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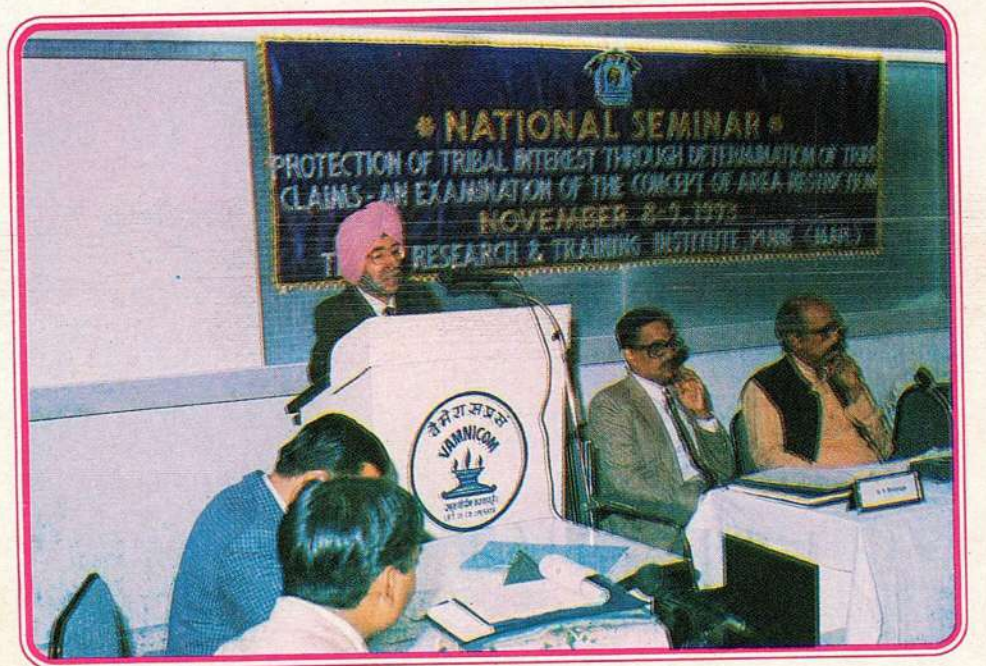
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EDITORIAL

We have great pleasure in bringing out this issue of TRIBAL RESEARCH BULLETIN. This Bulletin is basically devoted to provide objective reading material based on first-hand field research and observations on various aspects related to tribal life and tribal development.

The articles and research papers included in this issue do have social and economic relevance, though of course, with certain limitations. They provide to the general reader and also to research scholars, administrators, planners etc., a glimpse of the panorama of tribal development in the State.

Since independence, the concept of tribal development has undergone many changes. Initially, it was thought that the tribal development means economic growth, measurable in quantitative terms such as per-capita income, standard of living, etc. However, it was only unidirectional approach as human factors which takes into account such variables as health, education, calorie intake of food, sanitation etc. were not considered. In short, economic growth, though important, should be considered in the light of social and cultural development in all its aspect to avoid lopsided development of human-beings. While considering the development from economic and social point of view, it can be said that the development is an outside phenomenon in terms of finance or social benefits. As a result, only those who have some awareness regarding the developmental process grab the benefits meant for Scheduled Tribes resulting in widening the gaps between the haves and have-nots. Therefore, the focus of development should be shifted towards integrating the hapless masses into the existing social structure. This is all the more necessary because of new economic policy of privatisation and deregulation of industries as contemplated by the Government during the last three years or so. The assumptions that the benefits of development will automatically percolate from top to the bottom without affecting the major changes in the social structure, is not entirely correct, especially with reference to the tribal development; because the tribals may not gladly accept the development as a gift from above unless it befits into their social, religious and cultural practices. Therefore what is more important is to create such a condition to enable the tribal communities to free themselves from various types of social and economic exploitations and oppressions.

There are two sections in this Bulletin : one is in English; and, another is in Marathi language. Similarly, one section is mainly related to the research findings on the basis of field surveys while the other gives a resume of the activities and schemes being undertaken in the tribal areas by the Government under Tribal Sub Plans and under various other schemes.

Shri. Sharad Kulkarni, in his article on "Tribal Communities in India", has given an account of the socio-economic status of tribals, which according to him is gloomy and unclear, irrespective of the efforts taken by both government and non-government organisations.

The article entitled "Anthropological Perspectives in Tribal Development" by John Gaikwad and Robin Tribhuwan points out the significance of Anthropological research and involvement of Anthropologists in planning, implementation and evaluation of programmes for tribal development.

Renuka Pattnaik, points out that lack of environmental resources and restrictions imposed by the forest authorities on collection of minor forest produce have contributed to the occupational shift among the Mankirdias and Kharias - of Orissa. This shift has reduced them to daily wage labourers.

In the article, "Utilization & Credibility of Information Sources by Tribal Farmers", Shri Punna Rao & Gopal Rao have discussed the perceptions of tribal farmers (living in high altitudes of Andhra Pradesh) about acquiring information on improved agricultural technology.

Shri. A.V. Yadappanavar's article on assessment of Adult education services rendered by government agencies to the tribals, highlights the need to improve upon teaching and motivational skills as far as the teachers of adult education programmes are concerned. He suggests the need to pay qualitative attention on the progress of the adult education programme for tribals.

The Article, "Recognising the organizational potentiality in Tribal Cultures" by Robin Tribhuwan & John Gaikwad points out the need to understand structures and functions of organizations and sub-organizations in tribal cultures so as to base developmental strategies in collaboration with the potential available.

Shri. John Gaikwad preauts a brief report on the "National Seminar on the protection of Tribal Interests Through Determination of the concept of Area-restriction", organised by Tribal Research & Training Institute on 8th and 9th November, 1993.

Shri. Sharad Kulkarni, has reviewed a book entitled, "Indegenous people : A field guide for Development", by John Beuclerk and Jeremy Narby.

In the Marathi section, Shri. D.R. Ghode has critically discussed the present status of functioning of Cooperatives in tribal areas. He has suggested measures to bridge the gaps and lacunae that exist in the present infra-structure and healthy functioning of the co-operatives.

Shri. V.P. Devale in his article has pointed out the need to create awareness of income generating programmes and the need to carry out educational programmes to equip the unemployed tribal youth with vocational training skills.

Shri. Vasant Naitam gives an ethnographic account of the originality and the declination of the traditional dance-Dandaar (among the Gonds). He opines that this culture heritage needs to be nurtured and presented before extinction.

Shri. S.Y. Kapse, highlights the necessity of an appropriate approach for evaluation and monitoring of the education imparted in Ashram Schools.

Shri. J.S. Apte has reviewed the book entitled "Adivasi Vikasache Shilpakar", by Dr. Govind Gare.

It is hoped that the articles presented in this issue will enable further and deeper insight into the problems and issues which in turn would help in planning and implementation of the relevant programmes for the tribal communities not only by government but even by the social organisations. We hope that the material in this issue will be of immense help to the Administrators, Executives, Social Scientists, Research Scholars and general readers too.

Dr. NAVINCHANDRA JAIN.

TRIBAL COMMUNITIES IN INDIA : TODAY AND TOMORROW

Sharad Kulkarni •

Tribal communities in India are a veritable mine open for multi-disciplinary research, multiple types of socio-economic and political actions and experiments of all types. There is a fierce controversy whether these tribes can be called indigenous people. There are also controversies about their religion whether their religion is a sort of animism or tribal religion or of a family of Hindu religion. There are also various opinions about policies relating to tribal communities. A school of thought that emphasises their isolation from other communities to their culture is losing ground. The popular school of thought appears to be the one that believes in the ultimate integration of these communities with the other non-tribal communities to bring them in what is called the mainstream of development. Based on this ideology the Constitution of India made several provisions for discriminatory protection for these communities. There are several laws, plans and schemes for tribal development. In spite of these, it appears that these communities are being impoverished and marginalised on a large scale. While most of these communities want a rightful place in the Indian nation, there are a few who claim separate nationality.

Tribal communities have wide range of differences among themselves in respect of numbers, culture and economic conditions. The population of some communities like Gonds and Bhils runs into millions while that of some communities is less than a thousand. The smallest tribe is the Great Andmanese with a population of about 20 persons. There are tribes that practise settled cultivation and are not very distinct from the other poor in the vicinity in respect of the standards of living. There are tribes which are still dependent upon hunting, fishing and food-gathering. There is a tribe known as 'The Cholanaickans whose members live in natural caves.'¹

Tribal Communities in India :

Tribal communities in India are officially known as the scheduled tribes mainly because of their being included in a list of scheduled tribes for whose protection several provisions are made in the Constitution of India. There are controversies about the inclusion of certain tribes in the schedule and also about the exclusion of some.

The population of the Scheduled tribes as recorded in 1981 census is 51,628,688 persons consisting of 26,038,535 males and 25,590,103 females. These constitute 7.76 percent of the total population of India. These figures should be considered as approximations because a number of members of some tribes living in inaccessible areas are not enumerated while some non-tribals because of the similarity of nomenclature of the castes and tribes in the area declare themselves as the members of Scheduled tribes in order to avail of the various facilities in education and Government jobs provided for them.

Most of the members of the scheduled tribes live in rural areas (93.80 per cent). The population of the scheduled tribes is unevenly distributed in various states and in different regions in the same State. In States like Meghalaya and Nagaland the proportion of the population of the scheduled tribes to the total population is over 80 per cent whereas in the highest populated state, Uttar Pradesh, in India, they constitute only 0.21 per cent of the total population.²

We do not have further information on the scheduled tribes from the 1981 census publications issued so far. However, the data available from 1971 census publications indicate the relative socio-economic backwardness of the Scheduled tribes vis-a-vis of the general population. The following table gives literacy rates by sex :

• Centre For Tribal Conscientization, 1 Mayuresh Apartment,
B/30, Kasturbawadi, Pune - 411 015

TABLE 1 : 1 Percentage of literates to total

Class	Persons	Male	Female
Scheduled tribes	11.30	17.63	4.85
Total Population	29.45	39.45	78.69

Source : Census of India 1971, Series 1 - India Part V-A(II) : Special Tables for Scheduled Tribes.

As recorded in 1971 census, tribals contribute a sizeable section of workers (14,624,441) to the economy. They are mostly concentrated in the primary sector of economic activity. About 93.5 per cent of the tribal workers work in the primary sector comprising of cultivators, agricultural labour, labour in forestry, mining and quarrying, while only 2.5 per cent work in the secondary sector that covers manufacturing, household industries and about 4 per cent work in the tertiary sector that covers transport, construction and other services. About 57.76 per cent of tribal workers are cultivators while 33.05 per cent (4.8 million) are agricultural labourers. Deterioration in the economic conditions of tribals can be seen from the fact that between 1961 and 1971 the percentage of cultivators to total workers fell from 68 to 57.56 while that of agricultural labourers went up from 20 to 33.05 per cent.

There are over 400 tribes included in the official list of the scheduled tribes. It has already been mentioned that there are wide differences in the population of different tribes.

All the tribes included in the Schedule cannot be called indigenous tribes, for example, members of a tribe called Siddi, included in the Schedule for certain districts in Gujarat State were brought to India as servants by early Muslim rulers. Similarly the muslim inhabitants of Lakshadweep islands and all the native inhabitants of the Kinnaun district of Himachal Pradesh (who constitute an agglomeration of several Hindu castes that have been lumped together as the Kinnaura) are now classified as scheduled tribes. There are some communities that are recorded as Scheduled tribes in some States while in some other they are recorded as Scheduled Castes.

Racially the tribal communities in India can be broadly be classified into three groups viz., (i) Negritoes (ii) Austroloids (iii) Mangoloids. Mangoloids live mainly in the Northern and North-Eastern areas. Austroloids are concentrated in the Central India while the tribal communities in South India have Negrito traits. In a number of tribes the racial traits are mixed.

A number of tribes are further divided into sub-tribes e.g. Thakurs in Maharashtra are divided into Ka Thakurs and Ma Thakurs. Bhils in Madhya Pradesh are differentiated into Bhils, Bhilalas, Paterias and Barelals. Bhilalas are the offspring of ruling Rajput Chiefs and their Bhil wives. The Paterias are offsprings of Bhil men and Rajput women. Barelals are the offsprings of the union between Bhils and other communities. It may be noted that Bhilalas occupy a higher rank followed by Paterias and Barelals and the Bhils themselves occupy the lowest rank in the heirarchy. The differentiation among different tribes can also be noticed in respect of educational attainments. The literacy rates among certain North-Eastern tribes like Nagas and Mizos are quite high while that among primitive tribes like Todas and Katkaris are very low. The Onges, the Andmanese and the Cholanaickans are still in the pre-literate stage.

The differences in the socio-economic conditions among different tribes are evident in their economic activities. While the primitive tribes mainly live on hunting and food-gathering, a number of other tribes resort to shifting cultivation. However, most of the members of some tribes are settled cultivators. A number of members of economically advanced tribes like those from Nagaland, Meghalaya and Arunachal Pradesh have entered Government and other services. It is indeed very difficult to speak of a tribal economy or a tribal culture.

Government Policies :

- Pre-British Era

Before the advent of British rule, the Muslim rulers and the native rulers in India tried to keep away from the tribal areas and the tribal communities. Tribal communities lived in inaccessible hilly areas full of mosquitoes, serpents and wild animals. Means of transport were backward, population was small and it was possible to keep away from the tribal areas.

- British Era

The situation changed with the advent of the British rule. The British for the first time established a sort of centralised Government all over the country. There was also considerable improvement in the means of transport. With the establishment of law and order and a definite system of land records, it became possible for the non-tribals to make inroads into tribal areas and settle there. These made a tremendous impact on tribal life. Massive tribal land alienation and harassment by moneylenders led to the big Santhal Revolt in 1855, that was ruthlessly put down by the British.

Santhal rebellion was followed by several small revolts in different tribal regions in the country. The Sardari agitation took place around 1887 in certain parts of Bihar. The agitation was mainly against compulsory labour, very high rates charged by the landlords and atrocities on tribal population. Around 1895 Birsa Munda led a revolt in tribal areas of Bihar against landlords, money lenders and Christian Missionaries.³ The Kona tribals in Andhra Pradesh revolted against forced labour and strict forest rules that prevented Koyas from using forest lands and forest produce. Some of these movements are recorded and classified by an eminent Anthropologist, Fuchs, as messianic movements. The tribals suffered patiently for a long time and when suffering became unbearable, some Godlike hero bestowed with various Godlike abilities came forward and led a revolt. Fuchs has mentioned several such movements among the tribal communities in India.⁴ Movements against land alienation, malpractices of moneylenders were not limited to tribal communities alone. Such movements have taken place in rural areas of different States.

After the British rule was stabilised in India, Christian missionaries penetrated into the tribal communities, particularly in the North-East. This resulted in the modernization of tribal communities and also gave them a strong sense of identity. After India became independent some of the tribal communities in North East claimed independent political nationality and State.

In other parts of the country, a number of religious reform movements sometimes classified

as Sanskritization movements also took place. These movements also called Bhagat movements are still strong in certain parts of Madhya Pradesh, Gujarat and Rajsthan. These movements also were a way of establishing a strong tribal identity and of resisting political, economic and social oppression by the non-tribals.⁵

The British Government realised the necessity of a separate policy for the tribal communities in India. Several laws were enacted to restrict the alienation of lands held by tribal communities. The first law was enacted immediately after the Santhal rebellion, followed by a series of Acts intended to prevent the alienation of lands held by tribals.⁶ Laws were also enacted to regulate the system of bonded labour prevalent in tribal and other regions.

The British Government made special provisions for the protection of tribal communities in 1935. Section 52 and 92 of the Government of India Act, 1935 provided for the reservation of pre-dominantly tribal areas from the operations of the provincial legislatures and the administration of excluded areas was left to the Governor and of partially excluded areas to the Ministers subject to the special responsibility for their peace and good Government imposed on the Governor. The Governor was given power to control the application of federal and provincial legislations and to make regulations for both these areas. This was strongly resented by the nationalist leadership in the country that protested the isolationist policy of the Government and called it a trick of the Anthropologists to preserve the aboriginals as museum specimens for the exercise of their blessed Science.⁷

Special officers to look after the welfare of tribal communities were appointed and some of their reports portray the wretched conditions of the tribal communities.⁸

It is difficult to state the impact of British rule and policy on the lives of tribal communities. The policy of keeping some areas as excluded or partially excluded did protect some rights of the tribal communities. Efforts were also made for the spread of education among these communities.

The Scheduled Areas and Scheduled Tribes Commission has in its report quoted Dr. J.H. Hutton, a distinguished member of the Indian Civil Service as follows :

"Far from being of immediate benefit to the primitive tribes, the establishment of British rule in India did most of them much more harm than good. It may be said that the early days of British Administration did very great detriment to the economic position of tribes through ignorance and neglect of their rights and customs.... Many changes have been caused incidently by the penetration of the tribal country, the opening up of communications, the protection of forests and the establishment of schools, to say nothing of the openings given in this way to Christian missionaries. Many of the results of these changes have caused acute discomfort to the tribes"⁹

Era After Independence :

Even after Independence the policy of making special provisions for the protection of tribal communities continued. The Constitution of India placed the responsibility for their welfare on the Government through the President and Governors and made special provisions for the protection of the Scheduled tribes. It granted them equal protection of the laws (Art. 14). It prohibited any discrimination against them on the ground of religion, race etc., (Art. 15(1)).

At the same time it clearly stated that there would be no restrictions on the State from making any special provisions for the advancement of the Scheduled tribes alongwith the Scheduled castes or the backward classes (Art. 15(4)). Reservations were made for them in legislatures and services as also provisions, for direct control over administration (Art. 33a(2), Sch. V-3) for direct Central financial responsibility. (Art. 295 (1), for submission of annual reports to the President (Sch. V item 3), for executive power over Scheduled areas to exclude them from application of certain laws. (Sch. V-4) and for the formation of tribal advisory council (Sch. V-4-5). The Constitution empowered the President to specify the tribes and tribal communities or parts of a group within tribes or tribal communities to be the Scheduled tribes for each State (Art. 342(1)). Thereafter the power of including or excluding tribes or groups within a tribe was left to the Parliament (Art. 342(2)).

The Constitution did not prescribe any criteria for the inclusion of a tribe in the list of Scheduled tribes. It defined the term "Scheduled Tribes" as 'such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled tribes for purposes of this Constitution' (Art. 366(25)).

The spirit of the Constitution and its attitude towards the Scheduled tribes is expressed in Article 46 of the Directives Principles of State Policy wherein it is stated that -

The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled tribes, and shall protect them from social injustice and all forms of exploitation.

The President issued the Constitution (Scheduled Tribes) Order 1950 on 6th September, 1950 giving a list of tribes to be called Scheduled Tribes in different States. This order has been amended by Parliamentary Acts from time to time to include new tribes in the list.

After Independence certain tribal communities in the north-east claimed independent nationality and there were clashes between the militant tribesmen and the Indian Police and the Military. This raised a number of basic issues. What was the exact meaning of the official integrationist policy in respect of tribal communities? What was the role of State Planning in tribal development? In response to these issues Pandit Jawaharlal Nehru laid down the broad framework of the following five fundamental principles, known as PANCHSHEEL for Tribal development.

- (1) People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
- (2) Tribal rights in land and forests shall be respected.
- (3) We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside, will, no doubt,

be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.

- (4) We should not over-administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through, and not in rivalry to their own social and cultural institutions.
- (5) We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.

Thereafter several committees and commissions were appointed to review the development of tribal communities. The Government of India also set up a special Officer called the Commissioner of Scheduled Castes and Scheduled Tribes to investigate into the matters relating to the safeguards provided for Scheduled Castes and Scheduled Tribes under the Constitution. The Commissioner since inception of his office has submitted annual reports to the President. Many of these reports highlight the poverty and harassment of tribal communities.

The submission of these reports has become an annual ritual and the Government does not appear to pay much attention to the recommendations made therein. This is evident from one question asked by two members of the Lok Sabha and the reply received thereto :

Q. 1410. Shri. R.C. Majhi and Sobodh Hansda.

- Will the Minister of Home Affairs be pleased to state whether any directions have been issued to the State Governments to direct District Magistrates to safeguard the interests of Scheduled Castes and Scheduled Tribes against their evictions from lands as recommended by the Commissioner for Scheduled Castes and Scheduled Tribes in his report for 1957 - 58 ?

The Dy. Minister of Home Affairs (Shrimati Alva) - The Government of India have not issued separate instructions to the State Governments in respect of this recommendation. All the recommendations made by the Commissioner for Scheduled castes and Scheduled Tribes in his report for 1957-58 have been forwarded to the State Government for necessary action as usual.¹⁰

Problems Facing Tribal Communities :

In spite of the Constitutional safeguards and several laws and plans made for the protection and development of Scheduled tribes the socio-economic conditions of the tribal communities are far from satisfactory.

The problems faced by the tribal communities are many and varied. In States in the North-East where the tribal communities constitute a majority of population, the problems are of State autonomy and are mainly political in nature. However, the majority of the persons belonging to the tribal communities in India live in States where they form a small minority and it is the problems faced by these communities that are more pressing and need analysis and action. The main problems of abject poverty, lack of education, exploitation by vested interests and atrocities by the Government officials and the rural ric are not limited to tribal communities alone. The other rural poor, particularly the members of scheduled castes and other backward castes, also face these problems. However, persons belonging to scheduled tribes because of their geographic and cultural isolation suffer from these maladies somewhat more than others. In what follows the problems are discussed in so far as they relate to the tribal communities in areas where they form a minority in the total population.

Poverty :

Poverty of the majority of the persons belonging to scheduled tribes is to be seen to be believed. With growing deforestation and increasing restrictions, hunting has become more or less an empty ritual. The same is the case with food-gathering. With the development of transport and communications, the hitherto inaccessible areas are opened to the usurious moneylenders, cruel land grabbers, legal and illegal tree fellers, crafty hawkers and corrupt Government functionaries. This has converted most of the tribal communities from hunters and food-gathers into peasants and with ever increasing legal and illegal land alienation they are being converted into landless labourers. All these have affected tribal tranquility and have resulted in what Elwin calls "a loss of nerve" which he describes vividly - "The people might belong to another race. Sefvile, obsequious, timid, of poor physique, their tribal life is all to pieces. Part of it, like the right to hunt and practise axe-cultivation has been torn up by the roots. The old myths are being forgotten, the old Gods neglected. Many of the traditional dances are being abandoned. The souls of the people are soiled and grimy with the dust of passing motor buses. The village has ceased to be a living community, it is now an aggregate of isolated units. ... Tribal life and tradition have begun to appear slightly ludicrous, even to the tribesmen themselves."¹¹

It is necessary to describe some specific factors responsible for the poverty of tribal communities.

Erosion Of Tribals' Rights Over Forests And Deforestation :

The British Government began to increase its control over forests from 1865. Successive forest Acts paved the way for the commercial exploitation of forests. The rapid development of transport in post independence period increased the opportunity for legal and illegal felling of trees to meet the growing demand for forest based industries like paper and rayon, that developed rapidly all over the country. In the name of encouragement to industrialisation, these materials were made available to factories at heavily subsidised prices. Local politician - bureaucratic nexus encouraged corruption and led to massive illegal deforestation.

Tribals were blamed for these massive deforestation and severe restrictions were placed on their customary rights to use forest materials for fuel, food, fodder, house construction and agricultural implements. With this tribals ceased to be hunters and food gatherers and became small cultivators wherever they would get cultivable pieces of land and forest labourers and agricultural labourers where they could not get lands or they got lands that could not meet their minimum needs of life for the entire year.

The policy of depriving tribals of their major sources of sustenance was justified in the name of national needs and development. The National commission on Agriculture gave expression to this and wrote "production of industrial wood have to be the *raison d'être* for the existence of forests (pp. 32-33). It also expressed the view that "free supply of forest produce to the rural population and their rights and privileges have brought destruction to the forests and so it is necessary to reverse the process. The rural people have not contributed much towards the maintenance or regeneration of the forests, they cannot in all fairness expect that somebody else will take the trouble of providing them with forest produce free of charge (p.25)¹²

The Government thereafter sought to enact a law to practically deprive the tribals of their traditional rights over forest lands and produce. But due to fierce opposition from the activists working for and among the tribals, this attempt was given up.¹³

Land Alienation :

Majority of the tribals in India took to cultivation in the process of development. Many of them began shifting cultivation which is practised even now in some areas. However, majority of them became settled cultivators. Most of the lands owned and cultivated by them are small in size, low in fertility and devoid of irrigation facilities. Most of them yield only one crop mainly of millets and inferior quality grain.

The British established a system of land records and agricultural lands became individual transferrable property. With the increasing population and the development of communication and the increase in prices of agricultural products land value began to rise. Non-tribals gradually began to encroach upon the lands cultivated by tribals. The process which started during the British rule was further accelerated after Independence. Provisions of law intended to check the alienation of lands held by tribals to non-tribals were violated by force and fraud. Various State Governments have made strict provisions to halt the process and even to restore the already alienated lands. But these provisions have remained ineffective mainly due to the lack of political will and bureaucratic corruption and inertia and absence of strong resistance by the tribals.¹⁴

Encroachment on Lands

With the loss of lands the tribals moved into hilly areas and forests and began to cultivate small pieces of land therein. However, these lands, on record, were owned by the Government and the cultivation of such lands was treated as encroachment. In some States due to the pressure from tribal communities attempts were made to regularise these encroachments. These again remained on the whole very ineffective.¹⁵

Exploitation and Atrocities :

The process of development has created a wave of expectations among the majority of non-tribals and has unleashed forces attempting to grab resources, use force and fraud for self-aggrandizement. Tribal communities have fallen an easy prey to these forces of commercialisation and criminalisation, giving rise to several forms of atrocities on the simple tribals.

