्हणून मान्यता देतो व स्वशासन व्यवस्थेचा 'आधारस्तंभ' मानतो. आदिवासी समुहाच्या पारंपारिक रितीरिवाजांची आवश्यकता व महत्व याची जाण ठेवण्याची सूचना हा कायदा करतो. ग्रामसभेला आदिवासींचे पारंपारिक रितीरिवाज, संस्कृती, सामुहिक संसाधने व पारंपारिक न्याय व्यवस्था जोपासण्याचे अधिकार देतो. वाडी वा पाड्यावरील रहाणाऱ्या अतिशय छोट्या जनसमुहाला त्याचे सामुहिक व्यवस्थापन

जोपासण्याच्या रचनेचा पुरस्कार करतो. छोट्या पातळीवरील व्यक्ती व्यक्तींच्या परस्पर संबंधामुळे ग्रामसभेचे कामकाज अधिक प्रभावी व सोपे होईल अशी अपेक्षा हा कायदा बाळगतो.

ग्रामसभेला दिलेल्या विशेष अधिकारामुळे आतापर्यंत आस्तित्वात नसलेली प्रत्यक्ष सहभागाची संघी प्राप्त झालेली आहे. थोडक्यात ग्रामसभेला असलेले अधिकार हे खालील गटात वर्गीकृत करता येतील.

१. शासकीय योजना व कार्यक्रमा संबंधीचे अधिकार,
२. स्थानिक नैसर्गिक संसाधनाच्या नियंत्रणाचे व व्यवस्थापनेचे अधिकार,
३. सामाजिक रितीरिवाज जोपासण्याचे अधिकार,
४. आदिवासी क्षेत्रातील कार्यरत संस्थांच्या नियंत्रणाचे अधिकार,
५. आदिवासी क्षेत्रातील शोषण थांबविण्याचे अधिकार प्रदान करतो.

स्थानिक पातळीवर योजनांची पडताळणी, लाभार्थीची निवड, योजनांवरील स्वर्चावर नियंत्रण ठेवण्याचा अधिकार, जमीन संपादन व पुनर्वसनासाठी ग्रामसभेला शिफारस करण्याचा अधिकार, जमीन, पाणी, लघु स्वनिज इ. जपण्याचा, राखण्याचा अधिकार प्राप्त झालेले आहेत.

वरील सर्व वैशिष्ट्ये, दूरगामी परिणाम करणारी आहेत. स्थानिक वसाहतीला सामुहिक अधिकार देऊन स्वराज्य निर्मितीचा, त्यांची जीवन पध्दती च्यांना केंद्रस्थान मानून नोकरशाही कारभाराला परिघावर ठेवण्यात आले आहे.

या कायद्याच्या प्रभावी अंमलबजावणीमुळे

आदिवासींच्या सर्व प्रश्नांना उत्तर मिळेल, सर्व समस्या सुटतीलच हे जरी स्वरे नसले तरी गुणात्मक बदलाची अपेक्षा ठेवायला हवी. कायद्यातील त्रुटींचा, घडणाऱ्या चांगल्या वाईट बाबींवर आताच विचार-मंथन करून सकारात्मक मार्ग काढावा लागेल.

कायद्याच्या अंमलबजावणीवर परिणाम करणारे काही महत्वाचे घटक

एक दृष्टीक्षेप -

आदिवासींची महाराष्ट्रातील लोकसंख्या १९९१ च्या जनगणनेनुसार ७३.१८ लाख आहे. आदिवासी उपयोजना क्षेत्रात ५० टक्केहून अधिक आदिवासींची वस्ती असलेल्या गावांचा अनुसूचित क्षेत्रात समावेश केलेला आहे. एकूण आदिवासींच्या ५१ टक्के लोकसंख्या अनुसूचित क्षेत्रात रहाते तर उर्वरित ४९ टक्के आदिवासी समाज अनुसूचित क्षेत्राच्या बाहेर रहातो. या नव्या कायद्याचा लाभ केवळ ५१ टक्के आदिवासींना मिळणार आहे. त्यातही अनुसूचित क्षेत्रात ५० टक्के किंवा त्यापेक्षा अधिक आदिवासींची वस्ती असलेली गावे चेत असल्याने १०० टक्के आदिवासींची लोकसंख्या अनुसूचित क्षेत्रात नाही, हेही सत्य आहे. अनुसूचित क्षेत्रातील गैर आदिवासींची संख्या दुर्लक्षून चालणार नाही. या कायद्याच्या अंमलबजावणीने अनुसूचित क्षेत्राचा विकास म्हणजेच त्या क्षेत्रातील आदिवासी व गैर आदिवासी या सर्वांचा विकास ही संकल्पना रूजवावी लागेल. अकारण गैरसमज, आपआपसातील भांडणे ही स्वशासनाच्या मार्गातील गतिरोध निर्माण करू शकतात. ते टाळणे सर्वात महत्वाचे आहे. आदिवासींचे आम्हीच फक्त मसीहा आहोत, गैर आदिवासी अनुसूचित क्षेत्रात रहाता

कामा नये असे समाजा-समाजाला वेगळे करण्याचा प्रयत्न करणाऱ्या फुटीरवादी चळवळींना एकदा का यश आले तर त्यांचे दूरगामी परिणाम विकास प्रक्रियेवर होतील. हा मुद्दा अनुसूचित क्षेत्रात राहणाऱ्या आदिवासींनी, कार्यरत असणाऱ्या पक्ष संघटनांनी गंभीरपणे विचारात घेतला पाहिजे. आदिवासी - गैर आदिवासी, आदिवासींच्या बाजूचे व आदिवासींच्या विरोधातले असे वाद सुरू होतील व विकासाचा मूळ उद्देश बाजूला राहील. त्याचा परिणाम अनुसूचित क्षेत्रा बाहेरील राहणाऱ्या आदिवासी बांधवांना अकारण सहन करावा लागेल. म्हणून कायद्याची अंमलबजावणी करण्या अगोदर त्याच्या उद्देशाबद्दल सर्वांना विश्वासात घेणे, सर्वांची योग्य मनःस्थिती तयार करणे, उगाच कायद्याचा 'बाऊ' होणार नाही असे वातावरण तयार करणे हे शासकीय यंत्रणे बरोबर स्वयंसेवी संघटना व राजकीय पक्षांनी नजीकच्या काळात 'जागृती अभियान' चालविण्याची गरज आहे.

विधेयकातील त्रुटींवर ही चर्चा होणे गरजेचे आहे :

राज्य विधी मंडळ या अनुषंगाने जे कायदे करणार आहे त्यात अधिकाधिक स्पष्टता घेण्यास मदत होणार आहे.

ग्रामसभा :

ग्रामसभेचा गावातील मतदार हा घटक आहे हे स्पष्ट असले तरी ग्रामसभा कशी घ्यावी, त्याचे नियम कायम असावेत याचा विचार होणे आवश्यक आहे. ग्रामसभेच्या एकूण घटकांपैकी किती उपस्थिती असावी ? कोरम बंधनकारक असावा काय कोरम अभावी तहकुब झालेल्या सभेला नंतर कोरमची गरज पडणार नाही काय ? याचाही

बारकाईने विचार करावा लागेल. समजा १०० जणांच्या ग्रामसभेला ५० चा कोरम आहे व प्रत्यक्षात १५ लोकांनी कोरम अभावी तहकुब झालेली व नंतर उपस्थिती देऊन घेतलेल्या सभेचा निर्णय लोकांचा निर्णय म्हणता येईल काय ? ग्रामसभा घेण्याबद्दल कायदेशीर स्पष्टता गरजेची वाटते.

महिलांचा सहभाग :

आदिवासी समाजाच्या रूढी परंपरेतील निवाडा प्रक्रियेत महिलांचा सहभाग नगण्य आहे. ३० टक्के महिला आरक्षणाच्या काळात ग्रामसभेत महिलांच्या उपस्थितीचे, सहभागाचे काही बंधन ठेवणार आहेत की नाही ? याचाही विचार करावा लागेल. महिलांना वेगळे निर्णय घेण्याचा व त्यांनी बहुमताने घेतलेला निर्णय ग्रामसभेवर बंधनकारक ठेवावा काय ? ग्रामसभेला एकूण महिलांच्या ५० टक्के महिला उपस्थित नसल्या तर त्या ग्रामसभेचा निर्णय रद्दबातल ठरवावा काय ? याही बाबतीत ठोस निर्णय घ्यावा लागेल.

शासन फक्त ठराविक काम व त्यासाठी ठराविक निधी देणार आहे. योजना आखण्याचे कोणतेही अधिकार ग्रामसभेला नाहीत. ठरविलेल्या विकास योजनांची अंमलबजावणीसाठी संमती घेणार आहे. त्यामुळे विकासाऐवजी 'वाद', 'तंटे', मांडणे होण्याचीच जास्त शक्यता आहे. उदा. एखाद्या गावाला १ हॅण्डपंप घ्याचे ठरले ते गांव ३ पाड्यांचे असून तिन्ही पाड्यात हॅण्डपंपाची गरज असेल. परंतु ग्रामसभेमध्ये एकाच हॅण्डपंपाची सोय एकाच पाड्यावर होण्यासाठी संमती लागणार असेल तर अशा वेळी 'वाद' होणारच. बहुमताच्या

जोरावर ठराव पास करून घेतला तर इतर दोन पाड्यांमध्ये मांडण व वैर निर्माण होईलच व भविष्यातील प्रत्येक निर्णय प्रक्रियेवर बाधा येईल. किंवा ज्यांच्या जवळ बहुमत तो अल्पमताच्या वाडी किंवा पाड्यावर सतत अन्याय करेल. विकास कामांपासून हा घटक वंचित ठेवला जाईल. याला कोणाला जबाबदार ठरवावे? याचाही विचार करावा लागेल. अन्यथा लाभार्थी निवडतांना, विकास कार्याचा निर्णय घेतांना पूर्वापार 'बळी तो कान पिळी' या उक्तीचा वापर थांबवणे, 'ज्याच्या हाती लाठी त्याचीच म्हैस' हे सूत्र वापरले जाणार नाही याची स्वरबदारी कशी घेता येईल याचाही विचार करावा लागेल. अन्यथा स्वशासन पध्दत जन्मपूर्वीच मृतवत होईल.

