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महाराष्ट्रातील शासकीय व अनुदानित आश्रमशाळांच्या मुख्याध्यापकांच्या दिनांक ५ सप्टेंबर १९९५ रोजी झालेल्या सत्कार समारंभात श्री. डी. व्ही. भरीतकर मुख्याध्यापक, शासकीय पोस्ट बेसिक आश्रमशाळा, बोरीपाडा, ता. पेट यांचा सत्कार करताना महाराष्ट्राचे आदिवासी विकास मंत्री, माननिय नामदार अॅड. गोविंदराव चौधरी, सोबत आमदार श्री. हरिश्चंद्र चव्हाण आदिवासी विकास आयुक्त, डॉ. मुन्शीलाल गौतम व सहआयुक्त, श्री. प्रकाश वाणी.

महाराष्ट्रातील शासकीय व अनुदानित आश्रमशाळांच्या मुख्याध्यापकांच्या दिनांक ५ सप्टेंबर १९९५ रोजी झालेल्या सत्कार समारंभ प्रसंगी शिक्षकांना मार्गदर्शन करताना आदिवासी विकास मंत्री माननिय नामदार अॅड. गोविंदराव चौधरी, व्यासपिठावर डॉ. मुन्शीलाल गौतम, आयुक्त व आमदार श्री. हरिश्चंद्र चव्हाण.



महाराष्ट्रातील शासकीय व अनुदानित आश्रमशाळांच्या मुख्याध्यापकांच्या दिनांक ५ सप्टेंबर १९९५ च्या सत्कार समारंभात श्रीमती व्ही. एस. आठवले, मुख्याध्यापिका, शासकीय पोस्ट बेसिक आश्रमशाळा, चिंचघाट, जि. यवतमाळ यांचा सत्कार करताना महाराष्ट्राचे आदिवासी विकास मंत्री, माननिय नामदार अॅड. गोविंदराव चौधरी, सोबत श्री. दादासाहेब विडकर, आमदार श्री. हरिश्चंद्र चव्हाण, आयुक्त डॉ. मुन्शीलाल गौतम व सहआयुक्त, श्री. प्रकाश वाणी.





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EDITORIAL

The Tribal Research and Training Institute, Pune has been publishing the Tribal Research Bulletin since 1979. Our purpose to compile and publish the views and empirical research findings of research scholars, administrators, programme planners and implementers in this bulletin is to disseminate relevant information to the masses and more particularly to concerned development agencies, so as to strengthen the approach of tribal development in a more meaningful and fruitful way. For this, since the past two years we have introduced the concept of success stories and/or case studies of tribal development written by both Government and non-Government development officers. These case studies were introduced with a view to encourage both government and non-government agencies to share their experiences of tribal development. In this issue also we have presented such case studies.

In all, there are 17 research papers, articles and case studies in this issue. The first paper in the English section, entitled, "Hinduisation Among Tribals of Vidarbha", by Shri Yeshwant Gedam, presents how tribals, such as Gonds, Pardhans, etc. have borrowed many Hindu elements in their religion over several decades of contact with the Hindus. The next article by Shree Bhagwan, namely "Oraon Tribe : " Migration Acony" , highlights migration issues of the oraon tribals. The third research paper, captioned, "Impact of long term financing on the social status of Tribals in Jhabua", by Dr. P. Bhuvanandran & Shri Surya Prakash Tripathi, unravels the positive and negative aspects of long term financing on the socio-economic life of Jhabua.

Dr. Robin D. Tribhuwan, in his paper provides an account of the status and functioning of vocational training centres in tribal areas of Maharashtra. The fifth paper is a case study by Dr. S.L. Intodia, Ms. Snehalata Maheshwari, Ms. Meena Sanadhya and Ms. Dhiriti Solanki, which points of the significance of exposing tribals to post harvest technology.

Further Shri. M.R. Gosavi highlights the impact of State Excise Scheme in Tribal Areas. The paper entitled "Rehabilitation of the displaced tribals", by

S.R.Shevkari gives a detailed account of the status of the displaced tribals of Karanjwan and Haranbari Irrigation Projects in Nashik District. Eighth article, namely, "An Evaluation of the Lift Irrigation Schemes under Nucleus Budget" by S.R.Salunke, provides suggestions to the problems associated with the lift irrigation schemes implemented in the tribal areas.

Yet another issue, namely "Impact of Industrialization on Tribals" , is highlighted in the next paper by Shri Kailash. The paper entitled, "Agrarian system and tenancy legislation in South Orissa", points out the history of the tenancy phenomena among the tribals of South Orissa. The last article by Sanjeevan Arsud, spells out the problem of deforestation of tribal areas and its impact on the socio-economic life of tribals.

In the Marathi section there are Six papers. First paper by Shri Prakash Wani, gives a profile of Ashram Schools in Maharashtra and their successful contribution to tribal education. Shri Gunjal A.S., in the second article points the significance of promoting and propagating rural technology to upgrade the economic status of the tribals. The paper entitled "Atrocities on Scheduled Tribes" by Shri.P.R.Tikone, discusses the issues of atrocities on tribals in Maharashtra. This paper is followed by a case study by Shri Mustaq Sheikh providing an account of some of the successfully implemented schemes by the I.T.D.P. Bhamragad. The second last article by Shri D.S. Modgi gives a brief note on the "Marriage Forms" of Madia Gonds and Korkus. Lastly Shri S.R.Shevkari highlights a case study of agriculture and allied schemes in Dindori tahsil of Nashik District.

We hope that the information published in this bulletin will be useful to administrators, researchers, N.G.Os., anthropologists, sociologists and the lay readers as well.

Dr.Navinchandra Jain



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HINDUISATION AMONG TRIBALS OF VIDARBHA

* Shri. Yeshwant Gedam

Like many other tribals in India, the acculturative influence on tribals in Vidarbha has a long history. Various groups of Hindus, representing different Castes and the caste system thereof, made in-roads in tribal belts in differing capacities, some as rulers and others as trading, priestly and serving castes. Over the course of years the cultural contacts grew thicker providing thereby sufficient scope for the flow of cultural traits. The impact of Hindu way of life, specially percolated through Caste system, is increasingly experienced; the nature and degree though varying from tribe to tribe.

The homogeneity and exclusiveness which once characterised a tribe started getting blows from here and there, paving way for heterogeneity and inclusiveness. Many traditions and customs shook, new ones adopted marking the state of transition. As such the polarity of tribe gradually got blurred. The phenomenal growth of communication network and other interaction channels in the recent past have, had their own impact in causing change. In fact the rate of change, through the diffusion and borrowing, have, in this

phase been faster than ever before. The degree of exposure to alien conditions reflected in the quantum and style of borrowing. Such a hilarious situation has made the tribal life and culture suffer as well as gain the fronts for both can be delineated after the sociological and anthropological review of what is existing as the way of life.

Nearly forty seven scheduled tribes represent Maharashtra. These tribal communities present a variety of life styles parochial as well as universal in nature. Like the variations in the nature and extent of interaction, there is variation, in terms of perspectives of 'change' and 'continuity'. Hindu influence and fixity to traditions are reported in contemporary tribal cultural milieu.

In Vidarbha the tribals predominantly found are the Gonds, Madias, Korkus, Kolams, Pradhans, Andhs-Pardhis etc. Out of above 'Kolam' in Yavatmal and Nanded district and 'Madia Gond' in Bhamragarh area of Gadchiroli district have been declared as primitive tribes, by the Government of India. Among the many tribes in the region, the 'Gond' are

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dominant race who are divided in four endogamous sub-tribes or groups: Raj-Gond, Madia, Dhurve and Khatulwar Gond. Among minor sub-tribes the most notable are the Koya and Gaita among the Madia. The large one, has a very long past of contact and interaction with the Caste Hindus. Such a situation made them borrow, adopt and assimilate. The 'Gonds' trace their descent from the legendary Gond brothers who were thrown into a cave by God Mahadeva, and were rescued by the Gond hero 'Pari Kubar Lingo' who settled them, found brides for them, and otherwise laid the foundation of social and political life among the Gonds.

The Gondi Interlude : The defeat of the Yadavas of Devagiri at the hands of Allauddin Khilji marks a turning point in the History of Vidarbha. After this defeat Vidarbha passed into the hands of Muslim rulers and Devagiri became the seat of Islamic culture. The territory known as Gondwana roughly includes the area from Jabalpur to Telangana, North to South and from West to East by the line joining the Satpuda hills and the Chhatisgad region.

The principal Gondi Kingdoms in the Gondwana area had their seats at Gadha, Mandla, Devgad, Chandrapur and Khedla on the north slopes of the Satpudas. Besides these, there were petty Gond naiks in the Melghat styling themselves as Rajas. Of these Kingdoms, Gadha is noted in History because of its brave Rani Durgavati, the wife of Dalpat Shah and the daughter of the Rajput Chandel king of Mahaba. Rani Durgawati was defeated by the strong

Mogul army. To escape the disgrace she would have been put to if taken captive the Rani killed herself in the Glorious Rajput tradition. The subsequent history of the Gadha-Mandla Kingdom was full of internecine wars among the successors of Hirdeshah who invited alternately Aurangzeb and the Marathas to fight out their wars and to put down the rival party. It was during the time of the Gond Ruler Masharaj Shah that Raghuji Bhosale attacked the Kingdom of Gadha-Mandla and freed him to pay tribute. Thus, Gond Rulers lost their independence and were reduced to the status of Vasal.

It was at this time a new Gond Kingdom came to be established at Devgad situated in the dense forests and Hilly areas of Central India. According to local Gondi tradition recorded by Craddock, Devgad was originally a Gavali Kingdom conquered by Sarabshah, a Gond King of Gadha. Originally the Devgad house hailed from Haraya or Harayagad, but later on shifted to Devgad about 24 miles from Haraya.

As stated earlier, the rules of Devgad were feudatories of Gadha but when Gadha passed under the suzerainty of the Moghals, it became a part of Moghal Territory. Jatba, the ruler of Devgad succeeded by his son Kokashah. His failure to pay the annual tribute irritated the Moghal emperor and the unfortunate Kingdom of Devgad was twice attached during the reign of Shah Jahan. In 1667 Diler Khan invaded Devgad and prevailed upon the Raja to embrace Islam with his entire family and then restored to him his

Kingdom. The Raja took the name of 'Islam Yar', on conversion Devagad was ordered to be designated as 'Islamgad'.

In about 1686, again the Ruling Gond King of Devagad Bakhat Shah, was so hard pressed by other claimants to the throne that in desperation he fled to the Kingdom and appealed to Aurangzeb for help. Aurangzeb agreed on condition of Bakhat Shah accepting Islam as the price of imperial support against his rivals and promising to serve in the emperor's war with Marathas. The helpless Bakhat became a Musalman with the understanding that he would dine with Muslims but would continue to take brides from among the Gonds.

Aurangzeb accepted this promise. The descendants of Bakhat continue to have marital relations with the Raj Gonds. They however, performed their marriage ceremony according to the Hindu rites, followed by those of the Islamic. Aurangzeb baptised the Raja as Bakht Buland or Luckey. he proved to be a very capable ruler and extended his Kingdom reaching upto the borders of Berar from North and East. His Kingdom included the districts of Chhindwada, Baitul, some portion of Nagpur, Seoni, Bhandara and Balaghat.

In 1691, the emperor deposed Bakht Buland and the throne of Devagad was given to Dindar, another Muslim Gond in the imperial camp. Thereafter the new aspirant to the throne of Devagad was Kan Singh the son of Kisan Singh Raja of Chandrapur, who secured the throne by

embracing the religion of Islam (under the name of Raja Neknam).

Bakht Buland who was watching the events lost all hopes of being restored to the Kingdom and decided to secure by force that which he was not able to obtain by Conciliation. He therefore slipped away from the imperial camp and reached Devagad, where he raised the standard of rebellion. The emperor in impotent anger ordered his name to be changed from bakht Buland (Lucky) to Nagun Bakht (Luckless). In spite of the setbacks suffered by Bakht Buland, he was never subdued by the imperial forces of Aurangzeb, on Aurangzeb's death Bakht Buland extended his kingdom by annexing Khedla and by adding the district of Seoni ceded to him by Narendrashah as the price of his aid against the latter's cousins who had called the Marathas in.

Bakht Buland could thus be regarded as the most distinguished ruler of the Devagad house. He was succeeded by his son Chand Sultan, who removed his capital to Nagpur and considerably extended his dominion to the east of Wainganga annexing Paunar as Military Station which remain for more than twenty years under him.

Chand Sultan died in 1738. He was succeeded by Wali Shah, the illegitimate son of Bakht Buland, who seized the throne by putting to death Bahadur Shah, the legitimate heir. Chand Sultan's widow Ratan Kunwar called in Raghuji Bhosale to support. Raghuji regarded this as a

welcome opportunity and promptly defeated and put to death the usurper. Raghuji fully exploited the family dispute to his own advantage, established himself at Nagpur and reduced the Gond kings to the position of a puppet and thus became the de-facto ruler of Devagad Kingdom.

The Gond tradition say that one Bhim Ballal Singh organised the Gonds and established his rule in Sirpur. He is supposed to have ruled in 895 A.D. The legends then speak of a number of rulers, Hira Singh, Kesar Singh, Dinkar Shah, Ramsingh and Suraj Ballal Shah. There is a fanciful story of how Suraj Ballal Shah served the emperor of Delhi and how he received the title of Shersah and the gift of Gondwana from mandla Southwards. Suraj Ballalshah was succeeded by his son Khandkya Ballal Shah.

He transferred his capital from Sirpur to the present Ballarshah (Ballarpur in Chandrapur district). The Rajas of Sirpur were related to the Gond Rajas of Chanda (Chandrapur) and were there sardeshmukh and enjoyed Jagirs before the Moguls came, who later on renewed their grants.

In the legends and traditions of the Gonds as recorded in their folktale, songs and semi-religious stories of Migrations, the two figures Aurangzeb and Abul Hasan Tanashah, the last ruler of Golkonda comes in the picture. These two personalities have found impressed upon the Gond tradition. The Gond legends, speak of the migration of tribes in search of Virgin soil, and how the agents of the king demanded a higher rent, and how the grievances of the settlers were

redressed by a direct reference to the King. It appears that the authority of rulers of Chanda, slowly faded and the Gond Rajas, became more the head of the Gonds in Religious and social matters rather than wielder of political authority.

Golkonda fell in 1687 A.D. and the Kingdom was annexed to the Mogul Empire. One Manikrao Madavi forcibly captured the fort of Manikgarh and held it for some time. Wild legends are said of him that he came across a stone at whose touch everything turned into Gold (Parish). He equipped himself with men and money and seized the fort of Manikgarh. The news was carried to the Emperor at Delhi who sent troops to recover the fort. After a bitter fight, Manikgarh had to flee from the fort by a subterranean passage and the Gonds lost Manikgarh for ever.

Thereafter the Marathas appeared in the scene early in the 18th century and many Deshmukhs and Deshpandes and the Gond Mokashish trace the origin of their Watans to later half of the 18th Century. Long before the rise of Maratha power, Gond Rajahs were established in these areas of Vidarbha which claims that approximately 15 generations lived under petty chieftains who each dominated the area. These Rajahs built the forts whose ruins are still standing at various places. These forts, and particularly the magnificently built Manikgarh Fort, suggest that the Gonds of those times did not live like so many aboriginal Tribes in virtual seclusion, but entertained manifold relations with other populations. For the

Forts with their carved reliefs and stucco ceiling are evidently built by Expert Craftsmen who must have sought employment with the Gond Raja. Similarly blacksmiths and brassfounders of non aboriginal stock who are found adopted the Gond's social organisation for many generations are a permanent feature of local cultural pattern. Where the Gonds come in contact with the Marathas they borrowed the names like Hanumantrao Baji Rao, Mahipat Rao, Dalpat Rao, Keshao Rao, Bhiku, Pandu, Tukaram, Gangaram and so on.

The Gond names Manku, Jangu, Lingu, Jaitu are a part of Gond Mythology. In mythical stories Gond Sambhu Mahadeva figures prominently. The Mahabharata heroes, Bhima Arjuna and Dharma are also popular among the Gonds. Pandu, Vithu and Karnu are some of the other names borrowed from Hindu neighbours. Ramu, Lakhmaji are from Ramayana. This shows how the great Mythologies, Ramayana, Mahabharata and other Puranas, have a direct influence among the Gonds. These stories have found their way through the stories preserved by the Pradhans.

The name Pradhan or Pardhan is of Sanskrit origin and signifies a minister or agent. It is the regular designation of the principal minister of a Rajput state, who often fulfills the functions of a Mayor of the Palace. There is a tradition that the Gond Kings employed Pardhans as their ministers and as the Pardhans acted as genealogists they may have been more

intelligent than the Gonds. The Pardhans played an important and necessary part in Gond social system. Originally they seem to have been professional bards of the Rajput Kings and chiefs of the Central Provinces. With the decline of these chiefs, the bards must have lost their means of subsistence and with it their social status with the rise of the Gond chiefs, who must have been looked down upon by the Rajput families. The Pardhans found it economically advantageous to themselves to seek service with the Gonds.

The Role of Pardhans in Gonds Social System :

The Pardhans play an important role in Gonds social system, they are the only people who have preserved through their songs the memory of the Gond Heroes and Heroines. The story of the origin of the Gond Race, its wanderings and its woes and triumphs.

To quote Setu Madhao Rao, "Very few Gonds know the songs and it is customary to call in the Pardhan on select occasions when the villagers gather to hear the Pardhan sing using Kingri, a musical instrument. These recitation often last till the early hours of the morning and are thoroughly enjoyed by the Gonds and other tribals. If the Pardhans were to give up this profession of bardship, a whole world of Gonds Myths and stories would disappear and the Gond race would be without its history and mythology."

The Gonds have become familiar with Hindu Gods and mythical characters through the songs sung by Pardhans.

Garbled and incorrect versions of Ramayana and Mahabharata have found their way through the Pardhans, into Gond Consciousness. The following names among the Gonds reveal direct influence of the Hindu mythical characters as imparted by the Pardhans through their songs. Arjun Rao, Bhima, Dharmaji, Krishnaji, Luchu, Mahadu, Pandu, Sambhu, Ganpatrao, Govind Rao, Tukaram etc.

The stories of the Pandawas, and Siva, Vishnu and others touched the Gonds only through the songs of the Pardhans and have affected them not so much in the religious as in the social sphere. The Gonds greet each other with Ram, Ram; when they are supposed to pray for somebody. The Pardhan, thus are the link between the Hindus and the Gonds.

With the rise of close informal communication, the Gonds desire to borrow Sanskrit traits of higher Hindu Caste increased. The rise of new religious and trading centres added impetus to the process.

The Madia Gond which is a sub-tribe of Gonds is considered to be the primitive tribe living in the far off forests on hills, they do not mix with their counterparts in the plains and are more orthodox. As far as their cultural peculiarities, many customs and rituals are of Dravidian origin e.g. presence of menstruation huts for segregation of women during their monthly course is a typical characteristic. Dormitories are found which are called Ghotul. The Madia living in the plains-chota Madia are more influenced by the

Hindu cultural peculiarities socially and also economically.

Having roots in Sanskrit tradition, the Bhakti cult or the Bhagat (devotee) movement has brought the higher social values and religious ideas to the notice of tribals. Acceptance of the belief in 'Karma', Reincarnation, Omnipresent and Omnipotent single God, Vegetarianism, Pollution, purity, fasting etc. are some of the indications of it.

Hindu influence through Bhagat movement subscribes to the adoption of certain other elements of caste Hindus, marking of fore-arm, forehead, wearing rosary, use of certain new speech symbols and mode of greetings, saffron coloured clothes found place among some of the Gonds. The Hindu influence through Bhagat movement, and even otherwise subscribed to the adoption of certain other elements of caste Hindus. The conceptions of purity and pollution on the one hand, and untouchability on the other.

It may be stated that the Gonds as a homogeneous social and physical entity were never reported having and practicing these ideologies. They could hardly segregate their own men, or those belonging to other groups, in terms of elements referred above, prior to their contact with the Hindu population. In fact, in the pre-contact stage it could never occur to them that the distinction between human beings can be made in terms of pure and impure and touchable and untouchable. The best example of this type can be seen with the Parchan Tribe. Their mixing with beef

eating the Gonds must have meant their ex-communication and they lost their status and became a part of Gond Institutions. They have liked the Pradhans to the depressed and untouchable castes. It thus seems that there was nothing to prevent the Pradhans from being punished for beef eating and mixing with Gonds by being degraded to the position of untouchable.

Thus, after their intimate contact with such an hierarchy of the Hindu social system, and the underlying principles thereof, the Gonds imbibe the process. As per convenience, they rated their own social position vis-a-vis other caste and tribes. At the same time they rated others in terms of relationships within them. The manifestation of the ideology of pure and impure and touchable and untouchable were keenly watched.

There were specially reflected in dining, marriage, smoking, drinking, sitting, village pattern, use of drinking water source, dress, etc. Among the Gonds too there has appeared stratification. The superiority inferiority base corresponds to the model provided in Hindu caste society.

The belief that the supernatural get annoyed and cause wrath if touched in a state of impurity is an instance of borrowing from the neighbouring Hindus, though the latter, in certain cases, may have their Gods, Goddesses and Deities as different from those of Gonds. In normal course of life the Gonds are not treated as unclean or impure by the non-tribals,

though the original status assigned to the Gonds has received some setback.

Originality persistence, in terms of culture, is comparatively more among those inhabitants whose settlements remain more isolated, such as Madias of Bhamragarh Kolams of Kinwat, Korkus of Melghat etc. In such localities of High penetration of tribals, the non-tribals could hardly come and settle there, exception being some traders, shopkeepers or contractor (it may be mentioned that the Gonds came into contact with Rajput rulers, and other serving castes to them, the traders, administrations, contractors, money-lenders, landlords, missionaries, social reformers, minors, other officials, etc.)

The inhabitants of interior areas are known, continued to largely protect their original culture traits. They escaped a great deal of the impact of caste Hindus. Others who started living with non-Gond and submitted, for various purposes to them are like Pardhans, Andh, Pardhi etc. By virtue of their longer stay, in mixed villages, with Hindu population they imbibed more alien influence.

In the sphere of religious complex and attributes, reflections of Hindu influence are far and wide, more so on the exposed sections of Gond population. The signs of Hinduism do appear in religious attributes including belief, emotion, feeling, fear, awe, taboos, supernatural elements, diviners, temples, images, rituals, worship etc. But at the same time the reflections of animism are not ruled out. Among the prominent Gond Gods, Goddesses and evil

deities are included God Mahadeva, Pari Kupaṅ Lingo, Konyal Bapu, Gurmale Singa, Satwasure, Lakhwen Parwa. The Gonds trace their descent from the legendary Gond Brothers who were thrown into a cave by God Mahadeva, and were rescued by the Gond hero, Pari Kupaṅ Lingo, who settled them, found brides for them, the four Gonds were Konyal Bapu, Gurmale singa, Satwasure and Lakhwen Parwa. The Gonds are divided into four groups.

The Nalven Saga, the Seven Saga, The Sarven Saga and the Erven Saga. The collective name of the five brother phratry is the Raut, meaning chiefs. The collective name of the six brother phratry is Loindaa Vijalir. The four brother phratry has no collective name. They refer to four chiefs namely - Jangu Dev, Bomre Dev, Korebara Dev and Kore Sunga, from these four groups a number of Gond families have sprung up. As it is seen that Gonds who have been thrown by Mahadeva in a cave thus has got a link of Gond tradition with Hindu Mythology within the framework of religious attributes, certain other areas to support of borrowings from Hinduism.

The observance of fire as sacred in many rituals, especially connected with auspicious occasions, say marriage and birth is close tune with Hindus the Gonds express that the spirits affect children, pregnant women, brides, and others with fickle mind.

The Hindu influence on Gonds life and culture is again expressed through the celebrations of festivals like Holi, Diwali, Raksha Bandhan etc. The Gonds celebrate

these festivals, like the other non-tribal Hindu Caste. However, their philosophy and ideology as background of these festivals, may not be understood by them in the true Hinduistic perspective.

Though the Gonds have incorporated certain new dimensions, more as a process of the Hinduisation, they have sustained them more at ideological level. The attributes of original tribal religion continue to be more meaningful in the day-to-day living of the Gonds. By and large respect to the traditional elements of religion is a far more important concern of a Gond. Alien influence, in respect of religion, seems to be marginal in practical sense. Outwardly it appears that the things are coming closer but at the level of concrete reality one finds that the tribal and non-tribal dichotomy, in terms of diverse areas of religious life does persist.

This holds more true for the Gonds of interior areas than those which are exposed to alien religious influences. The tribals, in case of Hindu religions fairs and festivals attached to the temple, just imitate the Hindus without much of understanding and religious involvement. Rather their involvement founds superficial because they lack, to a great deal, explanations and interpretations in respect of the Gods and Goddesses and deities housed in the temple.

Thus, to a casual visitor they may, however, seem changed. But such an observation is not supported when the actual ways of tribal living are systematically explored. The Bhagats as

catalyst have incorporated changes in their dress, habit and customs. Apart from their original animistic faith they have started fast and observing prayers as part of self satisfaction, security and protection. Those who got into the fold of Bhakti cult became teetotallers and vegetarians. They have given up their faith in sacrifice and many of them animistic beliefs got eroded but still the Hinduisation is not uniform in all the areas.

The Hindu influence on the Gond tribe thus brought a few issues to the surface, some of these are of more concern as the same speak of a bit of disorganisation within the once homogeneous tribal situation.

At the same time the tribals have not been accepted in the main stream of Indian population, as they should have been. Major borrowing of Hindu traits to the sphere of religion including its various attributes, ceremonies, rites and rituals connected to rites-de-passage have also been influenced. Hindu experience is also felt on clean organisation.

More bothered for, in general, in the process of borrowing are the higher Hindu castes and their traits. Use of a Brahmin and other O.B.C. Caste is considered as one of the important criteria for the elevation of social status, and to promote the cause of adoption of sanskritic traits. But inspite of switching over to the worship of Gods and Goddesses of wider Hindu panthon, and inspite of the adoption of other rites and rituals, the tribals are in practice, not rated anywhere close to the Hindu caste of upper

segment. In fact they are yet to find any place in the caste hierarchy though they themselves assess their higher position to the untouchable castes. The caste society still treats them as a distinct category.

In other words the tribals would be entering into the orbit of stratified society is certainly not the underlying integration of tribal society with the national mainstream. No integration ever speaks for divisiveness and hierarchy. The idea in the policy of integration is to bring them at par, socially and economically, with the other segments of Indian society. Hence, therefore the unplanned agencies of change, say the Hindu social reformers operating in these tribal areas need to be channelized in tune with the requirement of the planned policy of tribal integration as enunciated in tribal Panchasheel.

The tribals seems to be crazy for Hindu Caste model, more as a result of haphazard contact with caste Hindus. The latter became their reference groups for self-appraisal, though never suggested and therefore, the trends concerning tribe-caste interaction, generated in the long past need to be reviewed in the light of later requirements born of directed or planned programme of change and transformations continuity and existence of contrary trends are likely to hinder intended efforts for socio-economic development of the tribal communities.

At the same time the rise of wrong directions need to be curbed by amending the ill-conceived interaction. Interaction is unavoidable, but it need to be directed for

better. The processes of purposed and non-purposed change are in operation simultaneously. If they go in contrary directions in isolation of each other, the result obtained will neither be convincing nor rewarding.

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ORAON TRIBE : MIGRATION ACONY

* Shree Bhagwan

In Maharashtra 50,757 sq km. area out of total geographical area of 3,07,762 sq km. of the state is covered under tribal sub plan . This works out to be about 16.5% . The total tribal population of Maharashtra as per 1991 sesnsus is 73.18 lakhs against total population of 789.27 i.e. about 9.27 % which mainly covers Bhil, Gond, Mahadeo Koli, Pawra, Thakur & Varli. There are 3 tribes namely Kolam (district Yavatmal) Katkari (district Thane & Raigad), Madia Gond (district Gadchiroli) which have been notified as Premitive Tribes by Govt. of India.

There are 47 tribal groups mentioned in scheduled Tribe list of Maharashtra . These groups are given all the benefits which flow either from Govt. of India or from state Budget. But apart from original groups who migrate from one State to other State or who have migrated in past about more than 20 to 30 years back. These tribal groups are considered as "Migrant Tribal Groups" are considered as vide its Govt. Resoluton No STC-1095/C.R.167/D.10, dated 27th February 1996, has laid down certain criterias for considering these migrant groups and also for providing tribal benefits to them. As per this Govt. Resolution, migrant tribals are

entitled only for the benefits given from Govt. of India, they are not entitled for the benefits given from of Govt. of Maharashtra.

Oraon is one such tribal group who are considered as one of the chief representatives of the Dravidian races. The people of this tribe are short-statured, narrow-headed and broad nosed , living mostly in Ranchi, Palamu, some parts of Rohtas and champaran districts Bihar. They are also found in parts of Orissa and Madhya Pradesh, mostly adjoining to Bihar State. They are listed as tribal group in Bihar, Orissa, Madhya Pradesh and they get all benefits related to Scheduled Tribes in this States. They are also notified in Maharashtra list as Scheduled Tribe. Oraon youth with their jaunty appearances, have their hairs tied behind in knot and a small mirror stuck in it. The surrounding forest is the only means of livelihood and their association with the forest is so close that they have become part of nature, oblivious of any change that has come in different spheres of life.

One of the physical characteristic of Oraon women are sharp feature face. They decorate themselfse in usual tribal style with flower and clip strucking in their hair. The women are sturdy and work more than men.

Additional Tribal Commissioner , Tribal Development Department, Nagpur

The head of their village is called the Mahato (Secular head), while the spiritual head is called the pahan (village priest). Both these offices are usually hereditary. They worship Devi Ma (Shakti). Besides, they also believe in witchcraft. Their most important social institution which has put them on the ethnographic map of the world.

But it was their bad luck that the areas around which their forefathers had settled in these states is a mineral-rich belt. Thus, started the exploitation of these mineral belt, making them homeless and alienating them from their natural habitat. Mineral-rich areas gradually developed into industrial areas. Though most of these tribal people have got employment, as labourers, many people are deprived of that.

These deprived people moved out of their original home land in search of livelihood. Today, approximately 10,000 tribals have been earning their livelihood in about 2,000 tea gardens of Assam and West Bengal. Most of the workers in these tea gardens are Oraon tribal women, who have originally migrated from Bihar, Orissa or Madhya Pradesh.

It is worth recalling that Oraon tribal women in Chhotanagpur area i.e. of South Bihar used to live by plucking leaves of various shrubs, like Tendu, Palas, Bauhinia etc. They sell these leaves as per its use and earn their livelihood seeing their dexterity in this work, the British who came in their contact while exploiting the areas for minerals during later half of the 19th Century, started sending these tribal people to work in the tea gardens of Assam and

West Bengal. According to the official sources, during the period 1880 to 1900 approximately 20,000 tribals had been sent to work in the tea gardens of Darjeeling, Shillong etc. from South Bihar alone. Those who are working today in these tea gardens are descendants of those who went there during the later half of the 19th Century.

It has also come to notice that some Oraon families have migrated and settled in Gadchiroli district of Maharashtra. It was noticed during 1971 census, they are mostly settled in Dhanora, Etapalli and Aheri talukas of Gadchiroli district. In one village which is called as Rupingatta near Pendhari in Dhanora taluka, almost total population is Oraon tribal. They have come here long back from Madhya Pradesh area. They still have titles resembling to South Bihar like Kujur, Tofa, Ekka, MMinz, Lakra, Tigga or Madhya Pradesh area except in some places, some modification has taken place due to local pronunciation. Most of them are still illiterate and very poor. Some families are located in Gyarapatti, Kotgul area. Some developed families can be found at Etapalli taluka headquarter, in Allapalli and in and around Aheri. All of them are distantly related, having some features, but their original culture and habits are being changed due to environmental situation.