The tales of different atrocities are too numerous to be described here. In one case, an

ex-member of Parliament, belonging to a tribal community was shot down by the Police in Bihar, when he along with others went to complain against the atrocities committed on the tribals in his village. No action appears to have been taken against the persons responsible for it, inspite of wide publicity and numerous protests.¹⁶

In another case, in a tribal district in Andhra Pradesh, the Police opened fire on a public meeting in which a number of tribals were killed and wounded.¹⁷

Displacement :

One of the major problems faced by the tribal communities is their displacement from their original places resulting from the construction of huge dams, hydro-electricity projects and industrial complexes in public and private sector in tribal areas. Most of the irrigation dams have been built in the hilly areas inhabited by the tribals and have invariably led to their displacement without any compensatory advantage. The process still continues. Over two million tribal people in India are likely to be displaced by the construction of a series of dams on the river Narmada. Effective rehabilitation of the displaced persons is generously promised but rarely achieved in practice. A prestigious document - The State of India's Environment states that -

"It is unfortunate that, despite the massive dams built over three decades, there is no rehabilitation policy worth the name. Rehabilitation becomes much more important and difficult when most of the displaced are tribals. Tribal life and culture is so uniquely interwoven and integrated with the forests that once uprooted they are totally disoriented."¹⁸

All these have reduced tribal life to a sheer struggle for survival against very heavy odds.

Bonded Labour :

The system of pledging labour is prevalent among the tribal and other communities in India. Those who have nothing to offer as security accept to work with low wages or even with food and clothing in return for advances taken for meeting the expenses of marriage or other calamities as illness or death. The non-tribals have thus kept several thousands of tribals as bonded labourers. The Governments of different states have enacted laws to eradicate the system. The Government of India issued the Bonded Labour System

(Abolition) Ordinance in October 1975. It was later on converted into an Act. Thereafter the Government has tried to identify, release and rehabilitate bonded labourers. It has succeeded in releasing a great number of bonded labourers, however, due to the influence of vested interests, political bureaucratic nexus and bureaucratic inertia, the system is still prevalent in some tribal areas.¹⁹

The Other Side : Tribal Development :

One must not take only a negative view of tribal situations in India and must also look to the other side of the coin.

Education and Reservations in Jobs :

The Government has made special efforts for the development of tribal areas. It has already been mentioned that several facilities are provided to the members of tribal communities in respect of education and Government jobs. Facilities in the field of education include the provision for free education, stipend and reservation of seats in the institutes of advanced learning. This has helped the tribal boys and girls to pursue education and has led to some increase in literacy and has also provided access to higher education. Reservation in Government jobs has made the entry of educated tribal youths into Government jobs easy and possible. This is important particularly when one takes into account the extent of unemployment among the educated youth in India.

Reservation in Legislature and other Elected Bodies :

Seats have been reserved for the members of the scheduled tribes in all the elected bodies from the Village Panchayats to the Loksabha. In the beginning the traditional leaders and the well-to-do among the tribes took advantage of these reservations. However, with the spread of education, new leaders have sprung up in different areas and different tribes. This has helped the tribal communities to have a lobby of their own in legislatures though, because of the absence of close relations among different tribes, the tribal lobby has remained rather weak.

Economic Planning :

Serious efforts have been made to incorporate special plans for the economic development of the tribes. During 1954, 43 special multipurpose tribal development projects were started. From 1956 onwards a less intensive model of tribal development

was evolved. About 50 such blocks were in existence in the country by 1965. On the eve of the Fifth Five Year Plan in 1972 a review of tribal situation in the country was taken and a new strategy was chalked out. For the areas with concentration of tribal population the focus was on the area development. For areas where the tribal population was dispersed the stress was given upon giving them special facilities for development and special tribal area sub-plans were prepared for them.

The new policy of tribal development followed from the beginning of 5th Plan had certain special features. Development in the tribal areas was to be conceived in comprehensive terms with emphasis on approach of solving major tribal problems. The primitive tribal communities were to be identified and special programmes for them were to be formulated and implemented.

The following table gives some idea of the investment on tribal development in different plans.

TABLE 2 : Growth of Supplemental Outlays for tribal Development.

Plan Period	Tribal Plan Size	State Sector	Central Sector	T.D. Blocks	(Rs. in crores)	
					Total	%
First Plan (1952-56)	1,960	17.33			17.33	0.89
Second Plan (1956-61)	4,672	22.52	17.97	(4.03)	40.51	0.87
Third Plan (1961-66)	8,577	29.95	51.05	(15.53)	51.05	0.60
1966-69	6,756	10.45	24.86	(20.04)	35.32	0.52
Fourth Plan (1969-74)	16,160	37.70	46.50	(32.98)	84.20	0.52

- The outlays for T.D. Blocks are included in the outlays of Central Sector in the proceeding column, hence given in bracket.

(Source : Sharma B.D. Planning for Tribal Development, Prachi Prakashan, New Delhi, 1984, p. 343).

It can be seen from the above table that though the total investment on tribal development has successively increased, it has not kept pace with the rising level in other areas as shown by its declining proportion to the total plan outlay. These figures do not include investments on normal plan activity which may also have contributed directly

and indirectly to the development of tribal communities. The total investment on tribal development is substantially higher than what is indicated by these figures.

The following table gives a further break-up of expenditure on tribal development.

TABLE 3 : Sectorwise Breakup of Supplementary outlays for Tribal Development

Plan Period	Education	Economic Uplift	Health Housing etc.	(Rs. in crores)	
				Total	%
First Plan	5.10 (29.4)	8.46 (48.7)	3.81 (21.9)	17.37	
Second Plan	8.05 (19.9)	22.70 (56.0)	9.76 (24.1)	40.51	
Third Plan	13.23 (25.9)	30.72 (60.2)	7.10 (13.9)	50.05	
1966-69	9.32 (26.4)	24.07 (68.1)	1.93 (5.5)	35.32	
Fourth Plan	31.50 (47.4)	42.25 (50.2)	10.45 (12.4)	84.20	

(Source : As for the Table No. 3 above)

Sharma, a noted scholar and Administrator in the field of tribal Development has commented on the above data as follows :

"An analysis of the investments on tribal development shows that the bulk of the outlays, ranging from 48 per cent during the first plan to 68 per cent during 1966-69 has been used for schemes of economic upliftment. The total outlay compared to the large tribal population and the number of schemes was very small. Therefore, there was no significant impact."²⁰

It is difficult to draw any conclusion about the impact of all the tribal development schemes on the tribal communities. On one hand the forces of market mechanism and the play of social and political forces have deprived tribal communities of their sources of sustenance like lands and forests, on the other hand the Government has spent huge amounts on the development of tribal areas, on their education, housing etc. The latter do not appear to have succeeded considerably in checking the impact of the former on tribal communities except in some areas.

Haimendorf describes the success of Government policy in raising the standards of living and freedom from oppression and exploitation by more advanced communities in Arunachal Pradesh.²¹

Voluntary Efforts :

Other redeeming features of the tribal situation in India is the voluntary effort made by different individuals and agencies for tribal development. Several voluntary agencies have been working among the tribal communities for their development. These include religious institutions like Christian and Hindu missions, secular development agencies that supply economic inputs like milch cattle, improved agricultural implements, seeds, fertilizers, pesticides etc., and also try to raise their skills and social action groups who emphasise the organisation of tribes for their own protection and development. The social activists again are motivated by different ideologies and follow different methods of mobilisation. A class of social activists called Naxalites, supposed to be using

violent reprisals against exploiters is also active in tribal areas. The term Naxalite has originated from a peasant uprising at Naxalbari in West Bengal and has been used to denote violent activities in defence of the poor.²²

The majority of the social activists mobilising the tribals to fight for their rights do not believe in violence though many of them are labelled as Naxalites by the Police and the vested interests exploiting the tribals as it gives them justification for perpetrating atrocities on the tribal communities. Luckily there are also educated tribal youths participating in the process of tribal mobilisation. This has given rise to a number of new movements among the tribal communities including them to fight for their rights and at the same time facilitating the implementation of tribal development programmes.²³ The number of such groups is increasing day by day. It is an accepted fact that inhuman exploitation of the tribal communities must stop before developmental efforts make any progress in raising their standards of living. With the process of mobilisation, the process of development has better chances of success.

The path of mobilising the tribal communities is not smooth. It involves conflicts with the vested interests, including the local Government officials, money lenders, traders and rich farmers. In the beginning attempts to mobilise, are sought to be crushed through violent attacks on the tribals and unlawful arrests and persecution of the activists and their local co-activists.²⁴

Conclusion :

Most of the tribal communities in India have moved a long way from the hunting and food-gathering stage. Caught in the whirlpool of developing transport and communication facilities, industrialisation, urbanization, and commercialisation, drastic social, political and economic changes, many of them are marginalised and impoverished.

Deprived of their tranquil habitats, they have also lost some of their confidence and identity. Forces of oppression and exploitation have

encroached upon tribal life and have reduced many of them to subhuman conditions. The laws meant for their protection have remained largely ineffective. However, efforts made for the spread of education and development of tribal areas have made some impact in raising their standard of living. Social activists have contributed their might in mobilising them for the protection of their rights. The picture is rather gloomy and unclear but there are rays of hope on the horizon.

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ANTHROPOLOGICAL PERSPECTIVES IN TRIBAL DEVELOPMENT

Gaikwad John S. ●
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Overall development has been one of the major concerns in the Developing countries today.

With the changing times, the strategies and approaches for development are also changing : planners and administrators have now began to realize that the people are the prime concern of development intervention and hence many people centered programmes are being undertaken. Situation has changed a great deal (Mathur H.M. : 1990 : vi).

However, the people centered development approach pre-supposes a first hand knowledge of the people concerned. Unless due consideration is given to understand the beneficiaries, their culture, their problems and needs as perceived by them, the developmental programmes planned and implemented for them will not be able to produce the results desired.

Recognizing the value of the anthropological view, developmental agencies have recently started looking to anthropologists for their scientific assistance. Experience has shown as to how the well intentioned plans have led to results just the reverse of those intended, simply because the relevant socio-cultural variables were not given the attention they deserved. Aided by their researches on people and their cultures, anthropologists are undoubtedly in the best position to advise on inputs required to enable peoples' participation in a truly meaningful way (Mathur H.M. : 1990 : vi).

Today, a number of organisations both Government and non-Government, are working out developmental strategies to reach the tribals and help them to help themselves. However, a very

few developmental agencies make attempts to understand the problem scientifically. An indepth understanding of the community potentialities will certainly help in the planning socio-culturally appropriate and acceptable developmental programmes for the tribals.

This paper aims to discuss the need to consider the vital importance of the anthropological approach in the process of tribal development.

Secondly, this paper also points out how important it is to involve Anthropologists (who are specialized in tribal studies) in planning for the development of the tribal communities.

Today, a number organizations both Government and non-Governmental are facing stiff resistance from tribal beneficiaries as far as developmental schemes and programmes are concerned. Some of the reasons for this failure is lack of understanding people's culture and tradition, lack of good rapport with the beneficiaries, inability to involve people in planning, implementing and following up schemes, lack of understanding their problems as perceived by them and so on (Gaikwad John : 1991 : 10-11, Tribhuwan Robin & Tribhuwan Preeti : 1993, 56-58).

Yet another aspect which needs to be stressed here is the importance of conducting scientific evaluation of the programmes implemented for the development of the tribals. Scientific evaluation studies conducted by Anthropologists or Social Scientists will certainly point out as to what extent the programmes implemented have succeeded. Such scientific studies would precipitate various socio-cultural barriers that hinder tribal development

programmes. Given below are some illustrations of socio-cultural barriers which have adversely affected the programmes in certain tribal communities.

The following illustrations would indicate that the developmental programmes undertaken are likely to be unsuccessful if the 'real felt needs' and the socio-cultural traits are not taken into consideration :

- (i) The Santhals in Santhal Paragana, Palamau and Bishanpur who live in the forest in simple houses which are without windows and with a very small door, were offered by the Government Deptt. to stay in houses with windows and big doors. This offer was outrightly rejected by the Santhals because they believed that (a) evil spirits may enter in the house through the windows and big doors, (b) secondly it was not possible for them to shift their deities. In this context the culturally prescribed norms of designing or building a house as perceived by the Santhals was not taken into consideration while planning the scheme.
- (ii) In a certain village inhabited by Oraons, a well was dug by a Government Department. However, the Oraons refused to drink and use the water from the well, because the ritual of "marriage of the well" was not performed before digging the well. Thus the investment of thousands of Rupees was merely a wastage. These beliefs cannot be merely branded as "blind beliefs". It is utmost necessary for the planners and administrators to seriously consider the traits in the hard core of the culture.
- (iii) In Dhule district some tribals were provided with solar cookers. These solar cookers were never utilised by the tribals and are literally accumulating dust because the planning and implementation of the scheme was completely devoid of understanding the community and no efforts were even taken to motivate the beneficiaries for accepting the concept of cooking with the help of a solar cooker. It

is shocking that the planners could not compare the food habits of the tribals and the limitations of the solar cookers.

- (iv) Tribals in a particular project in Gadchiroli district were given kerosene lanterns, (from nucleus budget). These lanterns are literally accumulating dust because Kerosene is not easily available in these areas.
- (v) In another scheme implemented in Gadchiroli district the Madia Gonds were required to pay 20% of the amount for woolen blankets, distributed to them. However, it is shocking that it was not anticipated that it may not be possible for the tribals to pay this amount.

One could go on listing such observations related to the development programmes in tribal areas. Some one has rightly pointed out that "prevention is better than cure". It is always better to see the lanterns lit in darkness than to see them exposed to dust in darkness.

A wholistic and an indepth understanding of a tribal community by conducting qualitative anthropological research is very essential so as to plan development programmes which are culturally acceptable. It is also important to assess the actual felt needs of the tribals as perceived by them, before taking up any developmental activity. It is therefore necessary to recognise the involvement of Anthropologists in planning, implementation, following up and evaluation of developmental programmes for the tribals.

Many of the problems related to tribal development are associated with the approach adopted. Overall development of the tribal communities would be possible only if our approach is scientific and rational. Apart from the actual felt needs, it is necessary for the planners to consider socio-cultural traits, socio-economic needs, psychic needs and associated cultural values of the tribals.

Pandit Jawaharlal Nehru envisages that our behaviour with tribals should be sympathetic, affectionate, friendly and trustworthy. This has been designated as 'Psychological Approach'.

'Psychological approach' as envisaged by Pandit Jawaharlal Nehru, has the maximum potential for the success of tribal development programmes.

We would like to point out some concrete examples in this regards -

i) In the recruitment rules for the posts of Deputy Directors/ Assistant Directors under the Ministry of Welfare, Anthropology is one of the important subjects. On the same lines, Anthropology is one of the important subjects in Social Welfare and Tribal Development Departments of various State Governments in the country. It is noteworthy that 80% of the officers, in the Tribal Development Department in the State of Andhra Pradesh, are - Anthropologists.

ii) It is a fact that the faculty of most of the Tribal Research Institutes comprises Anthropologists. It is noteworthy that apart from a Cultural Anthropology wing, Tribal Research Institute, Hyderabad (A.P.) has a well developed Physical Anthropology wing which deals with Health and Nutrition problems of the tribals.

Some of the Tribal Research Institutes are directly under the University Anthropology Departments. The Tribal Research Institute of Gujarat State is under the Anthropology Department of Gujarat Vidyapeeth and the Director is Prof. in Anthropology.

iii) NIRD Hyderabad has a post of Director General (IAS) and each and every academic department is headed by a Director who is an eminent scholar in his field. These fields include Anthropology, Sociology, Economics, etc.

iv) The Govt. of Madhya Pradesh had recently invited two Anthropologists (from Department of Anthropology, University of Poona) for working out the details regarding the rehabilitation of the Project Affected population.

With this background, we strongly feel that the valuable potential of Anthropologists needs to be tapped to its optimum extent in order to tap the valuable potential of Anthropologists, there is an urgent need to rationalise the recruitment rules for the posts of officers in the Departments of Social Welfare, Tribal Development and for the posts of faculty members in Research and Training Institutes under the Departments of Social Welfare, Tribal Development and Education.

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OCCUPATIONAL SHIFT OF MANKIRDIAS AND KHARIAS : A PERCEPTUAL STUDY

Renaka Pattnaik*

The State of Orissa as a whole has 5,914,791 numbers of tribal people which constitutes 22.43% of the total population of the State.¹

In Orissa, as per the record goes, there are sixty two tribes. When the distribution is analyzed in district-wise. It is revealed that Koraput has got maximum number of tribes (i.e. 52) and next to Koraout, Mayurbhanj ranks second (i.e. 46 tribes).²

Looking into the concentration of tribal population of Orissa, it is observed that southern Orissa (i.e. Koraput, Kalahandi and Phulbani districts) and northern Orissa (i.e. Sambalpur, Sundargad and Mayurbhanj districts) have greater concentration of tribals with more than 70% (seventy percent) of tribal population (the total tribal population in the State of Orissa being taken as hundred percent). The major tribes in the southern part of Orissa are Khond, Paroja, Saura, Koya, Battoda, etc. whereas in the northern part of Orissa, Santal, Kisan, Oran, Bathudi, etc. are the major tribes. Besides these major tribes, other minor tribes such as Kondadora, Parenga, Dal, Dharua. etc. are sporadically distributed in these areas of Orissa.³

However, among the above minor tribal groups, the most primitives are known as Mankirdias and Kharias (inclusive of Hill - Kharias) which are the subjects of special study of the present analysis. This present deliberation focuses its attention on spatial shift of occupation with a view to understanding the nature of interaction with the environment in the face of changing natural condition and existing condition as well.

Keeping this in mind, the present paper makes an attempt to meet three coherent and consistent demands. viz. in the first part of it, we prepare a brief historical background of the two tribes of

Orissa. The second part of the paper makes explicit the facticity of "Occupational Shift" in the contextuality of both the tribes. And the concluding and the third part of the paper focuses on the possible implications of such an occupational shift.

PART I

HISTORICAL BACKGROUND

As we have already hinted in the Introduction for the sake of the present deliberation, we have selected seven villages from the "Similipal Region" of Mayurbhanj district as the villages of our case study. This region is situated at the central part of the district and exhibits a typical hilly topography. This area is a compact region comprising of hills with mixed dense forests around the periphery. Innumerable rivers and rivulets (Boitarani and Burhabalanga etc.) far out from the regions in all directions represent a typical drainage pattern. This area is rich in flora and fauna, soil is rocky and gravelly with patches of black cotton soil. The condition of climate and rain fall is moderate with the rate of annual rain fall being 709.7 mm with relatively high humidity throughout the year.⁴

All these villages are surrounded by dense forests, rivers and hills. The inhabitants of these are mostly tribals like Kolha, Santals, Ho, Kharias, Mankirdias etc. The Kharias and Mankirdias have been identified as the primitives and underdeveloped among other tribals of the area. Settlements of both the above tribes can be seen in dispersed forms.

In a sense, both the tribes are the inhabitants of the central zone of India, which is commonly referred as the "tribal heartland." Both of them figure under the Austro-Asiatic family, as they are regarded being belonging to Munda branch (Guha).⁵

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PART II

OCCUPATIONAL SHIFT : AN OVERVIEW

But, Mankirdias are the early dwellers of Chhotanagpur plateau. Subsequently, they moved to the hill ranges of Mayurbhanj district of Orissa. (Specifically to the Similipal region), mainly for hunting and gathering. Gradually, they moved towards the forest areas of different parts of Orissa.

Unlike the Mankirdias, the Kharias are the dwellers of fertile river valley located to the north of Vindhyas. From this area, they moved towards the south of the hill ranges and are subsequently settled in the hill ranges of Mayurbhanj district of Orissa.

It is notable that the economy of both these tribes depends upon the forest. The Mankirdias are expert rope makers. All the families interviewed in the present context prepare ropes and other household items out of Siali creepers and sell their products to the local traders and peasants in the local market. In addition to this, the Mankirdias are expert monkey trappers and eaters as well and hence 'monkey' is a great source of income for them.

The traditional occupation of Kharias, however, is the collection of forest products such as resin, wax, honey, gum etc. For this collection the male members of the family quite often remain far from their household. Their earnings always remain dependent on the selling of the collected forest products in the market.

Thus, in a nutshell, we would like to emphasize the fact that both the tribes, in their respective fashions, are totally dependent of the forest products for their day-to-day life. In other words, the main occupation of Mankirdias and Kharias is forest oriented viz., hunting and gathering.

Taking into account the livelihood strategies which both Mankirdias and Kharias adopt to sustain themselves, we can call their economy to be of subsistence type. In other words these tribes practice different types of occupations at one and the same time for their survival. As we have seen earlier, since both the tribes are dependent entirely on hunting and collection of various forest products for their survival, they move from one place to the other at different seasons of the year. But the difference on their mobility is that while only individual people of Kharias move, the Mankirdias move with whole family.

The reasons which are responsible for the mobility of both the tribes in shift of occupational shift are three.

- (a) Firstly, their natural environment does not provide regular subsistence to them.
- (b) Various rules and regulations are being formulated and implemented by the competent authority, curtail their free movement on the forest, thereby, hunting and gathering get seriously affected.
- (c) Gradual deforestation in its own way prove to be going against their survival for deforestation leads to short supply of various forest products.

Due to above three reasons the subsistence economy of these two tribals becomes more complex in the sense that to survive on, apart from having their traditional occupation. Both the tribal communities turn towards various other available sources of income like working as agricultural labourer, animal husbandry, daily wage etc. The table below shows the economic distribution (by source) of both the tribes.

TABLE SHOWING DISTRIBUTION OF INCOME BY SOURCE FOR THE TWO TRIBES.⁶

Sr. No.	Tribe	No. of Families		Sources of Income								
				1	2	3	4	5	6	7	8	9
1.	Mankirdia	No.	-	15	4	1	7	-	1	-	-	
		%	-	100	27	7	47	-	7	-	-	
2.	Kharia	No.	14	-	20	12	20	1	-	1	3	
		%	36	-	51	31	51	3	-	3	8	
	Total	No.	14	15	24	13	27	1	1	1	3	
		%	26	28	44	24	50	20	20	20	25	

1. Making of leaf cup
2. Rope making
3. Daily wage
4. Seasonal Agricultural Labourer
5. Forest collection
6. Service
7. Selling herbal medicine
8. Business
9. Animal husbandry

Source : Based on field work.

Note : Families derive income from different sources at the same time.

From the above Table it is seen in addition to preparing rope out of Siali creeper Mankirdias also work as daily wage (27 percent) labourers work as agricultural labourers, 47 percent depend upon forest collection and sell herbal medicines.

The traditional occupation of the Kharias was to gather food. In addition to this collection, 51 percent population depend also on daily wages as labourers, 36 percent Kharias make leaf cups and sell, 31 percent work as seasonal agricultural labourers, 51 percent rely upon forest collection, 3 percent on service and on business whereas 8 percent practice animal husbandry.

PART III

CONCLUDING REMARKS

Following are the comments which I would like to make here :

- (1) The Table presented above showing the occupational shift shows the trend that both the tribes are pro-agrarian societies. Given

proper opportunity to them would convert them to an agrarian community.

- (2) Occupational shift of these two tribes are mainly due to the lack of resources and restrictions imposed upon their free movement in the forest and deforestation. The shift takes place for their survival, not as an outcome of their economic consciousness. What we intent to point out here is that, occupational shift, taken on its proper spirit would be helpful in developing the economic awareness of the subjects.

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This paper is a part of my M.Phil dissertation done under the Guidance of Dr. (Mrs) Jayamala Dedde, Department of Geography, University of Poona, Pune - 7. This paper was presented at the National symposium on 'Tribals in contemporary India : A multi disciplinary perspective, organised by Government Girls' P.G. College, Department of Geography, Bilaspur (M.P.).

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UTILIZATION AND CREDIBILITY OF INFORMATION SOURCES BY THE TRIBAL FARMERS

P. Punna Rao •
V. Gopalakrishna Rao ••

INTRODUCTION

The main thrust of all the tribal agricultural development programmes is to spread farm technology in tribal areas through different communication sources. Extension workers employ various channels to send the developmental messages. Sadamate (1978) revealed that majority of the tribal farmers were found to have low exposure to the farm communication sources and credibility of the religious leaders was found to be very high. However, sinha et al (1991) reported that TARP, PKV officials were found to be the main sources of information to more than half of the tribal respondents whereas VEW, Horticulture Department of State Government and Social Forestry were the other significant sources of information. The adoption behaviour of the farmers depends on their awareness through utilization of various sources of farm information. This attempt was therefore, planned with an objectives to find out the utilization pattern and credibility of information sources as perceived by the tribal farmers.

METHODOLOGY

Four districts under high altitude and tribal zone of Andhra Pradesh, namely east Godavari, Visakhapatnam, Vizianagaram and Spikakulam were considered as universe of the study. One mandal from each district was selected purposively and four villages from each mandal were selected randomly, thus making a total of 16 villages. A random sample of 14 tribal farmers was drawn from each village making a total of 224 respondents.