स्थानिक संस्थांच्या नियंत्रणाच्या अधिकारातून स्थानिक ठिकाणचा शिक्षक वा आरोग्य कर्मचारी नीट काम करीत नाही अशी तक्रार ग्रामसभेने मिळालेल्या अधिकारातून केली तर त्या ठरावाच्या अंमलबजावणी बाबत संबंधितांवर काहीही कायदेशीर बंधन नसले तर वर्षानुवर्ष तक्रार करणे व संबंधित यंत्रणेने त्याकडे दुर्लक्ष करणे या पडलेल्या परिपाठात कोणताच खंड पडणार नाही यासाठी सुधदा वेगळा विचार करावा लागेल.

तसेच नैसर्गिक, सामुहिक संसाधने, लघुपाणी समित्यांचे नियोजन व व्यवस्थापन, लघु स्वनिज म्हणजे काय, लघु जंगल उत्पन्न कोणती ? त्यांची मालकी कशी व नियंत्रण कसे ठेवावे, स्थानिक संस्थांचे नियंत्रण म्हणजे काय ? बाजाराचे व्यवस्थापन म्हणजे काय ? कर्ज व्यवहार नियंत्रण कसे ? जमिनीच्या बेकायदेशीर हस्तांतराची

पुनःस्थापना करण्याचे अधिकार व पध्दत, स्थानिक साधन स्रोताचे नियोजन या सर्वांची नीटपणे व्याख्या करणे गरजेचे आहे. या संदर्भात चापेक्षा कायद्यात काहीही म्हटलेले नाही. स्पष्टता नसली तर प्रश्न सुटण्या ऐवजी नवीन प्रश्न निर्माण होईल.

या कायद्यान्वये ग्रामसभेला आदिवासींचे पारंपारिक रितीरिवाज, संस्कृती सामुहिक संसाधने व पारंपारिक न्याय व्यवस्था जोपासण्याचे अधिकार ग्रामसभेला दिल्याने त्याचे स्वागतच आहे. चापुढे कोणालाही आपली संस्कृती, रितीरिवाज, धर्म धाकदपटशाने, फसवणुकीने वा अमिषाने त्यांच्यावर लादता येणार नाही असाच स्पष्ट अर्थ याचा आहे.

पारंपारिक न्याय व्यवस्था :

मुळात पारंपारिक न्याय व्यवस्था काळाच्या पडद्याआड जाऊ लागली आहे. गावांतील गांव कारमान्याचे, पंचाचे, प्रमुखांचे ऐकलेच पाहिजे असा काळ आता राहिला नाही. शिक्षणामुळे वा नागरी संस्कृतीच्या प्रवेशामुळे पारंपारिक न्याय पध्दती स्विकारणे नव्या पिढीला तितकेसे आवडणार नाही. मुळातच न्याय पध्दतीचे कोणतेही लिखित कायदे नाहीत. सारख्या गुन्ह्यासाठी वेगवेगळ्या गावात वेगवेगळी शिक्षा असू शकते. न्यायप्रक्रियेत दारू व कोंबडीचा मुक्त वापर होतो. जुने परंपरागत निर्णयसुध्दा नवी पिढी स्विकारणार काय ? याचाही विचार करावा लागेल. दोन न्याय निवाडे उदाहरणादाखल देत आहे. - १) एक अनुसूचित क्षेत्रातील आदिवासी मुला मुलींच्या आश्रमशाळेत शिकणाऱ्या खालच्या वर्गातील मुलीवर, त्याच आश्रमशाळेत काम करणारा कर्मचारी, आदिवासी

असून लग्न झालेला आहे, त्याने अतिप्रसंग केला (बलात्कार) हा झगडा गांव पंचायतीकडे गेला. पंचांनी गुन्हेगाराने केलेल्या पापाबद्दल ५०० रूपये दंड व औषधोपचाराचा खर्च देऊन प्रकरण तेथेच संपवले. नव्या पिढीतील शिक्षित मुलीच्या भावाला हा निर्णय मान्य होणार आहे काय ? २) एका तरुणाने जाती रिवाजाप्रमाणे ठरलेली दहेजची रक्कम ठरलेल्या वेळी देण्याचे कबूल करून पंचायतीच्या संमतीने लग्न केले. मात्र काही कारणानी ठरलेली वेळ टळूनही दहेजची रक्कम न दिल्याने, त्याबाबत तक्रार पंचायतीत दिल्यावर रिवाजाप्रमाणे मुलीला माहेरी आणण्याचा निर्णय पंचायतीने दिला, तर शिकलेली तरुणी हा निर्णय मान्य करेल काय ?

एखाद्या गुन्ह्यात पंचांचे नातेवाईक गुन्हेगार आहेत व ज्याला न्याय द्यायचा आहे त्याला दिलेला न्याय एकतर्फी, अन्यायकारक वाटला तर तो या निर्णया विरुद्ध कोठे अपिल करेल, याचाही विचार झाला पाहिजे.

फौजदारी दंड संहितेत कोणत्या स्तरापर्यंत ग्रामसभेपुढे प्रश्न सोडवावेत याचीही स्पष्टता झाली पाहिजे. अगदी बारीक सारीक प्रकरणात अकारण पोलीसांचा हस्तक्षेप व छळ ही नित्याची बाब आहे. न पेक्षा गावातील अतिशय किरकोळ प्रश्न किंवा गुन्हे पोलीसांकडे नोंदविण्या अगोदर ग्रामसभेत मांडावेत व ग्रामसभेने त्याचा निर्णय घ्यावा याचा सुध्दा नेमका विचार करावा लागेल.

प्रत्येक गावात वेगवेगळ्या राजकीय पक्षांचे वर्चस्व असतेच. त्याचाही प्रभाव ग्रामसभेवर निर्णय प्रक्रियेत होणार आहे, हत्यार म्हणून वापर होणार नाही याचीही खात्री देता येणार नाही. त्यामुळे या

बाबीचा सुधदा वेगळा विचार करावा लागेल.

राज्या विधीमंडळाची प्रमुख भूमिका :

मा. राष्ट्रपतींनी मंजूर केलेल्या कायद्याशी सुसंगत कायदा करण्याचे राज्य विधानसभेस बंधनकारक आहे. २४ डिसेंबर १९९७ पर्यंत असा कायदा केला नाही तर अनुसूचित क्षेत्रातील पंचायती बाबत घटनात्मक पोकळी तयार होणार आहे. नव्या कायद्याच्या कलम ५ मध्ये अतिशय स्पष्टपणे असा उल्लेख आहे.

हा कायदा पूर्वीच्या सर्व कायद्यांपेक्षा भिन्न आहे व त्याचा संबंध अनेक विषयांशी घेत असल्याने त्या सर्व विषयांबाबत या कायद्याशी आवश्यक त्या सुधारणा कराव्या लागतील. कारण नवा पंचायत कायदा व अन्य कायदे यात विरोधाभास रहाणार नाही अशी बंधनकारक अट कायदातच नमूद आहे. म्हणून १) भारतीय वन अधिनियम व संवर्धन कायदा ८०, २) जमिनी संपादन कायदा, ३) महाराष्ट्र जमीन महसूल कायदा, ४) महाराष्ट्र जमीन पुनः स्थापन (अनुसूचित जमातीकरिता) कायदा, ५) मुंबई सावकारी कायदा, ६) मुंबई अमली पदार्थ नियंत्रण कायदा, ७) जमीन संपादन कायदा, ८) पुनर्वसन कायदा, ९) पाणी परवाना

कायदा, १०) किरकोळ स्वनिज उत्खनन व नियमन कायदा, ११) महाराष्ट्र जि.प. व पंचायत समिती कायदा, १२) मुंबई ग्रामपंचायत कायदा, १३) दंड प्रक्रिया संहिता, १४) सोसायटी नोंदणी कायदा वगैरे अनेक कायदे विधी मंडळाला अनुसूचित क्षेत्रासाठी बदलावे लागतील.

हे सर्व अत्यंत गुंतागुंतीचे असून केवळ प्रशासनावर याचा परिणाम न होता राजकीय परिणाम सुधदा गंभीर स्वरूपाचे होणार आहेत.

विधीमंडळ सदस्यांना या कायद्यामुळे आदिवासींच्या जीवनावर होणारे दूरगामी परिणाम लक्षात आणून घ्यावे लागतील व त्यांनी सुधदा याचा सूक्ष्मपणे अभ्यास करून त्यांना याचा ठोस निर्णय घ्यावा लागणार आहे. तसा वेळ अत्यंत थोडा आहे. अवघे ७ महिने शिल्लक आहेत. शासनाने यासाठी एक व्यापक समिती नेमावी. आदिवासी क्षेत्रात काम करणाऱ्या व्यक्ती, संघटना, अभ्यासक, आदिवासी प्रतिनिधींचा त्यात समावेश करावा व संसदेने टाकलेली जबाबदारी पूर्ण करावी. तरच स्वऱ्या अर्थाने काही घडेल. अन्यथा अनेक कायदे बदलले, तसेच याही कायद्याला मागच्या सारस्वीच वाट मिळेल. आदिवासी माणूस आहे तिथेच राहिल.

आरोग्य सेवा प्रशिक्षण

* श्रीमती मनीषा वर्मा

महाराष्ट्रातील आदिवासी समाजाच्या विकासाच्या दृष्टीने राष्ट्रीय पातळीवर त्यांच्या विकासासाठी विविध योजना राबविणेचा १९७६ पासून निर्णय घेऊन विविध विभागामार्फत योजना राबविण्याची कार्यप्रणाली सुरू केली आहे. विविध योजना राबविताना घेणाऱ्या विविध अडचणी लक्षात घेऊन १९८४ मध्ये स्वतंत्र आदिवासी विकास विभागाची स्थापना करण्यात आली. या विभागामार्फत आदिवासी समाजासाठी योजना राबविताना विविध योजनांचे नियोजन करून त्या यशस्वीपणे राबविण्याची कार्यप्रणाली सुरू करण्यात आलेली आहे.