However, more tragic situation is seen in Assam and Darjeeling tea gardens, where very few among them know about Dhumkuria. Dhumkuria caters mainly to the boys and girls and more or less similar

to ghotls among the Gonds. They also speak Sadri language instead of their own dialect i.e. Oraon. They have also been forgetting their cultural traditions. They do not solemnise the function of Karma dance which is their traditional dance cult. Most of the young Oraon womenfolk do not know about Janishikar, one of their most important traditional celebration in remembrance of their victory over the Mughal army in the battle of Rohtas.

Like other tribal, groups Oraon menfolk are also idle and not take much interest in work. They mostly depend on their women for livelihood. In traditional system, Oraon girls are married at very early age, but the families who are educated and settled at placelike Etapalli and Aheri are closely associated with Christian missionary. They have got employment as A.N.M. or Nurses. Recently, one Oraon girl ku. Sushma Kelmant Kujur. from village Benasur Tola near Kasansure has been taken as Assistant Teacher for the Tribal Ashram School, Kasansur. She knows Oraon dialect and also speaks Gondi and Madia, which is local dialect of Etapalli area. Her case was referred to Caste Verification Committee Nagpur. They decided that her claim is valid as migrant tribal group, but since certificate granted by the Executive Magistrate is not in prescribed proforma, hence her certificate

is invalid. At the same time, as per government order dated 27th February 1996, she can not get the benefits given by State Government. This slightly needs to be examined for such kind of groups who are genuine but fail to get total benefits and safeguard.

Interestingly all the commissions and committees like Chanda. Lokur, Dhebar etc. which were constituted especially for studying the conditions of tribes working in the tea gardens of Rajmat, Hasimara tea industries (Dumdum), Jalpaigudi, Darjeeling, etc. have unanimously given their recommendations in favour of imparting them the status of "Scheduled Caste" but nothing concrete has been done by the State of Central Government so far.

In this background, migration in India needs to be reviewed with all its related issues and safeguards must be provided to migrants, which is inevitable in present developing and liberalised economy.

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IMPACT OF LONG TERM FINANCING ON SOCIAL STATUS OF TRIBALS IN JHABUA DISTRICT

* Dr.P. Bhuvanandran

** Shri Surya Prakash Tripathi

INTRODUCTION

Social Impact means a rise in general standard of living and facilities. It is contemplated that if the farmers will have more income their economic status will improve with organizable changes in their social status. There are no social indicators in order to measure the social status of an individual in a particular society. The same is applicable to the tribal society too, which is keeping a colonial attitude. The socio-economic status of a tribal farmer in a tribal society receives more attention in this context, because of the closed and Primitive characteristic nature of the tribal economy.

In order to get a clear picture about the social status of tribal farmer before and after the use of term loan a micro research has been done on the subject.

IMPORTANCE OF THE STUDY :

There were three main reasons for which the Jhabua District of Madhya Pradesh has been selected for the present study. The first and most important was

that a maximum percentage (85%) of Tribal population resides in District Jhabua. Secondly the tribals of this area is the most backward of all of the West Zone and finally Improvement of social status of small, medium and Big size of farmers are different.

AREA OF THE STUDY :

A maximum percentage (85%) of tribal population resides in District Jhabua, which is having an area of 6,782 sq.km. The tribals of this area is the most backward of all of the West Zone to bring them into the main line of civilization was a formidable task for the authorities concerned. The District Land Development Banks of Jhabua have financed a sum of Rs. 197.42 lakhs for the agricultural betterments of the Tribal people during the reference period 1980-90. To measure the impact of term loan on social status of the borrower farmers 'before' and 'after' loan.

OBJECTIVES OF THE STUDY :

To analyse the Impact of long term financing of land development banks on social status.

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Hypothesis :

There is a considerable change in social status of the tribal borrower farmers in 'Pre' and 'Post' loan period.

METHODOLOGY :

A random sample survey method was used in present study. One primary land development bank from District Jhabua was selected on the basis of two main criteria, first. The branch bank has shown high improvement. Secondly, the branch in which more tribal farmers were found as beneficiaries. A total of 60 tribal beneficiaries were selected, who sparsely spread over 19 villages. The Tribal respondents were classified into small, medium and big size according to the possession of their size of land holdings. Farmers who owned land holdings upto 4 acres were as small size, while those holdings between 4 to 8 acres were termed as medium size. Farmers whose possession exceeded above 8 acres were termed as big size farmers. A list of 60 Tribal respondents was drawn from the record of Jhabua District land development bank and they were interviewed with a specially constituted schedule. In order to get a clear picture about the social status, the social factors like, size of family, land, income, expenditure, pairs of clothes, nature of consumption, possession of domestic items, animals and agriculture equipment etc. were taken into account and corresponding score was given to each one. The reference period of the study was 10 years i.e. from 1980 to 1990. The primary data were

collected from the field during the winter season in the year 1990.

Banks Lending Operation :

The lending operations of the bank may be grouped into four major categories viz. minor irrigation, Farm mechanisation, land reforms and other productive activities. Minor Irrigation consist of construction of new wells, renovation of old wells, and establishment of diesel and electric pumpsets. Farm mechanisation includes tractors, threshers, sprinkles etc. The other productive sectors consists Horticulture, Dairy farming, Banana plantation, Poultry farming, establishment of Gobar Gas Plants and purchase of bullock carts etc. The district land development Banks of Jhabua have financed a sum of Rs. 197.42 lakhs for the Agriculture betterments of the tribal people during the reference period 1977-87.

DISCUSSION AND FINDINGS :

Social status of small size farmers :

The average size of the beneficiaries family was with 6.55 members, while the average size of the holdings of the family worked out was with 3.3 acres. The land man ratio shows heavy pressure on land in the tribal farming society which provides bare substance to the poor farmers. The analysis of the study reveals that there was no change either in the size of the family or in the possession of land holdings after the use of term loan regarding the level of education of the respondents. It is learnt that 100% of them were illiterate, while it is interesting to note that 55% respondent's children were studying.

This shows the positive Impact of term loan on education. Before availing the financial assistance from the land development banks, the average annual income of the family worked out was Rs. 3,375/- and if shot upto the maximum of 5,200/- after loan which shows an increase of 54.07% in income. Moreover it shows the attitude of the tribal people towards education. It is further observed that 100% respondents expressed their apathy about family expenditure, because they were not keeping

seperate account mainly due to the illiteracy. The benefited respondents spent there income for consumption of conspicuous items like radio, watch, cycle and in some cases domestic animals and agricultural equipments.

In order to test the Impact of term finance on social stastus of tribal farmers, the statistical tool 't' test was applied. Table No.1,shows the impact of term loan on social status of small size sample borrowers before and after the use of it.

Table No.1

Mean, Standard Deviation and 't' value of Social Status index of small size borrower farmers before and after term loan.

Stage	N	Mean	S.D.	't' Value
B.L.	20	29.90	8.45	
A.L.	20	39.25	14.88	1.50

Source : Primary data computerised by the Centre for the study of Developing Societies (ICSSR) Delhi.

From the table-1 it is clear that the 't' value of 1.50 is not significant. The calculated 't' value of social status index of small size group farmers was less than the table value of 2.09 at 0.05 significant level. In other words the average scores on social status index of small size farmers before and after the loan did not differ significantly from each other.

Hypothesis :

There is significant relation between long term loan and social status. The hypothesis is not accepted because the calculated 't' value 1.50 is less than the

table value (2.09) at 0.05 significant level. The study reveals that there is positive relation between long term loan and social status but it is not highly significant. Even though there is a slight increase in income and production among the borrower farmers no correesponding change was found in the social status mainly due to the reason that the meagrely increased income they might have been spent for unproductive purposes like celebration of marriage, festival and death ceremonies etc.

The social status of tribal borrower can be graphically expressed on the basis of

scores secured by each respondent.

Social status of Medium size Farmers :

The average size of the borrower family was with 9.05 members, while the corresponding size of holdings worked out was with 6.26 acres. The land main ratio shows a high pressure on land, which causes poor earnings to the tribal farmers. The study reveals that there was no major change either in the size of holdings or in the size of family after the term loan. As far as the literacy level of the respondents are concerned, it is found that 95% of them are illiterate. It is also learnt that the trend towards education among the tribals are changing and an average of 65% respondents' children are getting regular education. It shows the positive Impact of

bank loan on education. Before getting financial help from the land development bank, the average annual income of the borrower was Rs. 5,125/- and it increased to Rs. 6,000/- which indicates an increase 17.07% in income. It is learnt that the increased meagere in income the tribals spent for raising the standard of living by purchasing colourful clothes and other luxurious items like ratioid, watch, cycle etc. It is found that there was no major change in the consumption pattern before and after the term loan.

The statistical tool 't' test was applied to find out the impact of bank loan on social status of tribal farmer before and after. The below given table explain the social status of Medium size farmers before and after the use of term loan.

Table-2

Mean, Standard Deviation and 't' test value of social status index of medium size borrowers before and after the term loan.

Stage	N	Mean	S.D.	't' value
B.L.	20	36.85	22.95	
A.L.	20	46.20	25.70	1.24

Source : Primary data computerised by the centre for the study of developing societies (ICSSR) Delhi

From the table it is clear that the 't' value of 1.24 is not significant. The calculated 't' value of social status index of medium size farmers is less than the table value of 2.09 at 0.05 significant level. In other words the scores of social status index of medium size farmers before and after the loan did not

differ significantly from each other.

Hypothesis :

There is significant relation between long term loan and social status. The hypothesis is rejected because the calculated 't' value (1.24) is less than the table value (2.09) at 0.05 significant level.

The study reveals that there is positive relation between long term loan and social status but it is not significant. The social status of the tribal farmers can be graphically expressed on the basis of scores received by each respondents. The below given graph (21.) shows 'before' and 'after' stage of long term on social status among the tribal borrower beneficiaries.

Social status of economically wellof Farmers :

The result of the field survey shows that the average size of the beneficiaries family was with 8.5 members and the corresponding size of holdings worked out was 12.95 acres. No major change was observed in the size of the family but there is slight difference in the size of holdings after the term loan. It was 12.75 acreas before loan and it increased to 12.95 acres. No major change was observed in the size of the family but there is slight difference in

the size of holdings after the term loan. It was 12.75 acres before loan and it increased to 12.95 acres after the loan unlike other family groups in the district the land-man ratio of the big size farmers shows less pressure on land, literacy level of the respondent shows that 80% of them are illiterate while it is desirable to note that 50% respondents children getting education. This shows the positive impact of bank loan on education. Before availing financial assistance from land development banks, the average annual income of the family worked out was Rs. 4,525/- and it went upto the maximum of Rs. 6,725/- indicates an increase of 48.62% in income. There is positive impact of term loan on income. No major change was observed in consumption pattern of big size farmers with other farming groups. In order to test the impact of term loan on social status of the tribal borrower farmers before and after the term loan the statistical tool 't' test was applied. The below given tablke shows the impact of term loan on social status of big size farmers before and after the use of it.

Table - 3
Mean, standard Deviation and 't' value of social status index of big size borrower farmers before and after term loan.

Stage	N	Mean	S.D.	't' value
B.L.	20	42.20	21.17	
A.L.	20	58.45	29.59	2.05

Source : Primary data computerised by the centre for the study of Developing Societies (ICSSR) Delhi.

It is clear from the table-3 that the 't' value of 2.05 is not significant. The calculated 't' value of big size farmers, social status index is less than the table value of

2.09 at 0.05 significant level. In other word the average scores on social status of big size farmers 'Pre' and 'Post' loan period did not differ significantly from each other.

Hypothesis :

There is significant relation between long term loan and social status. The hypothesis is not accepted because the calculated 't' value (2.05) is less than the table value (2.09) at 0.05 significant level. Even though there is marginal change in their income due to the effect of bank loan, it is clear that they have spent this income for repayment of their loan instalments and other unproductive purposes. Consequently there was no cognizable change in their social status. The study shows that there is positive relation between the term loan and social status but it is not highly significant. The social status of big size borrower farmers 'Pre' and 'Post' loan period, can be graphically expressed on the basis of the scores received by each respondents. The below given graph (3.1) shows the two stages 'before' and 'after'.

CONCLUSION :

On the basis of the comparative analysis it can be stated that the big size farmers are enjoying more social status than any other farmer group in the district. The field survey shows that the occupational size of holdings of the big size farmers are higher (12.95 acres) than medium (6.26 acres) and small (3.3 acres) size farmers. Income derived out of loan shows a favourable attitude towards small size farmers (54.07% increase in income) followed by big (48.64%) and medium (17.07%) size group. Impact of bank loan on production also shows a favourable attitude towards small size farmers (53.5% increase in production) followed by big (46.55%) and medium (28.99%) size group - Regarding the rate of literacy it is learnt that

20% big size respondents are literate, while it is 5% in medium and zero percent in small size farmers. It is learnt that an average of 50% big size respondents children are getting education, followed by Small (45%) and medium (35%) size farmers. Concerning the possession of pairs of clothes it is learnt that 30% big size farmers were able to purchase two to three pairs of clothes, while it was 20% in small and 10% in medium size group. In the case of domestic animals too, the number was higher in favour of big size farmers. Possession of agricultural equipment, while it was two pairs in medium and one pair in small size farmers. On the basis of the possession of all these above said factors, it can be clearly drawn that big size farmers are keeping more social status than any other farming groups in the district.

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STRENGTHENING VOCATIONAL TRAINING INSTITUTES IN TRIBAL MAHARASHTRA

* Dr. Robin Tribhuwan

INTRODUCTION

While Mahatma Gandhi was affectionately called "The father of Nation: Rajaram Mohan Roy was called the Father of Modern India. The impact of British imperialism, western social and political thought, science and technology, roused the Indian people, and leaders like Rajaram Mohan Roy, Gandhiji and Nehruji, Channelized this new energy to build up a modern India.

The liberation of women and the starting of secular education were the two great movements initiated by Raja Ram Mohan Roy which contributed to renaissance of India. Mahatma Gandhi, after a hundred years, not only reinforced these ideas, but fought for a more radical change - the removal of untouchability, a great blot in Indian caste, social system. Following the foot steps of Tata and Vishveshwaraya, Pandit Jawaharlal Nehru laid the foundations for technological progress by starting mammoth steel mills, fertilizer factories, gigantic power and irrigation projects and sinking of oil wells to

get petroleum. He also started a chain of National Laboratories to apply scientific knowledge to solve technical problems in nation building.

The Indian constitution assured for all citizens, justice, liberty, equality of status and opportunity to all the Planning Commissions plans for, "The most effective and balanced utilisation of the countries resources". Hence since Independence social, economic, educational and technological development was the prime moto of Central and the respective State Governments.

Thus, one of the significant features of contemporary India is not only the tremendous social change that is taking place but also a deliberate attempt made by the State to change its social and economic structure. It must be realised that Indian society is not by any means unique in this regard. Practically, all the countries in the west as well as east have been going through tremendous social change in the nineteenth and more particularly in the 20th century.

According to Kuppuswamy, B. (1972 : 1-120) twelve major factors have played an important role in changing the social and economic scenario of the country. These factors of social and economic change are:-

- 1) Demographic Factor
- 2) The Economic Factor
- 3) The Cultural Factor
- 4) Planning as a Factor in Social Change
- 5) Legislation as a factor of social change
- 6) Technological Development as a Factor
- 7) Changes in the status of women
- 8) Urbanisation, modernisation affecting social mobility
- 9) Changing position of labour
- 10) Educational expansion
- 11) The expansion of Mass Media
- 12) Changes in Indian traditional values.

Social change has occurred in India because of the above and many other factors. However, the speed of change and development has been different for different sections of the Indian population. Some sections of Indian society were very fast in adapting to the pace of social and economic change, while some communities could not, cope up, or adapt to the processes of social change. Well, these are several factors and reasons which portray as to why these communities could not cope up with these processes of change.

One of the many efforts of both Central and State Governments was to promote industries so as to develop Indian technology and get into National and

International trade and commerce. To achieve this, a number of industries both small and large were set-up since Independence. Concurrent step was to build up skilled and technical man power to work in these industries. Hence the need for vocational and technical education arose. In the year 1948 the Department of Technical Education was established, to professionally educate and train Indian youth as skilled workers, supervisors and technicians.

AIMS AND OBJECTIVES OF THE STUDY

- 1) To study the functioning of the Directorate of Vocational Education & Training.
- 2) To assess the impact of the various vocational education and training schemes on the socio-economic life of the tribals.
- 3) To evaluate the performance of Industrial training Institutes in tribal areas with reference to :
 - a) efforts made by I.T.I's to create awareness among tribals about significance of industrial training.
 - b) to understand the socio-economic profile of the tribal trainees & the problems faced by them, before getting admission, during the training period and after completing training.
 - c) to assess the problems faced by instructors, staff and the principals of I.T.Is. in tribal areas.
 - d) to evaluate the performance I.T.Is. in tribal areas with reference to hostel,

dinning, technical, production unit and other facilities.

e) Finally to study the efforts made by I.T.Is. to follow-up employment and self employment placement of the tribal youth.

4) To expose the role of District vocational Training Officer, I.T.D.Ps., Voluntary Organization, Education Department and D.R.D.A. in promotion of employment oriented vocational training for the tribals.

SIGNIFICANCE OF THE STUDY

It is a wellknown fact that the economic life of the tribals is dependent on forest and agriculture. However, due to rapid depletion of forest and the introduction of new forest policies the tribals have been bestowed upon with number of restrictions, as regards to using the forest wealth. Secondly, due to increase in population, the agricultural land which is meagre gets divided among brothers/relatives which certainly deprives the tribals of getting a meagre amount of food-grains for other large families. Thirdly, the exploitation of money lenders in grabbing tribal land on hire basis, deprives the tribal right to cultivate over their own land. Fourthly, the trend of grabbing tribal land illegally by builders and gangsters, especially near big cities have certainly shattered the hopes of the tribals. Hence majority of them are small scale cultivators-cum-daily wage labourers.

Taking a note of these facts government has made several provisions to

upgrade the socio-economic status of the tribals. Vocational and technical education is one such programme which is being implemented with a view to convert unskilled tribals into skilled and professional workers so as to meet the demand of industries. To achieve this goal large amount of money is poured in. Therefore, it becomes very necessary to assess to role of vocational training institutes in tribal areas, their status, functioning programmes on the socio-economic life of the tribals.

This study has not only made an attempt to assess the functioning of V.T.C.'s in tribal areas, the problems faced by tribal trainees, their parents administration, foremen, instructors, wardens, but has paved a way to provide a number of suggestions to form appropriate policies to strengthen the vocational training programmes for the Scheduled Tribes in Maharashtra and even in other States as well. The State Government will be able to take remedial and corrective steps so as to strengthen the programmes implemented by the V.T.C.'s at grass root level and also plan new appropriate programmes which would help the tribals help themselves.

RESEARCH METHODOLOGY

Setting of the study

The present study was conducted in four districts namely Thane, Gadchiroli, Raigad and Pune respectively. Table 2.1 presents a centre picture of I.T.I's selected for the study.

Table 2.1
I.T.I. Centres selected for the study

S.No.	District	I.T.I. Centres
	Thane	i) Wangaon
		ii) Jawhar
	Gadchiroli	iii) Gadchiroli
	Raigad	iv) Panvel
	Pune	v) Aundh
Total	4	5

At least five villages/hamlets were visited around I.T.I. Centres by the research team to explore the awareness among tribals, about the significance of vocational training. Besides the village a few schools were also visited to find out awareness among the students about V.T.C.'s including I.T.I.'s. Aundh I.T.I. in Pune was deliberately selected to compare it with the tribal I.T.I.'s in Gadchiroli, Thane and Raigad.

Target Population

The study was carried out among 12 tribal communities in all the four districts. These tribal groups are :

1. Malhar Kolis
2. Warlis
3. Dhodias
4. Dublas
5. Bhils
6. Katkaris
7. Thakars
8. Koknas
9. Mahadeo Koli
10. Gonds
11. Halbas
12. Pardhans

From the above tribal communities I.T.I. trainees who were undergoing training as well as those who completed training were interviewed. Secondly parents of the trainees were also interviewed. These caste groups included :

1. Mahars
2. Mangs
3. Bhois
4. Kolathis
5. Dhangars
6. Chambhars
7. Gondhalis
8. Vanjaris
9. Beldaris
10. Wadaris

These students were interviewed to get a comparative view about the effectiveness of V.T.C.'s and the problems faced by the trainees studying in these institutes. Also, to find out as to what extent the socio-economic problems of these backward caste communities resemble or differ to that of the tribals. The instructors, administrators, trustees of voluntary organizations of course belonged middle and upper castes, with a few exceptions of backward castes and tribes.

Method of Data collection

Both qualitative and quantitative methods of data collection were used to collect relevant data for the present study. Besides using traditional anthropological tools and techniques such as indepth interviews, focussed group discussions and interviews, observation both participant and non-participant, to gather qualitative data, five schedules were designed to collect data from (i) tribal trainees who are undergoing training, (ii) tribal trainees who have completed I.T.I., (iii) parents of the trainees, (iv) Instructors and, (v) the

principals/managers. Table 2.2 gives details of the number of above mentioned respondents to gather relevant data.

Table 2.2
Categorywise Respondents Interviewed

S.No.	Category of Respondents	No.Interviewed
1.	Trainees undergoing I.T.I. training	209
2.	Trainees who completed I.T.I.	50
3.	Instructors of I.T.I.	50
4.	Principals/Managers	05
5.	Parents of Tribal trainees	50
6.	Hostel Superintendents	03
7.	I.T.D.P. officials	10
8.	Trustees of voluntary organizations.	10
9.	Villages in Tribal hamlets	150
10.	Administration like D.V.O's, Deputy Directors, Employment & Education Officers, Head Office officials etc.	21
11.	Trainees of I.T.I. belonging to SC/VJNT/ OBC communities	63
	Total	621

Thus, nearly 621 respondents were interviewed of different categories who were associated with providing relevant information about the research problem selected. Data was collected using Rapid

Assessment procedures (RAP) Approach, with the help of 4 research officers and 8 investigators, under the co-ordinatorship of by the author of this research paper. Table 2.3 gives the tribewise and centrewise tribal trainees of I.T.I.

Table No. 2.3

Tribe and ITI wise respondents undergoing training

Sr. No.	Tribe category	Thane				Gadchiroli		Raigad -Panvel		Pune -Aundh		Total	
		Wangaon		Jawhar		Male	Female	Male	Female	Male	Female	Male	Female
		Male	Female	Male	Female								
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Malhar Koli	21	1	5	-	-	-	-	-	-	-	27	1
2	Warli	20	1	10	-	-	-	-	-	-	-	30	1
3	Dhodia	3	-	-	-	-	-	-	-	-	-	3	-
4	Dubla	1	-	-	-	-	-	-	-	-	-	1	-
5	Bhil	1	1	-	-	-	-	2	-	-	-	4	-
6	Katkari	2	1	-	-	-	-	2	-	-	-	5	-
7	Thakar	25	-	-	-	-	-	1	-	1	-	27	-
8	Kokna	-	22	-	-	-	-	-	-	10	02	32	02
9	Mahadev Koli	-	11	-	-	-	-	5	1	17	2	33	3
10	Gond	-	-	-	-	26	1	-	-	-	-	26	1
11	Halba	-	-	-	-	11	-	-	-	-	-	11	-
12	Pardhan	-	-	-	-	-	-	3	-	-	-	3	-
	Total	73	2	50	-	40	1	10	1	28	4	201	8

SAMPLING PROCEDURES

Both random & non-random (purposive) sampling procedures were used to select the respondents. To cite an example on tribal trainees who were already studying, were selected using sequential list method to get maximum sample, so as to enrich the data. Thus, from the total number of 156 tribal trainees from Wangaon I.T.I. 75 were selected by taking 48 percent of the total sample. In Jawhar out of the total 85 tribal trainees 50 were selected for the interview thereby taking a percentage of 58 of the sample selected. On the similar lines categories of all the major respondents selected were above 45% of the total sample in the institutes visited.

In case of parents and the trainees who completes their I.T.I. and were residing in their village, the sample ranged from 10-20% depending on the availability of parents and trainees and trainees who completed I.T.I.

Thus selection of the sample was base purely on unbiased and situational and operational basis.

DATA PROCESSING & ANALYSIS

Analysis and processing of the quantative and qualitative data was analyzed both manually and using computer softwares. While processing qualitatively data, efforts were made to analyze the research problem from an helistic angle. For example co-relation of socio-economic status of trainee with his ability to buy stationary and take care of his

food expenses in the hostel etc. Relevant tables, histograms, pie-diagrams and graphs were prepared to present the data diagramatically and graphically.

SUMMARY & CONCLUSIONS

While industries rapidly grew in and around the metropolitan cities need for skilled man power grew the concur. This created a need for establishment of Industrial Training Institutes. As time passed the I.T.I.'s also expanded.

In the State of Maharashtra, as on today there are 180 I.T.I.'s out of which only 33 I.T.I.'s are situated in tribal areas and 15 have been specially established for girls. Thus, there are I.T.I.'s in tribal areas as well as cities/towns. The research problems of this study are listed as under :-

- i) What is the status of I.T.I.'s in terms of location, teaching staff, administration, finance, hostel, dinning, workshop and other facilities ?
- ii) What is the impact of industrial training on the socio economic life of the tribal trainees ? To what extent the tribal trainees are able to fetch employment and self employment after completing ITI ?
- iii) What difficulties are faced by both instructors working in tribal I.T.I.'s as well as the tribals who undergo training ?

These and several other research problems have been dealt with in this research study. Besides I.T.I.'s, the research team also assessed the impact of other vocational training centres in the tribal areas. To obtain qualitative and quantitative data, anthropological tools and techniques

along with rapid assessment procedures were used. Nearly, 621 respondents of various categories were interviewed to acquire relevant data. Based on the primary and secondary data, some of the conclusions drawn, are as follows :

i) Out of the six major schemes, namely the craftsman training scheme, in which industrial training is also included, the advance vocational training system scheme, the apprenticeship scheme, the + 2 level vocational scheme both bifocal and centrally sponsored, the certificate courses and the pre-S.S.C. technical education, only I.T.I's, a few certificate courses, and a few technical high schools have received some response from the tribals.

ii) Enrollment of tribal girls in I.T.I's, pre-S.S.C. technical education is very poor. Infact in tribal I.T.I's studied, on an average there are only 1-4 tribal girls in the entire I.T.I. The situation is very similar in technical high schools. In Wangaon I.T.I. there were only 2 tribal girls, in Gadchiroli only 1, in Jawhar I.T.I. no tribal girl, in Panvel also the situation was same. However in Pune I.T.I. there were quite a few tribal girls.

iii) As regards to the awareness of I.T.I's is concerned, 90% of the parents were not aware of I.T.I's significance, it was through their sons/daughters (trainees) that they came to know about the same. The tribal trainees, infact 80% of them, come to know about I.T.I. in their schools, through their teachers. This meant, that schools can be a very good medium of creating

awareness among students about making vocational and technical education as their carrier.

iv) Some of the problems faced by tribal trainees before getting

admission in I.T.I's are as follows :

a) Financial problems, i.e. borrowing loan to buy boxes, suitcases, clothes and other necessary items including stationary.

b) Lack of xerox facilities in their respective villages and small towns.

c) Lack of counselling and guidance in choosing a trade and understanding its significance and demand in employment and self employment.

v) Problems faced during the training

Some of the major problems faced during the training period as expressed by both tribal and as well other backward caste students are the same. These are :

1. Lack of adequate equipments and machinery as per the batch number requirement.

2. Less practical work.

3. No tradewise educational tours to industries or technical firms and voluntary agencies, so as to acquire real practical knowledge.

4. The tendency of teachers locking equipment in cupboards, with the fear that they may be broken or dismantled.

5. Lack of hostel facilities for girls.

6. Absence of free or subsidized dinning facilities in I.T.I. premises, should be made available not only for the

scheduled tribes students, but also for scheduled caste students.

7. Lack of cleanliness in hostels, bathrooms and toilets due to carelessness of the sweepers appointed.

8. The difficulty of grasping subjects like Maths, Geometry, Algebra etc. in the class.

9. Lack of initiative by the management to start production units, which would fetch the trainees some money.

10. In some tribal I.T.I's, for one day's absence of a tribal trainee certain amount is deducted from the stipend. Tribal students are used to go to their native villages for festivals and other occasions, hence forgo their stipend.

11. In some tribal I.T.I's like Jawhar and Wangaon the management does not take initiative to get apprenticeship forms from Ambernath and Thane I.T.I's so as to send the students for apprenticeship. Those ones interested go to Ambernath and Thane and get for themselves these forms.

12. In Gadchiroli I.T.I. one of the problems faced by the students is of buying stationary, as practical journals and stationary, including certain equipment are available only in Nagpur and Chandrapur which requires an extra hundred rupees for travelling to and fro.

13. Those students who come from Ashram schools to I.T.I's expressed that they were used to free hostel accommodation, food and other services. "Now, suddenly we have to cook our own

food, pay Rs.20/- as hostel fees, buy our own soap, tooth paste, boxes etc. which certainly becomes a burden."

14. Tribal students living in the I.T.I. hostels spend on an average Rs. 200-500 per month for buying ration and other food stuff. Moreover, on an average nearly 3-4 hours are spend in cooking food, which deprives them of their study time.

15. Libraries are hardly used by tribal students in I.T.I's situated in tribal areas. Reading news paper, magazines etc. is a taboo for students and not for teachers and principals.

16. There are no medical check up of tribal and non-tribal trainees in I.T.I. hostels. In case of serious illness a trainee has to go home or is sent to the P.H.C.

17. Very low quality of cloth used for dresses given to tribals.

vi) Problems faced by Instructors -

1. Lack of housing, market, recreational, schooling and other facilities in tribal areas.

2. Most of them consider their posting in tribal areas as punishment postings.

3. They feel tribal students find it very hard to grasp technical theoretical knowledge.

4. For courses like motor and diesel mechanic, fuel is required for demonstrations. Many a time it is either not available. This shatters the purpose of demonstration. Hence vehicles like jeeps, tractors, remain idle in workshops.

5. In I.T.I's like Gadchiroli, Jawhar and even Wangaon the tendency of instructors going on leave is quite common. Second and fourth Saturdays are of course rightfully utilized, including half or full Monday following the second and fourth Sundays. For which preparation to leave the I.T.I. campus starts either on Thursday evening or Friday morning.

6. A few dedicated teachers mentioned, that there is no audit system to check on the performance of the teachers and foremen. They said the student should give a feed back, and an external unit comprising of technical and non-technical personnel should evaluate the performance of instructors and management.

vii) Enrollment rate of tribal students in all the tribal I.T.I's studies is not as per the expected norms of enrolling 75% and 7% students. For example, in Panvel ITI intake capacity of tribals is 7% of 900, but in 1994-95 only tribals were admitted.

viii) Some of the major reasons for high degree of dropouts are as follows :

1. Early age at marriage.
2. Attraction for college life.
3. The need to take up household and agriculture responsibilities at home.
4. Lack of interest in continuing I.T.I. education.
5. Lack of proper food, hostel, technical, health & other facilities.
6. Poor and low economic status of the tribal student, because of which find it extremely difficult to get money for

stationary, hostel fees, clothes, food, pocket money etc.