For knowing the utilization of each source of information ranks were given based on the weighted

mean scores obtained for each source. The weighted mean score was obtained by finding the number of respondents under four response categories (Most often : 3, often : 2, Sometimes : 1 and never : 0) for that source and multiplying the number of respondents with corresponding score of the response category. Summation of scores under four response categories divided by total number of respondents gives the weighted mean score for the source. Source credibility was operationally defined as the relative importance attached to a farm information source by a tribal farmer. Each respondent was asked to indicate the credibility of each source of information and the responses were recorded on the continuum "more credible", "credible" and "less credible" and the scores assigned were 3, 2 and 1 respectively. The weighted mean score of each source regarding credibility was obtained as in the case of utilization of information sources.

RESULTS AND DISCUSSION

The results are presented in two parts :

1. Utilization of Information sources :

The striking results presented in table-1 revealed that friends/neighbours were most sought after information sources among personal localite category. Tribals who were known for group living naturally contact their neighbours, family members and local leaders for any information regarding improved practices. This finding confirms the strong characteristic of interpersonal network that exists in the selected villages. Sub-Assistant was found to be the most utilized information source among the cosmopolite source category followed by ITDA personnel and A.P.A.U. scientists.

Table 1 : Extent of utilization of information sources by the respondents

S. No.	Information source	Total utilization score	Mean score	Rank within the category	Overall Rank
Personal Localite					
1.	Family members	223	0.995	II	III
2.	Friends/neighbours	320	1.429	I	II
3.	Other farmers	23	0.103	VI	XV
4.	Local leaders	140	0.625	III	V
5.	Tribal formal leaders	34	0.152	IV	XII
6.	Religious leaders	27	0.121	V	XIII
Personal Cosmopolite					
7.	Sub-assistants	508	2.268	I	I
8.	Agricultural Officer/ Horticultural Officer	98	0.437	III	VII
9.	A.P.A.U./ H.V.K. Scientists	74	0.330	IV	VIII
10.	ITDA personnel	209	0.933	II	IV
11.	Cooperative personnel	47	0.210	V	IX
12.	Voluntary agency	35	0.156	VII	XI
13.	Bank personnel	43	0.192	VI	X
Mass Media					
14.	News paper	8	0.036	V	XVIII
15.	Information material	15	0.067	IV	XVII
16.	Radio	110	0.491	I	VI
17.	Demonstrations	24	0.107	II	XIV
18.	T.V.	21	0.094	III	XVI

The frequent visits made by the Sub-Assistants and I.T.D.A. personnel to the villages and the technical competence of A.P.A.U. scientists might be the reasons for more utilization of these sources. This finding is in line with that of Bhoite and Barve (1984). Radio was the most utilized information source by the tribal farmers among the mass-media sources. Radio has greater potentiality to educate the tribal farmers if this source is coupled with farmers' discussion groups. The community radio sets may be tried by the change agents for effective diffusion of technology. Similar results were reported by Kulkarni (1985).

Among all the information sources Sub-Assistants of the State Department of Agriculture

were the major source utilized by the tribal farmers. On the other hand T.V., information materials and newspaper were the least utilized sources. Illiteracy and poor economic conditions of the tribal farmers might have reflected for less utilization of above sources which are powerful communication media.

2. Credibility of Information Sources :

From the results presented in Table-2 it is seen that among the localite sources, friends/neighbours ranked first with regard to credibility. This finding clearly indicated that friends/neighbours were the key communicators of valid and reliable farm information to the tribal farmers.

Table 2 : Credibility of information sources as perceived by the respondents.

S. No.	Information source	Total credibility score	Mean score	Rank within the category	Overall Rank
Personal Localite					
1.	Family members	462	2.062	II	VI
2.	Friends/neighbours	476	2.125	I	III
3.	Other farmers	243	1.084	VI	XVII
4.	Tribal informal leaders	443	1.978	III	VIII
5.	Tribal formal leaders	272	1.214	IV	XIII
6.	Religious leaders	251	1.120	V	XVI
Personal Cosmopolite					
7.	Sub-assistants	566	2.527	I	I
8.	Agricultural Officer/Horticultural Officer	421	1.879	IV	X
9.	A.P.A.U./ K.V.K. Scientists	468	2.089	III	V
10.	ITDA personnel	529	2.361	II	II
11.	Cooperative personnel	263	1.174	V	XIV
12.	Voluntary agency	253	1.129	VI	XV
13.	Bank personnel	237	1.058	VII	XVIII
Mass Media					
14.	News paper	295	1.316	V	XII
15.	Information material	313	1.297	IV	XI
16.	Radio	466	2.080	I	IV
17.	Demonstrations	441	1.969	III	IX
18.	T.V.	449	2.004	II	VII

Similar findings were also reported by Kulkarni (1985) and Rai and Choubey (1985). Sub-Assistants of State Department of Agriculture were ranked as first credible source among the cosmopolite source category followed by I.T.D.A. personnel, A.P.A.U. scientists and Agricultural Officer for

diffusion of information into tribal social system. These sources by virtue of expertise in the field, could be able to influence large number of tribal farmers. In the case of credibility of mass-media source category, farmers rated radio as the first credible source.

When all the sources put together, Sub-Assistant ranked first or most credible source followed by I.T.D.A. personnel, friends/neighbours, radio and A.P.A.U. scientists. On the other hand, religious leaders and other farmers were least credible sources.

The above results on source utilization and source credibility conclusively proved that information sources eventhough credible were not properly utilized by the tribal farmers either due to their unavailability or due to farmers' inability to approach them in time. Similar observations were made by Singh and Prasad (1974).

Implications

The study has revealed that the friends/neighbours were the most utilized and credible source among the localite category. Evidently, this group must have had reasonable experience in adopting the improved agricultural technology. The extension agency should be able to identify such groups, train them on organised basis preferably with periodical peripatetic training programmes in order to make them effective communicators of farm information. Among the mass-media radio was the most utilized and credible source by the tribal farmers hence more farm radio programmes be broadcast with their language compatibility.

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ADULT EDUCATION FOR TRIBALS

A Case Study in Andhra Pradesh

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INTRODUCTION

The Government of India Launched National Adult Education Programme on October, 1978, in order to eradicate illiteracy. Since, than this programme has been implemented by a number of state Governments. Both through their own efforts, as well as with the help of various voluntary agencies. It is essential to examine working conditions of Project Officer and supervisors time to time. So also its objectives in the areas of literacy, functionality, awareness has met.

In this context the present study was conducted in some selected villages of Andhra Pradesh, where such a programme was being offered by Government agencies.

Objectives

1. To understand the learner's perception about adult education programme;
2. To examine the role of officials in Adult Education Programme;
3. To suggest alternatives for improving the implementation of the programmes; and,
4. To find out the impact of Adult Education Programme in respect of three components, namely literacy, functionality and awareness.

Study Area

The study is confined to Paderu block in Vishakapatnam district in Andhra Pradesh. The Andhra Pradesh state represents highest tribal population in South India with low level of literacy among tribals within Andhra Pradesh, Vishakapatnam district has been choosen, because of its low literacy among females (19.00 per cent as per 1981 census) Vishakapatnam district has evenful history in cases of both formal and adult

education. Inspite of long educational history the district still suffers from high illiteracy rate. In view of high illiteracy the National Adult Education Programme is as important to the district as it is to India.

Paderu block has been selected from Vishakapatnam district as it being the oldest block in the community development programme and its clear primary in respect of educational facilities among eight Samethies. The selection of village is mostly dependent on the presence of Adult Education Centre

METHODOLOGY

Sample Size

Interview schedule was used to elicit the responses of 50 learners, from selected sample, covering their opinion about Adult Education Programme, and suggestions for improving the programme. Secondary information was also collected form officials connected with the Adult Education Programme, viz, two Assistant Project Officers and four Instructors. The study was undertaken six villages of block of Vishakapatnam district in Andhra Pradesh.

Selection of Vilages

The six villages selected for the study were Thumpada, Talarsingi Guda, Matam, Jhakarvalsa and Barapalli. All these villages fall within the radius us of 16 Kms from block headquarters. Half of these villages will, be cut off during rainy season. By and large, in all these study villages various ITDP Programmes are in operation.

Tools for Data Collection

The schedule intended for learner covered their socio economic background their opinion towards

the location and situation of the centre, availability of learning materials their attitude towards the instructor and the programme, their aspirations at the time of joining the programme, the problems encountered by them etc. In addition, the learner's schedule includes questions related to literacy, functionality and social awareness, suggestions to improve the programme content .

A schedule related to the three areas of National Adult Education programme objectives, that is literacy, functionality and awareness was introduced to the learners. The data with regards to attendance was collected from records. The schedule meant for officers covered, their impressions over the NREP Centre and learners basing upon the practical experiences

For the purpose of collection of primary data, different schedules were prepared and canvassed to the sampled learners and implementation of NAEP.

DISCUSSIONS

Interview with officials, their opinion and reactions to Adult Education Centre :

Regarding planning of Adult Education Programme, Assistant Project Officer opined that, there is no proper job chart for them. Supervisor is subordinate to them, but generally he dose'nt obey them and always listens to Project Officer only. With regard to interest and capacity of learners he mentioned that for ICDS and for Mid day-meal scheme school children get food from CARE, like that for Adult Education learners we don't have any incentives. If any sort of incentive is introduced in the programme interest of learners can be more sustained.

It was also mentioned by APO, that involvement of banks was almost nil in implementation of the programme in terms of rendering information about various developmental programmes to learners.

To improve the programmes, the APO felt that audio-visual aids should be supplied to centres (16 mm. projector film). He felt that seasonal works, lack of lighting arrangements in Adult Education Centres, lack of transport facility for them, non-availability of qualified organisers, lack of

proper incentives to learners, interruption by the drunkards,, ridicule and public apathy are some of problems being faced by them.

Block Development Officer (BDO) mentioned that, Adult Education Centre organisers must be trained in social awareness about agriculture, development activities, social education is important than literacy (Just learning upto signing is a failure).

Remuneration plays a vital role in motivating the persons to take-up their jobs to discharge their responsibilities effectively, while honorarium paid to the instructor is very low. Shortage of adult education materials lack of sufficient light lack of drinking water facility are some of the problems mentioned by the instructors.

Learners

50 learners were interviewed to find out their level of understanding and their perception of the programme, expected benefits and general attitudes.

Socio-economic Profile of Learners

Sex ratio of learners revealed that majority (82 percent) of them were males and remaining 18 per cent were females.

42 percent of the learners were in the age group of 21-25 years, 30 percent belonged to the age group of 15-20 years and the rest ten percent were above the age group of 31 years.

The study revealed that 64 percent of learners were married and 40 percent of the learners earned their livelihood from agriculture.

40 percent of learners were from Kondadora tribe and 36 percent were from Valmiki tribe and 24 percent belonged to Bhagata tribe.

Management of Adult Education Centres

Average attendance of learners

Opening data of Centres		Average attendance	
Month	Year	Actual	Percentage
February	1991	18	60.00
January	1983	12	48.00
February	1983	11	44.00
February	1983	25	83.00

An important aspect of Adult Education Programme is its ability to generate interest among the learners. This may be assessed to a great extent by the average attendance of learners at the centres. Learners are expected to attend their centres regularly only when they have reason to believe that they would benefit by attending the classes. The benefit may be in the form of literacy, functionality and awareness.

Above table reveals that difference existed between average attendance at centres having different location. Centres which are road-side and more nearer to block headquarters than centres situated at a distance from the block headquarter.

Source of Information

Majority of the learners have come to know Adult Education Centres through the instructors.

Expectation of the learners

Majority of the learners are equating adult education with learning the three R's. This shows that learners have hardly understood, the concept of NAEP (National Adult Education Programme) for majority of learners the aim of Adult Education remained at periphery level.

Literacy

With regard to impact of Adult Education Programme with respect to literacy, 42 percent of respondents were able to write their names. This shows that an instructor has to devote more time for practising and improving literacy skills of the learners.

Functionality

The impact of Adult Education Programme on functionality aspect of learners, seems to be the best in area of knowledge in Agriculture and poor regarding occupational skills and was almost nil in banking services. A very low percentage of learners having knowledge regarding occupational skills. This could be because not many of them have sufficient time to pursue other occupations,

as they have to assist their husbands and at the same manage their household duties. One reason for good knowledge in agriculture skills could be due to long-standing exposure of a large number of learners in rural areas to agricultural practices. With regard to impact of Adult Education Programme with respect to functionality, 54 percent of respondents had knowledge in the field of agriculture and 6 percent obtained information on occupational skills.

Awareness

The study revealed that learners' awareness regarding Family Planning, nutrition, medical facilities like vaccination and advantage of qualified staff doctors and nurses in conducting child deliveries is lesser. Learners' exposures to adult education has a positive and significant correlation with the knowledge about awareness and use of medical facilities, vaccination prevention and family planning methods. With regard to impact of Adult Education Programme with respect to awareness, 24 percent of each respondents were aware of Family Planning, nutrition and 12 percent of each were aware of health and sanitation. Certain applied aspects of education, which would be relevant to women like health, child-care and nutrition should also be included in the course of Adult Education centre. Apart from this, productive skills should also be imparted.

Problems

Location of Centres : The location of the centre forms an essential element in the success of NAEP. To provide an atmosphere that facilitates proper learning, centres should be in a congenial environment. 23.11 percent of the learners expressed that inconvenience due to location of the centre, near road-side and frequent running of buses further caused inconvenience to them.

Space and Lightening facilities : The learners in few cases expressed that they are facing problems out of insufficient light as centres were lighted with the hurricane lanterns. 50 percent of the learners are dissatisfied.

Opinion on duration of the Adult Education Centre : 14 percent of learners expressed that the duration of the centre per day is too long and as such is not convenient for them.

CONCLUSIONS

The study highlighted the need for the Adult Education Centres under Adult Education Programme to pay greater attention to improve their reading, writing skills and providing more information regarding occupational skills.

It may be desirable that in Adult Education Centres, female instructors should be present, so that, she is able to better motivate and sustain the interest of women learners. Sincere efforts should be made to improve the attendance of women. Introduction of economic incentives may also increase the participation of women. Unless women learners attend the centres more regularly, even a well planned Adult Education Programme may not succeed. An earlier study by Vasudeva Rao (1984) has highlighted the importance of the

relationship between attendance and learners achievement (IJAE, May, 1984, pp. 17-20).

There is an urgent need for the establishment and development of Women's organisations at the grassroot level. Such organisations can play a significant role in the education of women. Attendance and learners achievement is positively and significantly related. The studies of Hebsur (1981), Laxminarayana (1982), Rao (1983) have also established the above fact.

SUGGESTIONS

Some of the suggestions offered by the learners for improving the functioning of the centres were - (i) giving information about credit facilities by banks; and (ii) extension of the course could be for a period of ten months to two years. Proper follow-up after the course is over, so that they get jobs.

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RECOGNIZING THE ORGANIZATIONAL POTENTIALITY IN TRIBAL CULTURES : AN IMPERATIVE NEED.

Robin D. Tribhuwan●

Gaikwad John S.●●

Today, a number of organizations both Government and non-Government, are working out developmental strategies to reach the tribals and help them to help themselves. However a very few developmental agencies make attempts to understand the organizational potentiality and capability that already exists in the tribal cultures. What is important to understand through qualitative research is, what social and ecological resources the tribals have and then build on what is available. An in depth understanding of the potentialities of both cultural and ecological resources will help the planners, administrators and research scholars, to plan and implement appropriate programmes for tribals.

This paper aims to unravel the spectra of organizational structures and the potentialities and capabilities that befall in them. It intends to highlight the organizational infrastructures, their functions, the personalities or participant actors involved in organising village and family level functions, their social role and status in their society, the various patterns of decision making and so on.

Towards an operational definition of organisational capabilities in Tribal cultures.

An organisation comes into existence when explicit procedures are established to co-ordinate the activities be it social, religious, medical, developmental or any other, of a group in the interest of achieving specified objectives and/or goals. The criterion of defining an organisation, according to Blau peter (1968 : 298) in short is the existence of procedures for mobilising and co-ordinating the efforts of various, usually specialised sub-groups in the pursuit of joint objectives and/or goals.

Similarly in tribal societies there are organisations and sub-organisations which consist

of a set of participant actors on whom certain traditional responsibilities are bestowed, they are expected to perform certain social roles, within the capacity of their status, to achieve certain goals in an organised way as recognized within the frame of their culture.

The organisational capability in tribal cultures could hence be operationally defined as those culturally prescribed procedures and efforts put in to co-ordinate social, religious, medical, musical, developmental, judicial etc. activities by certain participant actors in an organised way to achieve the concerned goals." Their is an urgent need to understand and recognize the potentiality of the organisational capabilities in tribal cultures. Given below are few instances and examples of organisational capabilities, that exist in tribal cultures.

The capacity of organising village functions/ ceremonies :

Almost every tribal community has some or the other type of village or communal functions and/or ceremonies, wherein all the villagers or most of the families in the village participate. Some of these major village functions that are organised in tribal communities could be classified as follows :

a) Village Fairs and Festivals :

Village fairs are (popularly known as Jatras" or Melas" in Maharashtra. AJatra" is an annual function of a village or a union of villages. In a Jatra" lot of social, religious, aesthetic and economic activities take place in a village and usually near a temple or on the out skirts of the village. The villagers of the concerned village

make all possible efforts to make the celebrations a success.

They clean and decorate the village, draw traditional paintings on the walls of the house, assign places to vendors coming from other villages, raise funds to organise the fair activities and so on. Every one in the village is busy, and especially the village panchayat head and his assistants work unitedly to celebrate this auspicious event which occurs once in a year. In some tribal areas there are inter-village fairs where people from other villages also participate.

b) The Annual sacrifice :

Offering sacrifices of goats and poultry birds is a common feature observed among the tribals. In most of tribal communities at least once in year i.e. before sowing, after sowing or after harvesting, a common sacrifice is offered to the village deities. This is done in order to ensure the well being of the village folks and of course for seeking divine help to protect their crops and get blessings on quality of its yield.

In order to buy a goat worth Rs. 200-500, every family contributes Rs. 10 or 15 or even more depending on the number of families in the village. Among the Thakars, the annual sacrifice is offered, to either Waghoba, Chedhoba, Bhairi or Khambya (village deities), for good crops and the safety and well being of the people through out the year. The meat of the goat offered is equally distributed to all the families, without giving any room for disputes. These ceremonies are generally presided by Shamans (Bhagats).

c) Entertainment Programmes :

Tribals are known for their love for music, dance and liquor. On many occasions such as communal and family functions or rituals, festivals, rites of invoking ancestral spirits, healing rites and so on, music is played and dances are performed. However, drunk the participants of a dance are, they will have an organised and systematic style of dancing with proper movements and steps. For instance it is fascinating to note that Warlis' dance just on the tune of tarpa (a wind instrument), without any rhythm. About 30-40 boys and girls dance with proper movements and steps just on the tune of tarpa. This shows

that there is a set organised system in tribal cultures which needs to be recognised.

In certain tribal communities people themselves organise inter-village, competitions of traditional dances, songs, and at times traditional sports. These programmes are again organised in a systematic manner despite of whatever limitations the tribals have.

d) Communal rituals :

There are certain rituals which are collectively performed with the participation of the entire village or at least the heads of every household. These communal rituals could be classified as follows :-

i) Preventive rituals :

Preventive rituals are those rituals which are performed in order to prevent a disaster, disease or illness or wrath of good and/or evil spirits coming over the entire village. The Mavchis of Dhule district for instance perform the ritual of offering a goat on behalf of the villagers to the village deities so as to prevent the village from being attacked by evil forces disasters or disease. There could be a number of examples of preventive rituals.

ii) Productive rituals :

Productive rituals are rituals which are performed in order to promote crop production or production of children and so on. The Thakars offer a coconut in their farms to mother earth before ploughing, so as to appease her for good productivity. Similarly, the warlis perform rituals to appease the sky for sending rains. In some tribal societies agricultural implements are worshipped, on Dasera festival" in order to ensure safety and better productivity of the crops.

iii) Healing rituals :

Healing rituals which are collectively performed are called communal rituals, wherein most villagers from a hamlet or a village participate to appease a divine healing force or a deity in order to restore the health of a patient. Among the Thakars, Katkaris, Koknas, Warlis, Mahadeo Kolis, Dhor Kolis

there is a popular healing ritual namely 'Jagran' which is collectively performed in order to appease the female deities that cause skin disorders such as measles, chicken pox, boils and so on. Among the Pawras a ritual of thanks giving is performed in order to thank the divine forces for restoring the health of a patient. This communal ritual is known as 'Indal'. Here again people participate, co-operate and perform their roles in a given situation, be it singing, playing the drums, getting into trance, dancing, reciting incantation or any other.

e) Welfare Activities :

The concept of co-operation is very much prevalent among the tribals. For instance if a person is building a new house, he gets a helping hand from his fellow men to build the house. At times during cultivation, a group of families or friends come together and complete the threshing and winnowing of grains activity of every family turn by turn.

Children of dead parents or grand children of old parents are taken care collectively by the villagers. Helping a needy family during a marriage ceremony either by contributing free labour, or by contributing something in cash or kind. In some tribes, there is a provision to marry the wife of a dead brother so as to provide her social security.

Thus, the activities of welfare - be it at an individual level, family level or community level are inherent among the tribal social systems.

f) Judicial Activities :

There seems to be no society where political activities are non-existent. Every society, be it a primitive or an advanced society, requires some form of government, speaking about the structure in the tribal societies, Vidyarthi and Rai (1976 : 202) have outlined five kinds of political institutions which are common among most tribes in India and these are :

- i) The Council of elders, a temporary body of selected villagers, generally co-incides with clan elders to look into various cases of crime before them.

- ii) The Village headman, a hereditary post and/or subject to villagers opinion if and when required.

- iii) The village Panchayat, a body of Panchas headed by the village headman. The panchas are elected by the village directly.

- iv) The union of villages, a regional panchayat headed by a regional head. It comprises of several village representatives in one union panchayat. These panchayats are very common in Bihar and are popularly known as 'Paragana Panchayat' or 'purha'. They function to solve inter-village disputes.

- v) The Tribal chief, a hereditary post of supreme judicial authority. This institution of chieftmanship is very common in tribes of Nagaland. Political institutions in tribal societies vary from one tribe to another. However, some of the disputes solved by the tribal political organisations or sub-organisations could be classified as follows :

1. Disputes related to property.
2. Communal disputes between two or more villages.
3. Disputes over marriage, divorce, bride price, family quarrels etc.
4. Breach of cultural taboos and/or norms which may affect the entire community.
5. Disputes over witchcraft and sorcery.
6. Disputes over an appeal from the village panchayat.
7. Stealing.
8. Breach of incest taboos.

There could be several other disputes tackled by the traditional panchayats. This is an indication that these political institutions are certainly organised within their cultural frame of reference. The panchayat members are honoured and respected by the tribal folk. Besides presiding over judicial activities the traditional panchayat members also play an important role in organising other village functions and welfare activities.

- g) Collective hunting : Hunting is one of the important activity of the tribals. Even, the game

of hunting in most tribes is co-ordinated collectively and systematically. Among the hamlets of Mahadeo Kolis, Thakars and Katkaris of Karjat a group goes out to hunt wildbores, rabbits and deers. When the hunters come back with a prey, it is cut and distributed equally to every family. This shows their feeling of brotherhood and togetherness. They distribute very unselfishly the prey to all the families in the hamlet.

h) Communication system .:

In recent times a number of communication models for participatory development have been chalked out by social scientists so as to introduce developmental innovations at a right point in the communication network. However, not much efforts are being made to understand the communication networks and the patterns of media that already exist in pre-industrial tribal cultures. For instance when a person X dies in village Y, his relatives in village Z get to know about it within no time. They rush to attend the funeral. So is the case with other functions such as marriages, bull fights, music programmes etc., people from near by and even from far off places get to know about it very fast.

Similarly, if a panchayat meeting is to be organised, drums are played in a particular fashion. If there is a death in the village the tone or rhythm is different. There are special people in tribal cultures who have special role in communicating information through a given traditional media. There is an urgent need to know the traditional communication network in tribal societies in order to implement adequate educational programmes through folk medias. Communication system is no doubt very well organized among the tribals.

Capabilities of Organising family functions & ceremonies :

Besides village level functions and ceremonies one gets to observe a number of functions, rituals and ceremonies at family level, in tribal societies. These are performed and organised with the help of family members, relatives, friends and other personalities associated with the functions concerned. Some of these major rituals, ceremonies and functions need to be mentioned.

- i) Rituals of puberty.
- ii) Rituals performed during pregnancy.
- iii) Rituals of child birth.
- iv) House warming ceremonies/Rituals of building a new house.
- v) Engagement ceremony.
- vi) Turmeric (Halad) ceremony.
- vii) Wedding ceremony.
- viii) Naming ceremony of a child.
- ix) Ceremony of offering the first lot of hair of a new born.
- x) Funeral ceremony.
- xi) Healing and thanks giving rituals.

Most family rituals are attended by relatives and sometimes villagers. This depends on the economic capacity of the host. Among the Mavchis of Nawapur when a child is born, on the fifth day that family has to offer 'liquor' (horo) to entire village. Every one comes to attend the naming ceremony (Tribhuan Robin and others 1993 : 4). Thus there is participation, involvement, co-ordination and co-operation of people both at village and family level functions and ceremonies.