आदिवासी समाजाचा शैक्षणिक विकास होण्याच्या दृष्टीकोनातून शासकीय/अनुदानित आश्रमशाळा सुरू करण्यात आलेल्या आहेत. आदिवासी समाज हा दुर्गम व डोंगराळ भागात रहात असल्यामुळे त्याच परिसरात आश्रमशाळा सुरू करण्याचा शासनाचा मानस असतो. आदिवासी उपयोजनेतर्गत आरोग्य सुविधा/पाण्याची सुविधा उपलब्ध करून देण्यासाठी प्रयत्न आजपर्यंत सुरू आहेत. तरी सुध्दा पाहिजे त्या प्रमाणात वरील सुविधा त्या भागात उपलब्ध झालेल्या नाहीत.

शासनामार्फत सुरू असलेल्या आश्रम शाळेत इ. ७ वी ते १० वी पर्यंत शिक्षणाची सुविधा उपलब्ध करून देण्यात येते. तेथील विद्यार्थ्यांना आरोग्य सुविधा उपलब्ध करून देण्यासाठी जवळच्या प्राथमिक आरोग्य केंद्रावर जाऊन सुविधा उपलब्ध करून देण्यात येते. आश्रम शाळेत प्रवेश घेणाऱ्या प्रत्येक मुलाची प्रवेशाच्या वेळी आरोग्य तपासणी करण्यात येत नसल्यामुळे शाळेत प्रवेश घेतल्यानंतर आरोग्य तपासणी करून घेऊन त्यात आढळलेल्या आजारावर नियंत्रण ठेवणेसाठी प्रयत्न केले जातात. या सर्व बाबीत शाळेतील सर्व कर्मचारी आरोग्य सेवेवरील कर्मचाऱ्यांवर अवलंबून नसतात. मात्र आश्रम शाळा व आरोग्य सुविधा यातील इतरामुळे जीवित हानी होऊ शकते. या सर्व परिस्थितीचा विचार करून न्युक्लिअस बजेट अंतर्गत शासकीय आश्रम शाळेतील ५ कर्मचाऱ्यांना आरोग्य सेवेचे तीन दिवसांचे प्रशिक्षण देण्याची योजना मा. अपर आयुक्त, आदिवासी विकास, नाशिक यांनी उपसंचालक, आरोग्य सेवा, नाशिक विभाग, नाशिक यांच्यामार्फत प्रस्ताव तयार करून घेऊन त्या प्रस्तावास मंजूरी देण्यात आली.

* प्रकल्प अधिकारी, ए.आ.वि.प्रकल्प, कळवण, जि. नाशिक

आरोग्य सेवेचे प्रशिक्षणाचे आयोजन
जिल्हा आरोग्य अधिकारी, जिल्हा परिषद, नाशिक
यांच्याशी सविस्तर चर्चा करून दि. २५-२-१९९७

ते २७-२-१९९७ चा कालावधीत आयोजित
करण्यात आलेले आहे.

- | | | |
|----|---|-----------------------|
| अ. | प्रशिक्षणासाठी निवड करण्यात आलेले कर्मचारी | प्रशिक्षणाचे स्थळ |
| १. | प्राथमिक मुख्याध्यापक | १. दळवट, ता. कळवण |
| २. | अधीक्षक | २. बुबळी, ता. सुरगणा |
| ३. | अधीक्षिका (स्त्री) | ३. पळसन, ता. सुरगणा |
| ४. | बालवाडी शिक्षिका (स्त्री) | ४. हरणबारी, ता. सटाणा |
| ५. | वरीष्ठ प्राथमिक शिक्षक | |
| ब. | प्रशिक्षणामध्ये खालील त्रुटींवर प्रात्यक्षिकाद्वारे मार्गदर्शन करण्यात आले. | |
| १. | दुषित पाण्यामुळे होणारे आजार व घ्यावयाची दक्षता. | |
| २. | प्रथमोपचार. | |
| ३. | जंताचे व त्वचेचे विकार. | |
| ४. | वैद्यकीय स्वच्छता व दररोज घ्यावयाची काळजी. | |
| ५. | न्युमोनिया. | |
| ६. | कुपोषण व नाशट. | |
| ७. | परिसर स्वच्छता, पाणी पुरवठा, स्वयंपाक गृह स्वच्छता. | |
| ८. | हिवताप. | |
| ९. | सदर सेवेची गरज व सदर सेवेसाठी कोठे पाठवावे इ. | |

वरील प्रशिक्षण दोन दिवसांत देण्यात यावे.

प्रशिक्षणाच्या तिसऱ्या दिवशी त्या त्या शाळेतील मुलांची वैद्यकीय तपासणी करण्यात आली. त्याचा तपशिल खालील प्रमाणे देण्यात येत आहे.

| अ. क्र. | प्रशिक्षणाचे ठिकाण | तपासणी केलेल्या विद्यार्थ्यांची संख्या | सदोष आढळून आलेल्या विद्यार्थ्यांची संख्या | औषधोपचार केलेले दोषी विद्यार्थी | सदर सेवेसाठी पाठविलेल्या विद्यार्थ्यांची संख्या |
|---------|--------------------|--|---|---------------------------------|---|
| १. | बुबळी | ३६१ | ३४८ | ३४८ | २६ |
| २. | पळसन | ४५८ | ११८ | ११८ | ०४ |
| ३. | हरणबारी | २४१ | ०६३ | ०६३ | २८ |
| ४. | दळवट | ४५० | १३७ | १३७ | ०४ |
| | एकूण | १५१० | ६६६ | ६६६ | ५२ |

सदोष विद्यार्थ्यांवर त्याच ठिकाणी प्रथमोपचार व औषधोपचार करण्यात आलेला आहे. सदर सेवेसाठी कार्यालयामार्फत स्वतंत्र कार्यवाही करण्यात येत आहे.

प्रशिक्षणानंतर शिक्षकांनी काही अपेक्षा व्यक्त केल्या त्या खालील प्रमाणे देण्यात येत आहे.
१. आरोग्य पत्रिका (दरमहा प्रसिध्द होणारे) प्रत्येक आश्रम शाळेस मिळावी.

२. आचोडीन क्कट प्रत्येक आश्रम शालेस पुरवावी.

३. आश्रमशालेत आजारपणासाठी किंवा आजारी विद्यार्थ्यांसाठी स्वतंत्र निधी (तातडींची गरज म्हणून)

कमीत कमी दोन ते तीन हजार रूपये अश्रम प्रत्येक आश्रम शालेसाठी देण्यात यावे.

४. पिण्याचे पाण्याची पुरेशी व स्वतंत्र व्यवस्था असावी.

५. निवास व्यवस्था व शालेचे वर्ग स्वतंत्र असावेत.

६. प्रत्येक विद्यार्थ्यास दोन शर्ट, दोन पॅन्ट, बनिचन, निकर, बूट, चप्पल इ. पुरविण्यात यावे.

प्रशिक्षणाची उपयुक्तता :

१. प्रशिक्षणामुळे आश्रम शालेतील आजारी मुलांना प्राथमिक स्वरूपाचे उपचार करण्यात येतील त्यामुळे संभाव्य

होणाऱ्या धोक्याची तात्पुरत्या स्वरूपात जीवित हानी टाळण्यास मदत होऊ शकेल.

२. प्रशिक्षणामुळे परिसरातील गांवातील आदिवासी बांधवांना फायदा होऊ शकेल.

३. प्रशिक्षणानंतर आश्रम शालेतील मुलांची वैद्यकीय तपासणी करण्यात आली व त्यातील सदोष विद्यार्थ्यांवर

औषधोपचार करता येऊ शकेल व अशाच धर्तीवर मुलांची आरोग्य तपासणी प्रशिक्षणार्थीकडून करून घेता येईल.

* * *

‘आदिवासी शिक्षण’ या विषयावरची आकाशवाणी मुंबई केंद्रावरील
मुलाखत : दिनांक २६ जुलै, १९९७

* श्री.एस.पी.बनसोडे

१) शासनाचा आदिवासी विकास विभाग कधी सुरू झाला ?

आदिवासी विकास विभाग मंत्रालय पातळीवर १९८३ मध्ये कार्यान्वित झाला. राज्यातील अनुसूचित जमातीसाठी, आदिवासींसाठी राज्य शासनाने स्वतंत्र विभाग सुरू केला आहे. आदिवासी उपयोजना क्षेत्रातील राज्यामधील धुळे जिल्ह्यामधील भिल्ल, कोकणा, पावरा, मावची/ ठाणे जिल्ह्यातील वारली, कोकणा, कातकरी, मल्हार कोळी/ गडचिरोली, चंद्रपूर जिल्ह्यातील गोंड, माडिया गोंड/ नांदेड जिल्ह्यातील आंध/ चवतमाळ मधील कोलाम/ अमरावती, धारणी, चिखलदऱ्यातील कोरकू/ पुणे व नगर जिल्ह्यातील महादेव कोळी व रायगड जिल्ह्यातील कातकरी या प्रमुख जमातींसाठी हा विभाग कार्यरत झाला.

आदिवासी विकास विभागाचे स्वतंत्र मंत्री असून प्रधान सचिव हे आदिवासी विकास विभागाचे प्रशासकीय प्रमुख आहेत. आयुक्त, आदिवासी विकास, महाराष्ट्र राज्य, नाशिक हे राज्यामधील आदिवासी विकास विषयक विविध योजनांच्या अंमलबजावणीचे प्रमुख अधिकारी आहेत. मंत्रालय पातळीवर आदिवासी विकास विभागाच्या विविध

योजनांचे धोरण ठरविण्यात येते, आयुक्त पातळीवर या धोरणांची अंमलबजावणी करण्यात येते. आयुक्तांच्या अधिनस्त चार अपर आयुक्त कार्यालये कार्यान्वित असून ती ठाणे, नागपूर, अमरावती व नाशिक या ठिकाणी आहेत. या अपर आयुक्तांच्या अधिनस्त २४ एकात्मिक आदिवासी विकास प्रकल्प कार्यरत आहेत व राज्यात ४१० शासकीय आश्रमशाळा, २ आदर्श आश्रमशाळा व ३२४ अनुदानित आश्रमशाळा व १६७ शासकीय वसतिगृहे आदिवासी मुलांसाठी कार्यरत आहेत.