7. Lack of employment guarantee after completion of I.T.I.

ix) There is a tendency of absentism among tribal students during festival, marriage, mauha flower and tendu leaves collection season. In Gadchiroli for that matter, tribals get Rs. 125/- for a bundle of 100 tendu leaves, which are bought by the Tribal Development Corporation. Hence most tribal trainees are attracted there. They earn enough money with other family members at the cost of absentism.

x) The stipends of Rs.500/- & Rs.400/- given by TRYSEM & ITDP's to tribal youth for 6 months to 1 year's vocational training is a better economic incentive than Rs. 40/- or 60/- given in I.T.I's. This factor has also hindered admissions of tribals in ITIs.

xi) It has been observed that tribal students who complete I.T.I's, get jobs in tahsil and district places, find it very difficult to get accommodation facilities, within their economic capacity.

xii) As regards to the socio-economic status of the tribal trainees it was observed that over 86% of the trainees were below the poverty line i.e. those whose family earning were less than 11,000 Rs. per annum. Secondly 36% of the tribal trainees interviewed were landless, 8% had land upto 1 acre; 30% had land upto 3 acres, 14% had land between 3-5 acres, whereas 12% had land above 5 acres. Thirdly, it was observed that 37% of the tribal trainees

who joined I.T.I. were Xth std. fail. Fourthly, their ability in grasping theory was not upto the expected mark because of difficulties understanding the subjects. Thus, by and large it could be concluded the socio-economic of the trainees, especially those from the hamlets of interior regions is very poor.

xiii) Yet another conclusion about tribal groups opting for I.T.I's is that the socially and economically better off tribal groups such as the Mahadeo Kolis, Koknas, Warlis, Thakars etc. avail of the I.T.I. facilities, than the poverty stricken tribal groups such as the Katkaris, Dhor Kolis , Gonds, Marias etc.

xiv) Out of the total 56 courses of I.T.I's it was observed that tribals opt for following courses because they are easy to understand.

- | | |
|-------------------|--------------------|
| 1. Carpenter | 6. Diesel mechanic |
| 2. Fitte | 7. Wireman |
| 3. Motor mechanic | 8. Electrician |
| 4. Welding | 9. Mason |
| 5. Turner | 10. Electronics |

xv) Tribal girls prefer to opt for courses like electronics and tailoring.

xvi) Voluntary organization running certificate courses run these programmes mostly in urban areas, considering factors such as i) less scope for the course in tribal areas, ii) the inability of tribals to pay fees, iii) Residential problems faced by their staff, iv) geographical inaccessibility of the tribal areas.

xvii) Counselling and guidance services in tribal V.T.C's are very poor.

xix) No research survey's are under taken or even focussed group discussion or dialogues with tribal people are held before establishing an I.T.I. or any other V.T.C's to avoid problems such as dropout rate, ignorance of tribals about the significance of I.T.I's, poor admission etc.

xx) Although some efforts are made to send tribal trainees for apprenticeship no follow-up is made for their placements in companies and government services.

xxi) ITDPs running vocational training programmes mostly shift the responsibility to voluntary organisations, without taking a day to day's stock.

xxii) Vocational Training Centres in the remotal tribal areas are not so much developed as compared to those VTC's which are near town/tahsil headquarters or in the cities.

SUGGESTIONS

Given the magnitude and depth of the problems and bottlenecks in V.T.C's including I.T.I's, as discussed in this research study, to develop corrective measures of the present vocational education and training system for V.T.C's in tribal areas, given below are some suggestion, which may be considered.

1) Awareness :

There is a need for creating awareness among tribals about the significance of V.T.C's in developing one's career. Schools and + 2 level schools are best mediums to propagate the significance of V.T.C's. It is also necessary that the management of V.T.C's alongwith voluntary

organization take initiative in developing education packages for the publicity of I.T.I's.

2) Post of a Counsellor :

A separate post of a counsellor who is a graduate in social sciences, and a person who has been given a training of three months atleast of the functioning of the Directorate of Vocational Education and Training and has a sound knowledge of financial institutes and Rural Development agencies, must be recruited not only in I.T.I's, but in technical high schools, the District Vocational Training Officer's office, and allied V.T.C. centres so as to develop awareness packages, provide the right kind of guidance to the tribal as well as non-tribal trainees to choose right trades, understand and solve their problems, liason with industries, help the students in getting apprenticeship and placement, provide guidance in areas such as how interviews are conducted etc.

He or she should however be made accountable for problems such as dropouts, low admissions, awareness etc. He should be set a target.

3) Educational & Technical Audit system :

In the western countries the services of the instructors, teachers and professors is renewed every year, based on the assessment and feed back given by the students and expert comments of the inspection team. It is very necessary to evaluate the performance and behavior of the instructors and foremen by the

students. Each year a feed back from students should be taken by external agencies comprising of technical experts from industries educationalists and other social scientists. Besides, this the inspection team should also take a stock of the educational technical and other facilities at the V.T.C's especially in tribal areas.

4) Incentives to Instructors/staff in tribal areas :

It is a well known fact that postings in tribal areas are considered to be punishment postings. Hence instructors by and large loose interest, because of lack of facilities such as markets, health, recreation, education etc. Principals, instructors and staff of V.T.C's in rural and tribal areas should be given residential quarters to live in. Secondly their posting in the tribal areas should be on rotation basis i.e. they should not kept there for above 3 years. The instructors and staff working in tribal areas should be given financial incentives in terms of increments or a reasonable tribal area residential allowance, per month. However, if this is done, instructors and other staff must be made accountable for their out put.

5) Introduction of trades which will fetch employment/self employment in the village and tahsil premises :

Tribals are emotionally and socially very attached to their land, hence their migration rate is very low as compared to other caste communities. Taking into consideration this factor, government must

encourage those trades which will fetch a tribal finance in his own village or tahsil. For example carpentry, fitter, turner, diesel and motor mechanic have certainly been useful to the tribal trainees to start self employment ventures. Trades such as photography, if introduced will help a tribal to earn good amount of money, even if a camera is bought by him. He can be a mobile photographer, without a studio.

6) Free Dinning Facilities :

The Government of Maharashtra and other State Governments as well, have introduced the "Ashram school schemes" in which a tribal child gets both primary as well as secondary education alongwith other incentives such as free lodging and boarding, food, uniforms, stationary, soap, tooth paste, boxes or lockers etc. so as to attract them to get themselves educated. Sure enough, because of so many incentives Ashram schools have received a very good response from tribals.

Similarly in I.T.I's and few V.T.C's especially in tribal areas there is no free food facility. The tribal students who are used to getting free food in ashram schools, find it difficult to purchase oil, pulses, foodgrains, spices, stove etc. and cook their own food, as it requires expenses. Food facility provided would certainly be a major break through to check problems such as poor admissions and high rate of dropouts.

8) Hostels for Tribal Girls :

One of the many reasons as to why there are hardly any tribal girls in I.T.I's and even in other V.T.C's is because of lack of

hostel facilities. Hence there should be separate girls hostels, so that girls have their own privacy.

9) Educational Tours :

Educational tours, which would include visiting industries, workshops, production units of the concerned trades is a must so that the trainee gets exposed to the applied aspect of his theoretical knowledge. Every I.T.I. and V.T.C. must have atleast 4 educational tours per annum. This should be made part of educational curriculum.

10) Enhancement of stipendiary allowance :

The tribal trainees get a stipend of Rs.40/- and 60/- which is really not sufficient for them. Alongwith free food, stationary, soaps, oil etc. facilities a sum of minimum Rs.250/- should given as stipend to tribal trainees.

11) Liasening with industries and Government public enterprises :

There is need for every I.T.I. to liaison with industries and Government public enterprises so as to create apprenticeship and placement opportunities for tribal students. The I.T.I. management must take personal interest in promoting this aspect of human relationship.

12) Recreational facilities :

In some I.T.I's there are some facilities of recreation. This aspect of social life of tribal and non tribal trainees in I.T.I. must be strengthened, by providing better

sports and recreational facilities, holding matches with other schools and VTCs.

13) Library facilities :

It was observed that the tribal as well as the non tribal students hardly use library facilities as there are no tradewise books, there is no purchase of new books, no reference books in I.T.I. libraries which in tribal areas. There is a need to promote library facility by providing a separate grant to purchase books, maintain the library by appointing the seperate librarian. The students should also be allowed to read news papers and magazines.

14) Study Halls in Hostels :

In every hostel there should be a study hall in which tables and chairs, alongwith a few cupboards with few books should be kept, so that the students have a good environment to study in.

15) Use of Audio-visual Aids in Teaching :

Audio-visual Aids must be used to explain both theoretical as well as practical aspects of a trade taught. Hence use of films, video cassettes, slides, transparencies should be introduced in vocational education.

Secondly, video cassettes and films of success stories of tribal individuals from any part of the country, who have been able to get employment or self employment must be made and shown to the tribal trainees very often. Even films on voluntary organizational working in the field of vocational training should be screened.

16) Provision of Televisions & news papers in hostels :

It is necessary to provide colour televisions for every I.T.I. hostel so that the students have access to mass media and to what is happening around them.

17) List & Address of small, medium & large scale industries :

A list and addresses of small and large scale industries found within the district and even in the State must be kept in I.T.I. libraries, so that it is a motivation for the tribal/non-tribal students to apply for apprenticeship and or placement.

18) Information about financial institution & their functioning :

Yet another list with addresses of financial institution's with a brief profile of their functioning should be kept in the office/library so that students who want to get loans can approach these institutes for self employment ventures.

19) Exchange of information with voluntary organization industries :

As part of educational tours the tribal and non tribal trainees should be taken for visiting voluntary organizations unning vocational training, once in 3 months or so. Even if the organization is outside the district. Besides this trustees and social workers of voluntary organization who are promoting and propagating vocational training should be called over to talk to the tribals and share their motivating expenses. In doing so, the trainees will be exposed to new avenues in developing ideas about self employment.

20) Role of ITDP's and DRDA's :

The ITDPs can play an important role in supporting and financing the employment and self employment venture through Nucleus Budget of the tribal trainees who not only complete ITI, but other vocational courses as well. Instead of providing a stipend of Rs.500/- to a tribal for vocational training co-ordinated by an ITDP, the tribal who completes any course from the VTC's must be supported to get an employment or to start a business. The DRDA's also can work on supporting tribals who complete VTC's to settle down.

21) Increasing Budget for Maintenance/Machinery :

It was observed that the machinery and equipments are not in proportion to the students admitted for a trade. Therefore it

is suggested that more machinery be bought, that the budget for purchasing fuel, equipments and maintenance should be increased.

22) Stipend to the tribal trainees

Besides providing dinning, hostel and other facilities, a tribal trainee should be given a stipend of Rs. 250/- per month.

23) Hostel Facilities

Although there are hostels for tribal boys and girls in towns and cities, there is a need for more hostels. Or at least the intake capacity of admitting tribal boys and girls undergoing vocational or technical education should be increases. Beside this, there should be hostels for those tribals working in Government and private technical firms.

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POST HARVEST TECHNOLOGY EXPOSURE TO TRIBAL FARMERS OF SOUTHERN RAJASTHAN

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The new farm technology made available under T & V system has helped in tremendous transformation in knowledge of the farmers and increase in food production and productivity per unit area as the food production in the country has increased from 50 to 192 million tonnes in post independence period, but at the same time lack of awareness about the post harvest technology among the farmers in particular, caused a great loss in food grain from the time the crop is harvested till it reaches the ultimate consumer. Considerable losses during different post harvesting stages had been reported due to uneconomical and delayed harvesting operation, improper method of threshing and winnowing, traditional methods of storage, inefficient transportation system from farmer to have the market place market place of storage and so on.

It is estimated that 60 to 70 percent of the produce is retained by the small and marginal farmers for self consumption and also as food security during scarce condition which is subjected to maximum loss. It is estimated that around 10 percent of food grain are get lost before reaching to the consumers due to number of factors.

Besides due to storage facilities, our country losses huge amount of food which is sufficient to fed all the citizens of the country for 45 days. In order to check these losses there is argent need to educate the farm families about post harvest technologies. The T & V system now named as broad based agriculture extension programme is in operation in different districts by the department of agriculture. Thus the present study was undertaken to study PHT exposure to farmers under this programme with the specific objective to find out existing level of knowledge of the farmers with respect to PHT under broad based agriculture extension programme.

METHODOLOGY :

The study was conducted in Udaipur division consisting of tribal and non-tribal districts i.e. Banswara and Dungarpur as tribal and Chittorgarh and Rajsamand as non tribal districts. From each district six revenue villages were identified through random selection where the T & V programme was in operation by the department of Agriculture, Government of Rajasthan. In all, 24 villages were selected. From each identified village 12

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farmers were selected randomly from the list available with VEW. Thus from each district number of farmers were 72 and total farmers selected from all the four districts were 288.

The data for the present study were collected with the help of structured schedule based on the knowledge inventory regarding PHT of cereals and pulses. The major components of inventory were threshing, winnowing, drying, storage, use of funigants, marketing and rat control. Total score in each component was decided on the basis of number of questions and alternatives. The correct responses were assigned one score while incorrect responses were given zero. Interview & observation techniques were used for data collection under the study.

FINDINGS :

A majority of the respondents were middle aged, nearly 40 percent respondents were not in a position to read and equal number were found to be literate. Only 2 respondents out of total sample surveyed had formal education up to graduation. Agriculture was the main occupation of majority of the farmers (96.35 percent) In order to find out the existing level of overall and componentwise knowledge of the farmers regarding PHT, the respondents were divided into five categories of knowledge which were made by dividing the total score of 100 (After conversion into

percentage) into five equal intervals. The categories are :

Categories	Score Range
Very poor	0-20
Poor	20-40
Average	40 - 60
Good	60 - 80
very good	80 - 100

The overall knowledge of the respondents is presented in table - 1

Table - 1 : existing level of overall knowledge of the respondents regarding PHT.

As per the knowledge categories the overall knowledge of both tribal and non-tribal farmers was found to be poor with MPS of 32.81 & 37.97 respectively. However, knowledge of the non-tribal farmers was slightly higher as compared to the tribal respondents. This might be due to the reason that they had higher educational level which has facilitated them for better interaction with extension functionaries working in the area. The results are in confirmity with study conducted by Nakela (1989) who had reported that non-tribal farmers had more knowledge as compared to tribal farmers about all the improved practices of pulse cultivation. Efforts have also been made to find out component-wise gap in knowledge of the respondents of both the categories and is highlighted in table -2

Table -2 : Knowledge of the respondents in different components of PHT

Sr. No	Components	Tribal		Non Tribal	
		MPS	Knowledge gap in %	MPS	Knowledge gap in %
1	Threshing	43.30	56.70	49.00	51.00
2	Winnowing	34.66	65.34	38.08	61.92
3	Drying	40.07	59.93	43.85	56.15
4	Storage	34.79	65.21	36.08	63.92
5	Use of Fumigant	28.37	71.63	37.50	62.50
6	Marketing	23.53	76.47	32.23	67.77
7	Rat control	25.00	75.00	29.09	70.91
	Over All	32.81	67.19	37.97	62.03

**** Significant at 5 percent level , NS Non significant.**

Appraisal of Table -2 depicts that knowledge of the respondents of the respondents both tribal and non-tribal was the highest in the component of the threshing (MPS 43.30 & 49.00 respectively) Owing to the least gap in knowledge . Vast difference in knowledge (more than 70 percent) of the farmers was found in the components like use of fumigants, marketing and rat control, where the knowledge recorded was ranging from 23.00 to 37.00 MPS in both the categories of respondents . The over all scenario of the table indicate that knowledge level of the respondents in all the components ranges from poor to average, which was not very satisfactory

In depth assessment of the knowledge of farmers is each component indicates that most of them were aware about the use of threshers and have also adopted it in practice. However, they were unaware about the precautions to be taken

during threshing by the thresher. Similarly they were also ignorant about the scientific storage structure and precautions to be taken for the storage of food grain. When enquired about Fumigants, most of them had idea of the use of cellphose but the recommended dose of this was not fully known to majority of them and they were using 2 to 3 tablets per quintal of grain against recommended dose of 2 to 3 tablets per tonne. As far as knowledge of the respondents regarding use of EBB was concerned , a very few (18.75 %) had correct knowledge about it. Most of even did not listen about EDB . Likewise majority of respondents were also not much aware about the use of Zinc Phosphide as a rodenticide for control of rats. They also unaware about anticoagulants like rodoferin, moosh-moosh etc. In order to find out the difference in component wise knowledge between tribal and non-tribal farmers 'z' value was calculated which is presented in Table - 3

Table - 3 : Comparison in knowledge between tribal and non-tribal farmers

S.No	Components	Tribal	Non-tribal	'Z' Value
1	Threshing	43.30	49.00	3.84 **
2	Winnowing	34.66	38.08	2.16 **
3	Drying	40.07	43.85	2.84 **
4	Storage	34.79	36.08	1.61 N S
5	Use of Fumigant	28.37	37.50	11.36 **
6	Marketing	23.53	32.23	5.68 **
7	Rat control	25.00	29.09	3.00 **

The calculated 'z' value was found to be greater than tabulated value (1.96) at 5 per cent level of significance in all the components except 'storage' which means that there was significant difference between the knowledge of tribal and non-tribal farmers. The knowledge of non-tribal farmers was better than the tribal farmers in all the components except storage. This might be due to the reason that they had higher level of education as compared to the tribal.

CONCLUSION :

It is concluded from the findings that the over all knowledge of the respondents regarding PHT was poor. There was also significant difference in knowledge between tribal and non-tribal farmers, where non-tribals had slightly higher knowledge than the tribals. It seems that emphasis on PHT was not given during the training programmes organised by extension functionaries. Thus, it is strongly suggested that specialized training courses

and campaigns should be arranged at village level from to time to make the farming community aware about latest technical knowledge so as to minimise the post harvest losses. Effective teaching methods alongwith suitable A.V. aids should also be used during training courses for better understanding of the subject matter by the farmers

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STATE EXCISE SCHEME IN TRIBAL AREAS

* Shri.M.R.Gosavi

INTRODUCTION

The State Government's Excise Policy in the Tribal areas has been influenced by the following factors :

1. Most of the tribals are habituated to drinking and drinking is a part of tribal culture.
2. This fact gives a vast scope for the exploitation of the tribals in the tribal areas unless sale of liquor, in the tribal areas are regulated and/or controlled.

According to the policy decision in respect of excise arrangements in the selected tribal areas, all foreign liquor vendor shops were discontinued with effect from 30th September, 1976 and country liquor retail shops were discontinued with effect from 30th June, 1979. Similarly, by its order dated 14th June, 1981 the Government prohibited grant of licenses in form T.D. - I under rule 4 of the Maharashtra Toddy shops (Licensing) and Toddy Trees (Tapping) Rule, 1968 and licenses in form C.L. - II and C.L. - III under the Maharashtra Country Liquor Rules, 1973 in the tribal areas.

Taking into consideration the

backwardness, economic conditions and customs, the tribals in tribal areas are given some relief by way of providing toddy shops in these areas, on fixed fees and also permitting the tribals to brew their traditional drinks from basis such as mauha flowers, rice etc. on payment of nominal fee. However, these drinks are not permitted to be used for commercial purposes.

1) As per State Government G.R. dated 3-2-1981 viz. The Maharashtra Toddy shops (Licensing in Tribal areas) and Toddy Trees (Tapping in Tribal areas) Rules, 1981 there is a provision to issue toddy shop Licenses to tribals in Tribal areas on fixed fees. These rules have come into force from 1st May, 1981.

Important features of this scheme

1) In the Tribal Areas License in Form T.R.T.D. - 2 are issued to the tribals or Adiwasi Co-operative Societies to sell toddy by retail.

2) Fees charged for issuance of such license in Form T.R.T.D. - 2 is as follows : where the License shop is proposed to be located in a-

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- a) Town or village with a population upto 1000 - Rs. 500/-
- b) Town or village with a population from - Rs. 1000/- 1001 to 2500
- c) Town or village with a population from - Rs. 2000/- 2501 to 5000
- d) Town with a population from 5001 & above - Rs. 3000/-

Period of License is of one year and the licensee has to renew it every year.

Tapping of toddy trees

- I) A licensee is not allowed to tap any toddy tree unless.
 - 1) He has paid the tapping duty to the Government.
 - 2) He has obtained a permit in rule No.17.
 - 3) The trees are duly marked &

numbered as directed by the Govt.

The present rate of duty per Toddy tree is Rs. 50/- and for Palm or Shindi tree is Rs. 25/-.

All the toddy shops owner have to follow other general conditions prescribed by the Government.

II) The State Government has passed resolution in April, 81 permitting tribals in tribal areas to brew their traditional drinks. They can distilled or brew their own local traditional drinks from mauha flowers rice or fruits etc. so far as it relates to the manufacture, possession, consumption, social purposes but not for commercial use or offering or distribution of liquor or for mutual accommodation for personal and purposes. This exemption shall not, however apply to liquor distilled or brewed from Jaggery.

III) Limit on the weight of possession of mauha flowers : The tribals residing in the

tribal areas are permitted to possess mauha flowers upto 25 kg. to distill or brew their own local traditional drinks from mauha flowers.

Further it is provided that if any such tribal possesses mauha flowers more than 25 kg. but not exceeding 75 kg. shall make a declaration of the exact quantity possessed by him to the Gram Panchayat of his village.

AIMS OF THE STUDY

The main aims of the study are as below :

1. To study the structure of the State Excise Policy in tribal areas.
2. To assess the impact of the existing Toddy scheme on the socio-economic life of the Tribal people.
3. To study the short comings or bottle necks in the enforcement of Toddy scheme in tribal areas and the reasons for non-enforcement there of and suggest the remedies.
4. To enlist the remarks and difficulties of scheme implementing officers in the Tribal Sub Plan Areas.

METHODOLOGY

The present study was divided into three phases.

- i) Survey of beneficiaries.
- ii) Review of secondary data.
- iii) Review of the earlier studies.

Locale of the study

The present study was conducted in two districts of Maharashtra State.

Thane district from Sahyadri region Amravati district from Gondwan Region were selected for the purpose of study.

As regards to the toddy scheme it observed that only 17 beneficiaries of Thane in the State has taken the benefit of the schemes. Hence all the beneficiaries were selected for the survey. For the non response to the scheme, various officials from collector office, Excise office in Amravati and Thane districts were interviewed and the information was collected.

Research tools and techniques

Informal in-depth interviews, group interviews and participants observation has been made. These techniques were supplemented by the questionnaire technique which was found to be extremely useful for collection of data.

Observations from field survey

1) Scheme of Toddy shop Licensing to Scheduled Tribe people :-

i) This scheme has positive response only from Thane district, No. of permits issued or renewed under this scheme is only seventeen.

ii) Excise duty collected in Thane district from Toddy scheme in the year 1994-95 amounted to Rs. 1,54,44/- thousand rupees and share of Tribal area in revenue collection is very negligible i.e. 0.23%.

iii) Total duty collected for permission of Tapping in Thane district was amounted to 25.60 lakh rupees and the share of the

tribal area was 4.19 lakh rupees i.e. 16.37%.

iv) Toddy produced in the tribal area of Thane district in the year was 16.87 lakh litres out of which 14.85 lakh litres i.e. 88% was sold and remaining was destroyed.

v) Out of 17 permit holders 12 belonged to Warli tribe, 2 each belonged to Dubla and Kokana tribe while remaining beneficiary belong to Mahadeo Koli tribe.

vi) All the permit holders had educational qualification upto seventh standard only.

vii) All were agriculturists above poverty level having substantial land holding i.e. above Ten acres.

viii) Cost of production of Toddy per litre came to Rs. 3/- and rate of profit on sale of one litre of toddy came to Rs. 1.

ix) Annual income of all the permit holders was above Rs. 35000/-

As regards to the to the scheme following points were revealed

i) Number of Toddy producing trees in remaining areas are less as it compared with Thane district due to geographical situation and climate.

ii) Toddy contains only 5% alcohol which is less than country liquor made from mauha flower, rice and dry skins of fruits.

iii) Tribals residing in the tribal area are permitted to brew their own traditional drinks for consumption purpose.

II) Impact of Alcoholism on Economic Life

As rightly pointed out by Rajura S.C. (1993:28) that the economy of tribals continues to oscillate between subsistence and starvation. One of the causes for such an economy in the prevailing practice of alcoholism which has substantially contributed in sustaining the subsistence economy. Similarly their diet is inadequate and unbalanced, hence their working capacity declines on the one hand and ill-health on the other by the use of alcohol.

From the group interviews and discussions it also revealed that alcoholism has direct impact on the economic life of tribals in the selected districts. Nearly forty percent of the daily income is spent on buying liquor and which results to cut down expenses on many vital needs such as clothes, foods, education etc.

CONCLUSIONS AND SUGGESTIONS

- i) List of villages in Tribal Sub Plan area has been revised by Tribal Development Department. List included B>P. Act 1949 needs to be revised accordingly.
- ii) Climate of Thane district is helpful for the growth of Toddy/Shindi trees hence new plantation of such trees may be made with the help of social forestry and Forest Department.
- iii) There is ample scope for Toddy selling permits in Talasari and Jawhar tahsil hence more permits to the tribal people may be issued.

iv) This business needs huge investment on transport vehicles, earthen pots, ropes, plastic drum etc. The finance at low interest rate may be provided for purchase of above mentioned items.

v) It is observed that tribals are unaware about toddy schemes. Awareness may be created through both Excise and Tribal Development Department.

vi) It was observed that tribals have started adding crude Jaggery and calcium carbonate in the fermented liquids of Mauna and cashew nut. Efforts must be made to check the illegal preparation, sale and consumption of alcohol by social control agencies.

Impact of alcoholism on economic life of tribals

Although it is very hard task, but given right motivation, education and training to the school going and teenage generation about bad effect of alcohol on their health and most significantly their socio-economic progress there could be some changes in the young generation. Health education programmes on anti alcoholism campaigns will help to control this problem to some extent. Efforts must be made to create awareness of the dangers of alcoholism on health, social and economic life of tribals, through mass media, folk media, adult education programmes and by conducting health camps in Tribal areas.

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REHABILITATION OF THE DISPLACED TRIBALS

* S.R.Shevkari

INTRODUCTION

It is a fact the irrigation and industrial projects play a pivotal role in the development of the area and also the economic improvement of the people in the area. But in the wake of implementation of such projects and particularly irrigation projects, the tribal families get displaced in greater number.

The most of the irrigation projects in Nashik district have already been completed with the rehabilitation programme. But in some of the projects the problem of rehabilitation of displaced tribals awaits solution even after a long time of completion of the projects. It was therefore felt necessary to undertake the evaluation study of such irrigation projects.

OBJECTIVES OF THE STUDY

The following objectives were set for the evaluation study.

1. To assess the nature of the problem of displacement.
2. To find out the loop holes and bottlenecks in the programme of rehabilitation.
3. To assess the attitude of tribals towards rehabilitation programme.
4. To take stock of the difficulties experienced by the implementing agencies

in the wake of rehabilitation of oustees, and programme implementation.

5. To suggest remedial measures for the successful implementation of the programme.

METHODOLOGY

Of the 13 major and medium irrigation projects in the district, most of them have been completed alongwith the canal works. But in the case of certain projects, the works are in progress. It was decided that the irrigation projects under which the displacement of tribals was more should be selected for evaluation study. Having regard to the fact two projects viz. Karanjwan (major irrigation project) from Dindori and Haranbari tahsil (medium irrigation project) from Baglan tahsil were taken up for the study.

FINDINGS

The following observations were made on the analysis of data collected.

1. The percentage of landless families amongst the oustees was high i.e. 65% in the case of Karanjwan project and 48% in the case of Haranbari project. The oustees belonged to Koli Mahadeo and Bhil communities respectively.

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2. The landless oustees have not been allotted land under the programme. So they had no choice but to migrate to neighboring areas in search of employment. It pointed out that the life of landless oustees was not settled and normal after rehabilitation.

3. The oustees were given undeveloped residential plots. Hence they could not afford the expenditure for their development.

4. The cultivating oustees solely depended on agriculture and did not take up any other subsidiary avocation with the result, they had also to migrate in search of wage employment in the neighboring tahsils. This points out to the precarious economic conditions of the displaced families.

5. The oustees comprised of different tribal groups e.g. Mahadeo Koli, Kokna, Bhil. The most affected families belonged to Kokna community followed by Koli Mahadeo community.

6. It was observed that the percentage of illiteracy amongst the displaced families was the highest i.e. 71.6% in the case of Kokna and 67.2% in the case of Mahadeo Koli community.

7. There was lack of local leadership. The tribal leaders amongst oustees did not make sincere efforts to resolve the problems faced by the oustees.

8. The displaced families received compensation for their lands/houses in the submerged villages as prescribed by the Government. But in few cases the oustees did not receive any compensation for their lands.

9. The new gaothans were still devoid of civic amenities even after the long time after the completion of the projects.

10. Though the majority of the families ousted belonged to Scheduled Tribes, the Tribal Development Department was not given any representation in the rehabilitation programme.

11. The cultivating households (oustees) were allotted land under the rehabilitation programme but it was far away from their residence. So they had to encounter the difficulties in cultivating such distant lands.

12. Some of the project affected families did not receive the certificate as to 'project affected' from the Revenue authorities.

13. The educated youths from project affected families were absorbed in the irrigation department but no employment opportunities were made available to them in other Government Departments as well.

14. There was lack of co-ordination and co-operation between the Irrigation and Agricultural Departments. With the result, the tribal farmers unaware of modern techniques of cultivation were not enlightened over the use of water resources by the Irrigation Department.

15. The co-operation and participation of Non-Government organisation was lacking in the implementation of rehabilitation programmes for the oustees.

16. The human resource development which is considered to be the important aspect in the process of rehabilitation of oustees was totally missing. The oustees comprising of landless and agricultural

labour needed consideration with new variables for their settlement properly.

RECOMMENDATIONS

1. Since the majority of the oustees belonged to landless group, the allotment of land to such families was rather imperative. This would have opened the avenues for their livelihood.

2. The residential plots provided in the new gaathan must be developed properly before allotment to the oustees.

3. The oustees need to be provided with the subsidiary avocation which will supplement the income to the affected families. The Project Officer of I.T.D.P. should be associated with the activities of training/other programmes of development.

4. The rehabilitation must focus its attention on tribewise rehabilitation. This will facilitate the congenial atmosphere in the new gaathan and avoid social and economic crisis between the social groups.

5. The programme of rehabilitation must lay emphasis on the formal and vocational education training of the tribals. It must receive priority in the developmental programmes designed for the purpose.

6. The oustees must be encouraged to live up with high expectations for better life. This necessitates attitudinal change in the out look of oustees.

7. The rehabilitation programme should be formulated with a view to transform the socio-economic life of the displaced persons. Two types of schemes should be introduced.

- a) Schemes imparting skills,
- b) Enlisting cooperation in the new employment avenues.

8. The minor irrigation projects such as percolation tank, lift irrigation should be included in the rehabilitation programme alongwith poultry, dairy and tertiary, sector schemes.

9. The "Farm forums" should be constituted with the initiative of Agricultural Department to educate the farmers about new agricultural techniques and use of irrigation facilities. The irrigation department should extend the co-operation in the matter.

10. The compensation amount payable to oustees in respect of land should be fixed up in accordance with the prevailing market price.

11. The compensation should also be given in respect of cattle sheds owned in the sub-merged villages.

12. The displaced families should be given "Rehabilitation grants" as is granted by the Madhya Pradesh Government in order to meet the calamities in new gaathan.

13. The police out-post should be established in new gaothan to enable the maintenance of law and order situation and to prevent communal quarrels amongst different social groups.

14. The "Rehabilitation companion" be appointed to ease the problem of liaison between the Government and the oustees. He will act as a guide in the matters of selection of site, time schedule for shifting, allotment of residential plots, developmental works in the new gaothans under rehabilitation programme.

15. The co-operation of NGO should be sought for the proper and positive response from the oustees.

16. The "District Rehabilitation Committee" must be organised with the representation of officials from the Tribal

Development Department when the number of tribal oustees are comparatively more.