Discussion :

From the above data it is clear that in tribal cultures there are organisations and sub-organisation which consist of certain personalities with certain roles and statuses, who are engaged in planning, organising and implementing village level function and ceremonies. There is yet another infrastructure at the family level which interacts with relatives, common clan members, village elders and other personalities who preside over family functions and rituals. These organisational associations work to achieve certain goals and objectives which are meaningful to them.

Socio-cultural activities in tribal societies be it religious, economic, aesthetic, agricultural or any other, operating at family level or village level depicts certain features of their organisational capabilities. These features could be classified as follows :-

i) Community participation :

In most communal and family functions, one gets to see that there is maximum involvement and participation of the people. They do it with enthusiasm and responsibility.

ii) Support system :

It is observed that among the tribals an effective and efficient support system (i.e. the capacity of lending a helping hand either morally, mentally, spiritually and physically) is very much prevalent.

This kind of support system with respect for each other and co-operation without expecting any returns, is hardly seen in urban life.

iii) Social solidarity :

Yet another component of the tribal organisational capability is the concept of social solidarity. The feeling of togetherness is very much there among the tribals. This contribute to unity, which is very essential for any organisational activity to be effectively planned and implemented.

iv) Respect and Honour for Elders :

Most of the activities in tribal societies are supported and guided by the elders. These people are respected and honoured because they contribute their suggestions and guidance. With their vast experience they guide the youngsters properly and in a systematic manner.

v) Valuing confidential secrets of the community :

What may be perceived as a wrong or criminal act in one society may not hold true for another one. Among the Thakars of Karjat the albinos and congenitally deformed children are killed by the mid-wife by choking or suffocation method (Tribhuvan Robin, 1993). As these children are believed to be off-spring of male evil spirit namely Munja (a White skinned spirit) and Khais (a blue-black deformed spirit) respectively. They believe that what is evil must go back to evil world, hence they are killed.

Similarly, among interior forest areas of Gadchiroli among the Madia Gonds, human sacrifices are still offered. The tribals do not disclose these matters out of their social system. So is the case with child marriages in Rajasthan. These practices are still going on, but at the same time they are kept confidential. By virtue of their unity and solidarity these matters are not disclosed.

vi) Village union organisations :

Besides small organisations such as dance groups, Bhajan Mandals, Youth groups, Panchayat members, medical practitioners, Mahila mandals etc., in a tribal village who manage the village activities, there are inter-village association also. In Bihar for instance, there are the paragana panchayats - political institutions which have regional representatives, in a union of 5-200 villages (Vidyarthi and Rai 1976 : 203). These panchayats solve inter-village conflicts and also promote welfare and aesthetic activities for the villages concerned.

From the above discussion it is evident that there is tremendous potentiality and capability of organizing development programmes through the organizational potential which already exists in the tribal societies. Meaningful efforts are not made to identify the traditional resource, personnel, their ability and capacity of organising programmes, their limitations and needs and so on. This is possible only when these organisational aspects are brought into light through qualitative research. Once these things are studied, the next step is to try out developmental strategies with the available organisational infrastructure in tribal cultures, so as to check on its failure or success. Then, finally develop or improve upon the gaps or lacunae that exist in planning, implementing, monitoring a evaluation of the developmental programmes implemented for the development of the tribals.

Conclusions

To sum up, we would like to propose both government and non-government organisations to recognize the organizational potentialities and

capabilities that exist in tribal social systems. The way in which various micro-systems and sub-systems operate or function and find out ways and means to fit developmental activities with these systems and sub-systems. A number of organizations working for tribals have proved that developmental activities if interwoven or collaborated with the traditional organizational infrastructures with appropriate motivation and education can certainly contribute to accelerate the rate of development in a right direction with maximum participation of the tribals.

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• REPORT : NATIONAL SEMINAR ON PROTECTION OF TRIBAL INTEREST THROUGH DETERMINATION OF THE CONCEPT OF AREA RESTRICTION.

Background of the Seminar :

Recently, there has been an alarming rise in the number of non-tribals posing as belonging to tribal communities. It has been observed that partial/complete similarity of nomenclature of a non-tribal caste group and a tribal community is one of the factors which has contributed to the problem. The Act No. 108/1976 which has been wrongly interpreted as 'the Act of Removal of Area Restriction' - has also contributed to the problem.

The intensity of this problem is likely to grow in the near future. The non-tribals posing as belonging to tribal communities have literally managed to get themselves recorded as belonging to Schedule Tribe communities, in various records including the census data. Hence, there is an urgent need to protect the interests of the genuine tribals. With this view, this National Seminar was organized to discuss the related vital issues.

This National Seminar was organized by the Tribal Research & Training Institute (Maharashtra State), Pune 1. This Seminar was organized on 8th and 9th November, 1993. The Venue of the Seminar was Vaikunth Mehta National Institute of Co-operative Management, Pune - 7.

8th November, 1993 :

I. Inaugural Session :

Shri. N.P. Bhanage, Director, Tribal Research and Training Institute welcomed the delegates on behalf of the Institute and the State Government. In his introductory speech, Shri. N.P. Bhanage touched upon the following issues :-

- a) Major recommendations of the Kaka Kalelkar Committee, Dhebar Commission and Lokur Committee.

- b) The necessity of evolving an uniform strategic methodology for dealing with representations of various organizations who demand for the inclusion of their community in the list of Scheduled Tribes.
- c) The need to link the process of issuance of Caste Certificate with the original obvious habitat of the Scheduled Tribe communities.

Further, Shri. N.P. Bhanage stated that the genuine tribals in the specified Scheduled Areas have to face an unequal competition at two levels viz.

- i) against the non-tribals posing as belonging to tribal communities;
- ii) against the genuine tribals in the advanced urban areas.

He emphasized the need for the nationalisation of the Scheduled Areas and the list of Scheduled Tribes.

The Seminar was inaugurated by Dr. Bhupinder Singh, Ex-Secretary to Government of India, New Delhi. In his inaugural address, Dr. Bhupinder Singh stated that the Tribal Research Institute, Pune has selected an important topic with great care to this National Seminar. He stated that the concessions should not go to the people who are not entitled for the concessions. Dr. Bhupendra Singh vehemently stated that the dispossession of reservations, belongs to the same class as that of lands and forests. Thus, dispossession of reservations is a new form of exploitation of the genuine tribals. It is apparent that the task of determination of spurious tribe claims is a difficult one and the measures against such claimants will have to be stern. Further, he stated that there is a gradual erosion of moral standards. Dr. Bhupinder

Singh stated that the follow-up of the Seminar won't be much easy because of political constraints and political inability will go a long way. He stated that there is a need to evolve an uniform formula regarding revision of lists and this work should be entrusted to an expert body. The recommendations of such expert body should be accepted without any change.

In his presidential address Dr. B.D. Sharma, Ex-Commissioner, Scheduled Caste and Scheduled Tribe Commission, New Delhi, first of all congratulated Shri. Bhanage and his colleagues for touching upon a very sensitive issue at a crucial time. He stated that no one has ever applied mind for scheduling areas as well as while preparing the lists of Scheduled Tribes. It is unfortunate that we begin to dig wells when we are thirsty. It is a fact that the entire country wants to be scheduled. It is necessary that the facts should speak for themselves. The problem of spurious tribe claims by non-tribals is in fact a reality. Various non-tribals groups have been posing themselves as belonging to tribal communities by using some term in the list. There is a need to solve this problem by authentic, systematic and scientific studies using anthropological and ethnographic methods. Furthermore, such authentic study would ultimately support the public debate on the matter. It is necessary that expert anthropologists should work on these problems. Such authentic studies would certainly expose the reality. Dr. B.D. Sharma further stated that the advanced groups within the community need to be placed in a different category instead of exclusion of the entire community. This would necessitate to make the provisions for reservations within the tribal groups. There should be differentiation based on the stage of development instead of de-scheduling the entire community. Dr. B.D. Sharma vehemently pointed out that there should be reservations for vertical mobility and not for horizontal stagnation. He opined that the criteria of 'creamy layer' needs to be considered. However, such proposals are looked in a different way by the Politicians. He pointed that by virtue of increasing inequality, the need for reservation has increased in 90s than it was in 50s. Dr. B.D. Sharma stated that it was unfortunate, that while preparing the lists, many facts were never verified. Hence there is a need to rationalise the lists and the Scheduled Areas.

Scheduled Areas have a historical perspective. During British period, certain areas were completely excluded or partially excluded for the purpose of administration and prevention of exploitation of tribals. After Independence, these areas were designated as Scheduled Areas. In fact, the Scheduled Areas and Tribal Sub Plan Areas need not be co-terminus because Tribal Sub Plan Areas have been created for the implementation of developmental programmes.

While considering the Act 108/76, there is a need to take into consideration the situation prevailing in the country during 1976-77. There were tremendous pressure in the parliament and a three (3) lines WHIP was issued. Hence the Act 108 of 1976 was passed without any discussion. Moreover, the Act 108/76 was an exercise of minimal revision. The list of Scheduled Tribes is contained in Act 108 of 1976. De-scheduling of areas or cutting off the nexus between areas and tribe would force the tribals into vulnerable situation without any protection. Moreover, there seems to be a mistake in the Act 108/76. Dr. B.D. Sharma stated that the Fifth and Sixth Schedule of the Constitution has the strongest provisions for the protection of the tribals. These protective provisions can even have retrospective effect. In fact the Vth and VIth schedule is a Constitution within the Constitution. However, this has not gone in our psyche. According to these provisions, Governor is empowered to issue notifications and regulations. These regulations come into effect only after the approval by the President. The Governor is not required to take the Cabinet's orders. The Governor's discretion is not questionable. The Governor has tremendous powers with regards to Scheduled Areas. The list of Scheduled Tribes cannot be changed through an ordinance. It can be done only by a parliamentary order.

IIInd Session :-

In the second session Shri. P.J. Wani, Deputy Director, Tribal Research & Training Institute, Pune stated that crores of rupees are spent on pseudo tribals. He pointed out that Land Revenue Code indicates the tribes with specified area. Hence there is a need to decide the jurisdiction of the officers entrusted with the responsibility of issuance of Caste Certificates. Shri. Wani presented the procedure of Scrutiny and verification of tribe claims by the Scrutiny Committee in Maharashtra State.

In the discussion Shri. K.S. Vatsa, Additional Tribal Commissioner, Thane (Maharashtra State) stated that we are fighting a losing battle at the level of High Court because the High Court admits the case and grants stays while the appellant is in a hurry.

IIIrd Session :

Shri. A.R. Bodhankar, Ex-Joint Director, Social Welfare Department, Maharashtra State, Pune elaborately presented his observations regarding the entries in the present list of the Scheduled Tribes of Maharashtra State and indicated that the present list is playing havoc in many ways. Hence, he emphasized that there is an urgent need to undertake the rationalisation of the prevalent list of Maharashtra State.

Dr. Mohan Rao, Director, Tribal Cultural and Research Institute, Hyderabad stated that many benefits and concessions have been snatched away by bogus tribals. He stated that the Government of Andhra Pradesh has submitted proposals to the Central Govt. for a rationalisation of the list of Scheduled Tribes of Andhra Pradesh.

He stated that their Institute has observed various methods by which the non-tribals take an undue advantage of the benefits and concessions meant for tribals. Dr. Mohan Rao vehemently emphasized that actually the name of the community in their own dialect should be elicited i.e. the names popular among the officers and the administrators should not be listed. He stated that in Andhra Pradesh they have a Committee for scrutiny and verification of tribe claims. Andhra Pradesh has passed an Act to cope with this problem. Obtaining false certificates have been made a cognisable offence. These provisions have been made to see that the benefits should not go to any unintended persons. He further stated that the Andhra Pradesh Government is in favour of area restriction. There is a need to trace the origin of the claimant. It was stated that awareness regarding socio-cultural affinity and ethnic linkage is important from both the sides. Dr. Mohan Rao stated that it is true that the present problem of non-tribals claiming as tribals has its origin in the Act of 108 of 1976, popularly known as Removal of area restriction. He stated that something needs to be done at National level, regarding the claims of the inter-State migrants, and fake adoptions.

Shri. S.D. Kulkarni, Director, Centre for Tribal Conciliation, Pune stated that the adoption between a tribal and a non-tribal is illegal.

Dr. Mohan Rao further stated that Govt. of Andhra Pradesh has given guidelines regarding identification and classification of tribal communities. Areas have been identified. In the process of scrutiny and verification of tribe claims, Socio-cultural characteristics and ethnic linkages.

He stressed the necessity to adopt differential discrimination in reservations. Bhopal, stated that, in Madhya Pradesh, there is no scrutiny and verification of tribe claims. He pointed out that clubbing together many tribes at a particular Sr. number sometimes poses many problems.

Dr. R. B. Lal, Director, Tribal Research Institute, Gujarat & Professor, Department of Anthropology, Gujarat Vidyapeeth, stated that most of the tribals in Gujarat State are in Scheduled Areas. In Gujarat many tribes have specified area in the list. He further stated that the number of bogus claimants is on an increase and many communities are claiming for inclusion in the list of Scheduled Tribes. While concluding, he stated that there is a need for a rational criteria for dealing with the question of inclusion of communities in the list of scheduled Tribes.

IVth Session :-

Prof. R.K. Mutatkar, Department of Anthropology, University of Poona, highlighted the methodological issues involved at various stages in the complicated process of considering the representations for inclusion in the list or demanding the status of a community. During his deliberation Prof. Mutatkar illustrated his experience in various Committees in which he was an active Member/or Chairman. Prof. Mutatkar stated that the method of ethnographic field research still holds good because every culture conserves its hard core' in the realm of change. Apart from ethnographic field research, participatory research is very much possible. If we go to the people, we certainly get a good response. This can be done jointly by the Tribal Research Institutes and the Universities. In the situation where there is a political interference and the judiciary is ignorant, there is a need to go to the people and educate them. From the analysis of the various

representations, it was observed that the creamy layer' represented the poor community.

In the course of discussion Dr. Bhupinder Singh stated that there is a need to undertake training for the Judiciary and the Lawyers because these are newer issues. Prof. Mutatkar stated that there is a need to establish a dialogue through orientation programmes for the authorities in the judiciary. The Govt. Pleaders should be trained. Shri Vatsa pointed out that formal consultations should be necessary for such matters. The expert Panels should be consulted when such cases are in the Supreme Court and the High Court.

Shri S. D. Kulkarni stated that the list is highly defective. In Gujarat, the list was prepared in such a way that the area was specified for many of the tribal communities. Dr. M. K. Jain, Deputy Registrar General of India, New Delhi, stated that the Census authorities are trying to maintain the standards. Shri A. S. Dange, Director, census operations, Maharashtra State, Bombay, stated that element of spuriousness is certainly there. Shri A. R. Bodhankar stated that every tribal family can be given a development Pass Book (just like an identity card). Shri Arjun Singh, Secretary-cum-commissioner, Government of Gujarat stated that this was tried in Gujarat.

Dr. Lakshminarayan, Professor, Public Administration, Department of Political Science, Shivaji University, Kolhapur, stated that there is a need to consider the principle of preferential treatment. The law of Estoppel should not be applicable in case the claim is doubtful. Shri B. B. Baruri, special Secretary to Government of India, Ministry of welfare, New Delhi stated that the central Government has to take action as per the recommendations of the State Government. All the orders have been issued on the basis of the recommendations of the State Govts. some of the recommendations have not been accepted. Recommendations from the Seminar would be considered whole heartedly by the Govt. of India.

After the IVth Session, the delegates were divided into four groups. The first two Sessions on 9th November, 1993 were allotted for Group discussion' on assigned topics. The third Session on 9th November 1993 was allotted for discussion and finalisation of individual group reports.

9th November 1993 -

Session I and II : Group Discussion

Session III : Discussion & Finalisation of Individual Group reports.

Reports of the Group Discussion -

GROUP - I

DEMANDS OF VARIOUS ASSOCIATIONS AND GROUPS HAVING SIMILARITY IN NOMENCLATURE FOR TRIBAL STATUS - WHAT SHOULD BE THE STRATEGY/ METHODOLOGY TO DECIDE THE DEMANDS OR CLAIMS ?

- 1) It has come to the notice of the Participants of this NATIONAL SEMINAR that in all the (7) seven states in India, there are a number of caste associations and groups claiming tribal status to their caste member who may have similar nomenclature with that of a tribe or sub-tribe. Moreover, in states like Gujarat, Maharashtra and Karnataka, number of non-tribal communities also claiming tribal status. For this purpose, various associations have come up at the National, State and Regional level.
- 2) On account of Constitutional Provisions and special concessions given to the members of sch. Tribes, a large number of non-scheduled tribe community have started making claims in huge way to get recognition as a Scheduled Tribe. The main reason for this is these non-tribal communities with the help of concessions wish to make rapid economic development. In other words, lack of proper opportunities for economic development is the main cause for non-tribal population to clamour for tribal status.
- 3) Most of the demands for tribal status is made by elite groups of these non-tribal communities. And these elites use their own associations as an instrument to put forth their demand so that the demand may obtain collective nature and appearance.
- 4) Because of unity and solidarity of these associations and their numerical strength they muster political support and through political leaders pressurise their respective State

Government to include these communities/ castes in tribal lists.

- 5) The demands are made because of benefits of reservation in services including promotion and also admission to professional, educational institutions of higher learning. This also helps them to contest elections to the seats reserved for Scheduled Tribes.
- 6) The demands of various associations and groups should not be decided by the State Government, as the State Government has no authority to amend the list of Scheduled Caste/Tribe in any way. And this can be done only through an Act of Parliament as laid down in the Article 342 of the Constitution of India. The demands of various associations and groups should be referred to an expert committee composed of Anthropologists, Officers who are serving/served in tribal areas and also well-known persons of Voluntary Organizations of tribal areas serving in that state and decide the matter and this should be referred to the Government by the state Government in toto.

GROUP II ISSUES

- (1) Revision of the list of Scheduled tribes - Strategy and Methodology to be adopted.
- (2) Whether descheduling is necessary?

Revision of the lists of Scheduled Tribes implies both deletions from and additions to the lists. At the very outset, the Group felt that revision of the lists was not only necessary but also urgently called for. The lists contained errors and anomalies and needed rectification.

- 2.0 The Group considered carefully the grounds for revision of the Maharashtra list and found that a number of grounds existed. They are enumerated herewith.
- 2.1 Some tribes have been included in the list but are not found in Maharashtra, though they are found in the adjoining Andhra Pradesh, Madhya Pradesh & Karnataka States.

Examples are Bhavcha (a caste in Ahmedabad district of Gujarat)

Baiga

Bhamcha

Bharia, Bhumia, Bhuinhar, Pandu

Kamar

Kharia

Kondh, Khond, Kand

Naikda, Nayaka, Cholivala Nayaka, Kapadia

Nayaka, Mota Nayaka, Nana Nayaka

Parja

Patelia

Sawar, Savara

- 2.2 Misleading terminology has been adopted in some cases like Bisonhorn Madia, Hill Madia. In fact, the terminology to be should have been Ber Madia (Big Madia) Hudla Madia (Small Madia)
- 2.3 In the present list of Scheduled Tribes some tribes have been included which were present in the Bombay lists of 1950, 1956. some of them do not now inhabit Maharashtra. Some of these have very small presence.
- 2.4 There appears similarities in nomenclature between certain Scheduled Tribes and Scheduled Castes giving rise to confusion. Dhanwar is a scheduled Tribe and it is being confused with Dhangar Nomadic Tribe in Maharashtra. The confusion leads to inaccuracy in figures and abuse of concessions.
- 2.5 If we scan the Maharashtra list, we find that some names have been included erraneously :

Serial 18 contains Bhimma as synonym of Gond, whereas in reality it is name of the deity. Gaiki is mentioned as synonym of Gond whereas it means cattle grazier & does not represent the name of any tribe. In serial 18, Gond Gowari has been mentioned as another tribe but the term used by others to address Gond cattle-herders. In other words, there is no such tribe as God Gowari.

In serial 18, Raj has been mentioned as synonym of Gond, while Rajgond has been mentioned as separate tribe in the some serial. Raj by itself does not represent any Scheduled Tribe. On the other hand masons who call themselves as Raj may claim scheduled Tribe status and avail of the facilities meant for scheduled Tribes. serial 18 shows Thatia Thotia as synonyms of Gond. According to experts, they work as ballad-singers and play upon stringed instrument, while their women-folk tattoo Gond women. Thatia & Thotia are synonyms and present distinct scheduled Tribes which is already notified at serial 45.

In serial 22, Kaur has been mentioned as a synonym of the Kavar scheduled Tribe. It does not exist and calls for deletion.

In serial 27, Mannervarlu has been mentioned as tribe synonymous with Kolam. But there is no such tribe in Maharashtra. Hence it should be deleted.

In serial 34, Nagesia, Nagesia have been mentioned as separate tribes but no such tribe exists.

In serial 36, Dhangad has been mentioned as synonym of a Tribe. But such a tribe does not exist and hence calls for deletion.

In serial 44, mention has been made of Thakur or Thakar, Ka-Thakur, Ma-Thakar. According to expert opinion, only Thakar tribe exists. other are to irrelevant.

In serial 32, Korku, Bopchi, Mouasi, Nihal, Nahal, Bondhi and Bondeya have been entered. It appears that the terms Bopchi, Mouasi, Nihal, Nahul, Bondhi and Bondeya do not represent any tribe but territorial designations and for this reason they need to be omitted. However, Nihal and Nahul are separate tribes which serve the korku and as such these should be entered separately.

3. On account of the aforesaid grounds, the Group felt that the scheduled Tribe list is defective on many counts. However, it is a legacy of the old Bombay Province list. That province comprised the present Maharashtra, Gujarat, parts of Karnataka, Madhya Pradesh and Andhra Pradesh. It has not been screened and rationalised since then, inspite of the fact that two revisions took place, one in 1956 and another in 1976. The ground that we mentioned above are of prima facie nature and should be gone into at an appropriate stage more thoroughly and comprehensively. For instance, it is possible that case of some Scheduled Tribe groups we may have recorded non-existence, but in actual fact small numbers might be present thereof : even census records may show small presence.

4. This Group is not alone in thinking that a need for revision of a list exist. We are apprised that TR & TI, Maharashtra has sent suggestions to the Government of Maharashtra for deletion of 23 scheduled Tribes from the list of 47.

5. The Group felt if the lists have to reflect correctly the position on the ground, they should be compiled by knowledgeable personnel. It may be that at the higher level professional competence is brought to bear but at the grassroot level the personnel engaged in the task of data gathering should be properly equipped. Training of these personnel for the specific task is, therefore, of importance for the quality of the data as well as final shape of the lists.

6. One factor which could enhance the value of the lists is the association of professionals from other States with the professionals of the State whose list is being prepared. For instance, for preparing the Maharashtra list the professionals from Gujarat, Madhya Pradesh, Andhra Pradesh and Karnataka should be invited for consultation and screening, so that the end-product is a scheduled Tribe list. This should be done on reciprocal basis so that the list of other states also reflects an equal degree of accuracy and reliability.

7. Some members of the Group felt that certain specific nomadic or ex-criminal (Vimukta Jatis) tribes could be considered for inclusion in the Scheduled Tribe list. The conclusion was that at this stage we would not like to make recommendations in respect of specific groups, though we would suggest that the claims of groups which bear tribal characteristics should be considered and examined carefully for inclusion.

Methodology for revision

8. We also had a look at the question of methodology of revision. While the State (Central Government or State Governments) may be beset with their own exigencies, we urge a long-term objective perspective of the matter. Considering that the lists in the post-Independence period of about half a century have remained practically unchanged, we should adopt a methodology which will enable us to hand over to the people of the State or States lists upon which they can depend for the next half of the century. In today's world of rapid transformation, developments are taking place so fast that we fear that the lists, prepared with howsoever great accuracy, might become obsolete even earlier, say within the next three or four decades. This

compels us to prepare the lists in a manner so that they can be referred to unreservedly and unhesitatingly. For the purpose, great care has to be taken in preparing them. We would recommend that normal ethnographic survey methods should be adopted for a good look at each individual Scheduled Tribe so that the foundation is laid firmly for future. Such a method would eliminate, to a large extent, anomalies and errors. However, if for any reason, the authorities do not feel committed to this long-range but more accurate methodology, we suggest that rapid ethnographic studies could be conducted by professional bodies like TRIs and the Anthropology or Sociology departments of Universities or the two acting in collaboration with each other. Rapid methods of survey are not recognised as scientifically valid and reliable and comprise of informal interviews, focussed group meetings and observations of villages, houses, deities etc. It is assessed that, roughly speaking, the study of one small tribal community can be completed in about a month's time. However, the personnel to be deployed have to be trained in investigation, observation etc. and have to be overseen by professionals. It is essential to involve the members of the community in participatory research by giving them checklist of the aspects of culture to be verified. The findings of the investigations and the members of communities should be discussed in focussed group meetings.

Conclusion

9. Thus, on the whole, it is our considered view that the existing list of Scheduled Tribes are riddled with errors and omissions and need to be sifted thoroughly. Some groups included in the lists would need to be omitted and some others included.