२) या विभागाचे उद्देश काय आहेत ?

दुर्गम भागात डोंगरदऱ्या-खोऱ्यात राहणाऱ्या व राज्यामधील उपयोजना क्षेत्रात व बाहेर राहणाऱ्या ४७ अनुसूचित जाती जमातींकरिता राज्य शासनाने काही उद्देश समोर ठेवले आहेत.

१. अनुसूचित जमातीसाठी आर्थिक, शैक्षणिक व सर्वांगीण विकासाचा कार्यक्रम राबविणे.
२. आदिवासी उपयोजना क्षेत्रातील आदिवासी विकासाच्या योजनांचे संनिचंत्रण करणे.
३. शासकीय आश्रमशाळा, शासकीय वसतिगृहे, भारत सरकार शिष्यवृत्ती, शिक्षण शुल्क, परीक्षा शुल्क देणे इ. योजनांची प्रभावी अंमलबजावणी करणे.

* उप-आयुक्त, आदिवासी विकास आयुक्तालय, नाशिक

४. अनुसूचित जमातीच्या लोकांचे शैक्षणिक व आर्थिक हितसंबंध जोपासण्यासाठी विशेष काळजी घेणे आणि त्यांचेवर सामाजिक अन्याय व इतर पिळवणूक होऊ नये म्हणून त्यांचे संरक्षण करणे याकरिता आर्थिक उन्नतीच्या योजना हाती घेऊन त्यांची अंमलबजावणी करणे इत्यादी उद्देश या विभागाचे आहेत.

३) आदिवासींच्या शिक्षणासाठी काही करावे असे कां वाटले ? व त्या उद्देशाने काय काय प्रयत्न झाले ?

भारतीय संविधानातील मार्गदर्शक तत्वानुसार राज्यातील दुर्बल घटकांसाठी विशेषतः अनुसूचित जाती जमातीच्या लोकांचे शैक्षणिक व आर्थिक हितसंबंध जोपासण्यासाठी विशेष काळजी घेण्यात यावी आणि त्यांचे सामाजिक अन्याय व इतर पिळवणुकी पासून त्यांचे संरक्षण करावे म्हणून ही जबाबदारी केंद्र शासनाने राज्य शासनावर टाकली आहे. भारतीय संविधानातील ह्या मार्गदर्शक तत्वास अनुसरून राज्य शासनाने आदिवासींच्या शैक्षणिक, आर्थिक व सामाजिक सुधारणांच्या कार्यक्रमावर भर दिला आहे.

आदिवासींसाठी आर्थिक, शैक्षणिक आणि सर्वांगीण विकासासाठी आदिवासी उपयोजनेमध्ये पुरेशी तरतूद करण्यात आली आहेत. तसेच आदिवासी उपयोजनेत आश्रमशाळा/वसतिगृहे/शिष्यवृत्ती या योजनांसाठी भरीव तरतूद करण्यात आली आहे. संविधानाच्या निती निर्देशक तत्वाचे कलम ४५ नुसार २६ जानेवारी, १९५० पासून १० वर्षांच्या

आंत आपल्या राज्यातील सर्व बालकांना १४ व्या वर्षापर्यंतचे प्राथमिक शिक्षण मोफत करण्यात यावे असे निर्देश आहेत. स्वातंत्र्यपूर्व काळात आदिवासी विकासाबाबत विचार करण्यासाठी नेमण्यात आलेल्या समितीने १९३८ मध्ये सादर केलेल्या अहवालात आदिवासींच्या विकासाबाबत काही मुलभूत व महत्वाच्या सूचना केल्या होत्या त्यात -

१) आदिवासींच्या शिक्षणासाठी आश्रमशाळा काढण्यात याव्यात.

२) आदिवासींच्या बाबतीत सक्तीचे प्राथमिक शिक्षण सुरू करण्यात यावे.

ह्या शिफारशी शैक्षणिकदृष्ट्या महत्वाच्या होत्या.

१९४७ साली आदिवासींच्या विकासाबद्दल विचार करण्यासाठी जी समिती नेमली त्या समितीने सुध्दा शिक्षण विषयक महत्वाच्या सूचना केल्या होत्या.

१) आदिवासी क्षेत्रात सक्तीचे शिक्षण असावे.

२) दर १० प्राथमिक शाळात एक मध्यवर्ती शाळा असावी.

३) आश्रमशाळेला जोडून वसतिगृहाची व्यवस्था असावी.

४) पुस्तकी शिक्षणाबरोबर शेती शिक्षणाची व्यवस्था व्हावी.

५) आश्रम शाळेसाठी स्वतंत्र इमारती व शिक्षकांना निवासस्थाने बांधावीत.

वरील महत्वाच्या सूचना 'मुंबई सरकारने स्विकारल्या' व आदिवासींसाठी काही करावे असे शासनानेच ठरविले त्यानुसार शिक्षणाच्या सुविधेचा

एक भाग म्हणून ठाणे जिल्ह्यात १९४९ पासून आश्रमशाळा उघडण्यास सुरुवात झाली.

सन १९५३-५४ पासून त्या वेळच्या मुंबई राज्य शासनाने अशा सेवा भावी संस्थांमार्फत चालविण्यात येणाऱ्या आश्रमशाळांना अनुदान तत्वावर मान्यता देऊन आदिवासी मुलांचे निवासी शिक्षणाची सोय केली.

१९५३-५४ ते १९७२-७३ पर्यंत संचालक, शिक्षण यांचेकडे या योजनेचे नियंत्रण होते. जून, १९७३ पासून ही योजना समाज कल्याण विभागांतर्गत असलेल्या आदिवासी विकास विभागाकडे वर्ग करण्यात आली. सन १९७२-७३ पासून समाज कल्याण विभागामार्फत शासकीय आश्रमशाळा मंजूर करण्यात येऊ लागल्या, त्या वेळेस आदिवासी विकास विभागाच्या शाळा या समाज कल्याणविभागाच्या कक्षेत होत्या.

पुढे १९८३ मध्ये मंत्रालय पातळीवर आदिवासी विकास विभाग स्वतंत्र निर्माण झाल्यानंतर शासकीय आश्रमशाळांचे काम आदिवासी विकास विभागामार्फत सुरू झाले व या शिक्षणाच्या योजनेस अधिक गती मिळाली. १९८२-८३ पर्यंत शासकीय आश्रमशाळा केवळ २३८ सुरू झाल्या होत्या. आदिवासी लोकांची लोकसंख्येनुसार गरज लक्षात घेता अनुशेष काढून ही संख्या ४१० पर्यंत गेली आहे. सध्या दुर्गम भागात ३००० लोकवस्ती असलेल्या भागात आश्रमशाळा काढण्याचे शासनाचे धोरण आहे. आता आदर्श शाळा, केंद्र शाळा यांचेही कामकाज चालू झाले आहे. तसेच वसतिगृहेही कार्यान्वित आहेत.

४) आश्रमशाळा व इतर शाळा यात काय फरक आहे ?

आश्रमशाळेच्या नावामध्ये आश्रम व शाळा असा संयुक्त अर्थ आहे. त्यानुसार आश्रमशाळेमध्ये मुलांच्या शिक्षणाबरोबरच मुलांच्या निवासाची व्यवस्था केलेली असते व आश्रमाप्रमाणेच मुलांच्या सर्व गरजांची पूर्तता या निवासी वसतिगृहात तथा आश्रमात केलेली असते. निवासाच्या व्यवस्थेबरोबरच त्यांचे शिक्षणही या शाळेत औपचारिक वर्ग घेऊन चालू असते. तर इतर शाळांमध्ये निवासाची व्यवस्था नसते. त्या ठिकाणी केवळ शिक्षण दिले जाते व मुले आपआपल्या घरून येऊन शिक्षण घेत असतात. आश्रमशाळेमध्ये आदिवासी मुलांच्या शिक्षणाबरोबरच पालनपोषणाची संपूर्ण जबाबदारी शासनाने घेतलेली असते.

५) आश्रमशाळेत मुलांकडे कसे लक्ष दिले जाते ?

सर्वसामान्य पालक आपल्या मुलांकडे जसे लक्ष देतात उदा. मुलांचे जेवण, त्यांचा अभ्यास, त्यांचा गणवेश, त्यांचे आरोग्य आजार, त्यांचे गृहपाठ या सर्व बाबींकडे व गरजांकडे आश्रमशाळेच्या व्यवस्थापनामार्फत लक्ष देण्यात येते. याकरिता आदिवासी आश्रमशाळांमध्ये शिकविण्याकरिता शिक्षक नेमलेले असतात व शाळेच्या शालेय प्रशासनाची व्यवस्था पाहण्यासाठी मुख्याध्यापक व वसतिगृहाची व्यवस्था पाहण्यासाठी अधीक्षक यांची नेमणूक केलेली असते. शिक्षक व शिक्षकेतर कर्मचारी नेमण्यात आलेले असतात व या

सर्व सोची सुविधा शासनामार्फत मोफत दिल्या जातात. मुलांसाठी अन्नधान्य, किराणा व ताजा भाजीपाला देण्यात येतो.

६) त्यांना तेथे काय काय सोची पुरविल्या जातात ?

मुलांच्या संगोपनाची संपूर्ण जबाबदारी शासनाने घेतलेली आहे. आश्रमशाळेमध्ये मुलांना नाश्ता, दोन वेळचे जेवण, जेवणात भाजीपोळी, वरणभात व आठवड्यातून एकदा मटण देण्यात येते. आंगोळीसाठी व कपडे धुण्यासाठी साबण, दंतमंजन, केशकर्तन मोफत करण्यात येते. डोक्याला स्वोबरेल तेल लावण्यासाठी देण्यात येते. शालेय पुस्तके व लेखन साहित्य तसेच दोन गणवेश संच, अंधरूप-पांघरूप, भोजनाचे साहित्य, ताट, वाटी, ग्लास व निवासाची व्यवस्था इ. सर्व सुविधा मोफत पुरविल्या जातात. पूर्ण वेळ अधीक्षक तसेच शालेय व्यवस्थापनाकरिता व वसतिगृहाकरिता स्वतंत्र चंभ्रणा कार्यरत असते. निवास व शिक्षणासाठी कोणतेही शुल्क आकारण्यात येत नाही.