17. If the rehabilitation of tribal oustees has not been properly carried out, then the issue should be entrusted to the Tribal Development Department with the provision of adequate finance for the purpose.

18. The concessions granted under the scheme by the Revenue Department should be continued as usual.

19. The development of infrastructure facilities in new gaothan must be accorded top priority in the programme.

20. The certificate as to "Project affected" should be given to the oustees without any exception and delay to avoid embarrassment to the "Project affected families".

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AN EVALUATION OF LIFT IRRIGATION SCHEMES UNDER NUCLEUS BUDGET

* S.R.Salunke,

INTRODUCTION

Agriculture is the main occupation in India. Nearly 80% of the people in Maharashtra State depend on agriculture alone and about 70% of the tribals depend on agriculture. therefore their economy depends on cultivation along with marginal hunting, fishing and collection of minor forest produce. The tribals generally follow traditional method of cultivation. Majority of tribals are mainly dependent on rain water. They take one crop in a year.

In order to enable them to grow more produce by way of taking two or three crops. It was felt that lift irrigation facilities should be given to them. Thus, with a view to improve their economic condition it was felt necessary to provide them with lift irrigation.

Respective State Governments encouraged in formation of small cooperative to facilitate lift irrigation schemes in the tribal areas. Under the Nucleus Budget, financial assistance was provided by the by the I.T.D.P.

The present study was carried out in two districts of Maharashtra State namely Dhule and Jalgaon where the small cooperative lift irrigation schemes were implemented jointly by project officers. ITDP and Block Development Officers. These cooperative lift irrigation schemes are certainly very important and useful for the economic development of the tribals and also useful for the tribals living in hilly and inaccessible areas as well as those tribal cultivators who are not able to get the benefit of medium and minor irrigation projects.

AIMS AND OBJECTIVES

The present study was undertaken keeping in view following aims :-

- 1) To assess the importance of lift irrigation and water facilities in the tribal areas.
- 2) To study the lift irrigation schemes implemented for the tribal cultivators under Nucleus Budget.
- 3) To study the response and participation of tribal cultivators in these schemes.
- 4) To assess the impact of these schemes on the economic life of tribals.

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- 5) To study the various difficulties faced by the implementing officers while implementing these schemes.
- 6) To pinpoint the various deficiencies and drawbacks while implementing the schemes and to suggest remedies for effective implementation of the scheme.

RESEARCH METHODOLOGY

The study was carried out in two districts of Maharashtra State namely Dhule and Jalgaon. Two tahsils Akrani (Dhule) and Raver (Jalgaon) were selected from the above districts. From the above tahsils 6 villages were selected to carry out research. 5 remote villages from Akrani tahsil and 1 village from Raver tahsil was selected. The Tribal communities studied were Pawra and Tadvi Bhils from Dhule and Jalgaon district.

Data from beneficiaries was collected by using an interview schedule. Thus 47 tribal beneficiaries were interviewed from six villages. Besides administering an interview schedule for beneficiaries, information was also collected from implementing officers and Chair Persons of cooperative lift irrigation scheme. The analysis of the data was done manually.

FINDINGS

- 1) Out of total beneficiaries about 90% beneficiaries were below poverty line before taking the benefit of this scheme. The tribal cultivators were taking one crop in a year,

but now they are taking two crop a year due to the lift irrigation scheme.

- 2) The economic status of tribal beneficiaries improved to some extent. Maximum beneficiaries have come up above poverty line after taking benefit of this scheme.

- 3) Due to the lift irrigation scheme maximum beneficiaries could irrigate their land between the range of 2 acres to 4 acres.

- 4) It was observed that the cultivators are not in a position to take more benefit of this scheme due to lack of P.V.C. pipe channels and the absence of land leveling. With the result the flow of water is disrupted and wastage of water were observed.

- 5) Out of 5 lift irrigation schemes in Akrani tahsil 3 lift irrigation schemes were found functioning whereas functioning of 2 schemes was stopped at the time of visit to these schemes. These two schemes were not in working condition due to damage to the electric motor and theft of electric motor pump set etc.

- 6) Rs.25000/- has been spent for each scheme under Nucleus Budget. The funds for these schemes seems to be inadequate.

- 7) Due to failure in regular electric supply and fluctuations in electric supply cultivators are not able to take full advantage of these schemes. Absence of regular electric supply is main barrier in the success of these schemes. Actual duration

of electricity consumption, by cultivators is maximum 7 to 8 months but Maharashtra State Electricity Board charges the amount of electric bill for 12 months. So beneficiaries have to pay the amount for remaining months unnecessarily. Hence cultivators electric bills remain unpaid for long time.

SUGGESTIONS

1) Such type cooperative lift irrigation schemes may be implemented in other tribal areas under Nucleus Budget because these schemes have really helped a lot to the tribal cultivators living in hilly areas.

2) Special efforts should be made by M.S.E.B. to ensure regular supply of electricity, without any voltage fluctuation. This will result in optimum use of electric motor and wastage of water will be minimize.

3) It is suggested that the electric bill may be charged according to the actual consumption basis.

4) P.V.C.pipes may be supplied to the beneficiaries on 100% subsidy under Nucleus Budget for preventing wastage of

water. Land leveling may be done by concerned Govt. Department by which

5) Frequent visits to these schemes may be paid by implementing officers, field officer and inspecting authorities for proper guidance to cultivators. Efforts may be made to restart the lift irrigation schemes which are not functioning.

6) The financial assistance provided for lift irrigation scheme is not adequate. Hence it may be increased accordingly.

7) In hilly areas maximum land is irrigated by surface water (river, stream, dam, lake etc.) whereas underground water is not so helpful in hilly areas. That is why maximum lift irrigation schemes should be implemented in tribal areas under Nucleus Budget scheme.

Tribal cultivators should be encouraged to make use of drip irrigation system for irrigation because of less water maximum land can be irrigated by this system. Drip irrigation system is within the purchasing power of the tribal beneficiaries. However, there is a need for both Government & Non-Government Organizations to promote and propagate the significance of drip Irrigation in tribal areas and more importantly in draught affected areas.

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IN THE NAME OF INDUSTRIALIZATION IN JHARKHAND

* Shri.Kailash

Since the inception of New Industrial Policy, a major shift was witnessed in basic and heavy manufacturing sector in tribal and backward regions. Incidentally, all the tribal * regions except North-East, provided suitable base for heavy industrialization. There were two basic reasons for the localisation of manufacturing industries in tribal areas. First has been the rich concentration of industrial minerals suitable for metallic as well as non-metallic industries.

Suitable cities for the construction of the multipurpose and hydro-electric projects were another deciding factor which attracted several big manufacturing units in Chotanagpur, Northern Orissa and Western Madhya Pradesh together called Jharkhand. So the three industrial activities (after 1950) i.e. mining, manufacturing and multipurpose projects started almost simultaneously. Although the first coal mining project was started in 1820 at Raniganj, its consumption in big industries began in 1875 when the Bengal Iron and Steel Company Ltd.

came into existence at Kulti, Jharia, Bokaro and Karanpura coal fields developed later in the beginning of first railway line between Raniganj and Calcutta in 1853. In Jamshedpur, Tata Iron and Steel Company (TISCO) started its production in 1907. At the end of first quarter of present century, Chotanagpur region came up as the main centre of steel production.

Soon after political independence in 1948, a quite favourable environment was found among the national stalwarts for economic decentralisation in the backward regions. Nehru, a strongest supporter of basic and heavy industrialization, himself proposed to set up manufacturing units in tribal regions. Rhetorically, he pointed out, "big dams and large steel plants are the 'modern temples' of India".

The construction of the Damodar Valley Project (DVC), one of the largest multipurpose projects in the world, was started before the beginning of first five year plan and its last reservoir was completed at the end of second five year plan. This project proved to be the

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main source of power supply from its Panchet Konar, Tilaiya and Maithan hydro-electric power houses and Bakaro, Chandrapura and Sindri thermal power plants.

Besides the new coal minings especially in Dhanbad, Giridih and Hazaribagh, other mining of bauxite,

chromite, copper and manganese in metallic quality and dolomite, graphite, fireclay, mica, kyanite and sand stone etc. in non-metallic group minerals, were discovered in Singhbhum, adjoining part of Keonjhar, Mayurbhanj and Sundargarh districts. It is to be noted that mining in Dhanbad, Singhbhum, Giridih, Ranchi, Hazaribagh.

Table 1 : Mineral Production in Jharkhand in 1992

Mineral	Production as total production of India (Percentage)
Bauxite	21.85
Chromite	18.03
Copper	27.07
Gold *	5.61
Iron Ore	30.32
Lead	15.46
Manganese	35.48
Silver **	30.92
Apatite	77.84
Clay	6.62
Coal	38.90
Dolomite	55.17
Felspar	4.23
Fireclay	25.76
Graphite	34.33
Kaolin	10.98
Kyanite	52.60
Lime Stone	6.36
Mica	41.02
Ochre	0.43
Pyrophyllite	25.72
Quartzite	41.50
Silica Sand	5.26
Steatite	0.81
Total	44.63

* Recovered as by product from Copper Slim

** Mines covered under Gold, Copper and Lead etc.

Source : Mineral Statistics of India, 1992.

Keonjhar and Sundargarh together generated more than 40 per cent average daily employment of India in 1979. However, this share is declining gradually following the development of mining in other areas. Mineral production in a quite substantial amount has been one of the main factors behind the demand for separate Jharkhand state.

In fact industrializations is the main factor which changed the entire gamut of tribal economy, life and society in Jharkhand. Thousands of tribals became homeless after uprootment from their villages where big industrial projects have been set up. The self-sustained forest based economy was moribunded as thousands of hectares of forest areas and cultivable lands were destroyed and used for the construction of buildings, factories, residential colonies, roads, reservoirs etc.

Tribals registered their resentment against the brutal act of deforestation, but they achieved nothing other than becoming the victims of lathi-charges, indiscriminate firing, and false allegations by the police and other elements of vested interests.

According to an estimate till 1990 at least four thousand tribals were killed by the police and the private armies when they resented against mischiefs of dikus (outsiders) in various forms at different parts of Chotanagpur.

Moreover, the different governments in the state blissfully alienated with the forces which destabilised the tribal masses and suppressed their voices.

No doubt, the tribals were recruited in industrial units as labourers, khalasi, timekeeper, masons, peon, chaukidar and in other low grade jobs. But their earnings was not sufficient to sustain their family economy. Secondly, after the retirement of their parents, the second generation of job seekers, were denied of employment in the industries whereas in agriculture and forest based economy, they used to be involved throughout the year generation after generation.

The mechanism, which marginalised the tribals in their own land was the immigration of non-tribal outsiders in Chotanagpur. The large scale escalation was confined not only in the industrial centres but also in the small urban centres, nodal points and market centres where the prospects of employment was assured. On the contrary, tribals were forced to retreat in rural isolated and remote areas. Thus their sources of livelihood i.e. forest and cultivable lands have been depleted, and the tribals have gradually been thrown out in the resource scarcity areas.

In search of jobs they migrated throughout the country right from Ladakh to Kanya Kumari, Gujarat to North-East and upto Indira Point, the

southern most sea shore of India. Now-a-days they can be seen as tea leaf-pluckers in Assam, farm labourers in Punjab and Haryana, forest clearer in Andaman and Nicobar Islands, brick-klin workers in Uttar Pradesh, and the daily wage workers in construction works in almost all the metropolises and big towns.

Land - grabbing is the highest stage of colonisation as it happened to be true in the case of Jharkhand. The land has been in the possession on tribals since times immemorial. They were the real owner and tiller of the soil. British and Indian governments enacted several laws to take over the right of forest land in their own lands and derecognised the tribal claim.

The real land grabbing started by the dikus especially North Biharis and the Maphia gangs of Eastern Uttar Pradesh after they affirmed their holds in coal belts. The four A B C D (Arra, Balia, Chhapara and Dharbhanga) are said to be the main gangster behind this job. Of all, the most easiest way to grab the lands is getting married with the tribal women. In fact most of the tribals have the system of sharing the lands equally among children irrespective of their sex.

Girls also get an equal share from their parents' property. The dikus especially North Biharis go for matrimonial alliance with the tribal

women for the want of land, inspite of their previous marriage relation within their own community. And soon after they take over the possession of land, the tribal wives were kicked out. In this way the innocent tribal became an intruder in their own home. According to the report of Commissioner for the Scheduled Castes and Scheduled Tribes 1986-87, there were 5261 land grabbing cases pending in different district courts of Bihar at the end of 1985-86. With the registered went upto 12743 out of which 8296 cases were disposed off at the end of 1986-87.

The phenomenon of "criminalisation of tribal society" is also an outcome of industrialisation. This is more serious in the tribal belt of Chotanagpur, Orissa and Madhya Pradesh. It will not be an exaggeration to say that Ranchi is one of the most criminal cities in India. Next comes Dhanbad and Bakaro where Maphia gangs are operating in under world activities. Killing of important tribal leaders by these gangs is the common phenomenon.

In Raniganj, Jharia, Bermo, Bokaro Steel City, Karanpura, Giridih, Jhumaritilaya, Noamundi, Chaibasa, Ghatshila, Lohardaga, Hatia, Kodarma and Jamshedpur tribals were murdered, looted and raped by outsiders. They created a typical fear psychosis among the local tribals and panic situation was created during seventies. Maximum

number of land alienation was registered during this period. Consequently, a militant class of tribals in the leadership of Marxist Coordination Committee came up to combat the Maphia effect. And this was the beginning of violent movement started by the tribal leadership.

Tremendous upsurge occurred in the social integration in the rural life in the tribal world. The tribals who were totally ignorant of modern materialistic culture were forced to adopt a new life style including change in the dressing pattern, mode of transportation, and accumulating modern household items etc. Problem of psychological and social adjustments disorganised the families and broken their traditional setting or closed society.

Although, it is still a question of debate that whether such consequence would be beneficial to the modernisation of tribal society or not, one thing is clear that without education, equipment and resources the tribals can not accommodate themselves in a universal pattern of society in the continuing process. And the cash compensation given to them was mostly utilised for buying radio, film, fancy clothes, alcoholism and gambling etc. in the market culture near industrial centres. Altogether, an unhealthy environment which is not conducive for a peaceful social living has been created by the outsiders.

This situation has become more conducive for both the criminals and the police to make more money and the tribals are the victims very often. The next stage of the tribal vulnerability started due to the rise of money lenders, brokers and middlemen. Whatever money left with the tribals was appropriated by these groups in the name of helping them and which plunged the tribals into great indebtedness and made them dependent on these groups for ever.

Within the four decades of internal colonialisation in industrial towns, a class of "desperate tribals" who are landless, indebted, poor, helpless and hopeless came into prominence. What is the benefit accrued to the tribals due to industrialisation and urbanisation which emerged on their lands. Has this society done justice to the tribal by evacuating them from their homes. Nehru's philosophy of 'panchashila' emphasising maximum autonomy to the tribals in their internal matters began to collapse in his own life time by his counter philosophy of 'heavy industrialisation' in tribal region.

In his own life time thousands of tribal were routed out following the construction of D.V.C., and Hirakund multipurpose projects and Rourkela, Bhilai and Durgapur Steel Plants etc. Dhebar Commission appointed by him presented its report in 1962 by enlisting number of cases of tribal uprootment till

the end of second five year plan. Accordingly, 14113 families displaced from 62238 acres, only 3477 have been allotted alternative land for rehabilitation. The 17900 tribals were evicted from D.V.C. (from Tilaiya 1800, Konar 1100, Maithan 5000 and Panchet 10,000) found not rehabilitated satisfactorily.

The demand for the separate state is not only a claim for political recognition but also a means to manifest their dissatisfaction over the kind of injustice and exploitation perpetrated on them in the name of industrialisation and tribal development. The national objective that 'industrialisation in tribal and backward areas will fill up the hollow of poverty' remained an elite connotation. Neither the tribal masses nor the non tribal communities of Chotanagpur show their satisfaction over the colonial brand of economic development.

The consequences of huge immigration, have been witnessed as illegal encroachment and land grabbing, deforestation, social pollution and environmental degradation. The seven decade old movement is not now confined only in Chotanagpur but also in the neighbouring tribal areas of Orissa, West Bengal and Madhya Pradesh. The allegation that only the elite Christian tribals are intensifying the Jharkhand movement is a futile attempt of vested interests and anti-tribal forces who are the upper hand in the exploitation and oppression of indigenous people. The Jharkhand is have their own language despite several dialects being spoken in different parts of Jharkhand. Their deep sense of ethnicity is a testimony of their regional integrity and nationality.

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AGRARIAN SYSTEM AND TENANCY LEGISLATION IN SOUTH ORISSA, A HISTORICAL PERSPECTIVE

* Dr. Santosh Apata

INTRODUCTION

The importance of the study of regional history at the micro-level is being increasingly felt both in India and abroad which has encouraged the modern research scholars to work on this field. Consequent upon this a number of works have come into existence throwing much light to our historical knowledge. Keeping that trend in view this pioneering attempt is meant to explore and exploit the hidden land tenures and tenancy legislation in South Orissa which had its separate entity before the formation of Orissa in 1936.

The Southern part of modern Orissa comprising the present districts of Ganjam, Gajapati, Koraput, Rayagads, Malkanagiri and Nowrangpur, and the Baliguda Sub Division of the Phulbani district formed a part of the Madras Presidency till 1st April 1936 when Orissa was carved out into a separate state on linguistic basis. Therefore, the revenue laws of the Madras Presidency were applicable to this part of modern Orissa. The Madras Estates Land Act, 1908 was the first tenancy legislation passed by the British Government to protect the rights of the tenants of this region. This further accelerated the process

of development of agrarian legislation finally leading to the abolition of the Zamindari system in Orissa.

There were four types of land tenures in South Orissa during the British rule, such as (a) Zamindari Tracts, (b) Ryotwari Tracts, (c) Inam Lands, and (d) Agency Tracts.

Zamindari tracts

The zamindari tracts of the Northern Sircars 2 of Madras Presidency were brought under the permanent Settlement as per the Madras permanent Settlement Regulations, 1802. 3 This Act conferred proprietary rights in the soil on the zamindars in perpetuity. The riot was at the mercy of the zamindars for the occupation of land. 4 Under this system the assessment was being fixed at 50% of the gross produce which appears to be too exorbitant.

There was no chance of any remission of revenue even if crop failed due to natural calamities. In no way this permanent settlement took any correct account of the real miseries to which the tenants were exposed while the zamindar and the company had nothing to lose in this revenue bargain. 5

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The undivided Ganjam district had 54 main estates during the British period. Similarly, the district of Koraput then comprised 4 permanently settled estates namely, Jeypore, Kotpad Pargana, Salimi Mutha and Pachi penta.⁶ All these estates were held by a single zamindar, the Maharaja of Jeypore. The Madras Estates Land Act of 1908 was in force in all these estates till the merger of these districts with the State of Orissa on 1st April 1936.

All these estates were taken over by the Government of Orissa, after the passing of the Orissa Estate Abolition Act, 1951.⁷ In 1955 the Government passed the Orissa Tenants Relief Act, Again an amendment was made and the Orissa Land Reforms Act, 1960 was enacted.⁸ Finally, the Orissa Land Reforms (Amendment Act 13) Act, 1965 was passed which brought about many changes in the tenancy legislation of Orissa.

Ryotwari tracts

Under the ryotwari system the State dealt with the cultivators and collected revenue from them directly without the intervention of an intermediate agent such as the zamindars. Its object was the creation of peasant proprietors. A ryotwari proprietor enjoyed an absolute ownership over the soil and could deal with it or use it in any manner he liked subject to the payment of revenue. The ryotwari settlements were temporary settlements which led to the periodical revision of the land revenue.⁹

The permanent settlement which was first introduced in the Northern Sircars of the Madras Presidency in 1802 received a check in 1806 because Lord William Bentinck who became the Governor of Madras was not in favour of this settlement. Hence, the further extension of the permanent settlement to any other part of Madras was prohibited. Finally in 1812, the Court of Directors ordered that in all areas that had not come under the permanent settlements, the ryotwari settlement should be introduced. In this way about half of the area of Ganjam plains came under the ryotwari system.¹⁰

Inam lands

Inam is a Persian word which means reward. Inam is of two types, (I) it is either a grant of land revenue or (II) rights. The origin of the Inam tenure can be traced to grants made by Hindu Rajas for the support of temples and their servants and charitable institutions, for the maintenance of holy and learned men or for rewards for public services. The practice of granting Inams continued during the Muhammadan Rule.

During the earlier years of the British Rule, the Government, following the ancient custom of the country, adopted the practice of rewarding meritorious services by granting of tenures and thus many villages were alienated. In this way numerous inams were created in the districts of Ganjam and Koraput. These are called the Pre-settlement Inams because the introduction of the permanent settlement these inams were granted.¹¹

The practice of granting inams involved large sacrifice of state revenue which persuaded the British Govt. to impose restrictions on it. The Court of Directors by their dispatches of 1822 and 1829 substituted the grant of land for money pensions. But inspite of these restrictions, generally in zamindaries held by successors of ancient Rajas, the practice of granting inams continued. Such inams are known as Post-Settlement Inams. 12

In order to prohibit grant of such Inams. The Madras Impartible Estates Act, 1902, the Madras Impartible Estates Act Continuance Act, 1903 and the Madras Impartible Estates Act, 1904 were passed. but despite of these prohibiting Acts, grant of Inams continued, though in a liberal manner.

The Inams were divided into two broad categories namely, Major and Minor. The major inams consisted of the grant of whole villages. The minor inams consisted of grants of isolated plots. The inam villages were not considered as estates under the Madras Estates Land Act 1908. Only such villages were considered as estates where the grant was of land revenue alone. 14 In 1933 the Madras Legislature tried to include all major inams village under the definition of Estate.

Finally, the Madras Estate Land Act (3rd Amendment) was passed in 1936. Section 3 (2) of the Act declared a major inam as estate. This Act conferred occupancy rights on the tenants. But in most of the villages the tenants could not derive the benefit of this amending Act.

Hence, this Act was amended by Madras Estates Land (Amendment) Act, 1945. All inam estates, however, have been taken over by the Government of Orissa by the Orissa Estate Abolition Act, 1951. 15

Agency tracts

Another striking feature of the agrarian system in South Orissa was the system of Agency. The major portion of this region was of wild nature and was chiefly inhabited by the tribals known as the Khonds and Savaras. These hill-tribes were stubborn and irresistible in nature and the British Government found it difficult to control them. To effectively deal with emergencies and to introduce an uniform system of administration in these tracts, the Madras Government passed the Ganjam and Vizagapatam Act, 1939.16

According to this Act, these areas were put under the special control of the Collectors as "Agents" to the Governor and these areas were called the Agency areas.17. But the new administration was soon opposed by the Adivassi community who rose in rebellion. So again the system was changed in 1874 and the local administration in the Agency areas was carried on according to the Mutha-head System.18.

The Muthahead System, however, proved to be ruinous to the interests of the tribals because it led to the origin and growth of varieties of illegal executions such as Gothi, Bethi and Mamools. The Madras Government paid no attention to abolish such evil practices in the tribal areas. It

was only after the formation of the separate province of Orissa in 1936 that some steps were taken in this direction. In 1947, U.N.Pattnaik, a Senior Officer enquired into the systems of Mamools and Bethi and on the basis of his enquiry the Government in their Order No. 12021-R, dated 22-10-1949 abolished all bethi for Government Construction. Finally on 31st October 1966 another step was taken to abolish the practices of manools and bethi.¹⁹

In 1948, the Government passed the Orissa Debt Bondage Abolition Regulation, 1948 in order to abolish the practice of Gothi in Orissa. Further, the Bonded Labour Abolition Act, 1976 was enacted which helped a lot to end this practice.²⁰

Thus, the above agrarian structure and tenancy legislation existed in South Orissa. It is clear from the description of above agrarian system and enactments that the British Government never bothered to cater the needs of the tillers of the soil. The British land revenue policy in this region was targeted on land revenue collection alone.

Therefore, they always tried to satisfy the zamindars. Because of excessive land revenue demand illegal exactions such as Gothi, Bethi and Mamools by the Muthadars (Mutha Officers) and rigid manner of collection of revenue, the material condition of the peasants deteriorated rapidly. There prevailed deep

and widespread discontent among the people.

Kisan movement

In 1938 the peasant uprising emerged to protest against all categories of oppression. The agitation became serious in Athagada and Khallikote estates.²¹ In Sheragada zamindari a public meeting was organised under the leadership of Smt. Malati Choudhury. Thousands of peasants from different zamindaries like Dharakot, Badagada, Sanakhedmundi, Badakhamundi, Chikiii, Athagada, Khallikote and Sheragada attended the meeting. Govinda Praddhan took the leadership of the movement. Prominent leaders like Biswanath Das and Surendra Nath Dwivedi also attended the meeting.²²

The fire of discontent spread all over the district. In 1943 when Govinda Pradhan was the President of the Ganjam District Kisan Sabha, a number of public meetings were organised.²³

In 1945, a "Pada Yatra": was organised from Aska to Cuttack. This peasant movement spread from Zamindary to zamindary. At Aska the peasant movement was attended by thousands of ryots.²⁴ In 1946 the movement was organised at Takarada. In 1947 another conference was held at Berhampur. All these movements aimed at the abolition of the zamindary system and Mustandari practices in this region which were ultimately achieved through different legislative measures.

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DEFORESTATION : A CATALYST TO TRIBAL TRIBULATIONS

* Sanjeevan Arsud

INTRODUCTION

The problem of deforestation has been addressed by many scientists and media too, since the last couple of decades. Deforestation has many advantages for the urban population, however, the tribal populations which have been part and parcel of the forest and whose socio-economic life revolves on the forest and forest wealth have suffered to a great extent due to deforestation. In today's world of development in all spheres of human life, an age marked by information highways, cyberspace, and high technology, the innocent tribal people have been challenged to rethink and cope with the work of accomplishing the task of adjusting to the hazards of deforestation. A challenge to survival. An elimination of their source of living. Forests in whose womb they had shielded their hamlets, gods, clan gods etc. for generations today lie barren ready to be worked upon by the agents of denudation. This article presents in brief account of the impact of deforestation on the socio-economic life of the tribals.

STATEMENT OF THE PROBLEM

India has a total geographical area of 329 million hectares. The National Forest Policy enunciated in 1952, states that one-third of the country's total area should be under forests. On the hills, the proportion of forest cover should be 60 per cent of the geographical area and on the plains 20 per cent. However, the actual "forest cover" in 1980-82 was estimated by the National Remote Sensing Agency to be about 46.34 million hectares or about 14.1 per cent of the geographical area of India. "The rate of deforestation has been alarming. Satellite data by the National Remote Sensing Agency revealed that between 1972-1975 and 1980-1982, India lost 1.3 million hectares of forest every year. The maximum deforestation took place in Madhya Pradesh, Maharashtra, Orissa, Andhra Pradesh and Jammu and Kashmir." (Agarwal:1985). It is in these States, particularly, that many tribal groups reside.

Some of the salient features of deforestation are as follows:

1. Between 1947 and 1977, India's forest cover decreased from 40 per cent to 20 per cent with only 11 per cent of the total land area being under adequate tree cover. (Government of India, 1976).

2. In the western ghats, Gaudis, a pastoral buffalo-keeping tribe has been forced to reduce the number of animals they maintain and even switch over to rearing cows and goats because of the deterioration of fodder resources as a result of deforestation and soil erosion. (Gadgil and Malhotra : 1982).

3. In part, the crisis of India's forest results from decisions taken in the 1960's when the principal goal of development was seen to be the need to boost food production. Caught in the euphoria of the green revolution, the Indian Government adopted a land-use policy which brought thousands of hectares of forest under the plough. Thus, of the 3.4 million hectares of forest from 1951 to 1973, 71.5% was lost to agricultural expansion and 11.8% to the valley projects mainly aimed at producing irrigation for agriculture. (Sharma : 1978)

4. Eric Eckholm (1979:33) wrote "The challenge facing world forestry is not just to halt deforestation and to plant enough trees to satisfy commercial and environmental needs. From a social perspective, top priority also be given to meeting the elementary forest and wood needs of the poorest one-third of humanity. With forest products as with food, merely growing more produce is not necessarily sufficient to

eliminate deprivation. Who does the producing and how the benefits are disturbed, are of equally crucial consideration. Thus, what we need is a genuine social forest policy, which alone can lead to forest preservation and development.

IMPACT OF DEFORESTATION ON TRIBAL LIFE

Tribals in Maharashtra and elsewhere as well, depend on two assets to a great extent, for their livelihood. These assets are forest and land. From forest they procure timber, fruits, firewood, medicine, fruits, vegetables, leaves, flowers, fibre and end number of things. The natives also depend on the forest for hunting and fishing. Besides the economic medicinal and nutritional utility of the forest wealth. Forests are therefore an integral part of tribal culture, because a number of plants, animals, minerals, places etc. in the forest have religious, mythological and symbolic significance, as viewed by the tribals.

Hence, forests are like mothers to tribals hence, when the mothers get destroyed their children (tribals) ultimately become orphan. The process of deforestation on large scale clubbed with development projects such as dams, wild life sanctuaries and other projects have been responsible for making the tribals orphans, by destroying the forest wealth.

Destruction or deforestation of forests clubbed with wild life and other

forest preservation policies have also deprived the tribals from using forest wealth. For instance, if a tribal has to build his house, he gets every material from the forest, for he cannot afford to spend 50,000 to 1 lakh rupees to build a good house. Hence, purchasing ability and economic status of tribals should be taken into account. A number of such examples may be quoted, to highlight the ill-effects of deforestation and certain forest policies on tribal life. However, what is important to be given thought to seriously at this juncture is how afforestation could be promoted so that the lost forest wealth is regained. Given below are a few suggestions to promote afforestation in tribal areas.

1. Ashram and Zilla Parishad schools should be involved in social forestry programmes.
2. Afforestation programme should involve tribals, who should be given reasonable financial incentive not only to plant the saplings, but also to take care of them.
3. Free distribution of fruit and other trees of economic utility should be distributed to tribal farmers.

4. Waste lands in tribal areas must be utilized for forestation.

5. Trees cut by forest department contractor and other agencies including tribals must be replaced or replanted.

6. There should be a strict check on illegal cutting of trees from the forest.

7. Regular Education programmes on afforestation should be conducted in tribal areas. This could be done by having constant dialogue with the tribal farmers, traditional panchayats, medical practitioners, youth organizations such as Gotul, the Bohoda (dance groups) organizations etc.

8. Non Government Organizations should play an important role in motivating both tribals as well as non-tribals to save the forests & promote afforestation.

9. Forest Department must take initiative to give tribals financial incentive, in terms of daily wage labour, so as to promote afforestation on large scale.

10. Watershed development projects should be encouraged in tribal areas.

* * *

आश्रमशाळा-यशस्वीतेची चढती कमान

“प्रयत्ने वाळूचे कण रगडीता तेलही गळे”

* श्री.प्रकाश वाणी

स्वातंत्र्यपूर्व काळापासून आदिवासी भागात शाळा असल्या तरी १९७२ पासून शासनाने आदिवासींच्या शैक्षणिक विकासाकरिता शासकीय आश्रमशाळा समूह योजना व स्वयंस्फूर्त संस्थाद्वारा चालविण्यात येणाऱ्या आश्रमशाळांना अनुदान देण्याची योजना सुरु केली. १९७२ मध्ये सुरु झालेल्या या योजनेचा वटवृक्ष गेल्या २४ वर्षात चांगलाच फोफावला असून आज राज्यात ४०९ शासकीय व ३११ अनुदानित अशा एकूण ७२० आश्रमशाळा आहेत व यातून २,४८,२९८ विद्यार्थी शिक्षण घेत आहेत. यापैकी २२३ शासकीय व ११२ अनुदानित अशा एकूण ३३५ पोस्टबेविक आश्रमशाळा आहेत.