A Solution

10. The realisation that the lists have acquired obsolescence has not been lost on the authorities that be. It seems that the Ministry of Welfare has been considering the overhaul all these lists for about two decades to present new lists to the Parliament for approval. But the process has got bogged down at different points of time because of pressures generated

by different interest groups and sources. It is evident that the political executive has not been able to cut the Gordian knot on account of these pressures. There is little likelihood that this can happen in the near future. Thus, while the lists remain static, groups pressures keep on mounting and hopes of rationalisation keep receding. We feel that, in the circumstances, the political executive will find it is a perpetual captive of opposing and unresolvable pulls. The Group recommendation is that the only way out will be to entrust the matter to tiered non-political expert bodies. The apex expert body should have the authority to come to decisions which would be mandatory, meaning thereby that there should be no appeal from it.

11. In Maharashtra, we conceive the structural arrangements like this. At present, we have three State-level Scrutiny Committees at Pune, Nashik and Nagpur, each consisting of Deputy Director, TRTI as Chairman, two Research Officers, one of which acts a Member-Secretary. Appeals from these bodies in respect of educational matters are referred to the High Court and in respect of employment matters to the State Administrative Tribunals. We have been apprised that the number of cases referred to these bodies is more than 800 annually on an average, and, further more than 200 appeals have been pending in High Court and 29 in Supreme Court. We were further informed that while the disposal at the Scrutiny Committee level is expeditious, the pendency of cases in High Court is long with the result that a spurious candidate is able to go through the professional course, obtain a degree and even employment. In the result, the genuine tribal suffers. To put an end to this state of affairs, we recommend that the 3 Scrutiny Committees be recognised as regional committees with the present jurisdiction for each. To hear appeals from the decisions of these Scrutiny Committees, a State level Committee should be formed with the Secretary, Tribal Development Department as a Chairman and some professional experts as members. Among the professional experts, the Director, TRTI, University Academics who have substantial field experience, representatives of Anthropological

Survey of India and Census Organisation should be thought of. Another category which should be placed in the said State level Committee would be professionals from among the public (may be retired Government Servants) who have had an adequately long field innings. The Director, TRTI should be member-Secretary of this Committee.

12. We visualise that there would be petitioners who may wish to go in appeal against the decisions of the State level Committee and we should make provision for it. At national level, an apex body should be constituted somewhat similar to the State level apex body. It need not be chaired by the Secretary of Ministry of Welfare, but an eminent professional could chair it. However, its members should be professionals drawn from the various States on all India basis. The Director-General, Anthropological Survey of India, Registrar General of India and Census Commissioner should be its members. Choice of its member-secretary or secretary should be made flexible; he could be a direct recruit or on deputation.
13. Similar arrangements can be conceived for other States while the apex body remains common.
14. The outstanding feature of the structural arrangements outlined above is that, having provided appeals at the State and National levels, the jurisdiction of other courts should be barred, on grounds of an understandable lack of expertise on their part and delays involved in consideration of cases by them. The State level and National level bodies should also be assigned the task of scrutinising the Scheduled lists for the purpose of inclusion and exclusion.

Resolutions and sub-resolutions

15. There has been considerable concern at the cornering of benefits meant for the members of Scheduled Tribes by persons who are not members of Scheduled Tribes and have been called pseudo-tribals. The arrangement outlined above is expected to take care of this aspect. An equal concern has been expressed of late at annexation of substantial concessions and benefits by members of advanced Scheduled

Tribe groups at the expense of the more backward Scheduled Tribe groups. Instances of majority of resources, positions and posts in public services being monopolised by advanced half a dozen Scheduled Tribe groups have been cited. A suggestion was made that the creamy layer among Scheduled Tribes should be identified so that the benefits available should be diverted to the more deprived and backward section of Scheduled Tribe. But the Group felt that might create a division among Scheduled Tribes and alienate some sections from other sections. Besides, the creamy layer is water-thin in some States it is better to adopt a scheme of sub-reservations, as in some north-eastern States. For instance, in the State of Maharashtra each of the 47 Scheduled Tribes listed in the Schedule (or better still the smaller number which may emerge after operations cleansing suggested in the foregoing paragraphs), could be apportioned benefits in certain ratios which take into account facts like population, literacy percentage, economic backwardness, remoteness of habitat etc. Such a scheme will not deprive the advanced tribal communities of their rightful share, while ensuring that the more backward groups also receive a fair share.

GROUP III

ISSUE: EXAMINATION OF THE CONCEPT OF AREA RESTRICTION

The following States have area specifications (restriction) in respect of some of the tribal communities, even in the 1976 Orders :-

Madhya Pradesh 6 tribes; Maharashtra 2 tribes;

Andhra Pradesh 5 tribes; Bihar 1 tribe; Gujarat 9 tribes; Karnataka 6 tribes; Kerala 3 tribes; Tamil Nadu 7 tribes.

Therefore, it is a misconception to say that Area Specification (Restriction) has been completely removed.

Recommendations :-

1. The term 'Restriction' should be replaced by the term 'Specification'.
2. Area should be systematically specified as has been done by the other States; (Systematic specification would require rationalisation of 'Specified Areas').

3. For getting advantages/ benefits/ concessions, it should be necessary for the claimant to establish origin/ ancestry/ relationship in the area(s) originally specified for the tribe(s), they claim to come from.
4. It should be necessary for the claimants to establish socio-cultural affinity and and ethnic linkage with the community(ies); they claim to come from.
5. To competent authorities should be empowered to investigate the origin/ancestry/relationships of the claimants, in the originally specified area(s), and to check the claimants' affinity with the tribe(s) claimed.

GROUP IV

ISSUE : WHETHER THERE SHOULD BE A UNIFORM PROCEDURE FOR DETERMINATION OF TRIBAL CLAIMS - WHETHER VERIFICATION OF SCHEDULED CASTE/ SCHEDULED TRIBES CERTIFICATES TO BE MADE MORE STRICT.

Need for Uniform Procedure -

- 1) The uniform procedure for determination of Scheduled Tribes claims is necessary as the list of Scheduled Tribes or Scheduled Castes are enacted by Government of India through an act of Parliament.
- 2) The Government of India has been issuing guidelines from time to time for determination of the status of these tribes or castes.
- 3) The Government of India, Ministry of Welfare has also given directions to the State Governments to seek clarification from them wherever doubts arise regarding clarification of certain tribes or castes.
- 4) In view of the existence of certain common tribes in neighbouring States; the uniform procedure is essential for verification. This facilitate a exchange of ethnographic data for investigation and determination of Scheduled Tribes status.
- 5) In view of the distinct geneoethnic characteristics of each tribe living in particular States, also the concerned State Governments have to device their own procedures and issue guidelines for determination of Scheduled Tribes claims. These guidelines, procedure, formats, check lists etc. may be issued through State Government orders or State Government Resolutions.

Areas where strict scrutiny has to be undertaken for determination of scheduled tribe status :

- 1) Admissions into educational institutions including Professional/ Technical Institutions.
- 2) Scrutiny of application for sanctioning scholarship. Admission into Ashram Schools/Residential Schools, Hostels etc.
- 3) Entry into the jobs - State Govt. Central Govt. Undertakings and Private Organisations.
- 4) sanction of economic benefit schemes.
- 5) Nomination for filling up the reserved seats in Gram Panchayat, Zilla Parishad, Local Bodies, Legislative Assembly and Parliment.
- 6) The Heads of the educational institutions may not be allowed to make entries of Scheduled Tribes candidates unless they are authorised to do so by the concerned Tribal Research Institute. - the scrutiny committee. Scheduled Tribes Association/ Cooperative & Societies/ Charity Trust/ Welfare Organisations etc. should not be registered unless it is cleared by the concerned T.R.I.

Uniform Procedures -

- 1) Whether the community included in the approved list of Scheduled Tribes.
- 2) Permanent residence/traditional habitat of the candidate/parents/ancestors has to be established.
- 3) To find out whether there is any identical nomenclature.
- 4) Uniform format/questionnaire to elicit geneological and ethnographic data of the community.
- 5) Collection of documentary evidences of his parents and his blood relatives in support of his claim.
- 6) Documentary evidence of birth records of patents and relatives.
- 7) Service particulars of parents if they are in Govt. service.
- 8) Registered documents of property records.
- 9) Open enquiries/collection of statements from village elders/relatives.
- 10) If State Govt. have to enact legislation for prevention of irregularities in issuance of community certificates.
- 11) For issue of bogus certificate to the holders should be a cognizable offence, therefore it should be punishable under the Rules/Acts.

- 12) Financial assistance received by the bogus tribal candidate should be recovered as arrears of land revenue.
- 13) A Central Legislation is necessary to control the issue of bogus Scheduled Tribe certificate. (The State of A.P. has taken this step.)
- 14) All the officials in different levels authorise to issue tribal certificates should be adequately trained by the concerned T.R.I.
- 15) This training should be made compulsory especially at the lower levels of Deputy Tahsildars, Tahsildars and other judicial authorities.
- 16) A separate course, orientation course may be organised to the judicial authority to impart training about tribal culture, tribal characteristics and other living conditions in order to facilitate proper identification of genuine tribes.
- 17) The posts of Legal Officer/Law Officers with a supporting staff may be created in each T.R.I. to look after Court cases pertaining to tribal claims.
- 18) Adequate powers may be delegated to scrutinising committees, Tribal Research Institute. under civil procedure code for summoning the records persons concerned.
- 19) The Government of India, Ministry of Welfare may issue instructions to all the departments under the Union Govt. and State Govts. to get clearance for the candidates claiming Scheduled Tribe status from the respective Tribal Research Institute./Tribal Welfare Departments before their absorbance in the service.
- 20) Brochure containing the rules, orders for Scheduled Tribes may be modified suitably authorising respective Tribal Research Institute. to scrutinise the Scheduled Tribe status claims of Central Govt. employees prior to their appointments whenever doubts.
- 21) Each State has to identify the tribal communities where identical nomenclature of certain castes and communities living in the State, there are high incidences of bogus Scheduled Tribe Certificates and concerned State Govt.s may issue detailed guidelines for identification of different tribes.

The Government of India, Ministry of Welfare may issue instructions to each State Govt. to take up strict verification of bogus caste certificate

holders, sham tribals and ensure that various concessions, privileges meant for Scheduled Tribes should reach the genuine persons and not to non-tribals at different levels.

Validictory Session - Dr. Bhupinder Singh.

This is certainly a vital issue.

On the part of the Seminar it becomes much more easy to grapple with these problems.

Seminar was organized timely, the recommendations would prove to be crucial.

Can we extend the concessions/benefits by one hand and at the same time withdraw these concessions/benefits by another hand.

Today the extent of spurious tribe claims is increasing tremendously. This would result in cleaving the society into chaos in future.

Recommendations should be aimed at long range point of view, because the cleansing process goes on continuously.

The political executive should be helped and not hindered.

The production of a false certificate should be a cognizable offence.

We should not be swayed away, but we should objectively go by merits of the case. Our approach should be rational.

If such recommendations of such as Seminar are unbiased/rational/objective - then Govt. will have to accept the recommendations.

Tribal Research & Training Institute, Pune is doing a tremendous job-Will it be possible for the Institute to cope up with the increasing work load.

There is a need to consider as to in what way the tribals themselves and (their organizations) can help in eliminating the problem of pseudo tribals. The tribals should be required to establish affinity and linkage with the specified area/origin/ancestors.

This is the first time when a National Seminar has been organized on a single issue which is important and timely in its context.

Shri V. Subhramanyam, Secretary, Tribal Development Department, (W.B.) Calcutta, stated that skilled effects have gone in the organisation of the National Seminar on a single issue. He expressed thanks on the behalf of the delegates.

Shri N. P. Bhanage, Director T.R. & T.I, Pune, proposed the vote of thanks.

□ □ □

Book Review :

Indigenous Peoples : A Field guide for Development

- By John Beauclerk
& Jeremy Narby
Review by : Sharad Kulkarni

Indigenous peoples throughout the world belong to economically poor strata of society. Projects for the economic development of these communities must be prepared with special care, after taking into consideration their particular characteristics. Indigenous communities do not form a homogenous group. However, they share some common characteristics. The book under review is written with a view to acquaint the persons of the care they should take in formulating and implementing projects for these communities. The book is divided into two parts. The first part is devoted to the description of characteristics features of these communities, disruptive interventions affecting them and conditions for success of development projects. The second part consists of advice on appropriate activities for non-government organisations and the field methods to be adopted.

Indigenous Peoples :

These are basically minority peoples mostly leading their lives independently of the nation state. They are vulnerable to discrimination, exploitation and oppression and, in extreme circumstances, exposure to physical or cultural extinction. There are about 200 million indigenous peoples in the world, about 4 per cent of the world population. They live in varied environments. They also follow different modes of subsistence. Some practice fishing, hunting and food gathering. Some are pastoral nomads. While others practice cultivation and other economic activities as members of the national community.

Generally, the economies of many indigenous peoples are closely adapted to their natural

resources. In many communities land is held in common and wealth is shared equally. There is little opportunity for individual accumulation of the wealth. Indigenous groups have distinct ways of organisations. There is strong bond of kinship. In the course of their contacts with other members of society the cohesion of the indigenous society is under pressure.

Material aspirations and technical advance have driven nation states to exploit resources owned and managed by indigenous communities and previously regarded as marginal and uneconomic. Indigenous lands are being used for modern agriculture, irrigation and hydroelectricity projects, mines and habitation for the non-indigenous peoples. In many cases indigenous peoples' resources are appropriated without compensation and without regard for their welfare. It is no more possible to keep them in enforced isolation, change is inevitable. The question for workers and indigenous groups facing change is how to exploit the useful features of modern society without alienation and suffering. There are no ready made answers and the problem must be resolved according to the individual situation.

Some nation states are trying to totally integrate these communities into national societies. There are cases of extreme violations of the human rights of indigenous peoples. Indigenous peoples find themselves in a poor bargaining position at the bottom of the socio-economic pyramid. They need new skills to improve their bargaining positions. *The transition from traditional to new skills is painful but the consequences of inactions are even more painful.*

Disruptive Interventions :

The forces of national society undermine indigenous groups living demoralised, impoverished and poorly placed, to exert control over their resources and their future. Development must give them a chance to determine their own future and their relations with the national society from the position of strength. Many states follow strategies that adversely affect the interests of the indigenous peoples. This is done in the name of national interest which many times proves to be the interest only of a small elite.

Thanks to international public opinion many states do not now try to eliminate indigenous communities. However, these states intervene in the areas occupied by indigenous peoples to assert the national culture, to control national boundaries, to extract natural resources and to occupy new lands. Many states adopt policies with an intention to assimilate or integrate these people into the dominant society and its economy. This is done in the name of development. However, the result is deterioration in the conditions and quality of life of indigenous peoples. Many indigenous territories are now divided into different nation states. Development projects are displacing indigenous peoples. Promised plans for rehabilitation are never properly implemented. A process of colonisation is taking place in some indigenous territories that are being occupied by non-indigenous people. Sedentarisation and technical change is forced upon them.

National economy and society also disrupt indigenous people by undermining their subsistence economies. Land and labour have become mere commodities. New jobs, alter gender roles, new needs are created and commercial exploitation takes place.

In some cases even the activities of non-governmental organisations disrupt indigenous lives. Some try to impose political and religious ideologies on the indigenous people. Some organisations adopt a paternalistic approach, ignore indigenous culture and skills and make them more dependent by providing goods and services.

Some of them even become power brokers and intermediaries between the indigenous and other people. Some organisation in their zeal for development rush interventions without taking into consideration needs and attitudes of the indigenous peoples. The successful promotion of social change in indigenous people depends upon the programme and the space of change. There is need for flexible approach that takes into account the possibility of constant revision and replanning by the people themselves.

Conditions for Success :

The objectives of all programmes must be to help indigenous peoples to gain more control over their lives. They must be able to overcome their isolation from decision, to reinforce their cultural identity and to enable them to resist assimilation on unfavourable terms. If this objective is to be achieved, certain conditions must be fulfilled.

Emphasis should be given on new forms of organisation. Indigenous people should be able to get political representation. It will be necessary to create a common institutional front of different indigenous groups. The efforts must be on the self management of projects. One must begin with meeting the felt needs. It is necessary to restore self confidence among these communities. Indigenous people must be ready to oppose pressures by national or international opinion which denigrate their cultures, traditions, and histories. NGO's must quickly respond to emergencies like earthquake or famine. It must be borne in mind that socio-economic changes in these communities take place at low speed. Projects must try to restore the viability of subsistence, as the main problem is the erosion of subsistence base. New wants acquired from the national society have created the need for raising incomes. New methods of production require new forms of organisation and longer working hours. It will be necessary to encourage small scale industries and other economic activities supplementary to agriculture.

In many cases indigenous women may require special projects, particularly in the field of health, education and economic activity.

NGO's must scrutinise the effects of state policies and programmes on the indigenous communities. They should ensure that local interests are not sub-ordinated to national strategies.

Advice :

As stated earlier the second part of the book contains guidelines for NGOs working among indigenous communities. NGOs must defend civil and legal rights of indigenous communities by keeping watch on legislation and providing legal advice. Land rights are necessary for the protection of indigenous people and programmes to obtain legal titles should be undertaken. Food aid should only be a last resort as dependence can be created very quickly. Efforts must be made to increase yields by co-ordinated action in land and water development. For pastoral nomads improvement of livestock is necessary.

Activities related to raising income are important to satisfy individual needs. However, these programmes should include training in social organisation, ecology, accountancy and marketing. Stress should be on low input technology. Supplementary programmes in social forestry and handicrafts may also be undertaken.

Indigenous people do not have easy access to commercial or state credit. In suitable cases NGOs may provide working capital or revolving loan funds.

Training :

NGOs can contribute a lot to the welfare of these people by training them to manage their own programmes. Some NGOs have trained indigenous extension workers in agriculture, technology, livestock care, health care etc.

Education :

Education is a major instrument to effect social change. NGOs can give both formal and nonformal education.

Project infrastructure should not be very large and incongruent with local conditions and field workers should use local forms of housing and transport. As far as possible, efforts should be made

to form indigenous peoples' organisations at the local level and to connect them to regional, national and international organisations.

Field Methods :

A section of this part is devoted to the methods of field work. Charity creates dependence while extreme radicalism may disturb peace and relations with other communities. Before beginning development work, it is necessary to collect some information about the socio-economic organisations and culture of the people, relations with non-indigenous people and particularly the state. The information should be collected from the people themselves. It is also necessary to understand indigenous leadership.

Golden Rules :

Nine golden rules have been laid down for the field workers.

They should 1) be committed, 2) remember first impressions, 3) go in gently, 4) avoid creating false hopes, 5) start small and be patient, 6) encourage participation, 7) train on the job, 8) keep self reliance in view and 9) plan to withdraw.

Working for indigenous people requires humility, confidence and competence.

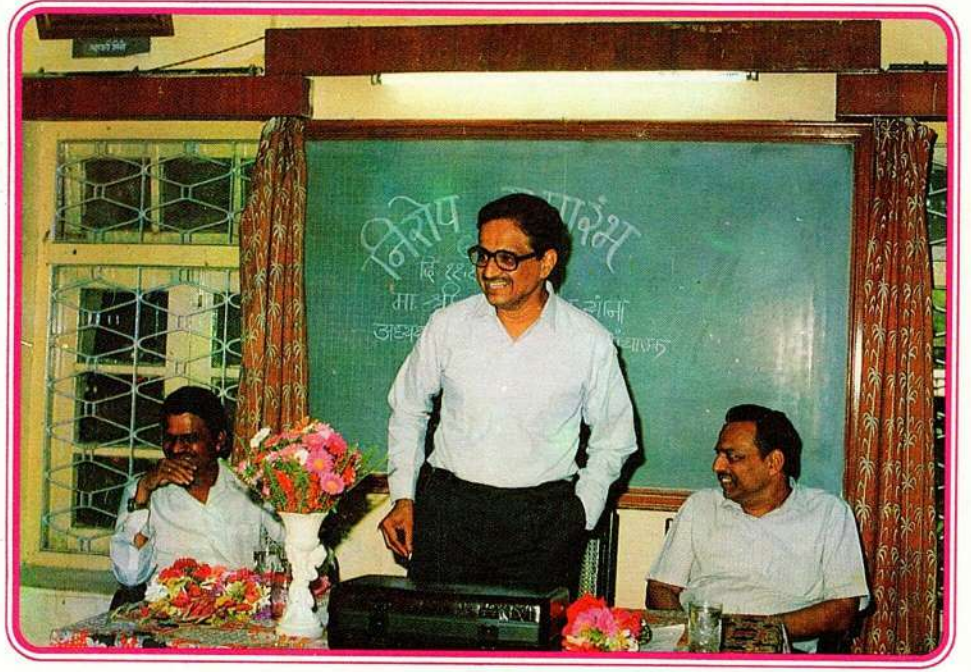
Comments :

The book under review is a good addition to the literature on indigenous peoples. It contains several examples of development projects. However, a field guide for development can only give general and at times conflicting guidelines. One can say that projects for indigenous people must have a long term approach and at the same time say that initial success is very important to win peoples' confidence. It is easy to say that a field worker should respect local traditions, it is more difficult to prescribe his position when the traditions are overtly evil, like the burning of women called witches. Indigenous situation varies from place to place and the decisions must be based on the situation of a specific place and a specific time.

The book is very useful to those who are working among the indigenous communities.

□ □ □

संस्थेचे संचालक, श्री.
नि. पां. भणगे व श्री.
आर. डी. कोठारी,
अधिव्याख्याता यांना
संस्थेमार्फत सस्नेह
निरोप देण्यात आला.



संस्थेमार्फत नाशिक येथे
आयोजित करण्यात
आलेल्या, आदिवासी
हस्तकला प्रदर्शनात मा.
श्री. शांताराम वावरे,
महापौर, नाशिक हे श्री.
माणिक पारधी यांचे
हस्तकौशल्य पाहतांना.



आदिवासी पारंपारिक
नृत्यस्पर्धाकरिता मा.
ना.श्री. अरविंद नैताम,
राज्यमंत्री, कृषी,
पशुसंवर्धन, भारत
सरकार, नवी दिल्ली यांचे
आगमन झाल्यानंतर
आदिवासी महिला व
युवकांनी पारंपारिक
पध्दतीने त्यांचे स्वागत
करताना.

नृत्यस्पर्धांच्या उद्घाटन
प्रसंगी, मा. ना. श्री.
अरविंद नैताम, राज्यमंत्री
कृषी, पशुसंवर्धन व
दुग्धविकास, भारत
सरकार, नवी दिल्ली,
यांनी दीप प्रज्वलन केले.



आदिवासी पारंपारिक
नृत्यस्पर्धेत "घोरनाच"
सादर करतांना धरमपूर,
ता. डहाणू, जि. ठाणे
येथील कलाकार



नृत्यपथकांना पारितोषिके
देतांना श्रीमती छबिला
नैताम



आदिवासी पारंपारिक
नृत्यस्पर्धाच्या
पारितोषिक वितरण
समारंभात भाषण
करतांना मा. श्री. अरविंद
नैताम.

आदिवासी संशोधन
संस्थेची प्रकाशने, मा.
ना. श्री. अरविंद नैताम
यांना सस्नेह भेट देतांना
मा. श्री. मुन्शीलाल
गौतम, आयुक्त,
आदिवासी विकास,
महाराष्ट्र राज्य, नाशिक.



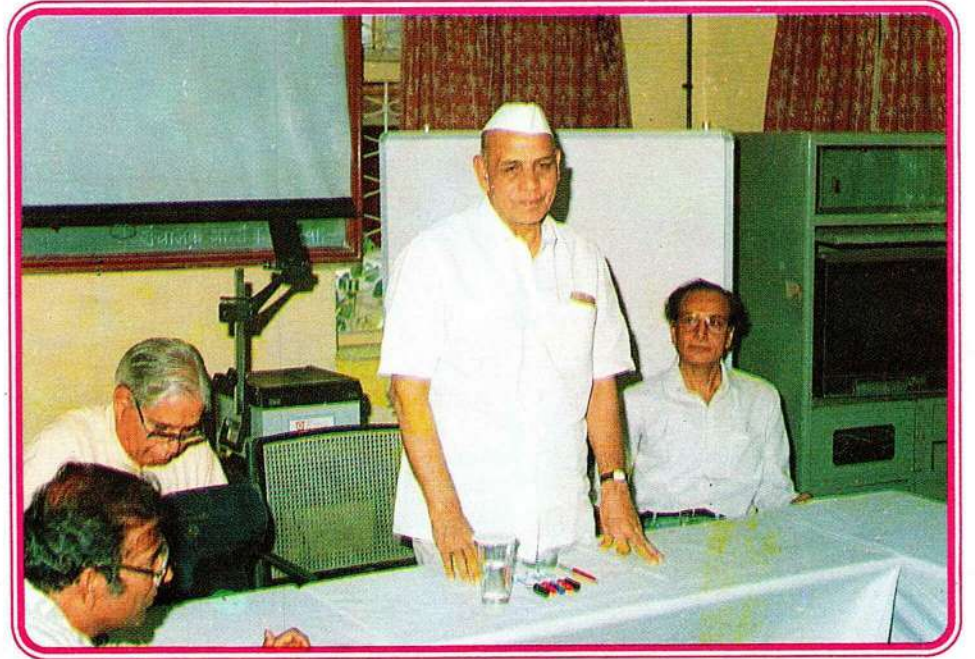
मा. श्री. वसंतराव कोल्हटकर, सहकार आयुक्त, पुणे यांचे डॉ. नवीनचंद्र जैन, संचालक, आदिवासी संशोधन व प्रशिक्षण संस्थेत स्वागत करताना.