७) मुलांच्या विकासासाठी आणखी काय योजना आहेत ?

मुलांच्या विकासासाठी शालेय शिक्षणाबरोबरच, शाळेच्या दैनंदिन पाठ्य अभ्यासक्रमा बरोबरच वक्तृत्व स्पर्धा, निरनिराळ्या विषयांच्या परीक्षा, शिष्यवृत्ती परीक्षा, नवोदय विद्यालय परीक्षा, आदर्श विद्यालय परीक्षा, महाराष्ट्र प्रज्ञा परीक्षा, नॅशनल टॅलेंट सर्च परीक्षा, विद्यानिकेतन परीक्षा, हिंदी व इंग्रजी विषयांची

परीक्षा इ. अवांतर उपक्रम मुलांमध्ये सक्षमता प्राप्त होण्यासाठी घेण्यात येतात. शाळेचे मुख्याध्यापक तशा प्रकारचे प्रयत्न व उपक्रम आपल्या पातळीवर करतात. याशिवाय वृक्षारोपण, सांस्कृतिक कार्यक्रम, सहली इत्यादी विविध उपक्रम आश्रमशाळा विद्यार्थी/विद्यार्थिनींसाठी घेण्यात येतात व आदिवासी विद्यार्थ्यांचे व्यक्तिमत्त्व व सुप्त गुण विकसित करण्याचा प्रयत्न केला जातो.

मुलांच्या विकासासाठी शैक्षणिक सहली आयोजित करण्यात येतात, तसेच थोर नेत्यांच्या जयंती, पुण्यतिथी व राष्ट्रीय सण साजरे केले जातात.

८) आदिवासी मुलांमध्ये खेळ हा उपजत गुण असतो, त्यांच्यासाठी काय योजना आहेत ?

आदिवासी विद्यार्थी हे चलाख, चपळ व काटक असतात. यादृष्टीने आश्रमशाळांमध्ये प्रत्येक वर्गाकरिता खेळांचा तास असतो व शाळांमध्ये दरवर्षी विविध क्रिडा स्पर्धा आयोजित केल्या जातात. यामध्ये खो-खो, कबड्डी, क्रिकेट, हॉलिबॉल, इ. मैदानी व बुध्दीबळ, कॅरम इ. खेळ आयोजित करण्यात येतात.

प्रत्येक प्रकल्पामध्ये अशा प्रकारच्या अंतर्गत क्रिडा स्पर्धा सर्व शाळांच्या आयोजित करण्यात येतात. प्रकल्प स्तरानंतर जिल्हा स्तरावर क्रिडा स्पर्धा आयोजित करण्यात येतात व त्यानंतर राज्य स्तरावर क्रिडा स्पर्धा आयोजित करण्यात येतात. या स्पर्धांचे आयोजन करताना जिल्हा क्रिडा अधिकारी यांचा सहभाग घेतला जातो व त्यांच्या मार्गदर्शना प्रमाणेच हे खेळ चालतात. प्राविण्य

संपादन करणाऱ्या आदिवासी विद्यार्थ्यांना प्रशस्तीपत्रे व ढाल व पदके देण्यात येतात.

९) आरोग्यासाठी काय केले जाते ?

आदिवासी मुलांचे आरोग्य चांगले रहावे म्हणून सर्व आश्रमशाळांमधील आदिवासी विद्यार्थ्यांची वैद्यकीय तपासणी प्रत्येक जिल्ह्याचे जिल्हा आरोग्य अधिकारी यांचे देखरेखी खाली करण्यात येते. त्यांच्या कार्यक्षेत्रातील प्राथमिक आरोग्य केंद्रामार्फत दर तीन महिन्यांनी आदिवासी विद्यार्थ्यांची वैद्यकीय तपासणी करणे सक्तीचे करण्यात आले असून मुख्य कार्यकारी अधिकारी व जिल्हा आरोग्य अधिकारी यांना तशा सूचना सातत्याने देण्यात येतात व त्याची अंमलबजावणी, पाठपुरावा प्रकल्प अधिकारी व संबंधित मुख्याध्यापक त्यांचे क्षेत्रातील आरोग्य केंद्राशी संपर्क साधून करीत असतात. याशिवाय गरज पडेल त्या त्या वेळी मुख्याध्यापक /अधीक्षक हे प्राथमिक आरोग्य केंद्र, ग्रामीण रुग्णालय व जिल्ह्याचे सामान्य रुग्णालय येथे आदिवासी विद्यार्थ्यांना उपचारासाठी पाठवित असतात याचा स्वर्च सुध्दा गरजेनुसार शासन करते.

या व्यतिरिक्त प्रत्येक शासकीय आश्रमशाळेतून एक २३ औषधे असलेली औषधी प्रथमोपचार पेटी शासनामार्फत देण्यात आलेली असते. या औषधी प्रथमोपचार पेटीचा हाफकिन जीव औषध निर्माण महामंडळ मर्यादित परेल, मुंबई या संस्थेकडून घेऊन पुरविण्यात येतात. यामध्ये २३ औषधांचा समावेश असतो. या औषधी पेटीत प्रथमोपचाराची खालील औषधे असतात.

अंगदुखी, डोकेदुखी, थंडीताप, सर्दीखोकला, बेडका पडणे, करपट ठेकर, मळमळ व जळजळ, हगवण, जुलाब, पोटात मुरडा, घसा दुखी, स्वरूज, डोळे येणे, कान ठणकणे, जखम साफ करणे, जखम भरणे, कापणे इ. उपचार होईल अशा औषधांचा वर्षभर पुरेल एवढा साठा प्रत्येक शाळेवर पुरविण्यात आलेला असतो. आश्रमशाळेमध्ये शिक्षण घेत असतांना आपत्कालीन परिस्थितीत आकस्मिकरित्या मुलामुलींचा मृत्यू झाला तर रूपये १५,०००/- सानुग्रह अनुदान देण्यात येते.

१०) इतर शाळांच्या तुलनेने १० वी चा निकाल कसा लागतो ?

आदिवासी शाळा या अतिशय दुर्गम भागात आहेत. प्रतिकूल परिस्थितीमध्ये त्या ठिकाणी शिक्षकांना रहावे लागते. आदिवासींची शैक्षणिक पार्श्वभूमी लक्षात घेता व शैक्षणिक सुविधा विचारात घेता शहरी भागाच्या तुलनेत आदिवासी भाग हा अजूनही खूप मागासलेला आहे. तरीसुध्दा आदिवासी आश्रमशाळेचा निकाल राज्यातील सर्व विभागीय मंडळांच्या निकालाच्या बरोबर पहावयास मिळतो. १९९६-९७ चा वर्षी राज्याचा निकाल ४३.२१% एवढा आहे तर आदिवासी विकास विभागाचा निकाल ४४% एवढा लागला आहे. मार्च, १९९७ चा विभाग निहाय निकालाचा विचार केला असता अपर आयुक्त, नाशिक विभागाचा निकाल ५५.८७% आहे. अमरावती विभागाचा ४५.२५% आणि नागपूर विभागाचा ३१.४३% आहे तर ठाणे विभागाचा २५.०५% आहे. मार्च, १९९५ मध्ये आश्रमशाळांचा निकाल ५९% लागला होता. मार्च,

१९९६ मध्ये ३१.१५% लागला होता.

११) प्रगतीच्या पथावर असतांना आदिवासींनाही बरोबर घेऊन जाताना आपल्याला काय वाटते ?

आदिवासींच्या बरोबर काम करित असताना आदिवासी विकास विभागास निश्चितच आनंद व समाधान वाटते. आदिवासींना शिक्षण दिल्यामुळे अनेक अडचणींवर मात करून आदिवासी विद्यार्थी आज समाजामध्ये ताठ मानेने जगत आहेत. अनेक डॉक्टर, वकील, प्राध्यापक,

अधिकारी, शिक्षक, मंत्री, आमदार, राजकीय नेते व सामाजिक कार्यकर्ते या आश्रमशाळेमध्ये शिकून तयार झालेले आहेत. या आश्रमशाळा सारखी शिक्षण देणारी व निवासाची व्यवस्था असणारी सुविधा जर नसती तर आदिवासी समाज अजूनही शिक्षणापासून वंचित राहिला असता, म्हणून त्यादृष्टीने प्रगतीच्या पथावर आदिवासींना बरोबर घेऊन जाण्यामध्ये आदिवासी विकास विभागास आनंद होतो.

‘विकासाची ज्योत’ ‘स्वावलंबन बचत गट’

* राजेंद्र रा. सूर्यवंशी

वर्ल्ड व्हीजन ऑफ इंडिया या संस्थेच्याद्वारे नवापूरच्या अतिदुर्गम भागात एकात्मिक बाल संगोपन प्रकल्प १९८९ सालात चालू करण्यात आला. त्यावेळी हा प्रकल्प १५ गावात काम करत होता. इ.स. १९९२ सालात ३१ गावे घेण्यात आली. १९९३ हया सालात २३ गावे घेण्यात आली, एकूण ५४ गावांत एकात्मिक बाल संगोपन प्रकल्पाद्वारे काम केले जात होते. हयामध्ये आरोग्याची व विकासाची कामे हाती घेतली होती. हया कामाच्याद्वारे ५४ गावांत हळूहळू विकास होऊ लागला. लोक शाशंक होते, स्वरच ही संस्था काम काम करणार आहे ?

हया भागात पुष्कळ सरकारी योजना राबविल्या गेल्या, परंतु लोकांचा पाहिजे तेवढा विकास झाला नाही. पुष्कळ लोकांनी सरकारी योजनेचा लाभ घेतला पण प्रगती झाली नाही. पुढारी लोकांची एकच म्हण त्यांच्या मावची भाषेत होती. ‘आदिवासी पादीजाशी पण नाथ हूदरशी’ हयाचा अर्थ असा आहे की, आदिवासी मरून जाणार पण नाही सुधारणार. सरकारी योजना बुकीत निघाल्या. लोकांचा विश्वास योजनेवर नाही फक्त या लोकांना घेण्याचे शिकवले.; दारू पिण्याचे शिकवले पण देणे

नाही शिकवले.