आदिवासींच्या शैक्षणिक विकासात या आश्रमशाळांचा सिंहाचा वाटा आहे. या माझ्या म्हणण्यास कोणाचेही दुमत होणार नाही.

आश्रमशाळांच्या मूळ योजनेत आदिवासी विकास हा केंद्रबिंदू होता. तसेच सर्वकष शिक्षणाच्या एका केंद्र निर्मितीची कल्पना होती, ज्यात कृषीविषयक, पशुधन विकास विषयक, आरोग्य व अंतिम टप्प्यात व्यवसायविषयक प्रशिक्षणाच्या

सुविधा विद्यार्थी व लगतच्या क्षेत्रातील आदिवासींना उपलब्ध करून दिल्या जाणार होत्या. कालांतराने प्रशिक्षण देण्याकरिता विविध विभागांनी उपलब्ध करून घावयाच्या प्रशिक्षण कर्मचारी वर्गाबाबत योग्य प्रतिसाद न मिळाल्याने व प्रत्यक्षात आलेल्या अडचणीमुळे आश्रमशाळांचा विकास केंद्र म्हणून विकास करण्यातील हे टप्पे गळाले व आता केवळ एक शैक्षणिक संस्था म्हणून आश्रमशाळा विकसित होत आहेत.

आश्रमशाळांतील विद्यार्थ्यांचा पहिला गट १९८२ मध्ये शालांत परीक्षेस बसला तेव्हा लागलेला शून्य टक्के निकाल व त्यातून ७५ टक्के पेक्षा जास्त निकालाच्या टक्केवारीच्या ७९ व त्यातील ५२० विद्यार्थ्यांनी मिळविलेली प्रथमश्रेणी तसेच महाराष्ट्रतील एकूण ३३५ आश्रमशाळातून शालांत परीक्षेस बसलेल्या ७४०२ विद्यार्थ्यांपैकी ४२२९ विद्यार्थी उत्तीर्ण झाले. त्यातील ५२० प्रथम वर्गात २७४१ द्वितीय वर्गात व ९७२ तृतीय वर्गात उत्तीर्ण झाले हा यशाचा चढता आलेख पाहता अभिमान वाटल्याशिवाय राहात नाही. काही आश्रमशाळांनी त्यांच्या जिल्ह्यात सातत्याने चांगल्या निकालाच्या शाळा म्हणून स्थान बळकट केले आहे.

* सह आयुक्त, आदिवासी विकास, महाराष्ट्र राज्य, नाशिक

यशाच्या या चढत्या कमानीचे शिल्पकार असलेले आश्रमशाळातील शिक्षक अतिदुर्गम भागातील दळणवळणाच्या सोईचा अभाव, शिक्षणाचे महत्व मूळात नसलेला पालक, शैक्षणिक वातावरण नसलेला विद्यार्थी व इतर अनेक अडचणींना तोंड देत या यशाच्या कमानीत भर घालण्याचा नेटाने प्रयत्न करीत आहे.

शिक्षण विभागाकडून आदर्श शिक्षकांची दरवर्षी निवड होते. राष्ट्रीय स्तरापर्यंत पारितोषिक दिली जातात. परंतू या सर्व प्रक्रीयेत सापत्न भावामुळे आश्रमशाळेतील शिक्षक मात्र दुर्लक्षिला गेला आहे व तशी भावना सर्व शिक्षकांत निर्माण झालेली होती. त्यामुळे अत्यंत प्रतिकूल परिस्थितीत प्रयत्नपूर्वक ज्ञानदानाचे कार्य करून आश्रमशाळांचे शैक्षणिक स्तर व निकाल उंचावण्याच्या त्यांच्या प्रयत्नांना जाणीवपूर्वक प्रोत्साहन देणे, तो करीत असलेल्या कार्यास मान्यता देऊन त्यांचा गौरव करण्याची नितांत आवश्यकता होती.

याकरिता आदिवासी विकास आयुक्तालयाने राज्यस्तरावर अशा अथक परिश्रम करणाऱ्या व त्यातून आदिवासी विद्यार्थ्यांना यश संपादण्यास सर्वपरीने तयार करणाऱ्या शिक्षकवृंदाचा राज्यस्तरावर सत्कार करून त्यांच्या केलेल्या चांगल्या कार्यास प्रोत्साहन देऊन यशाच्या चढत्या कमानीत भर घालण्यास उद्युक्त करण्याची कल्पना राबविण्याचे ठरविले. राज्य शासनाच्या मान्यतेने अशा प्रकारचा राज्यस्तरीय सत्काराचा पहिला आगळा वेगळा सोहळा ५ सप्टेंबर, १९९५ या डॉ.सर्वपल्ली राधाकृष्णन यांच्या जन्मदिनी

शिक्षकदिनाच्या उगवत्या सूर्याच्या साक्षीने नाशिक येथे आदिवासी विकास मंत्री, मा.ना.अॅड.गोविंदरावजी चौधरी, यांच्या हस्ते आयोजित करण्यात आला. या समारंभात महाराष्ट्रातील ज्या आश्रमशाळांचा शालांत परीक्षेचा निकाल ७५ टक्के पेक्षा जास्त लागला अशा शाळांच्या मुख्याध्यापकांचा मा.ना.मंत्रीमहोदयांच्या हस्ते प्रमाणपत्र, शाल व श्रीफळ देऊन सत्कार करण्यात आला.

याच कार्यक्रमाचा एक भाग म्हणून या शाळातील माध्यमिक शिक्षकांचा विभागीय स्तरावर सत्कार करण्याची जबाबदारीसंबंधित विभागावर सोपविण्यात आली. त्याचप्रमाणे हे यश मिळविण्याकरिता ज्या विद्यार्थ्यांनी अविभांत मेहनमत केली त्यांचाही यथोचित गौरव विभाग पातळीवर करण्यात आला.

सत्कारार्थी आश्रमशाळा त्यांचे नेतृत्व करणारे मुख्याध्यापक, यशाच्यावाट्यात सहभागी शिक्षकवृंद व यशाचा केंद्रबिंदू असलेले विद्यार्थी यांचे आकाशाएवढे अभिनंदन करताना या विभागातील सर्वच अधिकाऱ्यांना मनापासून आनंद वाटतो आणि या सर्वांचा सार्थ अभिमानही वाटतो.

या शिक्षकांना समर्थाच्या दासबोधातील उक्तीची आठवण करून दिल्याशिवाय राहवत नाही.

सुखा अंग देऊ नये
प्रयत्न पुरुषे सांडू नये
कष्ट करिता त्रासु नये
निरंतर .

दासबोध

महाराष्ट्रातील राज्यातील शाळांत परीक्षेतील ७५ टक्केपेक्षा जास्त यशाच्या मानकरी आदिवासी आश्रमशाळा

अ.क्र.	आश्रमशाळेचे नांव
१.	शासकीय पोस्टबेसिक आश्रमशाळा जलधारा, ता.किनवट, जि.नांदेड
२.	शासकीय पोस्टबेसिक आश्रमशाळा, खोकराळे, ता.नंदूरबार, जि.धुळे
३.	शासकीय पोस्टबेसिक आश्रमशाळा, बंधारे, ता.नवापूर, जि.धुळे
४.	शासकीय पोस्टबेसिक आश्रमशाळा, विनवळ, ता.जव्हार, जि.ठाणे
५.	शासकीय पोस्टबेसिक आश्रमशाळा, पैठण, ता.अकोले, जि.अ.नगर
६.	शासकीय पोस्टबेसिक आश्रमशाळा,केळीरुमणवाडी, ता.अकोले, जि.अ.नगर
७.	शासकीय पोस्टबेसिक आश्रमशाळा, मार्थाजून
८.	शासकीय पोस्टबेसिक आश्रमशाळा, जावरला,ता.किनवट, जि.नांदेड
९.	शासकीय पोस्टबेसिक आश्रमशाळा, सराड, ता.सुरगाणा, जि.नाशिक
१०.	शासकीय पोस्टबेसिक आश्रमशाळा, हिवरी, ता.यवतमाळ, जि.यवतमाळ
११.	शासकीय पोस्टबेसिक आश्रमशाळा, नावली, ता.नवापूर, , (नंदूरबार)
१२.	शासकीय पोस्टबेसिक आश्रमशाळा, जामगव्हाण, कळमनूरी
१३.	शासकीय पोस्टबेसिक आश्रमशाळा, कोठली, ता.नंदूरबार
१४.	शासकीय पोस्टबेसिक आश्रमशाळा, शिबलापारडी, झरीझामणी
१५.	शासकीय पोस्टबेसिक आश्रमशाळा, टॅम्ब्रसोंडा, चिखलदरा
१६.	शासकीय पोस्टबेसिक आश्रमशाळा, नांझा, कळंब
१७.	शासकीय पोस्टबेसिक आश्रमशाळा, गोहे,आंबेगांव
१८.	शासकीय पोस्टबेसिक आश्रमशाळा, नाळेगांव, ता.विंडोरी
१९.	शासकीय पोस्टबेसिक आश्रमशाळा, नवापाडा, ता.साक्री
२०.	शासकीय पोस्टबेसिक आश्रमशाळा, वसंतपूर, ता.दिग्रस
२१.	शासकीय पोस्टबेसिक आश्रमशाळा, सारखणी, किनवट
२२.	शासकीय पोस्टबेसिक आश्रमशाळा, वडेश्वर, घोडेगांव
२३.	शासकीय पोस्टबेसिक आश्रमशाळा, कोहणे, ता.अकोले
२४.	शासकीय पोस्टबेसिक आश्रमशाळा, खमनचेरु, ता.अहेरी
२५.	शासकीय पोस्टबेसिक आश्रमशाळा, ननाशी, ता.विंडोरी
२६.	शासकीय पोस्टबेसिक आश्रमशाळा, मोरोशी, ता.मुरबाड
२७.	शासकीय पोस्टबेसिक आश्रमशाळा, बोधी, ता.कळमनूरी
२८.	शासकीय पोस्टबेसिक आश्रमशाळा, खेकडा, ता.नवापूर
२९.	शासकीय पोस्टबेसिक आश्रमशाळा, शिरसोले
३०.	शासकीय पोस्टबेसिक आश्रमशाळा, पळसन, ता.सुरगाणा
३१.	शासकीय पोस्टबेसिक आश्रमशाळा, कोहिंदे, ता.खेड
३२.	शासकीय पोस्टबेसिक आश्रमशाळा, ठेपणपाडा, ता.विंडोरी
३३.	शासकीय पोस्टबेसिक आश्रमशाळा, बोधली, आर्वी
३४.	शासकीय पोस्टबेसिक आश्रमशाळा, केळीकोतूळ, ता.अकोले
३५.	शासकीय पोस्टबेसिक आश्रमशाळा, बुबळी, ता.सुरगाणा
३६.	शासकीय पोस्टबेसिक आश्रमशाळा, आंबुपाडा, ता.सुरगाणा
३७.	शासकीय पोस्टबेसिक आश्रमशाळा, देहेरे, ता.जव्हार
३८.	शासकीय पोस्टबेसिक आश्रमशाळा,चिखली, चिखलदरा
३९.	शासकीय पोस्टबेसिक आश्रमशाळा, मुसळवाडी, ता.मालेगांव
४०.	शासकीय पोस्टबेसिक आश्रमशाळा, खिरवरे, ता.अकोले
४१.	शासकीय पोस्टबेसिक आश्रमशाळा,लोभाणी, ता.तळोदा

४२.	शासकीय पोस्टबेसिक आश्रमशाळा, लालोडे, ता.पालघर
४३.	शासकीय पोस्टबेसिक आश्रमशाळा, गणोरे, ता.कळवण
४४.	शासकीय पोस्टबेसिक आश्रमशाळा, कापरा, ता.यवतमाळ
४५.	शासकीय पोस्टबेसिक आश्रमशाळा, तोरंगण, ता.नाशिक
४६.	शासकीय पोस्टबेसिक आश्रमशाळा, तेरुंगण, ता.आंबेगांव
४७.	शासकीय पोस्टबेसिक आश्रमशाळा, चिंचघाट, ता.यवतमाळ
४८.	शासकीय पोस्टबेसिक आश्रमशाळा, वाघाळे, ता.नंदूरबार
४९.	शासकीय पोस्टबेसिक आश्रमशाळा, बोध, ता.केळापूर
५०.	शासकीय पोस्टबेसिक आश्रमशाळा, डोल्हारे, ता.सुरगाणा
५१.	शासकीय पोस्टबेसिक आश्रमशाळा, निगडोळ, ता.दिंडोरी
५२.	शासकीय पोस्टबेसिक आश्रमशाळा, माणी, ता.सुरगाणा
५३.	शासकीय पोस्टबेसिक आश्रमशाळा, आसरबारी, ता.पेठ
५४.	शासकीय पोस्टबेसिक आश्रमशाळा, बोरीपाडा, ता.पेठ
५५.	शासकीय पोस्टबेसिक आश्रमशाळा, खिराड, ता.कळवण
५६.	शासकीय पोस्टबेसिक आश्रमशाळा, इटाला, ता.घाटंजी
५७.	शासकीय पोस्टबेसिक आश्रमशाळा, चिंबीपाडसख ता.भिवंडी
५८.	शासकीय पोस्टबेसिक आश्रमशाळा, पाटोदा, ता.किनवट
५९.	शासकीय पोस्टबेसिक आश्रमशाळा, कोळघर, ता.अलिबाग
६०.	शासकीय पोस्टबेसिक आश्रमशाळा, टोकावडे, ता.खेड
६१.	शासकीय पोस्टबेसिक आश्रमशाळा, जांब, ता.घाटंजी
६२.	शासकीय पोस्टबेसिक आश्रमशाळा, पाधरज, ता.कर्जत
६३.	शासकीय पोस्टबेसिक आश्रमशाळा, गोटेवाडी, ता.कळमनुरी
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अनुदानित आश्रमशाळा

अ.क्र.	अनुदानित आश्रमशाळेचे नांव
१.	शासकीय पोस्टबेसिक आश्रमशाळा, हेमलकसा, ता.भामरागड
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३.	शासकीय पोस्टबेसिक आश्रमशाळा, खटेश्वर, ता.कळंब
४.	शासकीय पोस्टबेसिक आश्रमशाळा, चौका, ता.औरंगाबाद
५.	शासकीय पोस्टबेसिक आश्रमशाळा, चिंचवड, ता.पेठ
६.	शासकीय पोस्टबेसिक आश्रमशाळा, केवडीपाडा, ता.नंदूरबार
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८.	शासकीय पोस्टबेसिक आश्रमशाळा, उंबरठाण, ता.सुरगाणा
९.	शासकीय पोस्टबेसिक आश्रमशाळा, खोकसे, ता.नवापूर
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११.	शासकीय पोस्टबेसिक आश्रमशाळा, शेणीत, ता.राजूर
१२.	शासकीय पोस्टबेसिक आश्रमशाळा, सोनगीरपाडा, ता.नंदूरबार
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ग्रामीण तंत्रज्ञान- आदिवासी विकासाची नवी दिशा

* श्री.आ.स.गुंजाळ

आदिवासींच्या सर्वांगीण विकासासाठी शासनाच्या विविध विभागांमार्फत वेगवेगळ्या स्वरूपाच्या योजना राबविल्या जातात. जिल्हास्तरीय योजना, राज्यस्तरीय योजना, विशेष केंद्रीय सहाय्यांतर्गत योजना इ.माध्यमाद्वारे क्षेत्र विकासाच्या व कौटुंबिक लाभाच्या योजना आदिवासींसाठी राबविल्या जातात. या विकास कामात शासकीय यंत्रणाव्यतिरिक्त सेवाभावी संस्थामार्फत विकास कामे राबविण्यावर शासन अलिकडे भर देत आहे. सेवाभावी संस्थांनी काही क्षेत्रात आदिवासी विकासाबाबत महत्त्वपूर्ण भूमिका बजावून शासनाचा विश्वास दृढ केला आहे. बेरोजगारी ही आदिवासींची मूलभूत समस्या आहे. नोकरीमध्ये बऱ्याच मर्यादा पडत असल्याने सर्वांनाच नोकरी मिळत नाही. नोकरी मिळण्याच्या आशेवर आदिवासी युवक दिवस कंठीत असतो. अशावेळी त्यास स्वयंरोजगाराबाबत कुणाचे मार्गदर्शन मिळत नाही व त्याला जीवनाची नेमकी दिशा सापडत नाही. स्वयंरोजगार करावयाचा म्हटला तर कसा आणि कोणता व्यवसाय करावयाचा याबाबत संभ्रम निर्माण होऊन आत्मविश्वासाच्या अभावी आदिवासी युवक काही करू शकत नाही. इ.१० वी पर्यंत शिक्षण सोडून फिरणारी बरीच तरुण मंडळी आढळतात. अशा तरुणांना रोजगाराची निश्चित

दिशा देणारी संस्था पुणे जिल्ह्यात शिरूर तालुक्यात पाबळ या गांवी आस्तित्वात आहे. विज्ञान आश्रम, पाबळ या नांवाने सदर संस्था ओळखली जाते. डॉ.कालबाग या संस्थेचे सूत्रधार असून त्यांच्या अथक प्रयत्नातून ग्रामीण तंत्रज्ञान या संज्ञेने जन्म घेतला आहे. याच ग्रामीण तंत्रज्ञान विज्ञानामार्फत आदिवासी भागात आदिवासी युवकांना स्वयंरोजगाराची स्वतःच्या पायावर भक्कमपणे उभे राहण्याची नवी दिशा देण्याचा प्रयत्न आहे.

पुणे जिल्ह्यातील घोडेगांव येथील एकात्मिक आदिवासी विकास प्रकल्पांतर्गत असलेल्या शासकीय पोस्टबेसिक आश्रमशाळा, गोहे, सोनावळे, टोकावडे व वडेश्वर या चार शाळांवर ग्रामीण तंत्रज्ञान हा कोर्स सुरु करण्यासाठी न्युक्लिअस बजेटअंतर्गत सन १९९५-९६ च्या अनुदानातून योजना मंजूर करण्यात आली. सदर योजनेमधून ग्रामीण तंत्रज्ञानासाठी आवश्यक असणारी यंत्रसामुग्री व कच्चा माल खरेदीसाठी तरतूद करण्यात आली. या योजनेसाठी पाबळच्या विज्ञान आश्रमाचे व जिल्हा व्यवसाय शिक्षण व प्रशिक्षण संस्थेचे सहकार्य लाभले. वरील चार आश्रमशाळांन्यतिरिक्त शासकीय पोस्टबेसिक आश्रमशाळा खटकाळे, खिरेश्वर, अंजनावळे, तेरुंगण

* उपसंचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे

व कोहिडे या पाच आश्रमशाळांमधून ग्रामीण तंत्रज्ञान कोर्स सुरु करण्यासाठी तांत्रिक मान्यता मा.संचालक, व्यवसाय शिक्षण व प्रशिक्षण या विभागाने दिली असून तांत्रिक सहकार्य देण्याचे मान्य केले आहे. विज्ञान आश्रम, पाबळमार्फत कोर्स पुढे चालू ठेवण्यासाठी केंद्र शासनाच्या विशेष केंद्रीय सहाय्य योजनेअंतर्गत अनुदान उपलब्ध करून देण्याची हमी घेतलेली आहे. अनुदान उपलब्ध होईपर्यंत योजना न्युक्लिअस बजेटमधून राबविण्याचे प्रस्तावित आहे. योजनेची रूपरेषा व स्वरूप साधारणपणे पुढीलप्रमाणे आहे :-

ग्रामीण तंत्रज्ञान या शैक्षणिक पध्दतीचे प्रामुख्याने दोन प्रकार पडतात. १) औपचारिक शिक्षण (Formal Education) २) अनौपचारिक शिक्षण (Non-Formal Education) विज्ञान आश्रम, पाबळ मार्फत दोन्ही प्रकारचे प्रशिक्षण दिले जाते. आश्रमशाळांमधून ग्रामीण तंत्रज्ञान कोर्स सुरु करत असतना वरील दोन्ही पध्दती स्विकारणे अपेक्षित आहे. दोन्ही शिक्षण पध्दतीचे महत्व व फरक पुढीलप्रमाणे आहे.

१. औपचारिक शिक्षण-

या उपक्रमात आश्रमशाळेतील इ.८ वी ते १० वी च्या विद्यार्थ्यांना शिक्षण दिले जाते. अभ्यासक्रमानुसार इतर विषयांच्या बरोबर हाविषय स्वतंत्ररित्या शिकविला जातो. इतर विषयाप्रमाणे या विषयांचे पुस्तक नाही किंवा त्याची गरजही नाही. लिखित स्वरूपात थोडास अभ्यासक्रम आहे. हा अभ्यासक्रम प्रयोगात्मक स्वरूपाचा आहे. यात

विद्यार्थ्यांना बुध्दीचा जास्त वापर करण्याची गरज नाही किंवा तशी आवश्यकताही भासत नाही. फक्त हाताने काम करावयाचे आहे. या शिक्षणात यंत्र व वस्तुची हाताळणी असल्याने विद्यार्थ्यांना त्याबद्दल आकर्षण निर्माण होते व वेगवेगळ्या कृती करण्यासाठी त्यांचे आपोआपच त्या दिशेने हात वळतात. सध्याच्या विज्ञान युगात व स्पर्धेच्या युगात विद्यार्थ्यांना जीवनात सतत उपयोगी पडणारे असे हे बहुतंत्रज्ञान आहे. ग्रामीण जीवनात येणाऱ्या अडचणी सहजरित्या व सुलभरित्या दूर व्हाव्यात, या हेतूने डॉ.कामबाग यांनी ग्रामीण तंत्रज्ञान या औपचारिक शिक्षण पध्दतीचा अवलंब केला व त्यास एस.एस.सी.मंडळाची मान्यता मिळवून घेतली आहे. एस.एस.सी.बोर्डाने १९८५ पासून वैकल्पिक विषय म्हणून ग्रामीण तंत्रज्ञान या विषयाला मान्यता दिलेली आहे.

२. अनौपचारिक शिक्षण-(Non-Formal Education)

आदिवासी व ग्रामीण भागात इ.४ थी ते १० वी पर्यंत शिक्षण सोडणाऱ्या विद्यार्थ्यांची संख्या मोठी आहे. शाळा सोडल्यानंतर काही दिवसातच त्यांच्यात वैफल्य निर्माण होते. कारण नोकरी किंवा रोजगाराची कोणतीही संधी उपलब्ध नसते. अशावेळी तरुणांना रोजगाराची व नोकरीची दिशा उपलब्ध करून देण्याच्या दृष्टीने सदरच्या शिक्षण पध्दतीचा अवलंब केला जातो. या शिक्षण पध्दतीत शिक्षणाची अट नाही. बुध्दीचा वापर करण्याची गरज नाही.

घोडेगांव प्रकल्पातील ज्या चार आश्रमशाळातून ग्रामीण तंत्रज्ञान अभ्यासक्रम सुरु

करण्यात येत आहे, त्यात प्रामुख्याने औपचारिक शिक्षण पध्दती अपेक्षित आहे. आश्रमशाळांच्या विद्यार्थ्यांच्या अभ्यासाबरोबरच वेळ मिळाल्यास व साधने उपलब्ध झाल्यास शाळेच्या परिसरातील शाळा सोडलेल्या बेरोजगार तरुणांना आश्रमशाळेच्या कार्यशाळेत जाऊन शिक्षण घेता येईल.

ग्रामीण तंत्रज्ञान या अभ्यासक्रमात प्रामुख्याने पुढील विषयांचा अंतर्भाव करण्यात आला आहे. १. कार्यशाळा (Workshop) २. बांधकाम ३. इलेक्ट्रीशियन ४. जलसर्वेक्षण ५. शेतीसुधारणा ६. कुक्कुटपालन ७. ग्रामीण प्रयोगशाळा ८. विणकाम व शिवणकाम

१. कार्यशाळा (Workshop) -

आश्रमशाळेच्या ठिकाणी कार्यशाळा स्थापन करण्यात येणार असून सदरच्या कार्यशाळेत पुढीलप्रमाणे शिक्षण दिले जाणार आहे. यात मोजमापाची ओळख, उदा.गेज काढणे, परिमाण शिकणे, घनता मोजणे, इ. वेल्डींग करणे, सॉल्ड्रींग करणे, टर्निंग, ग्रायडिंग, टॅपिंग, थ्रेडिंग, फिटींग, कर्टींग करणे इ. सदरची कामे करण्यासाठी यंत्र व कच्चांमाल कार्यशाळेत उपलब्ध करून देण्यात येणार आहे.

२. बांधकाम -

यात विटा तयार करणे, सेप्टीक टँक तयार करणे, बायोगॅसेचे बांधकाम, आर.सी.सी.कॉलम तयार करणे, फेटोसिमॅटच्या वस्तु तयार करणे, याचबरोबर लाकूड व सुतारकामाचेही प्रशिक्षण दिले जाते.

३. इलेक्ट्रीशियन -

यात उर्जा पर्यावरणासंबंधी शिक्षण दिले जाते. ट्यूबलाईटचे सर्किट तयार करणे, अर्थिंग व फ्यूजची कामे, इलेक्ट्रीक मोटार रिवायंडींग, डिझेल इंजिन दुरुस्ती इ.शिक्षणाचा समावेश होतो.

४. जलसर्वेक्षण -

यात पाणी तपासणी, नकाशा वाचन, खडकांचे व मातीचे प्रकार ओळखणे, पाइपर तलावाचे सर्वेक्षण करणे, नवीन विहिरीचा सर्वे करणे, बोअरवेल घेणे व दुरुस्त करणे इ.कामांचा समावेश होतो.

५. शेतकी -

पिकांच्या लागवडीबाबत शास्त्रीय माहिती, उदा.बियाणे निवडणे, किटकनाशके व खतांच्या वापराबाबतची माहिती, कलम करणे, फळझाडे लागवड फवारणी करणे व फवारणी पंप दुरुस्त करणे इ.

६. पशुपालन -

दुभत्या जनावरांची निगा ठेवणे व दुग्धोत्पादन वाढविणे. त्यांचे आजार ओळखणे व त्यानुसार उपचार करणे, दातावरून जनावरांचे वय ओळखणे, त्यांचे वजन काढणे इ.

७. ग्रामीण प्रयोगशाळा (गृहआरोग्य) -

यात रक्ताचे व लघवीचे नमुने तपासणे, साथीच्या व जलजन्य आजारांची ओळख व त्यानुसार घरगुती उपचार पध्दती करणे, प्रथमोपचार व स्वच्छता धान्य व इतर पदार्थ व वस्तु टिकविण्यासाठी प्राविण्य इ.चा यात समावेश होतो.

८. विणकाम व शिवणकाम-

यात महिलांसाठी हस्तकलाविषयक व घरकामाविषयक प्रशिक्षण देणे, विणकाम व शिवणकामाचे प्रशिक्षण देऊन त्यांना साहित्य उपलब्ध करून देऊन रोजगार उपलब्ध करून देणे.इ.

घोडेगांव प्रकल्पातील गोहे, टोकावडे, वडेश्वर व सोनावळे या चार आश्रमशाळांतील इ.८ वीच्या विद्यार्थ्यांना सन १९९६-९७ च्या शैक्षणिक वर्षात ग्रामीण तंत्रज्ञानाचा अभ्यासक्रम शिकविला जाणार आहे. सन १९९७-९८ या शैक्षणिक वर्षात त्याच विद्यार्थ्यांना इ. ९ वीच्या व त्यापुढील वर्षात इ.१० वीचा अभ्यासक्रम शिकविला जाणार आहे. सदरचा तीन वर्षांचा अभ्यासक्रम असून त्याचे नियोजन पुढीलप्रमाणे प्रस्तावित आहे.

आश्रमशाळेच्या परिसरातील आयटीआय पास झालेल्या विद्यार्थ्यांची निवड करून त्यांना ग्रामीण तंत्रज्ञान विषयाचे विज्ञान आश्रममार्फत किंवा निर्देशित आयटीआयमध्ये प्रशिक्षण देऊन त्यांची निदेशक (Instructor) म्हणून नेमणूक करावयाची आहे. आयटीआय पास झालेले उमेदवार न मिळाल्यास एसएससी पास उमेदवारांची निवड करून त्यांना सखोल प्रशिक्षण देऊन ४ निदेशकांची नेमणूक करावयाची आहे. त्यात एक महिला निदेशक असणार व त्यांच्यामार्फत प्रशिक्षणार्थींना विणकाम व इतर तीन पुरुष निदेशकांमार्फत विद्यार्थ्यांना इतर अभ्यासक्रमानुसार प्रशिक्षण देणार आहे. आठवड्यातून एक किंवा दोन दिवसच फक्त कार्यशाळेत प्रशिक्षण घेतले जाणार. यासाठी संबंधित

आश्रमशाळेवर एका शेडमध्ये किंवा खोलीमध्ये कार्यशाळेचे साहित्य देऊन प्रशिक्षणास सुरवात होणार आहे. अभ्यासक्रमावर व कार्यशाळेवर विज्ञान आश्रम, पाबळ येथील तज्ञ देखरेख ठेवून योग्य वेळी मार्गदर्शन करणार आहेत. नेमलेल्या निदेशकांना दरमहा रु.१०००/- पर्यंत मानधन देण्यात येणार असून, मोकळ्या वेळात ते इतर खाजगी काम करू शकतील. इतरवेळी वर्कशॉपमध्ये इतर तांत्रिक कामे करून ते आपले उत्पन्नही वाढवू शकतात. प्रशिक्षक म्हणून नेमलेले निदेशक पुढे सोडून गेल्यास परिसरातील एखादा प्रशिक्षणार्थी पुढे निदेशकाचे काम करू शकेल. अशाप्रकारे वर्षाला प्रशिक्षक अथवा निदेशक अनेक निर्माण होऊ शकतात. पुरेपूर अनुभव घेऊन ते पुढे आपला स्वतःचा व्यवसाय सुरू करू शकतात.

व्यवसायाची व्याप्ती-

आश्रमशाळा केंद्रबिंदू मानून सभोवतालच्या परिसरातील आश्रमशाळेत शिक्षण घेत असलेले विद्यार्थी वा शाळा सोडलेल्या विद्यार्थ्यांना ग्रामीण तंत्रज्ञान या प्रशिक्षणाचा लाभ मिळून त्यांना स्वतःचा व्यवसाय करण्यास वाव आहे. आदिवासी लाभार्थ्यांना शासनामार्फत वीजपंप व तेलपंपाचे वाटप करण्यात येते. वीजेच्या कमी अधिक दाबामुळे मोटारी जळतात. अशावेळी शेतकऱ्यांना मोटार शहरात नेऊन दुरुस्त करावी लागते. त्यासाठी पैसाही जास्त खर्च करावा लागतो. त्याचप्रमाणे तेलपंपाचीही दुरुस्ती करण्यास शेतकऱ्यांना वेळ व पैसा मोठ्या प्रमाणात खर्च करावा लागतो. अशावेळी शाळेच्या ठिकाणी अथवा परिसरात वीजपंप/तेलपंप दुरुस्तीची व्यवस्था

झाल्यास आदिवासी शेतकऱ्यांच्या दृष्टीने उत्तम सोय होऊ शकेल व दुरुस्त करणाऱ्यासही उत्पन्न मिळेल. त्याचप्रमाणे सर्वप्रकारची फॅब्रिकेशनची कामे आदिवासी भागात केली जातील. वेल्डींग, कर्टींग, ग्रील्डींग, थ्रेडींग इ.प्रकारची कामे करून आदिवासी भागात एक प्रकारची सुधारणा होऊन आर्थिक व सामाजिक परिस्थिती सुधारण्यास मदत होईल. तीन वर्षात एस.एस.सी.ग्रामीण तंत्रज्ञान हा विषय घेऊन पहिली बॅच बाहेर पडेल. तोपर्यंत आश्रमशाळेतील वर्कशॉप चांगले नावारुपाला आले असेल व

परिसरातील लोकांची व उमेदवारांची वर्कशॉपमध्ये ये- जा सुरु झालेली असेल. त्याचबरोबर आदिवासी भागात स्वतंत्र व खाजगी वर्कशॉप सुरु झालेले असतील. थोडक्यात हा कार्यक्रम सुरु होत असताना प्रकल्प यंत्रणेने, आश्रमशाळा व्यवस्थापनाने व विज्ञान आश्रमच्या तंत्रज्ञानाने जाणीवपूर्वक परिश्रम घेतले पाहिजेत व मेहनत केली पाहिजे. तरच हे स्वप्न साकार होणार आहे व बेरोजगारीने खंगत पडलेल्या आदिवासी उमेदवाराला खरी विकासाची दिशा सापडणार आहे.