मा. श्री. वसंतराव कोल्हटकर, सहकार आयुक्त, हे सहायक प्रकल्प अधिकाऱ्यांना व्याख्यान देताना.



मा. श्री. मोहन धारिया,
अध्यक्ष, वनराई,
चेअरमन, पडीक जमीन
मंडळ, महाराष्ट्र राज्य,
पुणे यांचेशी चर्चा
करताना. सोबत संस्थेचे
संचालक डॉ. नवीनचंद्र
जैन.



मा. श्री. मोहन धारिया,
सहायक प्रकल्प
अधिकार्यांना व्याख्यान
देताना.

संस्थेचे संचालक, डॉ.
नवीनचंद्र जैन, पद्मश्री
श्री. अण्णा हजारे यांची
सहायक प्रकल्प
अधिकाऱ्यांना ओळख
करून देताना



पद्मश्री श्री. अण्णा हजारे,
सहायक प्रकल्प
अधिकाऱ्यांना व्याख्यान
देताना.



वारली चित्रकला स्पर्धेच्या बक्षिस वितरण समारंभाच्या प्रसंगी भाषण करतांना संस्थेचे संचालक, डॉ. नवीनचंद्र जैन.



वारली चित्रकला स्पर्धेतील स्पर्धकांना बक्षिसे देताना संस्थेचे संचालक, डॉ. नवीनचंद्र जैन.

आदिवासी सहकारी संस्था : स्वतंत्र यंत्रणेची गरज

श्री. डी. आर. धोडे •

महाराष्ट्रात सहकारी चळवळीने ग्रामीण भागात कायापालट घडवून आणला आहे. पतपुरवठा संस्थांच्या माध्यमातून ग्रामीण जनतेला सावकार शाहीच्या जोखडातून मुक्त केले आहे. पंडित जवाहरलाल नेहरू यांनी म्हटले आहे "जर सहकार यशस्वी होऊ शकला नाही तर ग्रामीण विकासाची शेवटची संधीही गमावल्यासारखे होईल." त्यामुळे सहकार चळवळ यशस्वी होणे गरजेचे आहे. महाराष्ट्रात आदिवासींची लोकसंख्या मोठ्या प्रमाणात आहे. पण अजूनही आदिवासी कूपोषणाचे बळी ठरत आहे. खरच आदिवासी भागात सहकारी चळवळ यशस्वी होऊ शकली आहे काय ?

आदिवासी सहकारी संस्था खऱ्या अर्थाने आदिवासी भागात यशस्वी होऊ शकल्या नाहीत ही दुर्दैवाची बाब आहे. त्याची अनेक कारणे आहेत. आदिवासींना सहकारी संस्थांचा कुठला ढाचा लावावा व तो कसा यशस्वी होईल याचे आतापर्यंत प्रयोगच चालले आहेत.

बावा समितीच्या अभ्यास गटाने मोठ्या आकाराच्या आदिवासी विविध कार्यकारी सहकारी संस्थांची शिफारस करून आदिवासी संस्थांमार्फत

- १) कर्जपुरवठा
- २) खावटी कर्ज पुरवठा,
- ३) अन्नधान्य खरेदी विक्री.
- ४) वन उत्पादीत मालाची खरेदी विक्री
- ५) स्वस्त धान्य पुरवठा,
- ६) जीवनावश्यक वस्तु पुरवठा,
- ७) कच्च्या मालावर प्रक्रिया करणे,
- ८) एकाच माध्यमातून मध्यम मुदत व दीर्घमुदत कर्जपुरवठा.
- ९) आदिवासी संस्थांनी इतर प्रकारच्या उदा. मच्छिमार, दुग्ध, मजूर या संस्थांची कामे हाती घेणे.
- १०) माल साठवणुकीची व्यवस्था.
- ११) मालतारणावर कर्ज पुरवठा करणे.
- १२) प्रशिक्षित व आदिवासींची कळकळ असणारे व्यवस्थापन कर्मचारी वर्ग असावा.

- १३) मोठ्या आकाराच्या संस्थांनी शाखा केंद्रे सुरु करावीत.
- १४) मार्केटिंगची व्यवस्था.
- १५) खावटी कर्ज पुरवठा करणे.

इत्यादी एकाच संस्थेमार्फत सुरु कराव्यात अशा शिफारशी केल्या व मोठ्या आकाराच्या संस्था निर्माण झाल्या. पण त्या खालील कारणांमुळे यशस्वी होऊ शकल्या नाहीत. मोठे कार्यक्षेत्र असल्यामुळे आदिवासी सभासदांशी संपर्क साधता न आल्यामुळे सर्व आदिवासींना सभासद करून घेता आले नाही, त्यांना वेळेवर व पुरेसा कर्जपुरवठा होऊ शकला नाही, आदिवासी सभासदांमध्ये उदासिनता वाढली. वसुलीच्या अपुन्या यंत्रणेमुळे थकबाकीचे प्रमाण वाढले, आदिवासी विकास महामंडळाकडून अपुरे कमिशन, व्यवस्थापन व प्रशासन यावरच मोठा खर्च या सर्व कारणांमुळे आदिवासी सहकारी संस्थांचे तोटे वाढत गेले. आदिवासी सहकारी संस्था यशस्वी होऊ शकल्या नाहीत त्याची कारणे खालीलप्रमाणे आहेत.

- १) व्याजदराच्या सवलतीचा पुरेसा फायदा आदिवासींना मिळाला नाही.
- २) सभासद वाढले नाही.
- ३) सर्व सभासदांना कर्जपुरवठा होऊ शकला नाही.
- ४) संनियंत्रण व लेखापरिक्षणाचा पाठपुरावा, देखरेख, तपासणी घेणेवर व पुरेशी होऊ शकली नाही.
- ५) प्रशिक्षित कर्मचारी वर्ग लाभू शकला नाही.
- ६) बिगर आदिवासी संचालकाचा दबाव वाढला.
- ७) राज्य पातळीवरील, जिल्हा पातळीवरील संस्थांशी आदिवासी संस्थांचा पुरेसा समन्वय राहिला नाही.
- ८) स्वस्त धान्य दुकानाचे परवाने सर्व आदिवासी संस्थांना मिळाले नाही.
- ९) मागील संस्थांच्या जुन्या थकबाकीमुळे तोटे वाढत गेले.
- १०) नेतृत्व उदयास आले नाही.

वरील अनेक कारणांमुळे व आदिवासी विकास महामंडळाकडून मिळणारे अपुरे कमिशन तोट्यात चालणारी केंद्रे इत्यादी अनेक कारणांमुळे मोठ्या आदिवासी संस्था तोट्यात गेल्या. थकबाकीचे

• सहकार आयुक्त व निबंधक, सहकारी संस्था, म.रा. पुणे यांचे खाजगी सचिव

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प्रमाण वाढतच गेले व बावा समितीचा मोठ्या आदिवासी संस्था स्थापन करण्याचा जो मूळ हेतू होता तोच नष्ट झाला.

याबाबतीत महाराष्ट्र शासनाने मा. पिचड साहेब यांचे अध्यक्षतेखाली समिती नेमली. सदर समितीने वरील प्रकारच्या चुटी दूर करण्यासाठी लहान आकाराच्या संस्था स्थापन करण्याची शिफारस केली व आदिवासी सहकारी संस्थांची प्रगती होण्यासाठी खालील प्रकारच्या शिफारशी केल्या.

- १) सर्व गरजू सभासदांना अल्प मुदत, मध्यम मुदत, दीर्घ मुदत कर्जाचा वेळेवर व पुरेसा कर्जपुरवठा करणे आवश्यक आहे.
- २) आदिवासी सहकारी संस्थांनी शेती विषयक खते, बी-बियाणे व औषधे यांचा व्यवहार स्वतः करावा.
- ३) शेती विषयक सामुग्री आदिवासी विकास महामंडळाने पुरवावी.
- ४) एकाधिकार धान्य खरेदी केंद्रामध्ये होणारे नुकसान आदिवासी विकास महामंडळाने सोसावे.
- ५) रास्त भावाचे दुकान व्यवहारात सध्या कमिशन वाढवून द्यावे.
- ६) आदिवासी संस्थेवर कमीतकमी ४ सेवकांचा कर्मचारी वर्ग असावा.
- ७) आदिवासी भागातील सह संस्थांच्या अडी अडचणी सोडविण्यासाठी जिल्हा मध्यवर्ती सह. बँकेची एक उपसमिती नेमावी.
- ८) दुग्ध सहकारी संस्था, मजूर सहकारी संस्था, मच्छिमार सहकारी संस्था, यांची कामे आदिवासी संस्थेनेच करावीत.
- ९) आदिवासी भागाच्या औद्योगिक विकासासाठी कालबद्ध कार्यक्रम आखावा.
- १०) कृषीमाल व वन उत्पादने यावर प्रक्रिया करणारे उद्योगधंदे सुरू करण्यात यावेत.
- ११) आदिवासी सहकारी बँकेची स्थापना करणेत यावी.

वरीलप्रमाणे अनेक महत्त्वपूर्ण सूचना पिचड समितीने केल्या असून त्यापैकी काही सूचनांची शासनाने अंमलबजावणी सुरू केली आहे. तथापी अद्यापही आदिवासी सहकारी संस्थांचा पूर्ण अभ्यास करण्याची गरज आहे. कारण या छोट्या आकाराच्या आदिवासी सहकारी संस्था अर्थक्षम, कार्यक्षम कशा होतील. उपरोक्त सर्व कामे आदिवासी संस्था पेलू शकतील काय ?

वनांचे पुनर्जिवन, वनउत्पादन, शेतीमालाची खरेदी विक्री, जंगल कामगार संस्थांना मार्गदर्शन, आदिवासी आश्रम शाळांना विविध मालाचा पुरवठा, आदिवासी विकास महामंडळ, राज्य पातळीवरील व जिल्हा पातळीवरील संस्था व आदिवासी संस्था यामधील समन्वय साधणे अत्यावश्यक वस्तूंचा व नियंत्रित मालाचा आदिवासी भागात पुरेसा पुरवठा करणे. स्वस्त धान्य वितरणाची व्यवस्था करणे, आदिवासींच्या कच्च्या मालावर प्रक्रिया करणे.

आदिवासी संस्थांचे व्यवस्थापनावर देखरेख व नियंत्रण ठेवणे. आदिवासी भागात उपसा जलसिंचन योजना कार्यान्वित करणे. मच्छिमारीचा व्यवसाय हातात घेणे. खावटी कर्जवाटपाचे योग्य नियंत्रण करणे. हस्तकौशल्य व लघुउद्योगांना सहकारी माध्यमातून चालना देणे अशा अनेक बाबी सहकारी चळवळीतून यशस्वी करायच्या असतील तर एकतर शासनाला प्रयत्न करावे लागतील अथवा आदिवासी विकास महामंडळाला सहभाग वाढवावा लागेल परंतु याबाबतीत आतापर्यंतचा अनुभव फारसा चांगला नाही.

महाराष्ट्र शासनाने सुकटणकर यांचे अध्यक्षतेखाली आदिवासी भागातील योजनांचा आढावा घेणेसाठी उपसमितीची नियुक्ती केली होती. सदर उपसमितीने पुढीलप्रमाणे उद्गार काढले आहेत.

“आजपर्यंत आदिवासी विकास प्रकल्पासाठी तेथील भौगोलिक व सामाजिक परिस्थिती, नैसर्गिक साधनसामुग्री, आदिवासींची पारंपारिक कौशल्ये व उत्पादन व्यवसाय, स्थानिक विशेष गरजा व अडचणी यांचा विचार करता उपयुक्त व फलदायी आहेत किंवा नाहीत याचा जाणीवपूर्वक विचार केला जात नाही.”

“आदिवासी उपयोजने अंतर्गत स्थानिक पातळीवर विकासाच्या योजना व कार्यक्रम राबवितांना केवळ विविध प्रशासकीय विभागांच्या क्षेत्रीय यंत्रणेवर पूर्णपणे विसंबून न रहाता या प्रक्रियेत व कार्यात स्वयंसेवी व अशासकीय संघटनांनाही अधिकाधिक प्रमाणात सहभागी करून घेणे व त्यांना प्रोत्साहन देऊन योग्य ते आर्थिक व इतर सहाय्य करण्याची आवश्यकता आहे असे उपसमितीला वाटते.”

वरील बाब विचारात घेता योजनांचा आढावा घेताना केवळ शासकीय यंत्रणेवर आदिवासींचा विकास अवलंबून ठेवणे योग्य नाही. त्याचप्रमाणे उपसमितीने निर्देश केल्याप्रमाणे स्वयंसेवी व अशासकीय संघटनांनाही अधिकाधिक सहभागी करून घेणे आवश्यक आहे व या स्वयंसेवी संस्था आदिवासींच्याच हव्या आहेत. म्हणजेच येथून पुढे नियोजन करताना “आदिवासींचा सहभाग” या घटकाला प्राधान्य देणे आवश्यक आहे. याचा विचार करून आदिवासी सहकारी संस्थांचे माध्यमातून आदिवासी जनतेचा सहभाग व स्वयंप्रशासन, स्वयंव्यवस्थापन कसे वाढेल याचा विचार करणे आवश्यक आहे.

वर नमूद केल्याप्रमाणे राज्यात एकूण ९७२ आदिवासी सहकारी संस्था आहेत. तर मोठ्या आदिवासी जिल्ह्यात १०० पेक्षा जास्त आदिवासी सहकारी संस्था आहेत. त्यांची सर्वसाधारणपणे जिल्हावार संख्या खालीलप्रमाणे.

१) धुळे	- १८४
२) नाशिक	- १६५
३) ठाणे	- १२९
४) पुणे	- ३२

५) भंडारा	- ४४
६) अहमदनगर	- ३६
७) नागपूर	- १३
८) गडचिरोली	- १३४
९) यवतमाळ	- ९२
१०) चंद्रपूर	- ६३
११) अमरावती	- ३३
१२) नांदेड	- २४

या आदिवासी संस्थांचे पदाधिकारी सहकार क्षेत्रातील जाणकार कार्यकर्ते आहेत. त्यांना प्रशिक्षणाची व्यवस्था करून ते अधिक कार्यक्षम बनू शकतील. फक्त त्यासाठी उपरोक्त संस्थांची फेडरेशन करण्याची आवश्यकता आहे.

आदिवासी संस्थांच्या प्रकल्प पातळीवरील फेडरेशनचे कार्य :-

- १) आदिवासींचे मालावर प्रक्रिया करणे.
- २) आदिवासींचे मालाची खरेदी विक्री करणे.
- ३) नविन प्रक्रिया व लघुउद्योग सुरू करणे.
- ४) दुग्ध व्यवसाय, मच्छिमार व्यवसाय, मधुमक्षिका पालन, वनौषधी व्यवसाय हाती घेणे.
- ५) आदिवासी सहकारी संस्थांवर देखरेख नियंत्रण मार्गदर्शन करणे.
- ६) आदिवासी सहकारी व्यवस्थापनावर नियंत्रण ठेवणे.
- ७) आदिवासींची जमीन लागवडीखाली आणून आदिवासी भागातील धरणांचे पाणी व बँकवॉटर वरील पाण्यावर उपसाजलसिंचन योजना कार्यान्वित करणे.
- ८) कर्जपुरवठा, बँकींगची व्यवस्था, खावटी कर्जपुरवठा, व्याज अनुदाने, भाग-भांडवल, अशी आदिवासी संस्थांची विविध कार्ये हाती घेणे.
- ९) वरील कामे याशिवाय राज्य सहकारी बँक, जिल्हा मध्यवर्ती बँक, जिल्हा औद्योगिक संस्था, जिल्हा कॅम्पुस फेडरेशन, आदिवासी विकास महामंडळ यांच्याशी समन्वय साधणे या बाबींसाठी आदिवासींच्या स्वतंत्र यंत्रणेची आवश्यकता आहे.

नुकतेच महाराष्ट्र शासनाने प्रकल्प पातळीवर भारतीय प्रशासन सेवेतील अधिकाऱ्यांची नियुक्ती केली आहे. वरील अधिकाऱ्यांशी समन्वय साधणे व सहकाराचे माध्यमातून आदिवासींचा विकास साधणे हे काम मोठे जिकिरीचे आहे. कारण आदिवासींचा आणि वनांचा जवळचा संबंध असून वनसंवर्धनात व वनाच्या कामात आदिवासींचा सहभाग अपेक्षित आहे. व या सर्व कामसाठी बावा समितीने नमूद केलेप्रमाणे प्रकल्प पातळीवर आदिवासींच्या एका संस्थेची एका यंत्रणेची गरज निर्माण झाली आहे; व ही गरज आता अस्तित्वात असलेल्या आदिवासी संस्थांची प्रकल्प पातळीवर अथवा जिल्हा पातळीवर फेडरेशन करून भरून काढता येईल

व ही संस्था वर नमूद केलेल्या बाबींची पूर्तता करू शकेल कारण आताच्या लहान आदिवासी संस्था या सर्व बाबी करू शकणार नाहीत अथवा शासकीय यंत्रणाही करू शकणार नाही.

आदिवासी फेडरेशनची रचना :-

आदिवासी सहकारी संस्थांची फेडरेशन निर्माण करावी. सदर फेडरेशन, आदिवासी विविध कार्यकारी सहकारी संस्था, आदिवासी जंगल कामगार संस्था, आदिवासी दुग्ध संस्था या सदस्य असतील व सदर संस्थांचे प्रतिनिधी मधून संचालक मंडळ निवडावे.

वरील फेडरेशन खालील विभाग सुरू करून आदिवासी सहकारी संस्थांना, मार्गदर्शन, तांत्रिक मार्गदर्शन, प्रकल्प तयार करणे, गटसचिवांवर नियंत्रण ठेवणे, आदिवासींचे मालाची खरेदी विक्री करणे, वन संवर्धन व वनविभागाच्या योजना हाती घेणे इत्यादी कामे करतील त्याचे विभाग खालीलप्रमाणे असावेत.

- १) वन विभाग
- २) कर्ज विभाग
- ३) पणन विभाग
- ४) व्यवस्थापन विभाग
- ५) जलसिंचन विभाग
- ६) दुग्धविकास विभाग
- ७) हस्त कौशल्य उद्योग विभाग
- ८) प्रक्रिया संस्था विभाग
- ९) जीवनावश्यक वस्तू वितरण विभाग

वरीलप्रमाणे विभाग तयार करून त्या मार्फत संबंधित कामे स्वतः व आदिवासी संस्थांमार्फत करून घेतील. त्यामुळे आदिवासी भागातील स्वयंसेवी संस्थांची उणीव भासणार नाही. प्रत्येक विभागावर संचालकांच्या स्वतंत्र समित्या नेमण्यात याव्यात.

तसेच सदर फेडरेशनचे सभासद सचिव म्हणून प्रकल्प अधिकारी रहातील. फेडरेशनवर शासनाचे प्रतिनिधी म्हणून जिल्हा उपनिबंधक, सहकारी संस्था राहतील. जिल्हा बँकेचे प्रतिनिधी, जिल्हा मध्यवर्ती बँकेचे विभागीय अधिकारी, भूविकास बँकेचे व्यवस्थापक, महामंडळाचे प्रादेशिक व्यवस्थापक असे प्रतिनिधी घ्यावे लागतील.

वरीलप्रमाणे आदिवासी सहकारी संस्थांची फेडरेशन करून आदिवासी भागातील सहकारी चळवळीला प्रोत्साहन मिळून आता ते प्रायोगिक पध्दतीवर आदिवासी संस्थांची निर्मिती होत आहे ती थांबेल व खऱ्या अर्थाने आदिवासी भागात सहकारी चळवळीला प्रोत्साहन मिळेल.

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आदिवासी युवकांना स्वयंरोजगार सुरु करण्यासाठी व्यवसाय शिक्षण व मार्गदर्शन केंद्रामार्फत प्रशिक्षण : एक मूल्यमापन पाहणी

व. पं. देवळे •

प्रस्तावना :-

महाराष्ट्र शासनाच्या व्यवसाय शिक्षण व प्रशिक्षण संचालनालयामार्फत आदिवासी विभागामध्ये कार्यरत असलेल्या शासकीय औद्योगिक प्रशिक्षण संस्था १. बाणगाव, २. जव्हार, ३. करंजवण, ४. नंदूरबार, ५. कळवण, ६. नवापूर, ७. माणिकडोह, ८. किनवट, ९. चिखलदरा, १०. पांढरकवडा, ११. देवरी, १२. गडचिरोली, १३. देसाईगंज, १४. अल्लापल्ली व १५. राजूरा येथे आहेत. केंद्र शासनाच्या कल्याण मंत्रालयाने सूचना केल्यावरून "आदिवासी युवकांना स्वयंरोजगार सुरु करण्यासाठी व्यवसाय शिक्षण व मार्गदर्शन केंद्रामार्फत प्रशिक्षण - एक मूल्यमापन पाहणी" हा अभ्यास अहवाल हाती घेऊन पूर्ण करण्यात आलेला आहे.

आदिवासी युवक विशिष्ट व्यवसायामधील प्रशिक्षण घेतल्यानंतर स्वयंरोजगार सुरु करतात अथवा नोकरी करतात याबाबतची पाहणी या सर्व्हेक्षणद्वारे करण्यात आली होती.

सर्व्हेक्षणाचे उद्देश :-

सर्व्हेक्षणास अनुसरून ३ उद्दिष्टे ठरविण्यात आली. १) आदिवासी युवकांना शासकीय औद्योगिक व्यवसाय व प्रशिक्षण संस्थामधून व्यवसाय शिक्षण घेतल्यानंतर स्वयंरोजगार सुरु करणारांचे व त्याचप्रमाणे नोकरी करणाऱ्यांचे टक्केवारीचे प्रमाण काय आहे, याचा अभ्यास करणे. २) आदिवासी युवकांना औद्योगिक व्यवसाय व प्रशिक्षण संस्थामध्ये कोणत्या शैक्षणिक व इतर शासकीय सोयी-सुविधा मिळतात याबाबत पाहणी करणे व ३) प्रस्तुत योजनेमध्ये काही उणिवा असल्यास त्यावर आधारीत उपाययोजना सुचविणे इ.

सर्व्हेक्षणाचे कार्यक्षेत्र :-

सर्व्हेक्षणासाठीचे कार्यक्षेत्र आदिवासी विभागामध्ये कार्यरत असलेल्या शासकीय औद्योगिक व्यवसाय व प्रशिक्षण संस्था ठरविण्यात आले होते. औद्योगिक व्यवसाय शिक्षण व प्रशिक्षण संस्थामधून विविध व्यवसायांचे प्रशिक्षण घेतल्यानंतर हे युवक प्रत्यक्षपणे स्वयंरोजगार करून एखादा व्यवसाय सुरु करतात

अथवा नाही याबद्दल माहिती प्राप्त करून घेणे अगत्याचे ठरले होते.

कार्यपध्दती :-

१५ औद्योगिक व्यवसाय व प्रशिक्षण संस्थामधून विविध व्यवसाय शिक्षण घेतल्यानंतर विविध व्यवसाय सुरु केलेल्या लाभार्थीची व नोकरीस असलेल्या लाभार्थीची माहिती गोळा करण्यात आली. त्यासाठी प्रपत्र-१ औद्योगिक व्यवसाय प्रशिक्षण संस्थांच्या व्यवस्थापनाबद्दलची माहिती व प्रपत्र-२ मध्ये आदिवासी लाभार्थीची वैयक्तिक माहिती मिळविण्यात आली. १५ औद्योगिक व्यवसाय प्रशिक्षण संस्थांपैकी जव्हार, जि. ठाणे २५ कळवण, जि.नाशिक २५ व २५ चिखलदरा, जि. अमरावती येथील १० लाभार्थीची प्रत्यक्ष भेट घेण्याचे ठरविण्यात आले. एकूण ५९ लाभार्थींपैकी फक्त ३४ लाभार्थी भेटीकरिता उपलब्ध होऊ शकले. प्रपत्र २ मध्ये ३४ लाभार्थीची माहिती गोळा करण्यात आली. या माहितीसाठी संदर्भ वर्ष १९९०-९१ व १९९१-९२ हे ठरविण्यात आले. तथापि, जव्हार व कळवण औद्योगिक प्रशिक्षण संस्थांच्या मागील वर्षाच्या लाभार्थीची माहिती प्राप्त करण्यात आली आहे.

औद्योगिक प्रशिक्षण संस्थांचे व्यवस्थापन :-

औद्योगिक व्यवसाय शिक्षण व प्रशिक्षण संस्थामधील प्राचार्यांसह एकूण शिक्षक कर्मचारी पुरुष व स्त्री कर्मचारी ३ आहेत. कार्यालयीन कर्मचाऱ्यांची संख्या १०६ आहे. सर्व संस्था (राजूरा सोडून) एक दशकापेक्षा जास्त कालावधीपासून कार्यरत आहेत. औद्योगिक प्रशिक्षण संस्थामधून सध्या १९ विविध व्यवसाय शिकविण्यात येतात. सन १९९०-९१ मध्ये एकूण विद्यार्थ्यांची संख्या २५८७ होती व सन १९९१-९२ मध्ये २२३१ होती. संस्थामधील मंजूर पदांची संख्या ५९७ आहे. त्यापैकी ५४० पदे भरलेली आहेत. रिक्त पदांची संख्या ५७ आहे. १४ पैकी १० औद्योगिक प्रशिक्षण संस्थांनी इमारती भाड्याने घेतलेल्या आहेत. भाडेपोटी रु. २७,०१२/- खर्च होतात.