आम्ही संस्थेच्या वतीने पुष्कळ प्रकारे शिक्षण दिले त्यामधून एक प्रयोग चालू केला तो म्हणजे अल्प बचत करणे. पुष्कळ लोकांना प्रोत्साहन मिळाले. कमीत कमी १३५८ लोकांनी पोस्टात व बँकेत बचत खाते चालू केले. लोकांच्या त्या बचतीवर विश्वास बसला पण पोष्टात गैरव्यवहार झाला त्यातून आमच्या आदिवासी बांधवांचा व महिलांचा विश्वास उडून गेला व सर्वांनी खाते बंद करायला सुरुवात केली. तरी त्यातून लोकांनी पुष्कळसा विकास साधला तो अतिशय भावनात्मक आहे. एक महिला म्हणाली मी मंगळसूत्र बनविले. एका महिलेने घर बांधले. आता त्यांना घराबद्दल अभिमान आहे. पवित्र बंधनाची ही एक खूण आहे. ही बचत शिक्षणाची फलश्रुती झाली.

आम्ही एवढ्यावरच न थांबता १९९५ मध्ये क्षेत्र विकास प्रकल्प चालू केल्यानंतर आदिवासी महिलांच्या विकासासाठी काय करावे म्हणून विचार करित होतो. तेव्हां अभिव्यक्ती मधील कार्यक्रम अधिकारी श्री.विलास शिंदे आले त्यांनी महिला स्वावलंबन बचत गट हया बद्दल आम्हाला व महिलांच्या एका गटाला शिक्षण दिले. त्याचे

*कार्यक्रम समन्वयक व प्रशासकीय अधिकारी, क्षेत्र विकास प्रकल्प, नवापूर, धुळे

फायदे व तोटे काय हे त्यांच्या मनात रूजविले. रूजविल्यानंतर करंजी स्कुर्द येथील महिलांनी जुलै, १६ मध्ये २० स्त्रियांचा महिला स्वावलंबन बचत गट स्थापन झाला आणि प्रत्येकी रू. २०/- याप्रमाणे त्यांनी बँकेत भरण्याचे ठरविले. पण सुरुवातीला बँकेच्या कर्मचारी यांनी खाते उघडण्यास नासुशी दाखविली पण त्यांना आम्ही रिझर्व्ह बँक ऑफ इंडियाचे नियम दाखविले मग त्यांनी नासुशीने का होईना खाते उघडून दिले. नंतर त्यांच्यात व संस्थेचा चांगला संबंध येत गेला व बँकेचे अधिकारी म्हणाले तुम्ही पाहिजे तेवढी खाती उघडू शकता. ह्या गटात कमीत कमी १० सभासद आहेत व जास्तीत जास्त २० सभासद आहेत.

महिला स्वावलंबन बचत गटाची सुरुवात 'जीवनज्योती' या योजनेद्वारे झाली. त्या जीवन ज्योतीद्वारे प्रत्येक गावांत ज्योत पेटायला सुरुवात झाली आणि ती ज्योत आतापर्यंत पेटत राहून तिचा परिणाम ३५ महिला स्वावलंबन बचत गट तयार होण्यात झाला. आतापर्यंत ह्या ३५ गटात एकूण ५७० सभासद आहेत. ह्या गटात सर्व गरीब व दारिद्र्य रेषेखालील महिला आहेत व नियमित त्यांचे संघटिका व सहसंघटिका पैसे भरत आहेत. त्यातूनच त्यांना परत ज्योतीच्या प्रकाशातून विकासाचा एक मार्ग आम्ही त्यांना दाखविला तो म्हणजे घरगुती लघुउद्योग व निरक्षरांचा अंधकार जाऊन साक्षरतेचा प्रकाश म्हणून त्यांनी प्रौढ शिक्षण वर्ग चालू केलेत.

ह्याच प्रेरणेद्वारे एका छोट्या खरबुडी पाड्यात (आमपाडा खेडे) शेतकरी लोकांचा बचत

गट स्थापन झाला. आदर्श शेतकरी स्वावलंबन बचत गट चालू होऊन ११ महिने झाले व आता ते सामुहिक बकरी पालन करणार आहेत.

आतापर्यंत चार महिला गटांना प्रत्येकी रू.२५,०००/- ह्याप्रमाणे त्यांना खेळते भांडवल मिळाले पण त्यापैकी एका महिला मंडळाने गुजरात मधून मिरची पावडर मसाला व हळद पावडर तयार करण्याची मिरची कांडप मशीन आणले आहे व त्यांनी हे काम हमीने घेतले व यश व अपयश ह्यांची सांगड होत असता यश कशाप्रकारे पदरात पडेल ह्या मागनि जात आहे. बाजारात हा माल ते विकत आहेत.

एवढ्यावरच न थांबता ते स्वतः बाजारपेठ मिळवत आहेत हे काम जीवन ज्योती स्वावलंबन बचतगट करत आहे.

आमलाण ह्या गावात जागृती महिला स्वावलंबन बचत गट 'अ' व 'ब' दोन आहेत. त्यांना पण सरकारकडून कर्ज मिळाले आहे आणि पावसाळा संपला की ते पापड उद्योग चालू करणार आहेत. खोकरवाडा या खेड्यामधील स्वावलंबन बचत गट लोणचे बनवित आहे व त्यांनी पण त्याचा फायदा घेतला आहे.

आतापर्यंत लोक म्हणत होते आदिवासी लोक घेण्याचे काम करतात देण्याचे काही करत नाही. पण अथक परिश्रमानंतर एका वर्षात ५७० लोकांनी आजच्या घटकेला बँकेत एकूण रू. १,०१,५६०/- एवढी रक्कम जमा केली आहे.

आज ते स्वतःहून विकास करून घेण्याच्या मागे लागले आहेत आणि आमच्या क्षेत्र विकास प्रकल्पाचे एक स्वप्न आहे. ग्रामीण महिलांची बँकच स्थापन व्हावी.

आदिवासी शेवटी एक माणूस आहे त्याला भावना, मन व बुद्धी आहे. फक्त त्याला शिक्षणाची जोड हवी आहे. त्यांना फक्त थोडीशी सहकार्याची मदत हवी आहे तेच काम वर्ल्ड व्हिजन ऑफ इंडिया करित आहे.

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सहावे आदिवासी साहित्य संमेलन : वृत्तविशेष

सहाव्या आदिवासी साहित्य संमेलनासाठी उभारण्यात आलेल्या बिरसा मुंडानगरामध्ये या साहित्य संमेलनाचे दीप प्रज्वलन करून उद्घाटन करताना या देशाचे स्वरे मालक आदिवासीच आहेत, मात्र आता विकास करायचा असेल तर शिक्षणाला पर्याय नाही असे मत लोकसभेचे सभापती पी.ए.संगमा यांनी व्यक्त केले, तर वैचारिक कुपोषण थांबविण्यासाठी आदिवासी चळवळ आवश्यक असल्याचे संमेलनाचे अध्यक्ष भुंजग मेश्राम यांनी सांगितले.

अत्यंत आटोपशीर अशा झालेल्या या उद्घाटन सोहळ्याचे प्रमुख आकर्षण श्री. संगमा होते. त्यांच्या भाषणाने संमेलनात रंगत आली. त्यांनी प्रथम इंग्रजीत आणि नंतर रसिकांच्या आग्रहास्वातः हिंदीत भाषण केले. सुमारे २५ मिनिटे चाललेल्या या भाषणात त्यांनी आदिवासींच्या व्यथा, त्यांची निरक्षरतेमुळे होणारी ससेहोलपट यावर प्रकाश टाकला आणि साहित्यिकांनी आदिवासींना शिकवून उच्च स्तरावर न्यावे असे आवाहन केले.

आदिवासींच्या शिक्षणाचे आकडे देताना ते म्हणाले की, आपण आदिवासी उगाचच न्यूनगंड बाळगतो. आपण स्वरे तर सकारात्मक विचार केला पाहिजे. लक्षात ठेवा, आत्मविश्वासच सर्व काही करू शकतो आणि तो केवळ शिक्षणानेच येतो. मी

सभापती झालो तेव्हा मला विचारण्यात आले, की कसे वाटते. तेव्हा मी 'चांगले' एवढेच उत्तर दिले. कारण विचारले त्यावेळी मी म्हणालो की सभापतीची जागा राखीव नसल्याने ती मला लाभली याचा मला आनंद आहे.

प्रत्येक आदिवासी गावात एक प्राथमिक शाळा काढावी, दोन-चार गावे मिळून एक माध्यमिक विद्यालय उघडावे आणि १०० गावे मिळून महाविद्यालय काढावे हे सांगताना त्यांनी राजकीय घोषणांवर टीका केली. ते म्हणाले, की आदिवासींना ही जागा राखीव आहे, ती राखीव आहे. पण त्यांना शिकवले नाही तर या जागांचा मुळात उपयोग काय ? आदिवासी शिकतो, तो हुशार आहे, यावर लोकांचा विश्वासच बसत नाही. हीच माणसे आदिवासींना साधे म्हणतात. मला या साधे शब्दाचा स्वरूप राग आहे. कारण ही माणसे हृदयापासून साधे बोलत नसतात. त्यांना स्वरे तर आपल्याला बुद्धू म्हणायचे असते. पण धाडस होत नाही म्हणून साधे म्हणतात. लक्षात ठेवा, आपल्याला साधे राहण्याची काही गरज नाही. मस्त रहा, हा देश आपला आहे. आपणच येथील मूळ मालक आहोत. तुम्ही फक्त शिका. शिक्षणच तुम्हाला तारेल. भटक्या व दलितांची आदिवासींशी तुलना करताना त्यांनी आदिवासींची स्थिती फारच चांगली असल्याचे नमूद केले. त्याचे कारण सांगताना ते म्हणाले, 'आदिवासी हा संघटित

असतो. भटक्या विमुक्तांसारखा, दलितांसारखा तो विस्वुरलेला नाही. मात्र हळूहळू हा गुणही दूर होत आहे. त्रिपुरा, सिक्कीम पूर्वी १०० टक्के आदिवासी शहरे होती. आज तेथे २५ टक्के आदिवासी नाहीत. आज बहुसंख्याकांवरून आम्ही अल्पसंख्याकांवर गेलो आहोत म्हणून तुम्ही जेथे राहता तेथे एकत्र रहा. आदिवासीतर लोकांना तेथे राहण्यास येऊ देऊ नका. माझी तुम्हा सर्वांना ही पहिली विनंती राहिल, तुम्ही विस्कळित होऊ नका.'