* * *

प्रशिक्षणाच्या ओवी

पहिली माझी ओवी ग । गणराया गाईन ।
 दे दे बुद्धि चांगली । शाळेत चांगले शिकवीन ।
 दुसरी माझी ओवी ग । गांवे सरस्वतीला ।
 जाईन मी प्रशिक्षणाला । आदिवासी संशोधन केंद्राला
 तिसरी माझी ओवी ग । माझ्या बंधू भगिनींना ।
 प्रकल्पातून सर्व आले । प्रशिक्षण घेण्याला ।
 चौथी माझी ओवी ग । ओवाळी तुळशीला ।
 शाळेभोवती झाडे लावू । वृक्षसंवर्धन करु या ।
 पाचवी माझी ओवी ग । भवानी देवीला ।
 अध्यापन करण्याला । बुद्धि दे आम्हाला ।
 सहावी माझी ओवी ग । जात्यावर गाईन ।
 शाळेच्या मुलांना । सर्वांगीण शिक्षण देईन ।
 सातवी माझी ओवी ग । गुरुंच्या पाऊली ।
 विद्यार्थ्यांचा विकास साधू । गुरुची साऊली ।
 आठवी माझी ओवी ग । शोर आमुच्या नेत्यांना ।
 आदर्श घेऊन सर्वांचा । विकास करु या शाळेचा ।

कवयित्री

सौ.पी.पी.क्षिरसागर

मुख्याध्यापिका

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व्यायाम प्रकार गाणे

सर्वांग सुंदर व्यायामाने
 होतात आमुची निर्मल मने ।
 थकवाही क्षणात जाई पळून
 अभ्यास करु या आता झटून ।।१।।
 पहिला प्रकार होई सुरु
 मनी आनंदे वाहे भरु ।।२।।
 दुसरा प्रकार करु या छान
 राखुया आपुल्या शाळेचा मान ।।३।।
 तिसरा प्रकार आता करु
 शिकवण गुरुची मनी धरु ।।४।।
 चवथा प्रकार करु नवीन
 सवचि मनोरंजन होईन ।।५।।
 पाचवा प्रकार आता संपवू
 परमेश्वराला सर्व आळवू ।।६।।

कवयित्री

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ता.आंबेगांव, जि.पुणे

अनुसूचित जमातीवरील अत्याचाराबाबतच्या मूल्यमापन अहवालाचा सारांश

* श्री.पी.आर.तिकोने

प्रस्तावना

बहुतांश आदिवासी हे जंगलात आणि अतिदुर्गम डोंगराळ भागात वास्तव्य करतात. दारिद्र्य, अशिक्षितपणा, आर्थिक परावलंबीपणा आणि कायद्याचे अज्ञान यामुळे आदिवासी अति मागासलेल्या अवस्थेत राहतात. आदिवासींची सामाजिक, आर्थिक व शैक्षणिक परिस्थिती सुधारण्यासाठी शासनाने वेळोवेळी विविध उपाययोजना करून देखील ते दुर्लक्षित राहिले. त्यांना अनेक नागरी हक्कांपासून वंचित रहावे लागले आहे. त्यांना वेळोवेळी अत्याचारास सामोरे जावे लागले आणि वेळोवेळी अपमानास्पद वागणूकही मिळाली. पुढारलेल्या वर्गाकडून त्यांची आर्थिक पिळवणुक होऊ लागली. अशा अपराधांची संख्या दिवसेंदिवस वाढू लागली. अशा परिस्थितीत नागरी हक्क संरक्षण कायदा १९५५ आणि भारतीय दंडसंहिता मधील सर्वसाधारण कलमे आदिवासीवरील अत्याचार रोखण्यास अपूरी पडली. याकरिता, विशेष कायद्याची आवश्यकता भासू लागली. भारत सरकारने या गोष्टीचा विचार करून 'अनुसूचित जाती/जमाती अत्याचार प्रतिबंधक अधिनियम, १९८९' हा ११ सप्टेंबर, १९८९ रोजी

मा.राष्ट्रपतींची मान्यता घेऊन सदर अधिनियम १९९० पासून भारत भर लागू केला. (जम्मू व काश्मिर वगळून). भारतीय दंडसंहिता मधील गुन्ह्यांकरिता असलेल्या शिक्षेपेक्षा अतिकडक शिक्षा/दंडाची तरतूद या अधिनियमात करण्यात आली.

उद्देश :-

अनुसूचित जमातीवरील अत्याचाराची सद्यस्थिती जाणून घेण्यासाठी आणि अत्याचारांची कारणे व उपाययोजना शोधण्यासाठी मूल्यमापन अहवाल घेण्याचे निश्चित केले. त्याची उद्दिष्टे खालीलप्रमाणे ठरविण्यात आली.

१. अनुसूचित जमातीच्या लोकांवर बिगर आदिवासी समाजाकडून होणाऱ्या अत्याचाराबाबतची सद्यस्थिती जाणून घेणे.
२. अत्याचाराची विविध कारणे जाणून घेणे.
३. आदिवासीवरील अत्याचाराबाबत सध्याच्या अत्याचार प्रतिबंधक अधिनियम १९८९ चा परिणाम जाणून घेणे.
४. आदिवासीवरील अत्याचारांना प्रतिबंध व्हावा या हेतूने शासनाने वेळोवेळी केलेल्या उपाययोजनांचा प्रभाव तपासणी व उपाययोजना सुचविणे.

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

कार्यपध्दती व व्याप्ती :-

महाराष्ट्र राज्यातील सर्व जिल्ह्यामधून आदिवासींवर झालेल्या अत्याचार प्रकरणांची माहिती मागविण्यात आली होती. जिल्हा पोलीस अधीक्षक व पोलीस आयुक्त यांच्याकडून प्राप्त झालेली व सन १९९१ ते १९९४ या कालावधीत नोंद झालेल्या अत्याचार प्रकरणांची माहिती मूल्यमापन अहवाल तयार करण्यासाठी वापरण्यात आली.

महाराष्ट्रातील सांगली जिल्ह्याची माहिती उपलब्ध झाली नाही. तसेच परभणी, जालना आणि अहमदनगर जिल्ह्यांची माहिती अंशतः उपलब्ध झाली. उपलब्ध झालेल्या माहितीचे विश्लेषण केल्यानंतर खालील बाबी निदर्शनास आल्या.

निरीक्षण :-

१. सन १९९१ ते १९९४ मधील आदिवासींवरील अत्याचार गुन्ह्यांच्या जिल्हावार आकडेवारीचे विश्लेषण पाहता, अत्याचाराचा कल वाढता असल्याचे दिसले. सन १९९१ ते १९९४ दरम्यान अनुक्रमे ९३, २१०, ३५४ व ४३६ अत्याचार गुन्ह्यांची नोंद झालेली आढळली. या चार वर्षांत एकूण १०९३ गुन्ह्यांची नोंद झालेली आढळली. पहा परिशिष्ट 'अ'
२. अत्याचार गुन्ह्यांची जास्तीत जास्त नोंद धुळे (२७२), यवतमाळ (११०), ठाणे (१०५), चंद्रपूर (९४), वर्धा (८५), गडचिरोली (६५) व नागपूर (६२) जिल्ह्यात झाली. हे सर्व जिल्हे आदिवासी उपयोजना क्षेत्रातील आहेत. तर बिगर आदिवासी क्षेत्रात अत्याचार गुन्ह्यांच्या नोंदी कमी आढळल्या.
३. अत्याचार प्रतिबंधक अधिनियम, १९८९

मधील सेक्शननिहाय वर्गीकरण केले असता, हेतुपुरस्सर अपमान करणे किंवा जातीवाचक शिवीगाळ करणे ३ (१) (X) या गुन्ह्यांसाठी ५७ टक्के, स्त्रियांचा अपमान अथवा विनयभंग करणे ३ (१) (XI) या गुन्ह्यासाठी २३ टक्के, अपहरण करून बलात्कार करणे, ३ (१) (XII) या गुन्ह्यासाठी १२ टक्के, जमिनीच्या वादाबाबतच्या गुन्ह्यासाठी ३ टक्के तर 'खून' या गुन्ह्यासाठी २ टक्के गुन्ह्यांची नोंद झाल्याचे आढळले.

४. एकूण १०९३ गुन्ह्यांपैकी ४९ टक्के गुन्हे स्त्रियांवरील अत्याचाराबाबत नोंद झालेले आहेत. यामध्ये विनयभंग/अपहरण/जातीवाचक शिवीगाळ/बलात्कार व खून या गुन्ह्यांचा समावेश आहे. नागपूर व अमरावती विभागामध्ये स्त्रियांवरील अत्याचाराच्या गुन्ह्यांची नोंद जास्त असल्याचे आढळून आले. सन १९९१ ते १९९४ या चार वर्षांमध्ये स्त्रियांवरील गुन्ह्यांचा वाढता कल दिसतो.

५. गोंड व भिल्ल या आदिवासी जमातींवर अत्याचार गुन्ह्यांची संख्या जास्त आढळते.

६. आदिवासींवरील अत्याचारांच्या कारणांचा उपलब्ध माहितीवरून शोध घेतला असता, निव्वळ किरकोळ कारणावरून ४१ टक्के, लैंगिकतेवरून २५ टक्के, शेती/जमीन/पीक इत्यादी स्वरूपाच्या वादावरून १६ टक्के तर पैशाची देवाणघेवाण व फसवणुकीवरून १० टक्के गुन्हे नोंदले आहेत.

७. गुन्हा प्रथम नोंद झाल्यापासून ते कोर्टांमध्ये दाखल होईपर्यंत किती कालावधी लागला याचा शोध घेण्यासाठी धुळे जिल्ह्यातील अत्याचार गुन्ह्यांचा

अभ्यास करण्यात आला. त्यामध्ये अत्याचाराची ४० टक्के प्रकरणे पोलीस तपास करून ३० दिवसांच्या आत तर २७ टक्के प्रकरणे ६० दिवसांच्या आत कोर्टात दाखल केल्याचे आढळले.

८. एकूण १०९३ अत्याचार प्रकरणांपैकी ९७५ प्रकरणे कोर्टामध्ये दाखल करण्यात आली. यापैकी फक्त ३ टक्के प्रकरणे निकालात निघाली असून ९७ टक्के प्रकरणे कोर्टात प्रलंबित असल्याचे आढळले. उर्वरित ७९ प्रकरणांचा पोलीस तपास चालू असून ३९ प्रकरणे अ,ब,क श्रेणीत निकाली झाली आहेत.

९. कोर्टाने निकाल दिलेल्या २८ प्रकरणांपैकी २० प्रकरणामध्ये आरोपी निर्दोष सुटले तर ४ प्रकरणांत आरोपींना भारतीय दंडसंहिता व अत्याचार प्रतिबंधक अधिनियम, १९८९ मध्ये नमूद केल्याप्रमाणे शिक्षा झाल्याचे आढळले.

१०. कोर्टाने निकालात काढलेल्या २८ प्रकरणांपैकी ११ प्रकरणे १९९१ सालातील, ८ प्रकरणे १९९२ सालातील, ८ प्रकरणे १९९३ सालातील तर १ प्रकरण १९९४ सालातील होते.

११. आदिवासीवरील अत्याचार प्रकरणांचा लवकरात लवकर निकाल लागावा म्हणून विधी व न्याय विभागाने जिल्हा सत्र न्यायालयांना 'विशेष न्यायालय' म्हणून अधिकार प्रदान केले.

१२. आदिवासीवरील अत्याचारांचे खटले चालविण्यासाठी 'विशेष सरकारी वकील' न नेमता नेहमीच्या सरकारी वकीलांकडून खटले चालविले जातात.

१३. अत्याचार प्रतिबंधक अधिनियम, १९८९ बरोबर क्रिमिनल प्रोसिजर कोड, १९७३ व नागरी संरक्षण कायदा, १९५५ चा वापर केल्याचे आढळले नाही.

१४. आत्महत्या, खुनाचा प्रयत्न करणे, खून, दुखापत, पळविणे/अपहरण/चोरी, सार्वजनिक नोकरांकडून विश्वासघात, फसवणुक इत्यादीबाबत भारतीय दंडसंहितेमधील कलमानुसार गुन्हे नोंदविले आहेत. या अत्याचारांबाबत शिक्षेची तरतूद अत्याचार प्रतिबंधक अधिनियम, १९८९ मध्ये करण्यात आलेली नाही.

शिफारशी :-

१. अत्याचार प्रतिबंधक अधिनियम, १९८९ मधील कठोर शिक्षा/दंडाच्या तरतूदीबाबत अथवा या कायद्याबाबत रेडिओ/दूरदर्शन/वर्तमानपत्रे इत्यादी माध्यमांद्वारे प्रचार/प्रसार होणे आवश्यक आहे.

२. आदिवासी स्त्रियांवरील अत्याचार रोखण्यासाठी यापेक्षा विशेष कडक कायद्याची गरज आहे. तसेच त्यांच्या संरक्षण/कल्याणाकरिता खास यंत्रणा उभारणे आवश्यक आहे. उदा.महिला पोलीसांची नेमणूक करणे.

३. आदिवासी क्षेत्रात काम करणाऱ्या सामाजिक कार्यकर्त्यांमार्फत 'साक्षरता' कार्यक्रम राबवून आदिवासींना साक्षर करण्याची गरज आहे, जेणेकरून त्यांना सध्याच्या कायद्याचे ज्ञान होईल.

४. अत्याचार खटले लवकर निकालात निघण्यासाठी 'विशेष न्यायालयांची' आवश्यकता आहे. कमीत कमी प्रादेशिक स्तरावर तरी अशी न्यायालये स्थापन करून खटले लवकर निकालात काढता येतील. तसेच 'फिरती न्यायालये' स्थापन केल्यास आदिवासींना त्याचा फायदा होऊन वेळ, पैसा व श्रम यांची बचत होईल.

५. खटल्यांच्या जलद सुनावणीसाठी 'विशेष सरकारी वकीलांची' नेमणूक करावी.

६. सर्वसामान्यपणे गुन्हा शाबीत करण्याची जबाबदारी ही पोलीस खाते किंवा फिर्यादीची असते. परंतु अत्याचारांच्या प्रकरणांमध्ये गुन्हा केला नाही हे शाबीत करण्याची जबाबदारी आरोपींवर राहिल अशी तरतूद अत्याचार प्रतिबंधक अधिनियम, १९८९ मध्ये करण्यात यावी. त्यामुळे समाजातील वाईट प्रवृत्तींना आळा बसेल.

७. आत्महत्येचा प्रयत्न करणे, खुनाचा प्रयत्न करणे, अपहरण, फसवणूक, खून इ. प्रकारचे गुन्हे देखील अत्याचार प्रतिबंधक अधिनियम, १९८९ मध्ये समाविष्ट करावेत.

८. आदिवासी व पुढारलेला इतर समाज यामध्ये सलोख्याचे वातावरण राहावे, यासाठी दोन्ही समाजांसाठी विविध विकास कार्यक्रमांची अंमलबजावणी सम प्रमाणात शासनाने करावी. असे झाल्यास बिगर आदिवासींच्या मनात आदिवासीबाबत असलेली द्वेषभावना कमी होऊ शकेल.

९. अत्याचारांना प्रतिबंध म्हणून प्रत्येक जिल्हयात 'विशेष पोलीस कक्ष' निर्माण करावेत. तसेच क्रिमिनल प्रोसिजर कोड, १९७३, आदिवासींवरील अत्याचार प्रकरणामध्ये लागू करावा.

१०. अत्याचार झालेले नाहीत, अशा गांवाकरिता बक्षिस योजना लागू करावी. गांव पुढारी याबाबत महत्वाची भूमिका बजावू शकतात. 'सामाजिक एकता' राखण्याकरिता सामाजिक कार्यकर्ते, धार्मिक नेते, स्वयंसेवी संघटना इ.चा वापर करून घ्यावा.

(संदर्भ- अॅन इन्व्हॅल्यूएशन स्टडी ऑफ दी अॅट्रॉसिटीज ऑन दी शेड्यूल्ड ट्राईबज इन महाराष्ट्र, द्वारा आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे)

* * *

परिशिष्ट 'अ'

महाराष्ट्र राज्यात अनुसूचित जमातीवरील अत्याचार गुन्ह्यांची संख्या (१९९१-९४)

अ. क्र.	जिल्हा/प्रादेशिक विभाग	वर्षानिहाय संख्या				एकूण
		१९९१	१९९२	१९९३	१९९४	
१.	मुंबई	-	१	१	७	९
२.	ठाणे	५	२१	५०	२९	१०५
३.	रायगड	-	२	६	१९	२७
४.	रत्नागिरी	-	-	-	-	-
५.	सिंधुदुर्ग	-	-	-	-	-
कोकण विभाग		५	२४	५७	५५	१४१ (१३%)
६.	पुणे	-	-	-	१	१
७.	सातारा	-	-	-	१	१
८.	सांगली	उ.ना.	उ.ना.	उ.ना.	उ.ना.	उ.ना.
९.	कोल्हापूर	-	-	-	-	-
१०.	सोलापूर	-	-	-	-	-
पुणे विभाग		-	-	-	२	२
११.	नाशिक	-	१	४	५	१०
१२.	धुळे	५	४२	९३	१३२	२७२
१३.	जळगांव	-	३	१	१२	१६
१४.	अहमदनगर	उ.ना.	उ.ना.	६	१७	२३
नाशिक विभाग		५	४६	१०४	१६६	३२१ (२९%)
१५.	औरंगाबाद	-	१	-	४	५
१६.	जालना	उ.ना.	उ.ना.	-	१	१
१७.	परभणी	उ.ना.	उ.ना.	उ.ना.	१३	१३
१८.	बीड	५	८	१३	४	३०
१९.	नांदेड	-	-	-	-	-
२०.	उस्मानाबाद	१	८	७	१०	२६
२१.	लातूर	-	-	-	-	-
औरंगाबाद विभाग		६	१७	२०	३२	७५ (७%)
२२.	बुलढाणा	-	२	४	६	१२
२३.	अकोला	-	२	४	५	११
२४.	अमरावती	२५	१५	१३	१६	६९
२५.	यवतामळ	८	२८	३८	३६	११०
अमरावती विभाग		३३	४७	५१	६३	२०२ (१८%)
२६.	वर्धा	१७	११	२२	३५	८५
२७.	नागपूर	१५	१४	१४	१९	६२
२८.	भंडारा	३	१२	१७	१४	४६
२९.	चंद्रपूर	९	२८	३४	२३	९४
३०.	गडचिरोली	-	११	२७	२७	६५
नागपूर विभाग		४४	७६	११४	११८	३५२ (३२%)
एकूण महाराष्ट्र		९३ (९%)	२१० (१९%)	३५४ (३२%)	४३६ (४०%)	१०९३ (१००%)

* * *

भामरागड प्रकल्पातील यशस्वी योजना

* श्री.मुस्ताक अ.शेख

एकात्मिक आदिवासी विकास प्रकल्प,भामरागड हे महाराष्ट्राच्या पूर्वेला असून अति दुर्गम प्रकल्प म्हणून गणला जातो. महाराष्ट्रात ३ आदिम जमाती या खालील ठिकाणी आढळतात.

१.	कातकरी	रायगड व ठाणे जिल्हा
२.	कोलाम	धारणी व अमरावती
३.	माडिया	भामरागड, एटापल्ली व गडचिरोली जिल्हा

भामरागड प्रकल्पाचे कार्यक्षेत्र एटापल्ली व भामरागड तालुका असून २२८ गांवाचा त्यात समावेश आहे. आदिवासी उपयोजनेअंतर्गत संपूर्ण प्रकल्पाचे कार्यक्षेत्र येते. भामरागड हे १५ ऑगस्ट, १९९२ ला तालुका म्हणून घोषित झाले. भामरागड हे गांव तीन नद्यांच्या संगमाजवळ वसले असून तेथे पर्लकोटा, पामलगौतम व इंद्रावती या तीन नद्यांचा संगम आहे.

शासन निर्णय, आदिवासी विकास विभाग क्र.आस्था-१०९३/प्र.क्र.२०२ (९३)/का.१५, दिनांक ९ नोव्हेंबर, १९९३ च्या शासन निर्णयानुसार प्रकल्पाचे बळकटीकरण करून तेथे प्रकल्प अधिकारी तथा अपर जिल्हाधिकारी चे पद निर्माण करून त्यांना विशेष अधिकार, कर्तव्ये व जबाबदाऱ्या निश्चित करून देण्यात आलेल्या आहेत.

आदिम जमातीचा सर्वांगीण विकास करण्याकरिता महाराष्ट्र शासन आदिवासी विकास विभागातर्फे विविध योजना राबवित आहे. महाराष्ट्रात एकूण २४ एकात्मिक आदिवासी विकास प्रकल्प असून त्यातील ११ प्रकल्पांचे बळकटीकरण करून (भा.प्र.से.) व (भा.व.से) चे सनदी अधिकारी दिले आहेत. पेण व भामरागड येथे आदिम जमातीकरिता विविध योजना राबविल्या जातात. पेण व भामरागड प्रकल्पात घरकूल योजना आदिवासी विकास विभागातर्फे राबविली जात असून भामरागड प्रकल्पातील काही यशस्वी योजनांचा येथे विचार करण्याची आवश्यकता वाटते.

१. आदिम जमाती घरकूल योजना-१९९४-९५

या योजनेअंतर्गत माडिया आदिवासीना कमी किंमतीचे घरकूल बांधून देण्याची योजना सन १९९४-९५ मध्ये कार्यान्वित करण्याचे उद्दिष्टय होते. त्यानुसार भामरागड प्रकल्पांतर्गत विविध गांवात एकूण १२२ घरकूले बांधून देण्यात आली. त्यातील २४ लाभार्थ्यांना स्वतः घरकूल बांधण्याकरिता रु.५०००/- व ५ बॅग सिमेंट प्रत्येक लाभार्थ्यांना प्रकल्प कार्यालयामार्फत देण्यात आली व उर्वरित ९८ घरकूलांपैकी अति दुर्गम डोंगराळ भागात

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

(अ) बिनागुंडा- १० घरकूल (ब) फोदेवाडा ९ घरकूल
 (क) कुव्वाकोडी ४ घरकूल (ड) तुर्रेमर्का ४ घरकूल
 (इ) पिरमिलभट्टी ४ घरकूल अशी एकूण ३१ घरकूले
 या प्रकल्पांतर्गत बांधण्यात आली. डोंगराळ भागात
 घरकूले बांधतांना अनंत अडचणी आल्या. त्या भागात
 पोहोचण्याकरिता रस्ते नाहीत, बांधकाम साहित्य
 घेऊन जाण्यास मालमोटारी तयार होत नव्हत्या व तेथे
 कुशल कामगारांचा तुटवडा अशा अनेक अडचणींना
 तोंड देत व त्या भागात घरकूले बांधायचीच या
 जिद्दीने व धडाडीने अविरत कार्य करणारे
 मा.के.नरसिंहलू (भा.व.से.), प्रकल्प अधिकारी तथा
 अपर जिल्हाधिकारी व वेळोवेळी मार्गदर्शन करणारे
 मा.श्री.भगवानसाहेब (भा.व.से.), अपर आयुक्त,
 नागपूर यांच्या अथक प्रयत्नाने व लक्ष्मण येरबाब,
 रा.आल्लापल्ली यांनी कुशल कामगार व बांधकाम
 साहित्य पोहोचवण्याकरिता गाडी व अहोरात्र कष्ट
 करून त्या डोंगराळ भागात ३१ घरकूले बांधून दिली.
 ही योजना फक्त आदिम जमाती, माडिया व बडा
 माडिया करिता यशस्वीपणे राबविली गेली.

२. आदिवासींना सिंचन विहिर (इनवेल बोअर) योजना- १९९५-९६

आदिवासींची शेती पावसाच्या पाण्यावर
 अवलंबून असते. गडचिरोली जिल्ह्यात जास्तीत
 जास्त शेतकरी भाताचे पीक घेतात व त्याकरिता
 आदिवासी विकास विभागाने आदिवासी शेतकऱ्यांना
 विहिर खोदून व बांधून त्यात बोअरवेल करून ५
 अश्वशक्तीचे तेलपंप बसवून देणे. प्रत्येक लाभार्थ्यास

रु.५४ हजार अनुदान देऊन ही योजना राबविण्याचे
 ठरविले. या योजनेनुसार भामरागड प्रकल्पात १००
 सिंचन विहिर मंजूर झाल्या असून जवळपास ७० टक्के
 विहिरी खोदून व बांधून पूर्ण झाल्या आहेत. त्या
 शेतकऱ्यांना तेलपंपाचे वाटप करण्यात आले. ही
 योजना यशस्वीपणे राबविताना वरीलप्रमाणेच
 भौगोलिक स्थिती असून दुर्गम भागात मनुष्यबळाची
 कमतरता व बांधकाम करणारे कुशल कामगारांचा
 तुटवडा येथेही जाणवला व बाहेरून येणारे कामगार
 अति दुर्गम भागात काम करण्यास तयार होत नाहीत,
 असा अनुभव येथे येत होता. तरीही अशा अनेक
 अडचणींना तोंड देत आदिवासी शेतकऱ्यांना विविध
 पिके, पालेभाज्या आपल्या शेतात घेता याव्यात व
 त्यांची आर्थिक उन्नती व्हावी, या ध्येयाने भामरागड
 प्रकल्पांतर्गत ही योजना यशस्वीपणे राबविली जात
 आहे.

३. आदिम जमाती बांधबंदिस्ती योजना- १९९४-९५

माडिया आदिवासी शेतकरी भातांचे पीक
 घेतो व त्या पीकांकरिता भरपूर पाणी शेतात साठून
 राहणे आवश्यक असते. म्हणून आदिवासी विकास
 विभागातर्फे भामरागड प्रकल्पांतर्गत दीड एकर ते ५
 एकर शेती स्वतःच्या मालकीची असेल तर त्यात
 प्रकल्प कार्यालयातर्फे बांधबंदिस्ती किंवा
 मजगीकरण(Paddy Bunding) करून दिली गेली.
 आदिवासी शेतकऱ्यांने व त्यांच्या कुटुंबातील किंवा
 त्याच गांवातील लोकांनी बांधबंदिस्ती करावी,

जेणेकरुन त्यांना रोजगार मिळेल व आर्थिक उत्पन्न वाढेल व स्वतःची शेती दुरुस्त करुन भाताचे उत्पन्न वाढविता यावे म्हणून ही योजना अत्यंत फायदेशीर व उपयुक्त ठरली. ही योजना भामरागड प्रकल्पात यशस्वीपणे राबविली.

४. पी.व्ही.सी.पाईप वाटप आदिम जमाती योजना - १९९४-९५

एकात्मिक आदिवासी विकास प्रकल्प भामरागड तर्फे ज्या माडिया आदिवासी शेतकऱ्यांना तेलपंप वाटप झाले आहे, त्यांना योग्य प्रकारे पाणी देता यावे, म्हणून १०० टक्के अनुदानावर पी.व्ही.सी.१० नग (२०० फूट) पाईप वाटप करण्यात आले. ज्यामुळे त्यांना नदीतील, नाल्यातील किंवा विहिरीतील पाणी तेलपंपाद्वारे संपूर्ण शेतामध्ये पिकास पुरविण्याकरिता पाईपची अत्यंत आवश्यकता होती, की जेणेकरुन त्यांच्या शेती उत्पादनात भर पडू शकेल. ही योजना यशस्वीपणे राबविल्यामुळे अत्यंत फलदायक ठरली.

वरील सर्व योजना आदिवासींच्या विकासाकरिता शासन राबवित असून त्यामध्ये आदिवासी लोकांच्या सहभागाची अत्यंत आवश्यकता

असते. परंतू आदिवासी अज्ञानी असल्याने त्यांच्यामध्ये जागृतीची कमतरता व जे काही घावयाचे आहे ते शासन आपणास देईल, अशी भूमिका असल्याचे आढळून आल्यामुळे ह्या योजना राबविताना अनेक अडचणी येतात. स्वतःची शेती बांधबंदिस्ती करुन घ्यावी व त्याची मजुरी प्रकल्प कार्यालयामार्फत स्वतः घ्यावी, असा उद्देश असताना आदिवासी शेतकरी हा बाहेरील मजूरावर अवलंबून राहतो. जे मजूर मध्यप्रदेश, आंध्रप्रदेश मधून येतात व मजुरी करुन पैसा कमावतात. स्वतःची आर्थिक प्रगती करुन घेण्याची संधी आदिवासी शेतकरी गमावतो व कष्ट न करण्याची प्रवृत्ती बळावते. आता नवीन पिढी सुधारते. आश्रमशाळेतून शिक्षण घेतलेली मुले, मुली विविध योजनांचा फायदा कसा घेता येईल, हे आपल्या अशिक्षित पालकांना समजावून देत आहेत. नवीन निर्माण होणारी पिढी ही आशादायक असून माडिया, बडा माडिया निश्चितपणे विकास मार्गावर चालायला लागेल व शासनाच्या विविध योजनासाठी आदिवासींकडून सर्वांगीण विकासास साथ होईल, अशी आशा करू या.

* * *

माडिया गोंड व कोरकूंची लग्नपध्दती

* श्री.डी.एस.मोडगी

महाराष्ट्रामध्ये प्रत्येक जिल्हयात आदिवासींची संख्या कमी अधिक प्रमाणात आढळते. महाराष्ट्रात १९९१ च्या जनगणनेनुसार आदिवासींची संख्या ७३.१८ लाख असून तिचे एकूण लोकसंख्येशी प्रमाण ९.२७ टक्के आहे. माडियांची सन १९८१ नुसार लोकसंख्या ६६,००० आहे तर कोरकूंची लोकसंख्या १,१५,९७४ इतकी आहे.

महाराष्ट्रात आदिवासी लोकांचे भौगोलिकदृष्ट्या ३ विभाग पडतात. १. सहयाद्री विभाग २. सातपुडा विभाग ३. गोंडवन विभाग

१. सहयाद्री विभाग

सहयाद्री पर्वताच्या विभागात महादेव कोळी, वारली, कोकणा, ठाकर, कातकरी या आदिवासी जमाती आढळतात. या विभागात रायगड, ठाणे, सिंधुदुर्ग या जिल्हयांचा समावेश होतो.

२. सातपुडा विभाग

सातपुडा पर्वताच्या रांगामध्ये भिल्ल, कोकणा, गामीत, कोरकू, धानका या आदिवासी जमाती राहतात. या विभागात धुळे, जळगांव, औरंगाबाद, अमरावती या जिल्हयांचा समावेश होतो.

३. गोंडवन विभाग

विदर्भातील अतिदुर्गम डोंगराळ आणि जंगलमय प्रदेशात विशेषतः चंद्रपूर, भंडारा, गडचिरोली, यवतमाळ व नागपूर या जिल्हयांचा यामध्ये समावेश होतो. यात गोंड, माडिया गोंड, कोरकू, कोलाम, परधान, आंध या जमाती वास्तव्य करतांना आढळतात.