औद्योगिक प्रशिक्षण संस्थामधील ११२३ आदिवासी विद्यार्थ्यांना संस्थेतर्फे रु. ३५,६४०/- शिष्यवृत्ती व इतर खात्यातर्फे रु. ६४,१२०/- मासिक शिष्यवृत्ती देण्यात येते. त्याचप्रमाणे ५८० बिगर आदिवासी विद्यार्थ्यांना रु. २४,७२०/- मासिक शिष्यवृत्ती देण्यात येते. काही खाजगी संस्थातर्फे ७२८ आदिवासी/बिगर आदिवासी विद्यार्थ्यांना रु. २३,६८०/- मासिक शिष्यवृत्ती देण्यात येते. सन १९९०-९१ मध्ये औद्योगिक प्रशिक्षण संस्थामधील गळतीचे प्रमाण ३३% होते व सन १९९१-९२ मध्ये गळतीचे कमी प्रमाण २४% टक्के होते. याबाबतची कारणे वसतीगृहे नसल्यामुळे, इतर ठिकाणी नोकरी लागल्यामुळे, सतत गैरहजर राहण्यामुळे, आर्थिक अडचणीमुळे इ. नमूद कारणे आवश्यक आहे, असे प्रत्ययास येते. सन १९९०-९१ व १९९१-९२ वर्षांमध्ये आदिवासी विद्यार्थ्यांची एकूण निकालांची टक्केवारी ४६ व ४७ टक्के आहे असे निदर्शनास येते. हे प्रमाण सर्वसाधारण आहे, असे दिसून येते. त्याचप्रमाणे विविध व्यवसायामध्ये बिगर आदिवासी विद्यार्थ्यांची निकालांची टक्केवारी सन १९९०-९१ व १९९१-९२ मध्ये ५९ टक्के व ५७ टक्के होती. हे प्रमाण आदिवासी विद्यार्थ्यांपेक्षा १३ व १० टक्क्यांनी जास्त आहे, असे निदर्शनास येते.

क्षेत्रीय पाहणी :-

क्षेत्रीय पाहणीमध्ये उपलब्ध झालेल्या ३४ लाभार्थींपैकी २६ टक्के लाभार्थी स्वयंरोजगार अथवा स्वतंत्र व्यवसाय करतात असे निदर्शनास आले आहे. त्याचप्रमाणे ४७ टक्के लाभार्थी नोकरी करतात तर २७ लाभार्थी विनाव्यवसाय आहेत. औद्योगिक प्रशिक्षण संस्थेमध्ये प्रवेश घेणारे आदिवासी युवक दारिद्र्य रेषेखाली असलेल्या कुटुंबामधून आले आहेत, असे प्रत्ययास येते. आदिवासी युवकांना प्रशिक्षण कालावधीमध्ये वसतीगृहाची सोय मिळत नाही, असे कळते. क्षेत्रीय पाहणीमध्ये निवडलेल्या कळवण, जि. नाशिक, जव्हार, जि. ठाणे व चिखलदरा, जि. अमरावती औद्योगिक प्रशिक्षण संस्थामधून कोकणा, भिन्न, वारली, कोरकू व ठाकूर या आदिवासी जमातीचे युवक प्रशिक्षण घेत आहेत, असे निदर्शनास येते. विविध व्यवसायाचे शिक्षण घेऊन युवक नोकरीसाठी कारकून, टंकलेखक, इ. सेवामध्ये काम करीत आहेत. व्यवसाय शिक्षण व प्रशिक्षण संचालनालयाने त्यांच्या अधिनस्त असलेल्या औद्योगिक प्रशिक्षण संस्थांना व्यवसाय शिक्षण घेऊन बाहेर पडलेले युवक स्वयंरोजगार सुरु करतात, कोठे करतात, याबाबतची सविस्तर माहिती मिळवण्याचा प्रयत्न करावा, अशी अपेक्षा आहे.

क्षेत्रीय पाहणीवर आधारित निष्कर्ष व विविध सूचना :-

१. सध्या औद्योगिक प्रशिक्षण संस्थामध्ये आदिवासी व इतर युवकांना मिळत असलेले विद्यावेतन प्रत्येकी रु. ६०/- दरमहा हे अत्यंत अपूरे आहे. या विद्यावेतनामध्ये कमीत कमी रु. २५०/- दरमहा प्रत्येक विद्यार्थ्यांस मिळणे आवश्यक आहे.

२. औद्योगिक प्रशिक्षण संस्थामध्ये प्रशिक्षण घेत असलेले बहुसंख्य आदिवासी युवक हे दारिद्र्यरेषेखाली कुटुंबियामधूनच असल्या कारणाने त्यांना वसतीगृहे व भोजनाची व्यवस्था पुरविणे अगत्याचे आहे, असे दृष्टीपथास येते.
३. आदिवासी युवक दारिद्र्य रेषेखालील कुटुंबियामधून आल्यामुळे त्यांना आर्थिक अडचणीमुळे स्वयंरोजगार सुरु करणे अशक्यप्राय होते. वित्तीय संस्थांनी व बँकांनी आदिवासी युवकांना व्यवसाय सुरु करण्यासाठी कर्ज त्वरीत उपलब्ध करून द्यावे, असे वाटते. तसेच जिल्हा उद्योग केंद्राच्या अधिकाऱ्यांनी आदिवासी युवकांची आर्थिक प्रकरणे त्वरीत निकाली काढावीत म्हणजे त्या युवकांना स्वयंरोजगार सुरु करणे सुलभ होईल.
४. औद्योगिक प्रशिक्षण संस्थेच्या शिक्षक व इतर कर्मचाऱ्यांसाठी शासनाने त्यांना राहण्यासाठी घरे उपलब्ध करून द्यावीत.
५. औद्योगिक प्रशिक्षण संस्थांचे व्यवसायनिहाय निकाल समाधानकारक लागण्याच्या दृष्टीने प्रयत्न व्हावेत.
६. प्रत्येक औद्योगिक प्रशिक्षण संस्थासाठी विद्यार्थ्यांना शासनाने खेळासाठी मैदानाची जागा उपलब्ध करून द्यावी.
७. संचालक, व्यवसाय शिक्षण व मार्गदर्शन संचालनालयाने प्रतिवर्षी गुणानुक्रमे उत्तीर्ण होणाऱ्या आदिवासी युवकांसाठी स्वयंरोजगार सुरु करण्याच्या दृष्टीने वित्तीय संस्थांकडून व जिल्हा उद्योग केंद्रामार्फत कर्ज उपलब्ध करून द्यावे. यामुळे आदिवासी युवक उत्साहाने स्वयंरोजगार करण्याकडे वळतील, असे वाटते.
८. औद्योगिक प्रशिक्षण संस्थेच्या परिघामधून साधारणतः १५ ते २० कि.मी. दूर असलेल्या गावांमधील आदिवासी तरुण जर त्या संस्थेमध्ये प्रशिक्षणासाठी असतील तर संस्थेने त्या युवकांना येण्या-जाण्यासाठी सायकली पुरवाव्यात. संस्थेच्या तरतूदीमध्ये सायकल खरेदी करण्याची तरतूद नसेल तर शासनाकडे तसा प्रस्ताव सादर करावा. शासनानेही यासाठी निधी उपलब्ध करून घ्यावा, म्हणजे आदिवासी युवकांची गैरसोय होणार नाही.
९. व्यवसाय शिक्षण व मार्गदर्शन संचालनालयाकडून व जिल्हा औद्योगिक केंद्राकडून स्वयंरोजगार सुरु करणाऱ्या आदिवासी युवकांसाठी सविस्तरपणे मार्गदर्शन अपेक्षित आहे. उद्योगासाठी लागणारा कच्चा माल, मूलभूत सोयी, सवलती व कर्जे मिळवून देण्यासाठी त्यांना सर्वकष सहकार्य द्यावे. त्याबाबीवरील प्रयत्न अपेक्षित आहे.

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- दंडार नृत्य -

श्री. वसंत नैताम •

आदिवासी आणि नृत्य जणू एकमेकांसाठीच अद्वैत आहेत. नृत्याशिवाय जगणे म्हणजे त्यांच्यासाठी कठोर शिक्षाच. दुःखाचे प्रसंग सोडून होणाऱ्या प्रत्येक कार्यक्रमात नृत्य हे असलेच पाहिजे. त्यांचे सण तरी किती हो. नांगरणीच्या दिवसापासून ते पिक हाती येईपर्यंत. पुढे लग्नाचे कार्यक्रम सुरुच म्हणजे त्यांच्या नृत्यात कधी खंड पडतच नाही. लग्न सोहळा तर नृत्यासाठी पर्वणीच. संपूर्ण रात्र ढेमसा नृत्य सुरु असते. त्यासोबत दारूची साथ ही असतेच. मात्र "सुगीच्या हंगामातच नाचले जाणारे नृत्य म्हणजे "दंडार" मग मात्र पुन्हा आखाडी पर्यंत नाही.

यवतमाळ जिल्ह्याच्या दक्षिण भागात साधारणतः गोंड कोलाम व परधान या आदिवासी जमातीमध्ये दंडार नाचण्याची प्रथा फार पुरातन काळापासून चालत आलेली आहे. बहुतेक ग्रामीण भागात जेथे आदिवासी बहुसंख्येने आहेत अशा गावांत आजही दंडार नृत्य पहायला मिळते.

दरवर्षी दंडार नृत्याची सुरुवात आखाडीच्या दिवसापासून धार्मिक पध्दतीने विधिवत पुजा करून गांवप्रमुख (महाजन) यांचे घरी केली जाते. त्या घराला अखाडा असे म्हणतात. त्या ठिकाणी रोज रात्री दंडार नाचण्याचा नवीन मुलांना शिकविण्याचा सराव सुरु होतो. त्यांना शिकविण्याचे काम ज्याला दंडारिचे संपूर्ण पध्दतीचे ज्ञान आहे अशी व्यक्ती (कोलावेहे) शिकवत असते.

दंडारिचे प्रामुख्याने चार प्रकार आहेत.

1. मोठी दंडार - हे दोन्ही हातात टिपऱ्या घेऊन विशिष्ट प्रकारे लुगड्याचे घेर नेसून नृत्य केले जाते.
2. लहान दंडार - यात एका हातात टिपरी घेऊन अतिशय खाली वाकून नृत्य केले जाते.

3. चौताली दंडार - यामध्ये एका हातात टिपरी दुसऱ्या हातात रंगीत रुमाल घेऊन सरळ उभे राहून नृत्य केले जाते.
4. रेला - केवळ महिलाच टिपऱ्या शिवाय एकमेकींच्या हातात हात गुंफून गोल फेरीने नृत्य करतात.

चौताली दंडारा व्यतिरिक्त इतर दंडारीत पूर्वापार चालत आलेली गोंडी गीते म्हटली जातात. बती पुंगाडे बहिण गाडी वाता संगो म्हणजे बहिण गोणत्या फुलाच्या गाडीवर बसून आली म्हणून प्रत्येक फुलाचे नांव घेतले जाते.

दंडारिच्या प्रत्येक विश्रांतीच्या वेळी नाचीण नाचविल्या जाते. याप्रसंगी सिनेमाच्या गीताच्या चालीवर रचलेले गीत व सिनेमाचे गीत म्हटले जाते. (आधी गवळण, पोवाडे व कव्वाली म्हणायचे)

मोठ्या दंडारित अतिशय धार्मिक कर्मठपणा पाळला जातो. यात प्रमुख लुगडे नेसणाऱ्या व्यक्तीची (मोदोल दिकडी) फार काळजी घेतली जाते. त्याला पाण्यापासून चार दिवस दूर ठेवले जाते. इतकेच नव्हे तर त्यांच्या कंबरला भारलेला लिंबू पक्की गाठ बांधून ठेवले जाते. ते सुटल्यास काहीतरी करणी केली असा त्यांचा समज होतो. म्हणून दंडारिच्या रक्षणाकरिता घुसाळी (ज्याच्या अंगात येते ती) कोलाम (लाकडी मानवी मुकूट) घालून दंडारिच्या सभोवताली फिरत असतो.

दोन गावाच्या दंडारी जर आमनेसामने आल्यास गावात असो की, जंगलात ते मान सन्मान म्हणून तिथेच सर्व सोपस्कारासह दंडार नृत्य करतात. व दोन्ही दंडारिच्या घुसाळीची कडकडीत भेट घडवून आणली जाते. नंतर क्षेम-कुशल विचारून आपआपल्या वाटेने निघून जातात.

चौताली दंडारीव्यतिरिक्त इतर दंडारी नृत्यात फक्त 8 दिवस संपूर्ण साज श्रृंगार घेऊन लक्ष्मीपूजन ते भाऊबिजेच्या

दुसऱ्या दिवसापर्यंत सार्वजनिक स्वरूपात गावोगावी जाऊन वर्गणी गोळा करतात. दुसऱ्या दिवशी त्याची समाप्ती गावाच्या बाहेर असलेल्या भिवसन या देवाजवळ केली जाते त्याला "कोलाबोली" असे म्हणतात.

(भिवसन व भिमालपेण हे दोन्ही वेगळे आहेत)

चौताली दंडार दिवाळीपासून सुरु होतो ते कार्तिक पौर्णिमेपर्यंत. यात कर्मठ धार्मिकपणा नसला तरी श्रीकृष्णाची पुजा मात्र केली जाते. ते श्रीकृष्णाच्या रासलीलेवर आधारित आहे असे म्हणतात.

या संपूर्ण प्रकारच्या दंडारित डफ, ढोलक, पावा, झांज, सनई, तुनतुने आणि तुडबुडे इत्यादी वाद्ये असतात. सुगीच्या हंगामात तहान भूक विसरून वाद्याच्या सुरावर आणि तालावर नाचतांना असे वाटते की, केव्हा शिकले असतील हे सारे, व कुठून सुरुवात झाली असेल. उपाशी अर्धपोटी राहूनही आपली

पिढ्यानपिढ्या चालत आलेली परंपरा त्यावरील श्रध्दा जपून ठेवून पुढच्या पिढीला त्याचा सराव करण्याचे विनामुल्य प्रशिक्षण देऊन आपल्या संस्कृतीचे जतन करताना हा आदिवासी दिसतो.

असे असले तरी आज अनेक गावांतून दंडारिची प्रथा रोडावत जाताना दिसत आहे. याचे प्रमुख कारण म्हणजे शिक्षण व दळणवळण. वाहतुकीच्या सोयीमुळे गांव आणि खेडी जवळ आली आहेत. त्यामुळे ग्रामीण लोकांना शहारातील चमक धमक व आधुनिकतेची जाण होताना दिसत असल्यामुळे स्वतःच्या परंपरेला मागासपणा समजतो. तर शिक्षणाचा प्रसार झपाट्याने वाढत असल्यामुळे आजचा शिक्षित तरुण पारंपारिक वेशभुषा व महिलांचे वेष घेऊन नाचण्यास कचरतो आहे, लाजतो आहे. तेव्हा प्रश्न असा पडतो की, संस्कृती टिकवायची की विकासाकडे वाटचाल करायची. जर दोन्ही टिकवून ठेवायचे असेल तर कोठेतरी समन्वय साधला गेला पाहिजे.

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आश्रमशाळा तपासणी एक दृष्टीकोन

श्री. एस. वाय. कापसे •

तपासणी म्हणजे वरिष्ठाने त्याच्या अधिनस्त असलेल्या कार्यालयाच्या कामकाजाचे जाणीवपूर्वक केलेले निरीक्षण होय. निरीक्षणातून, कनिष्ठ कार्यालयाकडे सोपविलेले गुणात्मक व सांख्यात्मक कार्याचे मूल्यामापन, कार्यालयाच्या कामकाजात काही अडचणींमुळे अडथळे येत असतील तर योग्यवेळी ते दूर करणे, मार्गदर्शन व सल्ला देणे उचित ध्येयपूर्तीस साहाय्य करणे व नियमानुसार कामकाज चालते की नाही हे पाहणे, ही सर्वसाधारण उद्दिष्टे साध्य करावयाची असतात. यावरून हे स्पष्ट होईल की निरीक्षणाचा किंवा तपासणीचा उद्देश म्हणजे केवळ चूका शोधणे हा नाही. तपासणी ही मूल्याधिष्ठित, सुधारणा घडवून आणणारी, पूर्वग्रहदूषित, प्रोत्साहनात्मक व विकासात्मक अशी असावयास पाहिजे. तपासणीमध्ये एक प्रकारचे Supervision (पर्यवेक्षण देखरेख) असते. Super आणि vision या दोन शब्दांनी Supervision हा शब्द बनतो. उच्चपातळीवरून केले जाणारे, उच्च दर्जाचे निरीक्षण हा या शब्दाचा सर्वसाधारण अर्थ मानावयास हरकत नाही. विकासात्मक दृष्टीकोनातून निरीक्षण व तपासणी करावयाची असेल तर तपासणी अधिकाऱ्याने स्वयंमूल्यमापन, आत्मपरीक्षण केले पाहिजे. ज्याबाबत मी तपासणी करणार आहे त्याबाबत परिपूर्ण, सखोल ज्ञान माझ्याजवळ आहे का? शैक्षणिक, प्रशासकीय, व्यवस्थापनाविषयी असणाऱ्या प्रश्नांची जाणीव व त्यावर मात करावयाची किंवा त्याबाबत मार्गदर्शन करण्याची कुवत माझ्यात आहे का? याबाबतचे आत्मपरीक्षण केले पाहिजे. आपण कोणीतरी वरिष्ठ आहोत अशी जाणीव न ठेवता मदत आणि मार्गदर्शन करणाऱ्या सेवकाप्रमाणे त्याने स्वतःला समजले पाहिजे. तपासणीच्या ज्ञानाची पातळी ही तपासणी करावयाच्या घटकांपेक्षा जास्त व अद्यावत असावयास पाहिजे. विकासात्मक तपासणी व प्रशासन करावयाचे असेल तर तपासणी अधिकाऱ्याने आपले ज्ञानभांडार वाढविले पाहिजे. तसेच आदर्श तपासनीस होण्याच्या दृष्टीने त्याच्या अंगी काही चांगले गुण असावेत अशी अपेक्षा आहे. तो प्रामाणिक, न्यायी व सरळमार्गी व प्रांजळ हवा. तो मित्र, मार्गदर्शक व तत्वज्ञ असला पाहिजे. दुय्यम दर्जाच्या अधिकाऱ्यांना/कार्यालयांना भरीव मदत व मार्गदर्शन करण्यासाठी तो सदैव तत्पर असावा. नैतिक मूल्यांवर आधारलेले व शुध्द चरित्र असलेले असे व्यक्तीमत्व हवे. प्रगाढ विद्वत्ता, सहानुभूती, व्यावसायिक कार्यक्षमता,

सहिष्णुवृत्ती, सहनशीलता, चिकाटी व सेवाभावीवृत्ती त्याच्या व्यक्तीमत्वातून साकार व्हावयास हवी. जी कार्यालये, संस्था, शाळा, तपासणी अधिकाऱ्यांची मनापासून वाट पाहतात तो यशस्वी तपासनीस होय. तपासणी अधिकाऱ्यांकडून काहीतरी नवीन शिकावयास मिळते, अशी भावना त्यांच्यामध्ये निर्माण झाली पाहिजे.

तपासणी ही अविश्वासावर आधारलेली बाब असू नये. परंतु सर्वसाधारणपणे असे आढळते की, तपासणी ही संशयी व दोषक दृष्टीने केली जाते. केवळ चूका शोधणे व ताशेरे ओढणे असा दृष्टीकोन आढळतो. त्यामुळे कार्यालयाला, संस्थेला, शाळेला अनुकूल शेर मिळण्यासाठी किंवा काही अमान्य बाबी मान्य होण्यासाठी तपासणी अधिकाऱ्यांची तात्पुरती उठबस करण्याचे व्यावहारिक धोरण अंगिकारले जाते व त्याचे अनेक दुष्परिणाम होतात. चुकांवर पांघरुण टाकले जाते. त्यामुळे दूरगामी प्रतिकूल परिणाम होऊ शकतात. तपासणी अधिकाऱ्यांनाही सवयीमुळे बडदास्तीची अपेक्षा निर्माण होते व ती नित्याची बाब होऊन बसते व तपासणी हा एक देखावा ही संकल्पना स्थिरावते. आणि जेथे विकासात्मक कार्याची उभारणी व्हावयाची तेथेच व्यावहारिक फायदा-तोट्यांच्या विचाराला प्राधान्य मिळते. तपासणीच्या किंवा निरीक्षणाच्या या व्यावहारिक स्वरूपाला पाहून अनेक प्रश्न मनात येतात. -

तपासणीचे निरीक्षणाचे उद्देश कोणते?

ते कितपत साध्य होतात?

होत नसल्यास का साध्य होत नाहीत?

कोणते उद्देश साध्य झालेच पाहिजेत?

आणि त्यासाठी कोणती उपाययोजना केली पाहिजे?

आश्रमशाळा तपासणीचे आगळे वेगळे महत्त्व :-

आदिवासींच्या शैक्षणिक विकासार्थ शासनातर्फे व स्वयंसेवी संस्थातर्फे चालविल्या जाणाऱ्या बहुतांशी आश्रमशाळा या अतिदुर्गम, डोंगराळ व दळणवळणाच्या साधनांपासून वंचित असणाऱ्या आहेत. शिवाय आश्रमशाळा या निवासी शाळा असल्याने त्यांना अनेक अडीअडचणींना तोंड द्यावे लागते.

प्रगत समाजामध्ये ज्ञानाच्या कक्षा वाढत आहेत. तसेच अध्ययन अध्यापन प्रक्रियेत सातत्याने बदल होत आहेत. तेव्हा दुर्गम भागात काम करणाऱ्या शिक्षकांना बाहेरच्या प्रगत जगाची, नाविन्याची माहिती देण्यासाठी आश्रमशाळा तपासणी अधिकारी महत्त्वाची भूमिका बजावू शकतात. कारण माहितीचा ओघ हा तपासनीसामार्फत आश्रमशाळेत जात असतो. तसेच तपासणी अधिकारी हा वरिष्ठ कार्यालये व शाळा यांचा दुवा असतो. म्हणूनच त्यास वरिष्ठ कार्यालयाचे 'कान आणि डोळे' असे संबोधले जाते. आधुनिक विचारसरणीचे शालेय तपासणी अधिकारी हे शिक्षकांबरोबरच संपर्काधिकारी आणि मानवी जीवनाचे शिल्पकार अशी दुहेरी भूमिका पार पाडीत असतात. मुख्याध्यापक, अधीक्षक, शिक्षक व शिक्षकेतर कर्मचारी यांच्या समस्या एकमेकांना समजावून देऊन शैक्षणिक प्रगतीसाठी व सुधारणेसाठी त्यांच्याबरोबर ते सहकार्याने काम करतात. तपासणी अधिकाऱ्यांची भूमिका ही पालकासमान असते. प्रत्येक शिक्षकास व कर्मचाऱ्यास आपली परिपक्व वाढ व विकास करण्यास उत्तेजन देणे हे त्याचे उद्दिष्ट असते.

आश्रमशाळांची तपासणी करताना विचारात घ्यावयाच्या ठळक बाबी

आश्रमशाळांची तपासणी करण्यापूर्वी तपासणीचे ध्येय व उद्दिष्टे विचारात घेऊन तपासणीस सुरुवात करावी. शिक्षक व शिक्षकेतर कर्मचाऱ्यांच्या कामाचे आणि आश्रमशाळेच्या उपयोगितेचे मूल्यमापन करून वर्तमान स्थितीत सुधारणा करण्याच्या दृष्टीने अचूक मार्गदर्शन केले पाहिजे व यासाठी तपासणी अधिकाऱ्यांचा शाळेकडे पाहण्याचा दृष्टीकोन सहानुभूतीचा, जिवाळ्याचा व विकासाचा असावा.

शालेय दप्तर, सामानसुमान, इमारती, वर्ग, खोल्या, वसतीगृहे, अध्यापन, अभ्यासक्रम हजेरी, वैयक्तिक व सार्वजनिक आरोग्य, सुविधांची कमतरता इ. बाबींकडेच तपासणीचा रोख असतो. या तर तपासणीच्या नित्याच्या बाबी आहेतच. याशिवाय खालील बाबी आश्रमशाळेच्या सर्वांगीण विकासाच्या दृष्टीने आवश्यक आहेत, हे स्वानुभवाने सांगतो.

१. शालेय व सहशालेय कार्यक्रमाचे वार्षिक नियोजन करून घ्यावे व त्याप्रमाणे उपक्रम चालतात की नाही ते पाहावे.

२. आर्थिक व्यवहाराच्या नोंदी तपासतांना झालेले व्यवहार लेखा परीक्षणाच्या दृष्टीने आक्षेपाई होणार नाहीत. त्यादृष्टीने मार्गदर्शन करावे.

३. शालेय रेकॉर्ड शाळेच्या दैनंदिन कामकाजाचा आरसा असतो. तेव्हा ते सुव्यवस्थित व अद्यावत ठेवण्याबाबत मार्गदर्शन करावे.