वनाचे आणि पाण्याच्या साठ्याचे रक्षण करण्यास सांगून ते म्हणाले, की देशात जेवढे काही वन राहिले आहे, ते केवळ आदिवासी भागात आहे. त्याचा उपयोग करा पण त्याला सांभाळाही.

आदिवासीच स्वरा या देशाचा मालक आहे हे नमूद करून त्यांनी भारतीय महाकाव्येही आदिवासींचीच कशी, हे पटवून दिले. ते म्हणाले, की रामायण ज्याने लिहिले तो वाल्मिकी शिकारी होता. व्यासांनी महाभारत लिहिले पण त्यांची आई मासेमारी करायची.

आपण आदिवासींच्या कल्याणासाठी कायम कार्यरत राहू, असे सांगत त्यांनी भाषणाचा शेवट केला.

श्री. संगमा यांचे स्वागत तसेच उदघाटन सोहळ्याची सुरुवातही आदिवासींच्या पारंपारिक नृत्याने झाली. डेमसा, पंडार, घुसाडी अशा विविध

नृत्यांनी कालिदास कलामंदिर दणाणून सोडले होते. संमेलनाचे नियंत्रक विक्रम गायकवाड यांनी प्रास्ताविक केले. स्वागतार्थक जहांगीर वळवी यांनी मनोगत व्यक्त केले. त्यांनी दलित बांधवांमध्ये जसा डॉ. आंबेडकर यांच्यासारखा महामानव झाला तसा आदिवासी बांधवांत अद्याप उद्धारक न झाल्याची खंत व्यक्त केली. ज्ञानपीठ पुरस्कार विजेत्या महाश्वेतादेवी यांचा संदेश मेधा वैजापूरकर यांनी वाचून दाखविला.

कल्पक प्रवेशद्वार

आदिवासींच्या घराच्या प्रतिकृती स्वरूपात बिरसा मुंडानगरचे मुख्य प्रवेशद्वार उभारण्यात आले होते. बांबू व चटईच्या खांब्यावर गवताचे छप्पर टाकण्यात आले होते. शिवाय या चटया शेणामातीने सारवण्यात आल्या असून, एका बाजूला आविष्कार व्यक्त करणारे आदिवासी तारपाच्या सूरावर नाचत आहे, असे चित्र रेखाटण्यात आले होते. तर दुसऱ्या बाजूला संमेलनाचे बोधचिन्ह होते. आदिवासींच्या हातातील माल्यांऐवजी लेखणी दाखविण्यात आली होती.

कुसुमाग्रज प्रतिष्ठानतर्फे डॉ. वसंतराव पवार यांनी श्री. मेश्राम यांना तर मुक्तेश्वर मुनशेट्टीवार यांनी श्री. संगमा यांना पुष्पगुच्छ दिला. जिल्हा शल्य चिकित्सक डॉ. अमृतसिंग वसावे यांनी श्री. संगमा यांचा तर श्री. मेश्राम यांचा नेताजी राजगडकर यांनी परिचय करून दिला. संमेलनास वाहरू सोनवणे, रावसाहेब कसबे,

गोविंद गारे, शरद पाटील, बाबूराव बागूल आदि साहित्यिक उपस्थित होते.

ग्रंथदिंडीने आदिवासी साहित्य संमेलनास प्रारंभ :

कमरेला तुंब्रा किंवा बडोद्याची घुंगरं, डोक्यावर मोरपिसांचा टोप व लंगोटी नेसलेला आदिवासी बहारदारपणे रस्त्यावर नाचू लागला आणि इतर वेळी शहरात आलेला आदिवासी जसा डोळे विस्फारून, बावरून पाहतो, तसे आज सारे शहर त्याच्याकडे पाहत होते. निमित्त होते ग्रंथदिंडीचे !

सहाय्या आदिवासी साहित्य संमेलनाला आज सकाळी ग्रंथदिंडीने सुरुवात झाली. सकाळी दहाला कालिदास कलामंदिरापासून निघालेली ही दिंडी तब्बल अडीच तास शहरात फिरून पुन्हा कलामंदिराजवळ आली. अग्रभागी नाशिक रोडच्या अंधशाळेजवळील आदिवासी आश्रमशाळेची स्काऊट-गार्डमधील मुले होती. त्याच्यामागे नंदीबैलाचा स्वेळ दाखविणारे आदिवासी होते. करमेळ (ता. कळवण) येथील गांगुर्डे गुरूजींचे हे पथक होते. वैदू, राजा, घिसाडणी, सुया, दामण विकणारी महिला, नंदी, संबळकरी, चारकांडी (पिपाणीसारखे वाद्य) वाजविणारे यांचे हे पथक रस्त्यावर जणू सुस्तरांची रांगोळी घालत होते.

त्यांच्यामागे कुकडीपादर (अक्कलकुवा) येथून आलेले हिंणणे गुरूजींचे पथक होते. मोरांच्या पिसांचा टोप (उंच टोपी), कमरेला लावलेले पिवळेजर्द भोपळा (तुंब्रा), काहीजण कमरेला खास बडोद्याहून आणलेली मलीमोठी घुंगर बांधून हे

आदिवासी नृत्य करीत होते. डोक्याला मुंडासे, गळ्यात पैशांचा हार घालणाऱ्या या पथकाचे नेतृत्व करणाऱ्याच्या हातात धारदार कोयत्यांसारखे 'धराती' हे हत्यार होते.

दिंडीत नटराजाची मूर्ती आणि त्याभोवती आदिवासी साहित्यिकांची पुस्तके ठेवली होती. अध्यक्ष मुजंग मेश्राम, माजी खासदार हरिभाऊ महाले, कवी वाहरू सोनवणे, नेताजी राजगडकर, अरूण म्हात्रे, विक्रम गायकवाड, मुक्तेश्वर मुनशेट्टीवार, कुसुम चव्हाण, स्पृहा मुनशेट्टीवार, सरोज दायमा, मोतीराम कटारे हे दिंडीचे भोई झाले होते. महापौर वसंतराव गिते हेही काही काळ दिंडीत सहभागी झाले होते.

किनवटवरून उशिरा आलेले पथकही नंतर दिंडीत सहभागी झाले. मोरांच्या पिसांची मोठी गोल टोपी घालून या पथकाने घुसाडी नृत्य सादर केले.

कालिदास, शालिमार चौक, नेहरू उद्यान, संत गाडगे महाराज चौक, मेन रोड, धुमाळ पॉईंट, यशवंत व्यायामशाळा, मेहेर चौक, मध्यवर्ती बसस्थानक या मार्गे दिंडी पुन्हा कालिदास कलामंदिराजवळ आली. तेथे धुक्याचे जेष्ठ नेते व्यंकटराव रणधीर यांनी तिचे स्वागत केले. रस्त्याच्या दुतर्फा अनेकदा वाहतूक खोळंबत होती. परंतु विस्मयकारक नजरेने शहरवासीय पाहत होते. दिंडी कलामंदिराजवळ आली तेव्हा कुसुम आत्राम, मेधा वैजापूरकर, कविता आत्राम, अंजना मेश्राम, उषाकिरण आत्राम, मारूती खुडमेथे, मिरसिंग पाडवी, महादेव मोरे यांनी नृत्यात भाग घेतला.

स्वागताध्यक्ष जहांगीर वळवी यांनी सुरू केलेली दिंडी उत्साहपूर्ण वातावरणात समाप्त झाली.

अध्यक्षीय भाषण :

अध्यक्ष भुजंग मेश्राम यांनी भाषणात आदिवासी साहित्याचा आढावा घेतला. ते म्हणाले, की आदिवासी साहित्य म्हणून आजवर जे लिहिले गेले ते क्रमिक पुस्तकासारखे होते. साहित्याला बहुभाषिकत्व असूनही हे साहित्य संस्कृत प्रचूर व प्रमाण मराठीत लिहिले गेले. प्रस्थापितांच्या शस्त्रांनीच लढाई करण्यापेक्षा नव्या साधनांचा, शस्त्रांचा शोध आदिवासी लेखाकांना लागला. त्यामुळे साहित्याला आदिवासी जाणिवेत स्थान असणे आवश्यक आहे. जगभरच्या आदिवासींची सामाजिक वस्तुस्थिती पाहून वाङ्मयातील संस्कृती पडताळली तर ते आदिवासी साहित्य चळवळीला पोषक ठरेल.

चिन्वेज या नायजेरियन कवीच्या तर इंडिजीनस कवी पिटीका नटली यांच्या कवितांचे दाखले देत आदिवासींनी जागरूक कसे राहिले पाहिजे हे त्यांनी सांगितले.

त्यांनी माझे भरले पीक नेले !

त्यांनी माझ्या जमिनीवर केला कब्जा !

त्यांनी माझ्या शरीरावर केलं नियंत्रण !

आता माझ्या मनाला करू पाहतात दमन !

भाऊ यश का चेत नाही ?

ही सिंगभूम यांची कविता सादर करून ते म्हणाले, की आपल्या देशात आदिवासींच्या

नावावर, जमिनीवर, भाषेवर, हितसंबंधावर जे आक्रमण सुरू आहे त्याचा आपण प्रतिकार करून आस्तित्वाची लढाई लढायला हवी.

विधानसभेतील विरोधी पक्षनेते मधुकरराव पिचड यांनी महाराष्ट्र शासनाच्या नव्या शैक्षणिक धोरणावर टीका केली. ते म्हणाले, 'पहिली ते चौथी परीक्षाच रद्द करण्यामागे नव्या पिढीला मनुवादी संस्कृतीकडे नेण्याचा शासनाचा डाव आहे. म्हणजे आमचा आदिवासी थेट पाचवीत जाईल आणि त्यावेळी त्याला नावही लिहिता येणार नाही. गुरुविद्या मागील पावलाने चेत असेल तर अशावेळी आदिवासींनी जागरूक रहावयास हवे.'