महाराष्ट्रात आदिवासींच्या ज्या अनेक जमाती आहेत, त्या प्रत्येक जमातीचे सामाजिक जीवन, आर्थिक जीवन, सांस्कृतिक वैशिष्ट्ये, चालीरिती, धार्मिकता, रुढी, परंपरा यांच्यात सारखेपणा आढळून येत नाही. प्रत्येक जमातीच्या परंपरागत चालीरिती, धार्मिक रुढी या भिन्न भिन्न आहेत. आदिवासींच्या धार्मिक रुढी निसर्ग आणि प्राणी पूजेतून निर्माण झालेल्या आहेत. निसर्गातील गूढ अनाकलीनय ते सर्व पूजनीय आहे, असे ते मानतात. आकाश, आकाशात चमकणारी वीज, सूर्य, चंद्र, तारे, ढग, प्रचंड वृक्ष, वाघ, सिंह, साप, विंचू अशा निसर्गनिर्मित सजीव निर्जीव वस्तुंची आणि प्राण्यांची ते पूजा करतात. यावरूनच आदिवासींमध्ये अंधश्रद्धा व नैसर्गिकता आढळून येते.

*सांस्कृतिक अधिकारी, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे १

आदिवासींच्या परंपरागत चालीरिती, धार्मिक रुढी तसेच त्यांच्या लग्नपध्दती ही वैशिष्ट्यपूर्ण असतात. माडिया गोंड व कोरकू या दोन आदिवासी जमातीची माहिती दिली आहे.

महाराष्ट्रातील आदिवासींची ठिकठिकाणांची लग्नपध्दती वेगवेगळी असल्याचे आढळून येते. तर काही लग्नपध्दती या वैशिष्ट्यपूर्ण असल्याचे दिसून येते. त्यापैकीच खालील दोन जमातीची लग्नपध्दतीची माहिती पुढीलप्रमाणे आहे.

१. बडा माडियाची लग्नपध्दती

माडियांचा महाराष्ट्र, मध्यप्रदेश, व आंध्रात वास्तव्याचा सलग पट्टा आहे. एटापल्ली, भामरागड, या तालुक्यांच्या मध्यप्रदेश व आंध्राच्या सीमावर्ती भागाच्या पूर्वेस करीकोटपासून इंद्रावतीच्या पलिकडील बरतरच्या विशाल माडिया समूहास हा भाग जोडला आहे. या भागास 'अभूजमाड' असे म्हणतात. 'अभूज' म्हणजे अज्ञात व 'माड' म्हणजे भाग. हा भाग आणि त्यातील हे अर्धनग्न रहिवाशी पाहिल्यानंतर सुधारणा या भागात अद्याप पोहोचू शकल्या नाहीत याची जाणीव होते. शतकानुशतकांपासून माडिया उघड्या निसर्गाचा सामना त्यांच्या रुढीपरंपरानुसार जीवन जगण्यासाठी केवळ आवश्यक आणि त्याही अत्यल्प गरजांसाठी सतत झगडत आलाय.

माडियाने भ्रध्दने जपलेल्या अनेक सामाजिक, सांस्कृतिक परंपरापैकी एक त्यांची लग्नपध्दती आहे. माडियांमध्ये घोडूल ही सामाजिक व सांस्कृतिक संस्था फार चांगल्याप्रकारे पूर्वी काम करीत असे. नरबळी देण्याची प्रथा या जमातीत असताना

गांवात जागता पहारा ठेवून जमातीच्या रितीरिवाजांचे शिक्षण देणारी ही संस्था प्रत्येक गांवात असतेच. पूर्वीच्या काळी मुले-मुली घोडूलच्या परिसरात एकत्र रहात. लैंगिक शिक्षणाचे सुरवातीचे धडे येथेच मिळत. येथेच आवडीचा जीवनसाथी शोधला जातो.

माडियामध्ये मामाच्या मुलास अग्रहक्काने मुलगी देण्याची प्रथा आहे. त्याला 'गुडी पिल्ला' किंवा 'पितूल पिल्ला' असे म्हणतात. आत्याच्या मुलास किंवा मामाच्या मुलीस एक तरी मुलगी देतातच. त्यानंतर मात्र सक्ती करीत नाहीत.

माडिया घोडूलमध्ये लग्न जमवू शकतो. परंतु जोडीदार निवडल्यानंतर पुढील बाबी जातपंचायतीच्या मान्यतेनेच होतात. सामाजिक परंपरानुसार खालील प्रकारच्या लग्नाला माडिया मान्यता देतात.

१. लग्नासाठी मुलगी जबरदस्तीने पळवून नेणे.
२. दोघांच्या संमतीने पळून जाऊन लग्न करणे.
३. मुलीच्या घरी जाऊन लग्न करून 'जावई' म्हणून मुलाने तेथेच राहणे.
४. विधवा विवाह
५. विधवेच्या घरात घुसून लग्न करून राहणे.

असे असले तरी माडियांमध्ये मुली आपला वर स्वतःच निवडतात. बालविवाह माडियात होत नाहीत. मुलगी वयात आल्यानंतरच लग्न करते. घोडूलमध्ये मुक्त वातावरणात मुला-मुलींना आपला जोडीदार निवडण्याची संधी असतेच. घोडूल हे आदिवासीमध्ये कॉमन असून माडियांच्या प्रत्येक गांवात घोडूल आहेत. माडियाही पूर्वी भूमातेच्या पूजेसाठी नरबळी देत असत.

त्याकाळी नरबळीसाठी माडिया, माडियांच्या शिकारीसाठी निघत. अशा कारणांसाठी गांवातील कोणी बळी न पडावा यासाठी रात्रीचा जागता पहारा ठेवण्याची गरज घोटूलने भागविली होती. काळाच्या ओघात घोटूलची गरज कमी झाली पण घोटूलची प्रथा कायम राहिली.

घोटूलमध्ये वयात आलेली मुले-मुली एकत्र राहतात. रात्री एकत्रित नृत्य करून आणि सततच्या जवळीकेतून चेष्टामस्करीस घोटूलच्या वास्तव्यात रंग भरत जातो. अजाणतेच्या जोडीने नैसर्गिक आर्कषणातून घोटूलच्या वास्तव्यात पसंतीचा जोडीदार निवडण्याचे स्वातंत्र्य माडियांमध्ये तरुण-तरुणींचा आहे. लग्नापूर्वीचे सर्व काही विसरून जावून नव्या जोडीदारासह आयुष्य कंठायचे धडे घोटूलमध्येच मिळतात. घोटूलमध्ये अशी पसंती फणी देऊन व स्विकारून जाहीर केली जाते.

जोडीदाराची निवड झाल्यावर मुलाच्या घरची माणसे मुलीकडे जाऊन मागणी करतात. कुळाचारानुसार देवेपध्दती पाडून ठराव होतो. मध्स्थांचे काम 'महाजन' करतो. लग्न दिवस 'बैगा' ठरवितो.

माडियामध्ये लग्न मुलाच्या घरी होते. मुलीकडील व-हाड मुलाच्या गांवी जाते. त्यापूर्वी नवरी व तिच्या मैत्रिणी सगळ्या गांवात मिरवून येतात. या मिरवणुकीत मुलीच्या डोक्यावर कापड धरलेले असते. माडियांत ही प्रथा प्रामुख्याने पाळतात. नवरी मुलगी त्यावेळी हुंदके देऊन रडत असते. तिच्या मैत्रिणीचा व वडिलधाऱ्यांचा निरोप घेते.

मुलीकडील मंडळी मुलाच्या घरी येतात. त्यांचे स्वागत मोहाच्या दारुने केले जाते. त्यानंतर जेवण होते. लग्नाच्या अटीमध्ये किती मोहाची दारु घ्यावयाची हे ठरलेले असते. वधूमूल्याची रोख रक्कम किंवा तांदूळ, बकरी याबरोबर दारुचाही समावेश असतो. ऐपतीनुसार चांदीचे दागिने मुलीला दिले जातात.

लग्नासाठी लाकडी मेढीचा मोठा मंडप झाडांच्या फांधा पानांसह शाकारून तयार करतात. मोरपिसांनी मंडप सजवितात. लग्नासाठी लाकडाचा सुंदर कोरीव खांब तयार करतात. त्याला 'मुंडा' असे म्हणतात. देव्हान्यासारखा या खांबाचा उपयोग होतो. फुलदैवते या खांबाच्या आजूबाजूस मांडतात.

मोहाची दारु पिऊन लग्नाच्या धुंदीत माडिया स्त्रिया व मुली मांडवात रात्रभर रेलों नांवाचे फेर नाचतात. नृत्य हे माडिया मुलामुलींची दररोजची करमणूक असते. माडिया नाचाखेरीज गाऊच शकत नाहीत. पण लग्नासाठी माडिया मुले खास पेहराव करतात. गव्याच्या शिंगाचे शिरटोप परिधान करतात. प्रौढ माडिया एरव्ही नृत्यात भाग घेत नाहीत. परंतु लग्नामध्ये बहुतेक सर्वजण नृत्यात सहभागी होतात. सर्व वयाचे माडिया स्त्री-पुरुष रात्रभर धुंदपणे नाचतात. हा सोहळा प्रेक्षणीय असतो. नवरीच्या प्रशंसेची किंवा त्यांना चिडविणारी गाणी गायली जातात. दोलाच्या तालावरही नृत्य केले जाते.

'पेरमा' हा धार्मिक विधी मंत्राच्या उद्धोषात करित असतो. सकाळी नवरा-नवरी खांबाशेजारी उभे राहतात. नवरा-नवरीचा मामा मांडवाच्या छपरावरून

त्या दोघांवर पितळेच्या घागरीत आणलेले खास पाणी ओततात. सर्व नातेवाईक क्रमाक्रमाने पाणी ओततात. माडियांत नवरा-नवरी भिजून चिंब होतात. सामाजिक मान्यता असलेले हे पाणी ओतण्याचा शेवटचा मान पालकांचा असतो. त्यानंतर लग्न लागले असे समजतात.

नवरा-नवरी नंतर कपडे बदलतात. या विधीनंतर मुलीस चोळी घालण्यास बंदी असते. उघडी छाती ही विवाहीत माडिया स्त्रिची ओळख असते. तो कुलाचार आहे. यानंतर दुसऱ्या दिवशी मुलीची मंडळी परत जातात.

लग्नात लग्नखांब विशेषतः सालवृक्षांचा खांब व पाणी यात अत्यंत महत्व आहे. पाणी ओतण्याच्या विधीस सामाजिक महत्व आहे. मुलामुलीचे पाय पालक व इतर नातेवाईकांनी तीनदा धुणे यालाही महत्व आहे. पहिल्याने उजवा व नंतर डावा पाय धुवावा लागतो. त्यानंतर पाणी ओतण्याच्या विधीनंतर लग्न लागते.

२. कोरकूंची लग्नपध्दती

विदर्भाच्या उत्तर डोंगर पठारावर मेळघाट ते महादेवाच्या डोंगरापर्यंत कोरकू लोकांची वस्ती आहे. ही कोरकू जमात पूर्वी कोल किंवा मूंडा या नांवाने ओळखली जात असे. त्यांच्या रुढ आख्ययिकेप्रमाणे लंकेचा राजा रावण याच्या खास विनंतीवरून महादेवाच्या डोंगरात वस्ती करण्याकरिता ब्रम्हदेवाने ही खास जमात निर्माण केलेली आहे. या समजूतीने

कोरकू हे आपणास मध्यप्रदेश व विदर्भाचे मूळ रहिवासी समजतात.

कोरकूमध्ये सगोत्र विवाह केले जात नाहीत. लग्नामध्ये मुलीची देज किंवा किंमत ठरविली जाते. मुलीची किंमती ५००/- रुपयांपेक्षा जास्त असते आणि वराच्या ऐपतीप्रमाणे ठरविली जाते. ज्यांची पैसे देण्याची ऐपत नसते असे वर ठराविक काळापर्यंत बायकोच्या पित्याकडे जाऊन काम करतात. याला लामझाना विवाह असे म्हणतात.

कोरकूमध्ये बोरीच्या झाडाला फार महत्व असते. लग्न लागण्यापूर्वी सर्वजण बोरीच्या झाडाजवळ जमतात. मग भुमका म्हणजे भगत हा झाडांची पूजा करतो. त्यानंतर झाडाभोवती फेरे होतात आणि अक्षता उचलून लग्न होते.

कोरकूमध्ये चार लग्नपध्दती आहेत. भावर, लामझाना, बळजबरी आणि मुलगी वराच्या घरी जाणे. कोरकूमध्ये पंचायत पध्दती आहे. यात एक मुखिया असतो. ही पंचायत जमातीचे न्याय निवाडे देते. बहिष्कार घालणे किंवा जमातीत घेणे हेही काम पंचायत करते. लग्नकार्याची बोलणी सुध्दा येथेच केली जातात. कोणत्याही कार्याची सांगता गूळ वाटून साजरी केली जाते.

विधवा स्त्री बहुधा नवान्याच्या धाकट्या भावाशी विवाह करते. लग्न झाल्यावर सारे व-हाड नाच गाण्याच्या कार्यक्रमाने लग्नांचा आनंद व्यक्त करते.

* * *

कृषि व संलग्न सेवा कार्याक्रमांतर्गत आदिवासीसाठी राबविलेल्या योजनासंबंधी मूल्यमापन अभ्यास अहवाल- गोषवारा

* श्री.सो.रा.शेवकरी

प्रास्ताविक

आपला भारत देश कृषिप्रधान असल्याने त्याच्या अर्थव्यवस्थेमध्ये शेती विकासाला अनन्यसाधारण महत्व आहे. देशातील सुमारे ६५ टक्के लोक शेतीवर अवलंबून आहेत. आणि देशाच्या एकूण निर्यातीमध्ये शेती उत्पन्नाचा सिंहाचा वाटा आहे, ही वस्तुस्थिती आहे.

स्वातंत्र्योत्तर काळात महाराष्ट्र राज्यात ग्रामीण विकासांतर्गत ग्रामीण लोकांचे जीवनमान उंचावणे हे एक उद्दिष्टय साध्य करावयाचे आहे. त्यासाठी ग्रामीण जनतेचा विकास प्रक्रीयेमध्ये सहभाग घेणे गरजेचे आहे. म्हणून त्यांना पुरेशा संधी व सवलती पुरविण्यात येत आहेत. त्याचाच एक भाग म्हणून विविध विकास योजना/कार्यक्रम त्यांचेसाठी राबविण्यात येत आहे.

विशेषतः आदिवासींचा सर्वांगीण विकास करण्याच्या प्रयत्नामध्ये पहिल्या चार पंचवार्षिक योजनामध्ये ग्रामीण व आदिवासी क्षेत्रात मूलभूत सोयी/सुविधा उपलब्ध करून देण्याच्या कार्यक्रमावर

भर देण्यात आला. त्यामुळे शेती विकास, आरोग्य सुविधा, शैक्षणिक सुविधा, वीज पुरवठा, पाणीपुरवठा, रस्ते व दळणवळण इ.सुविधा बऱ्याच प्रमाणात उपलब्ध करून देण्यात आलेल्या आहेत. परंतू त्यामुळे आदिवासींची आर्थिक स्थिती सुधारण्याच्या दृष्टीने विशेष परिणाम दिसून आला नाही. म्हणून पाचव्या पंचवार्षिक योजनेपासून आदिवासी क्षेत्र व आदिवासी लोकसमूह यांचे प्रश्नावर विशेष लक्ष केंद्रीत करण्यात आले. आदिवासींच्या उपजिविकेची प्रमुख साधने दोन- शेती आणि शेतमजुरी/जंगलमजुरी ही होय. आदिवासींची बहुतेक शेती डोंगरमाथ्यावर. उतारावर असल्याने तिची सुपिकता कमी प्रतीची आहे. तसेच ती सर्वस्वयी पावसाच्या पाण्यावर अवलंबून आहे. त्यामुळे शेतीपासून त्यांना पुरेसे उत्तेजन मिळत नाही. तेव्हा शेती उत्पादन वाढीसाठी शासनाने विविध योजना/कार्यक्रम हाती घेतले आहेत. आदिवासींची शेती सुधारण्याच्या व शेती उत्पादनवाढीच्या उद्देशाने शासनाने कृषि व संलग्न सेवा कार्याक्रमांतर्गत विविध योजनांचा संच (Package) त्यांना पुरविले आहेत.

*संशोधन सहाय्यक, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे १

आदिवासी अर्थव्यवस्थेची अर्धविकसित स्थिती इतर प्राथमिक विभाग (Primary Sector) दुय्यम विभाग तसेच सेवा उद्योग विभाग (Tertiary Sector) यावर आपला ठसा/प्रभाव पाडण्यात अयशस्वी झालेली आहे. तसेच आदिवासी कामगारांचे निरनिराळ्या औद्योगिक गटातील वर्गीकरणावरून असे निदर्शनास येते की, संबंध अर्थव्यवस्थेमध्ये त्यांचा सहभाग हा कमी प्रमाणात आहे. याशिवाय प्राथमिक क्षेत्रातील (Primary Sector) उत्पादनाची क्षमताही कमी आहे. म्हणून आदिवासी विकासाच्या प्रश्नाला दोन अंगे आहेत.

१) मागासलेपणाच्या प्रतिमेचा प्रश्न व आदिवासी समाजाचा राष्ट्रीय जीवनाशी एकात्मिकरणाचा अभाव.

२) विविध आदिवासी समाजाच्या विकास विषयक विशिष्ट गरजा व विकासासाठी तयारी

शासनाने आदिवासींच्या शेती विकासामध्ये सर्वात अधिक प्राधान्य सिंचन सुविधांची निर्मिती व जमीन सुधारणा या कार्यक्रमांना अग्रक्रम दिला आहे. शेती सुधारणेसाठी व शेती उत्पादन वाढविण्याच्या दृष्टीने कृषि व संलग्न सेवा कार्यक्रमांतर्गत शेती उत्पादन अर्थसहाय्यापर्यंत राबविलेल्या योजनांची फलश्रुती अजमावणे गरजेचे वाटते.

मूल्यमापन अभ्यासाची उद्दिष्ट्ये व अन्वेषण पध्दती

भूधारक आदिवासी कुटुंबाची आर्थिक स्थिती सुधारण्याच्या दृष्टीने शासनाने कृषि व संलग्न सेवा विभागांतर्गत विकास योजनांचा/कार्यक्रमांचा संच पुरविला आहे. तसेच दारिद्र्य रेषेखालील आदिवासी

कुटुंबाना उत्पन्न निर्मितीच्या योजनाद्वारे उत्पन्न वाढीसाठी सक्षम करून दारिद्र्य रेषेच्या वर आणण्यासाठी विविध विभागामार्फत योजनांची आखणी व अंमलबजावणी करण्यात येत आहे. तथापि, बहुसंख्य आदिवासी कुटुंबे ही अल्पभूधारक तसेच शेतमजूर गटातील असल्याने उपजिविकेसाठी त्यांना शेतीवर अवलंबून राहावे लागते.

कृषि व संलग्न सेवा कार्यक्रमांतर्गत राबविण्यात येत असलेल्या योजना/कार्यक्रमांचा आदिवासी भूधारकावरील प्रभाव व सदर योजनाद्वारे त्यांना मिळणारा लाभ यांचा अभ्यास करणे गरजेचे वाटते. कारण सदर क्षेत्रांतर्गत राबविलेल्या योजनांचा घटक समूहाच्या एकूण आर्थिक विकासामधील वाटा/हिस्सा (Share) मोठा आहे. अशा योजनांचा मूल्यमापन अभ्यास करण्यासाठी खालील उद्दिष्ट्ये नजरेसमोर ठेवण्यात आली.

१. कृषि व संलग्न सेवा विभागांतर्गत राबविलेल्या योजनांचा आदिवासी शेतकरी-लाभार्थीवरील प्रभाव जाणून घेणे.

२. सदर विभागांतर्गत राबविलेल्या योजना/कार्यक्रमांमुळे आदिवासी शेतकऱ्यांना किती प्रमाणात फायदा झाला, त्याचे मूल्यमापन करणे.

३. सदर विभागांतर्गत राबविलेल्या विविध योजना/कार्यक्रमांमधील त्रुटी/दोष दिग्दर्शित करणे.४.

सदर विकास योजनाबाबत आदिवासी लाभार्थी शेतकऱ्यांचा कल/दृष्टीकोन याची माहिती घेणे.

५. सदर विभागांतर्गत राबविण्यात येत असलेल्या योजनामधील त्रुटी/दोष दूर करण्यासाठी उपाय-योजना सुचविणे. तसेच महत्वपूर्ण सूचना/शिफारशी करणे.

अन्वेषण पध्दती

नाशिक जिल्हयातील दिंडोरी तालुक्यातील आदिवासी उपयोजना क्षेत्रांतर्गत व क्षेत्राबाहेर कृषि व संलग्न सेवा कार्यक्रमासाठी राबविण्यात आलेल्या व योजनानिहाय लाभ घेतलेल्या आदिवासी लाभार्थींच्या संख्येनुसार गांवाची निवड करण्यात आली. क्षेत्रीय पाहणीसाठी गांवाची रँडम पध्दतीने पाहणी करण्यात आली.

सर्वसाधारणपणे गांविहाय किमान १० आदिवासी लाभार्थींची निवड करण्याचे ठरविण्यात आले. परंतू निर्धारित संख्येपेक्षा लाभार्थींची संख्या कमी असल्यास सदर योजनेखाली लाभ घेतलेल्या सर्वच लाभार्थींची माहिती घेण्यात आली.

क्षेत्रीय पाहणीमध्ये आदिवासी लाभार्थी कुटुंबाची माहिती गोळा करण्यासाठी 'कुटुंब पत्रक' तयार करण्यात आले तर योजना अंमलबजावणी अधिकाऱ्यांसाठी योजना राबविण्या संबंधातील अडचणी समजावून घेण्यासाठी 'अंमलबजावणी अधिकाऱ्यांचे अभिप्राय पत्रक' तयार करण्यात आले. तालुका पातळीवर गट विकास अधिकाऱ्या तर जिल्हा पातळीवर कृषि विकास अधिकारी, जिल्हा परिषद, पंचायत समिती, दिंडोरी, नाशिक यांचे अभिप्राय नोंदविण्यात आले. एकूण ११ गांवातून ८८

आदिवासी लाभार्थी शेतकऱ्यांची निवड करण्यात आली.

निरीक्षणात्मक बाबी/निष्कर्ष

क्षेत्रीय पाहणीतून खालील निरीक्षणात्मक बाबी व निष्कर्ष निदर्शनास आल्या.

१. आदिवासी लाभार्थी शेतकरी कुटुंबामध्ये अशिक्षितांचे प्रमाण अधिक

सर्वेक्षित कोकणा व महादेव कोळी जमातीमधील लाभार्थी शेतकरी कुटुंबामध्ये निरक्षरांचे प्रमाण अधिक आढळून आले. कोकणा जमातीमध्ये कुटुंबात तेच प्रमाण ४५ टक्के तर महादेव कोळी जमातीमधील कुटुंबात तेच प्रमाण ५४ टक्के इतके आढळून आले. दोन्ही जमातीमधील निरक्षरतेचे तुलनात्मक प्रमाण पाहता महादेव कोळी जमातीमधील शेतकरी कुटुंबामध्ये निरक्षर व्यक्तींची संख्या अधिक आढळली.

२. अल्प-भूधारक कुटुंबे अधिक

सर्वेक्षित आदिवासी लाभार्थीमध्ये २ हेक्टर पर्यंत मीन क्षेत्र असलेल्या शेतकऱ्यांची संख्या कोकणा जमातीमध्ये ५६ टक्के इतकी तर कोळी महादेव जमातीमधील अल्प-भूधारकांची टक्केवारी ९० इतकी आढळली. २ ते ६ हेक्टर जमीन क्षेत्र असलेल्या कुटुंबाची संख्या कोकणा व कोळी महादेव जमातीमध्ये अनुक्रमे ३९ व १० टक्के इतकी आढळून आली. तुलनात्मकदृष्ट्या विचार करता अल्प-भूधारक शेतकरी कुटुंबे कोळी महादेव जमातीत अधिक आढळून आली.

३. जिरायत शेती प्रमाण अधिक

आदिवासी लाभार्थी शेतकऱ्यांच्या पिकाखालील क्षेत्रावरून असे निदर्शनास आले की, कोकणा जमातीच्या लाभार्थी शेतकऱ्याकडे २८ टक्के बागायती क्षेत्र तर ७२ टक्के जिरायती क्षेत्र आढळले. उलट कोळी महोदव शेतकरी लाभार्थ्यांकडे ३७ टक्के बागायत तर ६३ टक्के जिरायती क्षेत्र होते. एकंदरीत विचार करता दोन्हीही जमातीमधील आदिवासी लाभार्थींकडे जिरायत क्षेत्र अधिक प्रमाणात आढळून आले.

४. शेतीसाठी पशुधन अभाव

शेतकऱ्यांकडील पशुधनाचा विचार करता असे दिसून आले की, ५३ टक्के कुटुंबाकडे गाई, २८ टक्के कुटुंबाकडे म्हशी व २५ टक्के लाभार्थी कुटुंबाकडे शेळ्या असे पशुधन आढळून आले. दोन्ही जमातींकडे बैल हे पशुधन आढळले. त्याची टक्केवारी ७१ इतकी होती.

५. शेती अवजारे व पीक संरक्षक साधने यांचा अभाव

सर्वेक्षित आदिवासी शेतकरी लाभार्थ्यांकडे शेतीसाठी आवश्यक असलेली नांगर, पामर, वखर इ.साधने उपलब्ध होती. तथापि, सर्व शेतकऱ्यांकडे ती उपलब्ध नव्हती. शेतीसाठी आवश्यक असलेले बैलगाडी हे साधन फक्त १८ टक्के लाभार्थी शेतकऱ्यांकडे उपलब्ध होते. तसेच पीक संरक्षक साधने देखील १० टक्के लाभार्थींकडे आढळून आली. विद्युतपंप व डिझेलपंपही अनुक्रमे २३ व ४८ टक्के लाभार्थींकडे असल्याचे आढळले.

६. शेतीपूरक व्यवसायाचा अभाव

सर्वेक्षित लाभार्थी कुटुंबांपैकी ८८ टक्के कुटुंबे शेतमजुरीवर गुजराण करीत असल्याचे दिसून आले. शेतीला पूरक असलेल्या दुग्धव्यवसायामध्ये १ टक्का कुटुंबे गुंतलेली असल्याचे निदर्शनास आले.

७. लाभार्थी कुटुंबाचे अपूरे उत्पन्न

लाभार्थी कुटुंबांना मिळणाऱ्या वार्षिक उत्पन्नाची आकडेवारी पाहता, असे दिसून येते की, रु.११०००/- पर्यंत उत्पन्न मिळविणारी १ टक्का कुटुंबे होती. रु.११००० ते २००००/- पर्यंत उत्पन्न मिळविणारी ३१ टक्के कुटुंबे होती तर २०००० ते ३००००/- वार्षिक उत्पन्न मिळविणारी ३२ टक्के लाभार्थी कुटुंबे आढळून आली. सारांश, वार्षिक रु.३००००/- पर्यंत उत्पन्न मिळविणारी एकूण ६४ टक्के कुटुंबे आढळून आली.

८. कृषि व संलग्न सेवा कार्यक्रमांतर्गत लाभस्थिती

सर्वेक्षित आदिवासी लाभार्थी शेतकरी कुटुंबांपैकी ४३ टक्के लाभार्थींनी नवीन विहिर योजनेचा लाभ घेतला तर ९ टक्के लाभार्थींनी जुनी विहिर दुरुस्ती योजनेचा फायदा घेतला. निविष्टासंच योजनेमध्ये ९० टक्के लाभार्थींनी लाभ घेतला. शेती अवजारे व पीक संरक्षक साधने पुरवठा योजनेचा अनुक्रमे २६ व ५३ टक्के लाभार्थींनी फायदा उठविला. पी.व्ही.सी.पाईप लाईन योजनेखाली १५ टक्के लाभार्थींनी लाभ उचलला. शेती सुधारणा योजनेचा लाभ मात्र फारच कमी लाभार्थींनी घेतला.

९. आदिवासी विकास विभागामार्फत विद्युतपंप उपलब्धता

आदिवासी विकास विभागामार्फत १०० टक्के अनुदानावर विद्युतपंप उपलब्ध झाल्याने व त्यामुळे नवीन विहिर खोदाई योजनेखाली मिळालेल्या सुविधेचा फायदा जास्त प्रमाणात झाला. पीक पध्दतीत बदल घडवून आणणे व शेती उत्पादनात वाढकरणे, ही किमया आदिवासी लाभार्थी करू शकला.

१०. योजनानिहाय अनुदान रक्कम अपूरी

कृषी व संलग्न सेवा कार्यक्रमांतर्गत घटक योजनामध्ये निर्धारित केलेली अनुदानाची रक्कम आदिवासी लाभार्थी शेतकऱ्यांना कमी वाटते. बैलगाडी व बैलजोडी या घटक योजनाखाली निर्धारित करण्यात आलेले अनुदान बाजारभावाचा विचार करून वेळोवेळी बदल करण्याची गरज त्यांनी प्रतिपादन केली.

११. शेतीसाठी आधुनिक तंत्रज्ञान-माहिती वापर करण्याकडे कल

लाभार्थी शेतकरी जरी परंपरागत पध्दतीने शेती कसत असले तरी आधुनिक माहिती करून घेऊन त्याप्रमाणे पीकपध्दती व पाणीवापर करण्याकडे आदिवासी शेतकऱ्यांचा कल दिसून येतो. निविष्ठासंच योजनेअंतर्गत देण्यात येणारे सुधारीत बी-बियाणे, खाते यांचा वापर करून अधिक शेती उत्पादन काढण्याकडे कल दिसून आला.

१२. पीक पध्दतीमध्ये बदल व नगदी पिके घेण्याकडे प्रवृत्ती

लाभार्थी आदिवासी शेतकरी कृषी विषयक नवीन तंत्रज्ञान हस्तगत करून प्रत्यक्ष आपल्या शेतीवर त्यांचा प्रयोग करू लागले आहेत. पाण्याच्या उपलब्धतेनुसार रोख पैसा देणारी पिके, (उदा.द्राक्षे, भाजीपाला) घेण्याची प्रवृत्ती आढळून आली.

१३. कृषी व संलग्न कार्यक्रमांतर्गत योजनांचे पृथक स्वरूप

सदर कार्यक्रमांतर्गत राबविण्यात येत असलेल्या योजनांचे स्वरूप पृथक आहे. अशा फुटकळ व एकाकी स्वरूपातील योजनांमुळे कायमस्वरूपी कायमस्वरूपी किंवा टाकाऊ स्वरूपातील फायदा मिळविणे लाभार्थीला शक्य होत नाही. निविष्ठासंच योजनेचा कालावधी कमी स्वरूपाचा वाटतो. बैलगाडी व बैलजोडी पुरवठा योजना शेती काम व वाहतूकीचे साधन यादृष्टीने शेतकऱ्यांना पुरविली पाहिजे. शेती सुधारणेच्या कामी तिचा वापर होऊ शकतो. परंतू सर्वच गरजू शेतकऱ्यांना उपलब्ध होऊ शकत नाही.

IV सूचना तथा शिफारशी

क्षेत्रीय पाहणीमध्ये उपलब्ध झालेल्या माहितीवरून व निरीक्षणात्मक बाबींचा विचार करता कृषी व संलग्न सेवा कार्यक्रमांमध्ये काही सुधारणा करण्यासाठी खालील सूचना तथा शिफारशी करण्यात आल्या आहेत.

१. आदिवासीमधील सर्वसाधारण साक्षरता प्रमाण वाढविणे गरजेचे

सर्वसाधारणपणे विकास कार्यक्रमांची यशस्वी फलश्रुती होण्यासाठी विकास लक्ष्य घटकांमध्ये विशेष जागृती व जाणीव निर्माण करणे गरजेचे आहे. तेव्हा त्यांचेसाठी राबविण्यात येत असलेल्या कार्यक्रमांची माहिती मिळविण्यासाठी आदिवासीमधील सर्वसाधारण साक्षरता वाढविणे निकडीचे आहे. विकास कार्यक्रमांचा ते एक महत्वाचे अंग मानून साक्षरता वर्गाचे आयोजन करून 'कार्यसाध्य साक्षरता' (Functional Literacy) तत्व अंमलात आणले पाहिजे.

२. सधन शेती प्रयोग राबविण्यास प्रोत्साहन/प्रशिक्षण

बहुसंख्य आदिवासी लाभार्थ्यांची शेती निकृष्ट प्रतीची व छोट्या आकारमानाची असल्याने अल्प-भूधारकांना सधन शेती (Intensive Cultivation) बाबत प्रोत्साहन देणे व त्यासाठी प्रशिक्षण कार्यक्रम राबविणे आवश्यक वाटते. जिल्हा परिषदेचा शेती विभाग व राज्य शासनाचा शेती विभाग यांच्याकडून यासंबंधात विशेष प्रयत्नांची गरज आहे. प्रशिक्षणाद्वारे माहिती प्रसृती व प्रत्यक्ष मार्गदर्शन, प्रान्यक्षिके (Demonstration) आदिवासींना गटनिहाय वर्गवारीने दाखविणे नितांत गरजेचे आहे. तसेच स्थानिक शेतीनिष्ठ शेतकऱ्यांचे मार्गदर्शन घेण्यास प्रोत्साहन देणे.

३. शेतीप्रशिक्षण केंद्राची स्थापना

आदिवासींच्या शेती सुधारणेची प्रक्रीया ही सातत्याने चालू राहणारी आहे. यासाठी शेतीविषयक प्रशिक्षणाचा कार्यक्रम अधिक कार्यक्षमतेने राबविण्यासाठी शेती प्रशिक्षण केंद्राची स्थापना करावी. आदिवासी शेतकरी कुटुंबातील तरुणांना शेतीविषयी नवीन तंत्रज्ञान व त्याचा वापर (प्रत्यक्ष) करण्यासाठी प्रोत्साहन देण्यासाठी अशा प्रशिक्षण केंद्राचा उपयोग होईल, अशी प्रशिक्षण केंद्रे व पंचायत समिती पातळीवर सुरु करावीत.

४. आदिवासी शेतकऱ्यांना शेती विकासासाठी काही मार्गदर्शक तत्वे अवलंबिणे ही काळाची गरज

आदिवासींची शेती ही लहान जमिनधारकांमध्ये मोडते. लहान जमीनधारक व आदिवासी जमीनधारक यांच्यातील मूलभूत फरक असा की, इतर समाजातील लहान शेतकरी सुशिक्षित असून त्यांना उत्पादन साधने पुरविली की ते जलदगतीने विकासाची वाटचाल करतात. परंतु आदिवासी शेतकऱ्यांच्या बाबतीत अशी अपेक्षा बाळगता येत नाही. शेती उत्पादन वाढीसाठी साधनांबरोबर उत्पादन प्रशिक्षण घेणे आवश्यक आहे.

५. शेती सुधारणा कार्यक्रमांवर भर देणे आवश्यक

आदिवासींची शेती सर्वसाधारणपणे डोंगर उतारावर व डोंगर माथ्यावर किंवा उंच सखल भाग असल्याने शेतीची धूप थांबवून सुपीकता वाढविण्यासाठी नालाबडींग, टेरिसिंग इ.उपाय योजना

उपयुक्त ठरेल. अशा योजनांवर भर देणे आवश्यक आहे.

६. सिंचन व्यवस्थेद्वारे दुबारपीक पध्दतीचा प्रसार

शेती सुधारणा व शेती उत्पादन वाढीच्या कार्यक्रमात जलसिंचन योजनांना प्राधान्य देण्यात आले पाहिजे. त्यामुळे सध्याची एक पीक जमीन दुबार पीक होण्यास मदत होईल. पाण्याच्या शाश्वत सोयीमुळे अधिक उत्पन्न देणाऱ्या वाणांची निवड करणे सुलभ होईल. शेती उत्पादनातून शेतकऱ्यांना अधिक मोबदला मिळू शकेल.

७. शेतीपूरक व्यवसायास प्रोत्साहन

आदिवासी शेती ही पोटापुरते मिळकत देणारी (Subsistence Level) असल्याने त्याला शेतीपासून पुरेसे उत्पन्न मिळत नाही. तेव्हास त्यास शेतीमजुरी/जंगलमजुरीवर गुजराण करावी लागते. यासाठी शेतीला पूरक व्यवसाय म्हणून शेळीपालन दुग्धव्यवसाय व कुक्कुटपालन व्यवसाय स्विकारण्यास आदिवासींना प्रवृत्त करणे मोलाचे ठरेल. साधन पशुसुधार प्रकल्प राबविल्याने आदिवासी शेतकऱ्यांना शेती उत्पन्नाबरोबर पूरक उत्पन्न मिळून त्यांची आर्थिक स्थिती मजबूत होतील. पशुसंवर्धन विभाग व दुग्धविकास विभाग यांनी संयुक्तिकरित्या व सहकार्याने योजनांची आखणी व अंमलबजावणी करण्यासाठी प्रयत्न करावेत.

८. अल्प-भूधारकांना शेती अवजारे व पीक संरक्षक साधनांचा अग्रक्रमाने वाटप

आदिवासी शेतकरी बहुधा अल्प व अत्यल्प भूधारक दिसतात. कृषि व संलग्न योजनेअंतर्गत अशा गरजू शेतकऱ्यांना शेती कसण्यासाठी शेती अवजारांची उपलब्धता करून देणे नितांत गरजेचे आहे. नवीन शेती तंत्रज्ञानाचा अवलंबू, सुधारित बी-बियाणे, रासायनिक खतांचा वापर यामुळे पीकसंवर्धन साधनांचा वापर करणे अपरिहार्य ठरते. तेव्हा त्यासाठी कीटकनाशके, स्प्रेपंप व डस्टर यांचा देखील पुरवठा सवलतीच्या स्वरूपात करायला हवा. लहान शेतकऱ्यांप्रमाणे आदिवासी शेतकऱ्यांना वरील साधनांचे वाटप अग्रक्रमाने करण्यात यावे.

९. योजनानिहाय घटक-अनुदानात वाढ करणे

कृषी व संलग्न सेवा कार्यक्रमांतर्गत समाविष्ट केलेल्या काही घटक योजना खालील घटक अनुदानाच्या रक्कमेत बाजार-भावाप्रमाणे घटक किंमतीत बदल करणे, सुधारणा करणे गरजेचे वाटते. उदा.बैलगाडी, बैलजोडी, शेती अवजारे, पीक संवर्धन साधने याबाबतीत घटक किंमतीत बदल करणे, सुधारणा करणे गरजेचे वाटते. उदा.बैलगाडी, बैलजोडी, शेती अवजारे, पीकसंरक्षक साधने याबाबतीत घटक किंमतीत फेरविचार करून वेळोवेळी बदल करायला हवा.

१०. फळबागा लागवड कार्यक्रमावर विशेष भर
अपेक्षित

आदिवासी शेतकऱ्यांजवळ भातशेती शिवाय वरकस जमीन, पडजमिन बरीच असते. अशा हलक्या प्रतीच्या जमिनीत आंबा, नारळ, चिकू, काजू, लिंबू या सारख्या फळबागांची लागवड करून आर्थिकदृष्ट्या स्वावलंबी बनविण्यास वरदान ठरेल, असा विश्वास वाटतो. तेव्हा सदर कार्यक्रमावर विशेष भर देण्याची गरज वाटते.

११. लाभार्थींच्या निवडीसाठी सर्वेक्षण

आदिवासी कुटुंबांची गावनिहाय भूधारक तसेच भूमीहीन कुटुंबे यांची अद्ययावत माहिती सदर कार्यक्रमाचे व्यवस्थित नियोजनासाठी सर्वेक्षणातून गोळा करणे अत्यंत गरजेचे वाटते.

१२. सुधारीत बी-बियाण्यांचा पुरवठा
करण्यासाठी बियाणे बँक (Seed-Bank)

आदिवासी क्षेत्रात नव्याने राबविण्यात येत असलेल्या धान्य बँकेच्या (Grain-Bank) धर्तीवर आदिवासींना नियमित बि-बियाणे पुरवठा करण्यासाठी बियाणे बँक (Seed-Bank) स्थापना आदिवासी शेतकऱ्यांच्या सहभागातून करण्यात यावी.

१३. विविध विकास खात्यामध्ये/विभागामध्ये
समन्वयाची गरज

आदिवासींच्या सर्वांगीण विकासासाठी शासन पातळीवर विविध खात्यामार्फत विकास योजना/कार्यक्रमांची कार्यवाही होत असते. परंतू सदर खात्या/विभागामध्ये एकसूत्रीपणा /समन्वयाचा

अभाव दिसून येतो. त्यासाठी लाभार्थींच्या गरजेप्रमाणे त्या त्या विभागाने सर्वसमावेशक कार्यक्रम राबविण्यास आदिवासींना जास्तीत जास्त फायदा देता येईल. शेती सुधारणेच्या कामी मृदसंधारण, जलसंधारण, इ.खात्यांचा समन्वय आवश्यक आहे.

१४. शेतमाल प्रक्रीया गृह उद्योग योजनांवर भर
आवश्यक

शेतमालावर आधारीत महिला उद्योग ग्रामीण प्रक्रीया उद्योग गांवात सुरु करणे अगत्याचे आहे. खादी ग्रामोद्योग विकास मंडळाच्या सहकार्याने असे उद्योग कार्यान्वित करता येतील.

१५. व्यवसाय व विशेष सेवा केंद्रमार्फत
प्रशिक्षण सुविधा पुरविणे

गांवातील सुतारकाम, गवंडीकाम करणारे तसेच इतर कारागिर तरुणांनी त्यांचे आवडीच्या क्षेत्रात प्रशिक्षण सुविधा व्यवसाय व सेवा केंद्रमार्फत पुरविण्यात याव्यात. स्थानिकरित्या कारागिरांना रोजगार संधी उपलब्ध होतील. बैलगाडीला लागणारे साहित्य तसेच छोट्या शेती अवजारांची निर्मिती करून स्थानिकरित्या शेतकऱ्यांना पुरवठा करणे सोयीस्कर होईल. तेव्हा सुयोग्य नियोजनातून योजनांची/कार्यक्रमांची आखणी व्हावी, असे सुचवावेसे वाटते.

१६. कृषी व संलग्न सेवा कार्यक्रमांतर्गत
लाभार्थी शेतकऱ्यांची फेरनिवड करण्यास मुभा

सदर योजनेअंतर्गत एका योजनेखाली निवड झालेल्या लाभार्थी शेतकऱ्याला दुसऱ्यावर्षी निवडता येत नाही. त्यामुळे घटक योजनेतील इतर योजनांचा

उर्वरित योजनांचा लाभ त्याला देणे शक्य होत नाही. तेव्हा गरीब व गरजू लाभार्थींना योग्य लाभ पदरात पाडण्यासाठी फेरनिवडीचे तत्व (किमान एक वर्षासाठी) आस्तित्वात असावे. त्यासाठी सध्याच्या नियमात व अटीत शिथिलता आणणे आवश्यक वाटते.

१७. **लाभार्थींना दिलेल्या योजनांची फलश्रुती अजमावण्यासाठी द्रुतगती आढावा पध्दतीने यंत्रणा उभारणे (Quick Evaluation System)**

आदिवासी लाभार्थ्यांसाठी राबविण्यात आलेल्या विविध विकास कार्यक्रम/योजनांद्वारे त्यांना कितपत फायदा / लाभ झाला किंवा कसे यांचा जलदगतीने आढावा घेण्यासाठी यंत्रणा उभारणे गरजेचे आहे. योजना/कार्यक्रमांबाबत असणाऱ्या त्रुटींचे/दोषांचे दिग्दर्शन करून योजनाबर हुकूम उपाययोजना सुचविणारी यंत्रणा कार्यान्वित करणे गरजेचे वाटते. आदिवासींना तसेच इतर लाभार्थींना योजनांद्वारे मिळणाऱ्या लाभाचे/फायद्याचे मूल्यमापन करून प्रगतीचा आढावा भविष्यकाळात मार्गदर्शक ठरू शकेल.

१८. **नवीन विहिर खोदाई दरात सुधारणा आवश्यक**

नवीन विहिर खोदाई कामाचे शासनाने निर्धारित केलेले दर अगरीच कमी असल्याने खोदाई काम करून घेणे कठीण जाते. अशा परिस्थितीत कार्यक्रमांतर्गत घटक किंमत ठरविताना बाजारभाव वस्तुस्थिती विचारात घ्यायला हवी व वेळोवेळी त्यामध्ये बदल करण्यास मोकळीक असावी.

१९. **जुन्या विहिरात बोअर घेण्यासाठी सुविधा पुरविणे (In well Boring)**

सिंचन सुविधेमध्ये वाढ करण्याच्या दृष्टीने सिंचनासाठी जादा पाणी उपलब्ध करून देण्यासाठी शेतकऱ्यांच्या मागणीनुसार व गरजेप्रमाणे जुन्या विहिरींना बोअर घेण्याची आवश्यकता वाटते. सध्याच्या परिस्थिती अशी सुविधा उपलब्ध होण्यास अडचण पडते. तेव्हा शासनाने लहान शेतकऱ्यांना अशी यंत्रसामग्री सवलतीच्या दराने उपलब्ध करून घावी व त्यांची कामे अग्रक्रमाने हातीघेऊन पूर्ण करावीत. परिणामतः अल्प-भूधारकांच्या ओलिताखालील क्षेत्रात वाढ होण्यास मदत होईल.

* * *

शासन निर्णय

अनुसूचित जमातीच्या दाव्याची तपासणी करण्यासाठी दक्षता पथकाची निर्मिती करण्याबाबत

महाराष्ट्र शासन

आदिवासी विकास विभाग

शासन निर्णय क्र.एसटीसी-१८९५/प्र.क्र.१८२/भाग-२/का.१०

मंत्रालय, विस्तार भवन, मुंबई ४०० ०३२

दिनांक- १५ मार्च, १९९६

- वाचा :- (१) शासन निर्णय, आदिवासी विकास विभाग, क्र.एसटीसी-१८९५/प्र.क्र.१८२/का.१०, दि. २६ ऑक्टोबर, १९९५
- (२) पोलीस उप महानिरीक्षक (ना.ह.सं.), महाराष्ट्र राज्य, मुंबई यांचे प्रधान सचिव, गृह विभाग, मंत्रालय, मुंबई यांना उद्देशून लिहिलेले क्र.पोयंस-२५/पीसीआर/९५, दिनांक २९.११.१९९५ चे पत्र.

प्रस्तावना- मा.सर्वोच्च न्यायालयाने विशेष अनुज्ञा याचिका क्र.१४७६७/९३, सिव्हील अर्ज क्र.५८५४/९४, कुमारी माधुरी पाटील विरुद्ध अपर आयुक्त, आदिवासी विकास, ठाणे व इतर प्रकरणी निर्णय देतांना अशा मार्गदर्शक सूचना केल्या आहेत की, 'जातीची प्रमाणपत्रे तपासण्यासाठी प्रत्येक राज्याने त्रिसदस्यांची तपासणी समिती स्थापन करावी व या तपासणी समितीच्या अंतर्गत संबंधित विभागाच्या अधिपत्याखाली असलेल्या संचालनालयामध्ये त्या संचालनालयाच्या नियंत्रणाखाली जातीची प्रमाणपत्रे योग्य पध्दतीने तपासणी करण्याच्या कार्यात मदत करण्यासाठी ज्येष्ठ पोलीस उप अधीक्षक व पोलीस निरीक्षकांच्या दर्जाच्या अधिकाऱ्यांचे दक्षता पथक (Vigilance Cell) निर्माण करण्यात यावे'. मा.सर्वोच्च न्यायालयाने दिलेल्या निदेशानुसार प्रस्तावनेतील अनुक्रमांक-१ येथील दिनांक २६ ऑक्टोबर, १९९५ च्या शासन

निर्णयान्वये अनुसूचित जमातीच्या जातीच्या व्यक्तींची जातीची प्रमाणपत्रे तपासण्यासाठी, पुणे, नाशिक व नागपूर येथे अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समित्यांची स्थापना करण्यात आली. या तपासणी समित्यांना त्यांच्या कामात मदत करण्यासाठी पुणे, नाशिक व नागपूर येथे तीन दक्षता पथके (Vigilance Cell) स्थापन करण्याचा प्रश्न शासनाच्या काही काळ विचाराधीन होता.

शासन निर्णय :- पुणे, नाशिक व नागपूर येथे आस्तित्वात असलेल्या अनुसूचित जमाती जाती प्रमाणपत्र तपासणी समित्यांतर्गत अनुसूचित जमाती जातीची प्रमाणपत्रे तपासणीच्या कामात मदत करण्याकरिता पुणे, नाशिक व नागपूर येथे प्रत्येकी एक याप्रमाणे तीन दक्षता पथके (Vigilance Cell) व त्यासाठी आवश्यक असलेली पदे नव्याने निर्माण करण्यास शासन मंजूरी देत आहे. नव्याने मजूर

केलेली पदे व त्या पदांचे वाटप सोबत जोडलेल्या प्रपत्रात दर्शविल्याप्रमाणे राहिल.

२. सोबतच्या प्रपत्रामध्ये दर्शविलेली नव्याने मंजूर केलेली पदे ही प्रथमतः दिनांक २८ फेब्रुवारी, १९९७ पर्यंतच्या कालावधीसाठी निर्माण करण्यात येत आहेत. आवश्यकतेनुसार ती पुढे चालू ठेवण्याबाबत संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांनी वेळोवेळी कामाचा आढावा घेऊन ती पुढे चालू ठेवावीत किंवा कसे याबाबत शासनास वेळीच प्रस्ताव सादर करावा.

३. पोलीस उप अधीक्षक व पोलीस निरीक्षकांची पदे ही पोलीस महासंचालक, महाराष्ट्र राज्य, मुंबई यांच्या आस्थापनेवर संबंधित संवर्गात अतिरिक्त पदे म्हणून राहतील. उर्वरित पदे संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांच्या आस्थापनेवर राहतील.

४. दक्षता पथकाच्या सर्व कर्मचारीवृंदावर प्रशासकीय नियंत्रण संबंधित तपासणी समिती प्रमुखांचे राहिल. तसेच या कर्मचाऱ्यांचे गोपनीय अहवाल लिहिणे, किरकोळ (Minor) स्वरूपाच्या शिक्षा देणे इत्यादींची जबाबदारीसुद्धा संबंधित तपासणी समितीच्या प्रमुखाची राहिल.

५. संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे हे सध्याच्या तीनही समित्यांचे प्रमुख असल्याने त्यांनी या दक्षता पथकांच्या कामाचे वाटप, स्वरूप व जबाबदाऱ्या निश्चित कराव्यात, असे

शासन याद्वारे आदेश देत आहे.

६. वरीलप्रमाणे नव्याने निर्माण करण्यात आलेल्या दक्षता पथकांच्या कार्यालयीन वापरासाठी तीन जीप गाड्या खरेदी करण्यासाठीसुद्धा शासन या निर्णयाद्वारे निधी मंजूर करित आहे.

७. पोलीस महासंचालक, महाराष्ट्र राज्य, मुंबई यांनी ज्येष्ठ पोलीस उप अधीक्षकांची ३ व पोलीस निरीक्षकांची २४ पदे त्वरीत भरून ती संबंधित तपासणी समितीस उपलब्ध करून देण्यासाठी संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांच्याकडे सुपूर्द करावीत. मंजूर केलेली उर्वरित ९ पदे संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांनी विहित सेवा भरती नियमानुसार त्वरीत भरावीत. तथापि, जीप चालकांची पदे जीप गाड्या खरेदीनंतरच भरण्यात यावीत.

८. वरील बाबींवर दि.३१ ऑगस्ट, १९९६ पर्यंतच्या खर्चासाठी वित्त विभागाच्या दि.११ मार्च, १९९६ च्या जापन क्र.आकनि-११९६/२६६/अर्थसंकल्प-१७, अन्वये रु.२२,२०,०००/- (रु.बावीस लाख वीस हजार फक्त) आकस्मिकता निधीतून आगाऊ रक्कम मंजूर करण्यात आली आहे व ही रक्कम संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांच्या अधिनस्त ठेवण्यात येत आहे. या रक्कमेतून पुढील बाबींवर खर्च करण्यास शासन मंजूरी देत आहे. तसेच ही रक्कम या प्रयोजनासाठी खर्च करण्यास संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांना शासन प्राधिकृत करित आहे.

(अ) आवर्ती खर्च	(१) वेतन व भत्ते	रु. १३.८० लाख
(ब) अनावर्ती खर्च	(२) जीप गाड्या खरेदी व कार्यालयीन खर्च (फर्निचर, स्टेशनरी इ.)	रु. ८.४० लाख

९. वरील खर्च '२२२५, अनुसूचित जाती, अनुसूचित जमाती व इतर मागासवर्गीयांचे कल्याण-पंचवार्षिक योजनांतर्गत योजना-जनजाती क्षेत्राबाहेरील योजना-०२-अनुसूचित जमातीचे कल्याण-००१ संचालन व प्रशासन (४) नियोजन व संनियंत्रण शाखा-जनजाती संशोधन व प्रशिक्षण संस्था (ए) राज्य योजनांतर्गत योजना (२२२५ १८५८) (बी) केंद्र पुरस्कृत योजना (२२२५ १८६७) ' या लेखाशीर्षाखाली खर्ची टाकावा व तो वरील ज्ञापनाद्वारे मंजूर केलेल्या आकस्मिकता निधीतून भागवावा.

१०. सदरहू आकस्मिकता अग्रिमातून करावयाच्या खर्चाची देयके जिल्हा कोषागार अधिकारी यांना सादर करताना 'देयकांवर लाल शाईने आकस्मिकता निधी अग्रिम' शासन ज्ञापन, वित्त विभाग क्र.आकनि-११९६/२६६/अर्थसंकल्प-१७, दि.११ मार्च, १९९६, संगणक सांकेतांक-८०००-२६६-१ अन्वये मंजूर' असे लिहावे. तसेच अग्रिमातून मासिक प्रत्यक्ष खर्च केल्याची एकत्रित माहिती त्या त्या महिन्याच्या १५ तारखेपर्यंत वित्त विभाग व या विभागास पाठवावी. तसेच शासन परिपत्रक, वित्त विभाग क्र.सीएलएफ-१०९६/१५३/अर्थसंकल्प-३, दिनांक २८ ऑगस्ट, १९९६

अन्वये केलेल्या सूचनांची अंमलबजावणी काटेकोरपणे करावी.

११. आकस्मिकता निधीतून उचल केलेल्या वरील आगाऊ रकमेचा परतावा करण्यासाठी तसेच उर्वरित कालावधीतील खर्चाची तरतूद करण्याकरिता येत्या पावसाळी अधिवेशनात पुरवणी मागणी विधीमंडळास सादर करण्यात येईल.

१२. हा शासन निर्णय, सामान्य प्रशासन विभाग, गृह विभाग व वित्त विभागाच्या सहमतीने, वित्त विभागाचा अनौपचारिक संदर्भ क्र.१८८/९६/व्यय-११, दिनांक ०१.०३.१९९६ अन्वये निर्गमित करण्यात येत आहे.

महाराष्ट्राचे राज्यपाल यांच्या आदेशानुसार
व नांवाने,

(सुगंधा बने)
उपसचिव

* * *

परिपत्रक

शासकीय विद्यानिकेतन आदिवासी उपयोजनांतर्गत योजनेखाली सन
१९९६-९७ मध्ये आदिवासी विद्यार्थ्यांना प्रवेश देण्याबात

प्रति

सर्व शिक्षणाधिकारी, (प्राथमिक)
जिल्हा परिषद, महाराष्ट्र राज्य,
चंद्रपूर, गडचिरोली, नाशिक,
अमरावती, जळगांव, पुणे, ठाणे.
नांदेड, यवतमाळ, सातारा

शासन निर्णय क्र.एसएसजी-१०९५/(१९५/९५) माशि-८, दि.२७ सप्टेंबर, १९९५ अन्वये शासकीय विद्यानिकेतन, केळापूर, जि.यवतमाळ, औरंगाबाद, धुळे, पुसेगांव, जि.सातारा व अमरावती येथे खालीलप्रमाणे आदिवासी विद्यार्थ्यांना नव्याने इ.५ वी मध्ये प्रवेश देण्याबाबत आदेश देण्यात आलेले आहेत.

१.	शासकीय विद्यानिकेतन, केळापूर, यवतमाळ	३० विद्यार्थी
२.	शासकीय विद्यानिकेतन, केळापूर, औरंगाबाद	१७ विद्यार्थी
३.	शासकीय विद्यानिकेतन, केळापूर, धुळे	१९ विद्यार्थी
४.	शासकीय विद्यानिकेतन, केळापूर, पुसेगांव, सातारा	१७ विद्यार्थी
५.	शासकीय विद्यानिकेतन, केळापूर, अमरावती	१७ विद्यार्थी

शासकीय परीक्षा मंडळामार्फत घेण्यात आलेल्या आदिवासी विद्यार्थ्यांची स्पर्धात्मक परीक्षेच्या गुणवत्ता यादीतील विद्यार्थ्यांची गुणवत्ता यादी सोबत जोडली आहे. विभागवार विद्यार्थ्यांना इ.५ वी मध्ये प्रवेश देण्यात यावेत.

२. आपण गट शिक्षणाधिकारी किंवा मुख्यालयाचे विस्तार अधिकारी किंवा त्या इज्ज विस्तार अधिकारी यांना आवश्यक त्या संदर्भात सूचना देऊन संबंधित विद्यार्थ्यांच्या मुख्याध्यापक व पालकांशी संपर्क साधण्यास सांगावे व त्या विद्यार्थ्यांना त्यांच्या नावासमोर दर्शविलेल्या शासकीय विद्यानिकेतन प्रवेशासाठी पाठविण्यासंबंधी मार्गदर्शन करावे व विहित मर्यादित त्यांचे प्रवेश नियमिती होतील असे पहावे. आपल्या पाल्यांसाठी पालक विद्यानिकेतनात प्रवेश घेण्यास तयार असल्यास त्याप्रमाणे त्यांच्याकडून दोन प्रतीत लेखी निवेदन घेऊन त्यांची प्रत संबंधित प्राचार्य, शासकीय विद्यानिकेतन यांना परस्पर पाठवावी. तसेच निवड झालेल्या विद्यार्थ्यांच्या पालकांना आपल्या पाल्यास दिनांक २० सप्टेंबर, १९९६ पर्यंत शासकीय विद्यानिकेतनात उपस्थित राहून आपला प्रवेश निश्चित करून घेण्यासंबंधी सूचना घाव्यात.

प्रथम प्रवेश घेताना शासकीय दवाखान्यातील सक्षम वैद्यकिय अधिकाऱ्यांचे (वैद्यकियदृष्ट्या पात्र असल्याबाबतचे) वैद्यकिय प्रमाणपत्र प्रत्येक विद्यार्थ्यांना सादर करणे आवश्यक आहे. विद्यानिकेतनातील प्रवेश वैद्यकिय तपासणीत पात्र असणाऱ्यावरच अवलंबून राहतील. तसेच प्राचार्यांनी आदिवासी विद्यार्थ्यांना प्रवेश देताना हे आदिवासी असल्याबाबतची शहानिशा करून घ्यावयाची आहे व नंतरच त्यांचे प्रवेश निश्चित करावयाचे आहेत.

विद्यार्थ्यांचे वय प्रवेशाचे वेळी १३ वर्षांपेक्षा जास्त नसावे. विद्यार्थ्यांच्या पालकांना दि.२० सप्टेंबर, १९९६ पर्यंत संबंधित विद्यानिकेतनाच्या प्राचार्यांना भेटून प्रवेश निश्चित करावयाचे आहेत.

शासकीय विद्यानिकेतनामध्ये प्रवेश घेत असताना दिलेली माहिती खोटी ठरल्यास प्रवेश रद्द करण्याचे अधिकार प्राचार्यांना राहतील.

संबंधित विद्यार्थ्यांने सक्षम अधिकाऱ्यांचा जातीचा दाखला प्रवेशाच्या वेळी प्राचार्यांना देणे आवश्यक आहे.

आदिवासी विद्यार्थी ज्या शाळेत पूर्वी शिकत असतील त्या शाळेच्या मुख्याध्यापकांना आपण लेखी पत्र लिहून अशा विद्यार्थ्यांना शाळेचा दाखला विनाविलंब देण्याची कार्यवाही करण्याबाबत कळवावे. यादीमधील क्रमानुसार काही विद्यार्थी विद्यानिकेतनात प्रवेश घेण्यास तयार नसतील तर त्यांचे नकार पत्र प्राप्त करून घेऊन ते प्राचार्यांना परस्पर पाठवावे. म्हणजे प्रतिक्रियादीतील पुढील विद्यार्थ्यांना प्रवेश देता येतील. विद्यानिकेतनात आपल्या पाल्याला प्रवेशासाठी घेऊन जाताना विद्यार्थ्यांनी व पालकांना विद्यानिकेतनाच्या योजनेची व सर्वसाधारण नियमांची कल्पना घावी. प्रवेशाच्या वेळी विद्यार्थ्यांचे सोबत कोणत्या वस्तु न्यावयाच्या आहेत, याबाबतही मार्गदर्शन करावे. यासंबंधी तपशीलवार माहिती विद्यानिकेतनाच्या प्रवेश पुस्तिकेत दिली आहे.

शिक्षण संचालक,
यांचेकरिता

* * *

संस्थेने आयोजित केलेल्या राज्यस्तरीय आदिवासी पारंपारिक नृत्यस्पर्धेत सादर केलेले ढोलतारपा आदिवासी नृत्य.



राज्यस्तरीय आदिवासी पारंपारिक नाट्यस्पर्धेत नृत्यपथकाचे प्रमुख हे मा. राजेंद्रसिंह, सचिव, आदिवासी विकास विभाग, मुंबई यांच्याहस्ते पारितोषिक स्वीकारताना डावीकडून संस्थेचे संचालक डॉ. नवीनचंद्र जैन, या नृत्यस्पर्धेच्या परिक्षक श्रीमती प्रभा मराठे तर उजवीकडून मा. श्री. जे. पी. डांगे, आयुक्त, आदिवासी विकास, नाशिक व मा. श्री. श्रीनिवास पाटील, अपर आयुक्त, नाशिक.

राज्यस्तरीय आदिवासी पारंपारिक नृत्यस्पर्धेत मा. राजेंद्रसिंह, सचिव, आदिवासी विकास विभाग, मुंबई यांच्याहस्ते विशेष प्राविण्यासह बक्षीस स्वीकारताना आदिवासी बाल कलाकार, सोबत डावीकडून संस्थेचे संचालक, डॉ. नवीनचंद्र जैन व या नृत्यस्पर्धेचे परिक्षक श्रीमती प्रभा मराठे तर उजवीकडून मा. श्री. जे. पी. डांगे, आयुक्त, आदिवासी विकास नाशिक व मा. श्री. श्रीनिवास पाटील, अपर आयुक्त, नाशिक.



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