स्वासदार अरविंद नेताम यांनी संमेलनास शुभेच्छा देताना साहित्यिकांनी आदिवासींना जागवावे असे सांगितले.

पुस्तक प्रदर्शन

आदिवासी साहित्य संमेलनानिमित्त महाकवी कालिदास कलामंदिराच्या आवारात पुस्तक व ग्रंथांचे प्रदर्शन भरविण्यात आले होते. त्यात सुगावा प्रकाशन, मुंबईचे त्रैमासिक नाहार कंद, नागपूरचे पारीकुमार लिंगो प्रकाशन आदि संस्था सहभागी झाल्या होत्या. आदिवासी व दलित साहित्य या प्रदर्शनात मांडण्यात आले होते. या प्रदर्शनाला रसिकांकडून उत्स्फूर्त प्रतिसाद मिळत असल्याचे चित्र दिसत होते.

आदिवासी हस्तकला वस्तूंच्या प्रदर्शन उदघाटन कार्यक्रमानंतर श्री. संगमा यांचे आगमन संमेलनाच्या बिरसा मुंडानगरमध्ये होताच

संमेलनाध्यक्ष भुजंग मेश्राम, निमंत्रक विक्रम गायकवाड यांनी स्वागत केले.

आदिवासींच्या हस्तकला वस्तूंचे प्रदर्शन :

चेथील सहाय्या आदिवासी साहित्यसंमेलनानिमित्त बिरसा मुंडानगरामध्ये महात्मा फुले कलादालनात भरविण्यात आलेल्या आदिवासी हस्तकला वस्तूंच्या प्रदर्शनाचे उदघाटन दि. २४ रोजी दुपारी लोकसभा सभापती पी.ए.संगमा यांच्या हस्ते झाले. हे प्रदर्शन २८ मे पर्यंत चालू होते.

काकरउदा (अक्राणी, जि.धुळे) चेथील वीस आदिवासी कलाकारांनी पारंपारिक वेशात होळी नृत्य सादर करून श्री.संगमा यांचे स्वागत केले. यावेळी बऱ्याच वेळा छायाचित्रकारांनी दीपप्रज्वलन करण्याचा आग्रह धरल्याने श्री. संगमा हसत हसत, 'महाराष्ट्र में जादा ॲक्टिंग करनी पडती है', असे म्हणाले त्यावर हशा पिकला.

प्रदर्शनात वारली चित्रकला, बांबू हस्तकला, वनऔषधी, वेतकाम, कास्य शिल्प, वाक आदि वस्तूंचा समावेश होता. आदिवासी विकास विभाग व पुण्याच्या आदिवासी संशोधन प्रशिक्षण संस्थेतर्फे भरविण्यात आलेल्या या प्रदर्शनात ठाणे, नाशिक, नागपूर, गडचिरोली, पुणे, रायगड, भंडारा आदि जिल्ह्यातील आदिवासी कलाकार सहभागी झाले होते.

किष्णा जेण्या पासरी (गंजाड), बाळू लाडक्या दुमाडा (रा.गंजाड), नथू देवू सुतार (चांदवड) राजेश चैत्या वांगड (गंजाड, सर्व

जि.ठाणे) या कलाकारांनी वारली चित्रकला प्रदर्शनात मांडली होती. कापड व कागदांवर ही चित्रे रेखाटण्यात आली होती. ग्रीटिंग कार्ड सुधदा प्रदर्शनात ठेवण्यात आली होती. तसेच जयंत मडावी (वेध), वनन फुलझेले, विनोद कठोते (मणसर, जि.नागपूर), चंदर धंडू सोले (पांगरणी, जि.नाशिक), गुरकू केंहका गौरा (रा.माडगाडी, जि.गडचिरोली), कासू काळू वाघमारे, झीपर धर्म पवार (गुही, जि.नाशिक), राजू मेडके, कल्पना आलाम आलापल्ली, जि.गडचिरोली (कनू वाडेकर) पांगरणी, (जि.नाशिक) यांनी बांबूपासून तयार केलेल्या वस्तू मांडल्या होत्या. त्यात मासे, कासव, टेबल लॅम्प, फाईल, स्टडी लॅम्प, वॉल लॅम्प, लेटर बॉक्स, हरीण, घड्याळ, छकडा, देवांचे वॉलपीस आदिंचा समावेश होता.

वनऔषधींचे स्टॉल शंकर लखमा जाधव (तोरंगण, जि.नाशिक), दुंदा सखाराम गवारी (राजपूर, जि.पुणे), मारूती जाधव (पुणे), यांनी मांडले होते. लोणावळ्याच्या महेश दामा पारधी यांनी लोकर, बांबू, सॉफ्ट टॉईज, स्वाद्यपदार्थ व उदबत्ती आदि वस्तूंचा स्टॉल उभारला होता. सुनील गणपत निरगुडा, कहानू दामा पारधी (करोळे, जि.रायगड) या कलाकारांनी वेतकाम करून केलेल्या स्तुर्च्या, बास्केट, पंखे आदिंचाही प्रदर्शनात समावेश करण्यात आला होता. संतोष डहके (जांभडी, जि.भंडारा) यांनी कास्य शिल्प मांडली होती. तर मंदा जयराम साबळे (वाघोली, जि.पुणे) या प्रशिक्षित महिलेच्या वस्तूंचा स्टॉल प्रदर्शनाचे आकर्षण ठरला होता. हडपसरच्या विमल शेवाळे

यांनी वाकापासून बनविलेल्या बाहुल्या, वॉलपीस, चिमण्या, हत्ती, वऱ्हाडी मंडळी या वस्तूही प्रदर्शनात रसिकांना आकर्षित करताना दिसत होत्या. आदिवासी विकास महामंडळाने देखील एकाधिकार स्वरेदी योजनेतर्गत राज्य शासनाने निर्देशित केलेल्या वस्तू प्रदर्शनात मांडल्या होत्या. प्रदर्शनाच्या सुरुवातीलाच आदिवासी विभागातर्फे विकासकामांचा आढावा घेणाऱ्या छायाचित्रांचा स्टॉल उभारण्यात आला होता.

विकासाच्या निर्णय प्रक्रियेत आदिवासींचा सहभाग हवा - परिसंवादातील सूर -

विकासाच्या निर्णय प्रक्रियेत आदिवासींचा थेट सहभाग न झाल्याने आजपर्यंत त्यांचा स्वऱ्या अर्थाने विकास होऊ शकला नाही. यावर उपाय म्हणून आदिवासींमध्ये आत्मसन्मानाची चळवळ उभारणे ही काळाची गरज आहे. शिवाय ही चळवळ स्वतः आदिवासींनी पुढे घेऊन उभारण्याची आवश्यकता आहे, असा सूर आज येथील सहाय्या आदिवासी साहित्य संमेलनाच्या पहिल्या परिसंवादात व्यक्त करण्यात आला.

येथील महाकवी कालिदास कलामंदिरात आज सायंकाळी 'आदिवासींचा विकास आणि हितसंबंधाचे राजकारण', या विषयावर परिसंवाद झाला. त्यात विक्रम गायकवाड, डॉ. व्ही.व्ही.घाणेकर, कुमार शिराळकर, आदिवासी विकास विभागाचे आयुक्त शंकरराव गायकवाड, आर.बी.घाणे, माजी आमदार नेताजी राजगडकर आदि सहभागी झाले होते. सध्याची नोकरशाही

कालबद्ध होत चालली आहे, म्हणूनच ती लोकाभिमुख होणे गरजेचे आहे. अन्यथा आदिवासींचा विकास होणे शक्य नाही, असा मुद्दा विक्रम गायकवाड यांनी प्रास्ताविकात मांडला.

डॉ. घाणेकर म्हणाले, की सत्तांतर केंद्रीय पातळीवर समजून विकासाचे धोरण बदलते शिवाय सत्ता बदलल्यानंतर आदिवासींच्या विकास संस्था बंद करणे अथवा त्यांचे अनुदान थांबविणे, असे प्रकार घडतात. अशा या बाबी तात्काळ थांबणे आवश्यक आहे. तसेच न्यूक्लियस बजेट योजनेतर्गत निधी दहा हजार रूपयांपर्यंत करण्याची व्यवस्था व्हावी. लोकशाही निकोप होण्यासाठी मंत्र्यांना प्रशिक्षण देण्यात यावे असे मत त्यांनी मांडले.

डॉ.शिराळकर म्हणाले, की भूमी, रोजगार, आरोग्य, शिक्षण, सांस्कृतिक अंग, आत्मसन्मान या सर्वच बाबतीत आदिवासी मागास राहिले आहे. म्हणूनच विकासात आदिवासींचा सहभाग आवश्यक आहे. मात्र नोकरशाही यंत्रणा उभारून त्यांचा विकास करणे शक्य नाही, आतापर्यंत व्यापारी, सरकारी कर्मचाऱ्यांनी त्यांची लूट केली. बहुराष्ट्रीय कंपन्यादेखील हेच काम करणार आहेत. हक्क अन अधिकार म्हणून विकास व्हायला हवा. आदिवासींनी प्रशासन व नोकरशाहीत जायला हवे.

श्री.राजगडकर म्हणाले, की आता मला काय पाहिजे, हे आदिवासी समूहाने बोलले पाहिजे. मात्र त्यांच्या महत्वाच्या प्रश्नावर आदिवासी

आमदार एकत्र घेत नाहीत, ही बाब स्वेदजनक आहे.

स्वतःचा विकास स्वतःलाच करावा लागतो, हे लक्षात घेऊन त्या दृष्टीने पोषक भूमिका स्विकारून ती राबविणे गरजेचे आहे, असे श्री. शंकरराव गायकवाड यांनी सांगितले. सरकारी दप्तरात 'आदिवासी' शब्द वापरला जावा असा

ठराव करून तो केंद्राकडे पाठविण्यात यावा, असे मत श्री. मडावी यांनी व्यक्त केले. ते म्हणाले, १९७६ पासून क्षेत्रीय बंधन काढल्यानंतर आदिवासींच्या विकासाला गती मिळाली.

* * *

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