४. आदिवासी विद्यार्थी हे आश्रमशाळेत २४ तास शिक्षकांच्या सानिध्यात असतात. तेव्हा शालेय अभ्यासक्रमाव्यतिरिक्त त्यांचे सर्वांगीण व्यक्तीमत्व सुधारणेसाठी व त्यांना केवळ शिक्षित न करता सुशिक्षित, सुसंस्कारित करण्यासाठी शाळेने विविध उपक्रम राबविण्याबाबत मार्गदर्शन करावे. सांस्कृतिक कार्यक्रमाद्वारे विद्यार्थ्यांच्या अभिरुची, अभिवृत्ती, छंद, आवडी-निवडी, सुमगुण

विचारात घेऊन त्यानुसार त्यांच्या गुणांना वाव देण्यासाठी राबवावयाच्या उपक्रमांबाबत माहिती व मार्गदर्शन व्हावे.

५. आदिवासी विद्यार्थी जन्मतःच निसर्ग सानिध्यात असल्याने अनुवंशिकतेने काटक व दमदार असतात. त्यांच्या या निसर्गदत्त शक्तीला कौशल्याची जोड दिली तर ते खेळात प्राविण्य मिळवू शकतील. तेव्हा खेळांच्या सुविधा उपलब्ध करून देणे व क्रीडा शिक्षकांना मार्गदर्शन शाळा तपासणीच्या माध्यमातून होणे आवश्यक आहे.

६. आश्रमशाळा या निवासीशाळा असल्याने बऱ्याच शाळांमध्ये अध्ययन अध्यापन प्रक्रिया व निवास हा एकाच इमारतीत असतो. त्यामुळे शिक्षणाला पोषक असे वातावरण किंवा शैक्षणिक वातावरण निर्मिती शैक्षणिक साधनांच्या माध्यमांद्वारे केली आहे की नाही हे पाहणे आवश्यक आहे.

७. शाळेच्या शैक्षणिक विकासासाठी व अध्यापनाचा दर्जा सुधारण्यासाठी विषयवार समित्यांची स्थापना करून घ्यावी. तसेच सहशालेय कार्यक्रम राबविण्यासाठीही समित्या स्थापना कराव्यात व शाळेच्या प्रत्येक कार्यक्रमात सर्व शिक्षक व इतर कर्मचाऱ्यांना सामावून घेण्याबाबत मार्गदर्शन करावे.

८. मुख्याध्यापक, अधीक्षक, शिक्षक यांच्या कार्याचे मूल्यमापन करताना त्यांचा दर्जा, भव्यता याचा विचार करूनच त्यांना त्याप्रमाणे वागणूक द्यावी. त्यांना तुच्छ लेखता काम नये. मुख्याध्यापक, अधीक्षक व शिक्षक यांच्यामध्ये आढळणाऱ्या दोषांची चर्चा सार्वत्रिक न करता व्यक्तीशः त्यांच्याशी करावी. तसेच शिक्षकांचे व इतर कर्मचाऱ्यांचे काळजीपूर्वक निरीक्षण करून त्यांच्या गुणदोषांचे अभिप्राय मुख्याध्यापकांस वैयक्तिकरित्या कळवावेत. त्यांच्या दोषांचे निर्दालन व गुणांचे प्रसरण अशी तपासणी अधिकाऱ्यांची भूमिका असली पाहिजे व तपासणीतून सर्वांना प्रोत्साहन मिळून शाळेचा विकास झाला पाहिजे.

९. आश्रमशाळेची संपूर्ण तपासणी झाल्यानंतर सर्व शिक्षकांची व शिक्षकेतर कर्मचाऱ्यांची सभा आयोजित करून तपासणीत आढळलेल्या त्रुटी व चांगले कार्य याबाबत चर्चा करावी. त्रुटीबाबत मार्गदर्शन करून चांगल्या कार्याबाबत संबंधितांचे कौतुक करावे. यातून इतरांनाही स्फूर्ती मिळते व चांगल्या शिक्षकांचा उत्साह टिकतो व वाढतो.

१०. मुख्याध्यापक, अधीक्षक, शिक्षक व शिक्षकेतर कर्मचारी यांची सांघिक व वैयक्तिक प्रशासनाशी निगडित कामे व अडचणी सहानुभूतीपूर्वक जाणून घेऊन त्या सोडविण्यासाठी प्रयत्नशील रहावे.

वरील शालेय तपासणीबाबतची चर्चा त्रोटक आहे. यातून तपासणी अधिकाऱ्यास एक विकासात्मक (Constructive Attitude) दृष्टी लाभावी. व आपण शाळेच्या विकासासाठी काहीतरी देऊ शकतो व तपासणीच्या, निरीक्षणाच्या माध्यमातून स्वतःसही शिकावयास मिळते, असे वाटले पाहिजे. त्यासाठी तपासणी अधिकाऱ्यांची वृत्ती ही सदैव विद्यार्थीपरायण, शिक्षकपरायण व सेवापरायण असावी. □ □ □

पुस्तक परिक्षण :

“आदिवासी विकासचे शिल्पकार”

लेखक :- डॉ. गोविंद गारे

परिक्षण :- श्री. ज. शं. आपटे

श्री. ज. शं. आपटे यांना आचार्य भिसे यांच्याबरोबर काही वर्षे कार्य केले आहे. खास ताराबाईच्या जन्मशताब्दी निमित्ताने डॉ. गोविंद गारे यांच्या पुस्तकावरचे त्यांचे विचार वाचनीय ठरावेत.

जनगणना १९९१ नुसार आपल्या देशातील आदिवासी लोकसंख्या ७७.८ टक्के आहे. महाराष्ट्रात प्रमाण आहे ९.२ टक्के. आदिवासींमधील सेवाकार्याची परंपरा फार जुनी आहे. “भारत सेवक” ना. गोखले ह्यांनी स्थापिलेल्या भारत सेवक समाजापासून ह्या कार्याचा प्रारंभ झाला. स्वातंत्र्यपूर्व काळात सुरु झालेले हे कार्य स्वातंत्र्योत्तर काळातही शासकीय व स्वयंसेवी संस्थांच्या पातळीवर जोमाने चालू आहे. गांधीवादी, साम्यवादी, हिंदुत्ववादी पध्दतीने आदिवासी विकासासाठी काम केलेल्या व करत असलेल्या १७ “शिल्पकारांची” कामगिरी प्रस्तुत पुस्तकात माहिती, तपशील, विवेचनाच्या आधारे मांडली आहे.

पंचमहाल जिल्ह्यातील एक भिल्ल भगिनी लज्जारक्षणार्थही कपडे नसल्यामुळे धान्य, कपडे घ्यावयास झोपडीबाहेर येऊ शकली नाही. ह्या प्रसंगाने ठक्करबाप्पा कायमचे आदिवासी सेवाकार्याशी बांधले गेले ही हकिकत, पंचमहाल जिल्हा भिल्ल सेवा मंडळाची स्थापना, गांधीजींनी स्थापिलेल्या अखिल भारतीय हरिजन सेवक संघाचे सेक्रेटरी म्हणून केलेले काम, घटना परिषदेने नेमलेल्या ठक्करबाप्पाच्या उपसमितीच्या शिफारशी, आदिम जाती सेवक संघाची स्थापना ह्या सान्यांचा तपशील पहिल्या प्रकरणात चांगल्या पध्दतीने मांडला आहे. ८१ वर्षांच्या आयुष्याचा समृद्ध आलेख वेधक रीतीने दिला आहे. आध्यात्मिक शिकवणुकीमुळे शेकडो भिल्ल कुटुंबांच्या वागण्या-बोलण्यावर प्रभाव असलेले संत आपश्री गुलामहाराजांचे जीवनकार्य अनेक प्रसंगाच्या रूपाने वर्णिले आहे.

खानदेशातील इतर पाच आदिवासी विकास कार्यकर्त्यांची धनाजी नाना चौधरी, नानासाहेब ठकार, जयवंतराव नटावदकर, जनार्दनमहाराज वळवी आणि अंबरसिंग महाराज-कर्तृत्वगाथा लेखकाने वेगवेगळ्या प्रकरणात सांगितली आहे. निष्ठावंत गांधीवादी धनाजी नानांची सहा प्रमुख कार्यक्षेत्रे - शेती, शिक्षण, सहकार, दळणवळण, आरोग्य आणि पाणीपुरवठा व सामाजिक व सांस्कृतिक होती. त्यापैकी शेती व शिक्षण ह्यावर त्यांचा अधिक भर होता. नानासाहेब ठकार ह्यांना लेखकाने आदिवासी सेवाकार्याचा मानदंड म्हटले आहे ते अगदी रास्त. इतर तीन कार्यकर्ते हे आदिवासी समाजातील आहेत. जागृत, शिक्षित, स्वयंस्फूर्तपणे आदिवासी विकासासाठी कष्ट उपसण्यासाठी तयारी व निष्ठा असलेले कार्यकर्ते किती तळमळीने काम करू शकतात हे अंबरसिंग नटावदकर आणि वळवी ह्यांच्यासंबंधी लिहिलेल्या कामगिरीवरून समजून येते. त्यांची कार्यपध्दती, त्यांची धडपड ही लेखकाने चांगल्याप्रकारे सांगितली आहे. ठाणे जिल्ह्यामधील आदिवासींमध्ये काम केलेले आचार्य भिसे, गोदावरी परुळेकर, अनुताई वाघ, आणि भाई कडू यांनी ह्यापैकी प्रत्येकाने आपापल्या दृष्टिकोनातून काम केले. तपस्वी कर्मयोगी आचार्य भिसे ह्यांच्याबद्दल डॉ. गोविंद गारे लिहितात “आचार्यांनी आपल्या आचारसंपन्नतेने समाज संपन्न केला. आपल्या ज्ञानाने त्यांनी अंधारी जीवने उजळली. आपल्या निर्मळ निरपेक्ष सेवेने थंड होत चाललेल्या समाजघटकातील जीवाला त्यांनी ऊब दिली. आपल्या अहर्निश कार्याने एक आदर्श निर्माण केला,” (पृ. ६०) वारली लढ्याच्या सेनापती-गोदावरी परुळेकर ह्यांच्या जीवनकार्याची जडणघडण सर्व्हंट्स ऑफ इंडिया सोसायटी, वुडमेन्स असोसिएशन, कामगार चळवळ, कामगार संघटना, साम्यवादी पक्ष ह्या माध्यमांतून झाली. अनेक वर्षे उहाणू उंबरगांव भागातील वारली समाजामध्ये काम करून त्यांच्याशी समरस होऊन अवघ्या दहा वर्षांत वेढबिगारी, सावकारशाही संपविली “जेव्हा माणूस जागा होतो” ह्या अनेक पुरस्कार प्राप्त झालेल्या

पुस्तकात गोदावरीबाईंनी वारली समाजातील जागृती संक्रमण शब्दबद्ध केले आहे. त्यांच्या पक्षापेक्षा त्यांचे काम मोठे आहे. हे लेखकाचे विधान वास्तव आहे. आदिवासी क्षेत्रातील शिक्षण तपस्वीनी अनुताई वाघ ह्यांच्या जीवनाचा आलेख माहिती, तपशील, विवेचन ह्यांच्या आधारे नेमका मांडला आहे. त्यांची सात स्फूर्तिकेंद्रे - गांधीजी, साने गुरुजी, महर्षी कर्वे, विनोबा भावे, मॅडम मॉॅटसरी, पुज्य गिजूभाई बंधेका आणि ताराबाई मोडक ह्या सात जेष्टांनी त्यांचे जीवन घडविले आहे. निष्ठावान आदिवासी सेवक लोकप्रतिनिधी कसा होतो. ह्याची विस्तृत माहिती भाई कडूंसंबंधीची आहे.

विदर्भातील तीन आदिवासी सेवकांत आहेत झुंझार नेता नारायणसिंह उईके, वनवासी कल्याण आश्रमाचे जनक बाळासाहेब देशपांडे आणि संघटक बाबुराव मडावी. श्री. उईके अभ्यासू तळमळीचे झुंझार नेते, त्यांनी आदिवासींच्या प्रश्नांचा अभ्यास करून अनेक अन्यायाविरुद्ध लढे उभारले त्यांची माहिती वेधक भाषेत मांडली आहे. श्री. देशपांडे गेली ३९ वर्षे काम करीत आहेत. वनवासी कल्याण आश्रमाच्या कामासंबंधी आकडेवारी लेखकाने दिली आहे. ती बोलकी, अर्थपूर्ण आहे. साहित्याची रुची असलेले बाबुराव मडावी ह्यांचे संघटनकौशल्य कसे विकसित झाले आदिवासींचे राजकीय क्षेत्रात प्रतिनिधित्व म्हणून केलेले प्रयत्न ह्यांची माहिती लेखकाने दिली आहे.

नाशिक जिल्ह्यातील आदिवासींसाठी सतत कृतीशील असलेले दादासाहेब बिडकर ह्यांनी सुरु केलेल्या छान्नालये, आश्रमशाळा, माध्यमिक, उच्च माध्यमिक शाळा, जंगल कामगार सोसायट्या

अशा कामांची माहिती देऊन लेखक म्हणतात "आदिवासी विकासाचे काम करण्यासाठी शेकडो आदिवासी नोकर आहेत. पण या सर्व कामांत सामाजिक बांधीलकी दिसत नाही." (पृ. ८५) हे विधान खूप काही सांगून जाते. अंगचा निष्काम कर्मयोगी नानासाहेब दीक्षित ह्यांची कामगिरी उत्कटतेने लिहीली आहे. नगर जिल्ह्यातील अकोले तालुक्यात आदिवासी विकासाला कोणत्या प्रकारे दिशा दिली हे रा. वि. पाटणकर ह्यांच्यासंबंधी दाखवून दिले आहे.

ह्या पुस्तकात डॉ. ना.य.डोळे यांची विवेचक प्रस्तावना लाभली आहे. त्यांनी प्रस्तावनेत केलेली सूचना योग्य आहे. "आजपर्यंत आदिवासींच्यावर होणाऱ्या अन्यायाविरुद्ध अनेक संघर्ष झाले. पण विकास नीतीलाच आव्हान देऊन आदिवासी संघर्षाला देशव्यापी स्वरूप आणण्याचे महान कार्य मेधा पाटकर या युवतीने केले आहे. डॉ. गोविंद गारे यांनी पुस्तकाच्या पुढील आवृत्तीत मेधा पाटकर ह्यांच्या कार्याचा अवश्य समावेश करावा." ह्या पुस्तकाच्या आदिवासी विकासाच्या मर्यादा (विशेषतः स्वातंत्र्योत्तर काळातील) दाखविल्या असल्या तर बरे झाले असते. डॉ.गारे ह्यांनी ह्या पुस्तकासाठी खूप कष्ट, परिश्रम घेतले आहेत. त्यांची शैली सहज, सुबोध आहे. ह्या विषयाच्या अभ्यासकांनी, समाजकार्यकर्त्यांनी, समाजकर्त्यांनी हे पुस्तक अवश्य वाचावे.

(आदिवासी विकासाचे शिल्पकार : डॉ. गोविंद गारे, पुणे, श्री विद्या प्रकाशन, पृष्ठे : १६७. मुल्य : ६०/- रुपये)

ज. शं. आपटे

□ □ □

वृत्तविशेष :

राष्ट्र स्तरीय चर्चासत्र

जॉन गायकवाड •

अनुसूचित जमातींच्या दाव्यांच्या विविध पैलूंबाबत व्यापक चर्चा होण्याच्या दृष्टीने संस्थेमार्फत दिनांक ८ व ९ नोव्हेंबर, १९९३ या कालावधीत राष्ट्रस्तरीय चर्चासत्र आयोजित करण्यात आले होते. या चर्चासत्रासाठी विविध राज्यांच्या आदिवासी संशोधन संस्थांचे संचालक/वरिष्ठ अधिकारी उपस्थित होते. काही राज्यांच्या आदिवासी विकास विभागाचे सचिवही उपस्थित होते. केंद्र शासनाच्या कल्याण मंत्रालय, रजिस्ट्रार जनरल ऑफ इंडिया या विभागातील वरिष्ठ अधिकाऱ्यांचे अनमोल मार्गदर्शन चर्चासत्रातील उपस्थितांस लाभले. शासकीय अधिकाऱ्यांच्या व्यतिरिक्त या चर्चासत्रासाठी पुणे विद्यापीठातील प्रा. रा. के. मुटाटकर, मानवशास्त्र विभाग, पुणे विद्यापीठ, पुणे; डॉ. लक्ष्मीनारायणन, राज्यशास्त्र विभाग, शिवाजी विद्यापीठ, कोल्हापूर; श्री. शरद कुलकर्णी, आदिवासी जाणीव जागृती केंद्र, पुणे या निष्णात तज्ज्ञांनीही महत्त्वपूर्ण मुद्द्यांचा परामर्श घेतला. डॉ. भूपिंदर सिंग (माजी सचिव, कल्याण मंत्रालय व माजी सदस्य, नियोजन आयोग, नवी दिल्ली) यांनी चर्चासत्राचे उद्घाटन केले. उद्घाटन प्रसंगी डॉ. बी.डी.शर्मा (माजी अध्यक्ष, अनुसूचित जातीजमाती आयोग, नवी दिल्ली) यांनी अध्यक्षस्थान भूषविले. डॉ. भूपिंदरसिंग यांच्या हस्ते चर्चासत्राचा समारोप झाला.

संस्थेने या प्रकारचे राष्ट्रस्तरीय चर्चासत्र प्रथमच आयोजित केले होते. संस्थेने या चर्चासत्रासाठी जो विषय निवडला होता त्या विषयावरचे देशातील हे पहिलेच चर्चासत्र होते हे येथे नमूद करणे आवश्यक आहे. एका नाविन्यपूर्ण व महत्त्वाच्या विषयावर राष्ट्रस्तरीय चर्चासत्राचे आयोजन केल्याबद्दल अनेक उपस्थितांनी श्री. नि.पां.भणगे, संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था (महाराष्ट्र राज्य) पुणे यांचे व संस्थेतील अधिकाऱ्यांचे अभिनंदन केले.

राष्ट्रीय आयोग अनुसूचित जाती व जमाती, नवी दिल्ली येथील सदस्य डॉ. सरोजिनी महीषी यांनी संस्थेस दि. २०-२-१९९४ रोजी भेट दिली. या भेटी अंतर्गत त्यांनी संस्थेत महत्त्वपूर्ण विषयावर बैठक घेतली. या बैठकीस संचालक, आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे, आयुक्त, आदिवासी विकास विभाग, नाशिक, संचालक, समाज कल्याण विभाग, पुणे तसेच आदिवासी विकास व समाज कल्याण या विभागातील इतर वरिष्ठ अधिकारी उपस्थित होते.

डॉ. नवीनचंद्र जैन (भा.प्र.से.) यांनी दि. १४-२-१९९४ रोजी आदिवासी संशोधन व प्रशिक्षण संस्थेच्या संचालक पदाचे पदग्रहण केले. यापूर्वी डॉ. जैन मंत्रालयात सहकार व वस्त्रोद्योग विभागात उपसचिव या पदावर होते.

संस्थेचे माजी संचालक, श्री. नि.पां.भणगे (भा.प्र.से.) यांची नोव्हेंबर १९९३ मध्ये उपसचिव व संचालक, अन्न व नागरी पुरवठा विभाग, मंत्रालय, मुंबई या पदावर बदली झाली.

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वृत्तविशेष :-

प्रशिक्षण कक्ष

सुसंवाद कौशल्य :- आदिवासी क्षेत्रात कार्य करीत असलेल्या अधिकाऱ्यांना वेगवेगळ्या स्तरांवर संवाद साधावे लागतात; आणि म्हणूनच सुसंवाद कौशल्याची प्रत्येक ठिकाणी गरज आहे. हा दृष्टीकोन समोर ठेवून सहाय्यक प्रकल्प अधिकाऱ्यांकरिता तीन दिवसांचे "सुसंवाद कौशल्य" या विषयावर प्रशिक्षण सत्र आयोजित करण्यात आले होते. त्यासाठी महाराष्ट्रातून २० सहाय्यक प्रकल्प अधिकारी उपस्थित होते. मानवी वर्तन शास्त्रातील तज्ञ व्यक्तींना व्याख्यानांकरिता बोलविण्यात आले होते. त्यात डॉ. शामकांत गोखले, डॉ. निरफराके, डॉ. देशपांडे, श्री. दत्तदास इत्यादी मान्यवरांचा सहभाग होता. दि. ९ ते ११ फेब्रुवारी पर्यंत झालेल्या प्रशिक्षणामुळे उपस्थित असलेले सर्व सहाय्यक प्रकल्प अधिकारी अत्यंत प्रभावित झाले व अशा प्रकारच्या प्रशिक्षणाची गरज असल्याबाबत त्यांनी प्रतिक्रिया व्यक्त केल्या.

आदिवासी युवक नेतृत्व शिबिरे :-

आदिवासी संशोधन व प्रशिक्षण संस्थेमार्फत दरवर्षी आदिवासी युवकांसाठी प्रकल्प स्तरावर युवक नेतृत्व शिबिरे आयोजित करण्यात येतात. फेब्रुवारी १९९४ अखेर खाली नमूद केल्याप्रमाणे प्रकल्प निहाय सत्रे आयोजित करण्यात आली.

१. यावल प्रकल्प, कर्जाणे, ता. चोपडा, जि. जळगांव	- ४९
२. धारणी प्रकल्प, धारणी	- ५५
३. किनवट प्रकल्प, गोकुंदा, ता. किनवट	- ५०
४. तळोदा प्रकल्प, तळोदा, जि. धुळे	- ५४
५. कळवण प्रकल्प, कनाशी, जि. नाशिक	- ५२

एकूण २६०

वरील पाच (५) प्रशिक्षण सत्रांचा २६० आदिवासी युवकांनी लाभ घेतला.

ग्रंथालय

संस्था या वर्षापासून नवीन उपक्रम सुरू करत आहे. संस्थेचे संदर्भ ग्रंथालय असून या ग्रंथालयाचा उपयोग संशोधक, अभ्यासक व इतर विद्यार्थ्यांना करून घेता यावा म्हणून संस्था ग्रंथालयाचे सभासदत्व देण्याची कार्यवाही एप्रिल १९९४ पासून सुरू करत आहे. ज्यांना या ग्रंथालयाचा लाभ घ्यावयाचा असेल त्यांना सर्व माहिती ग्रंथालयात मिळू शकेल. संस्थेच्या ग्रंथालयात मानववंशशास्त्र, समाजशास्त्र, अर्थशास्त्र, शिक्षण इ. अनेक विषयांवर सुमारे (१०,०००) पुस्तके असून विविध अहवाल, मासिके व तत्सम संदर्भ ग्रंथही उपलब्ध आहेत.

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वृत्तविशेष :

संग्रहालय

सप्टेंबर, ऑक्टोबर, नोव्हेंबर व डिसेंबर या चार महिन्यात प्रत्येक दिवशी सर्वसाधारणतः १०० ते १५० लोक संग्रहालयास भेट देतात. भारतीय व परदेशी पर्यटक दिवसभर संग्रहालयात येत असतात. या महिन्यांमध्ये एम.टी.डी.सी. च्या गाड्यांच्या दिवसातून दोन (२) फेऱ्या होतात. पुणे महानगरपालिकेच्या "पुणे दर्शन" च्या गाड्यांच्याही दिवसातून दोन (२) फेऱ्या होतात. या व्यतिरिक्त काही पर्यटक खाजगी वाहनांमधून येतात.

जानेवारी, फेब्रुवारी व मार्च हा मोसम सर्वसाधारणतः शालेय सहली व महाविद्यालयीन विद्यार्थ्यांच्या भेटीने गजबजलेला असतो. या महिन्यात दिवसातून शाळा व महाविद्यालयातील विद्यार्थी जास्तीत जास्त म्हणजे ३०० ते ४०० विद्यार्थी संग्रहालय पाहण्याचा आनंद घेतात.

दिवाळी, नाताळ व मे महिन्यांच्या सुट्टीत संग्रहालयास अधिक प्रमाणात पर्यटक भेट देतात.

पर्यटकांव्यतिरिक्त विविध विभागातील अधिकारी वर्ग, सामाजिक कार्यकर्ते, संशोधन छात्र संग्रहालयास भेट देतात.

सांस्कृतिक कक्ष

१) आदिवासी पारंपारिक नृत्यस्पर्धा :

दिनांक ६-१२-९३ ते २०-१२-९३ पर्यंत महाराष्ट्रातील आदिवासी भागात खालीलप्रमाणे एकूण ११ ठिकाणी विभागीय आदिवासी पारंपारिक नृत्यस्पर्धा घेण्यात आल्या.

१. शासकीय आश्रमशाळा, शेणवे,
ता. शहापूर, जि. ठाणे ६-१२-९३
२. रानशेत आश्रमशाळा,
ता. डहाणू, जि. ठाणे ७-१२-९३

३. बापूगांव, ता. डहाणू,
जि. ठाणे ८-१२-९३
४. कॉलेज मैदान, मोखाडा,
ता. मोखाडा, जि. ठाणे ९-१२-९३
५. अभोणे, ता. कळवण, जि. नाशिक ८-१२-९३
६. धडगांव, ता. धडगांव, जि. धुळे ६-१२-९३
७. हायस्कूल मैदान, राजूर,
ता. अकोले, जि. अहमदनगर २०-१२-९३
८. कोहोर, ता. पेट, जि. नाशिक ८-१२-९३
९. शासकीय आश्रमशाळा, तोडसा,
ता. एटापली, जि. गडचिरोली ६-१२-९३
१०. पांढरकवडा, ता. पांढरकवडा,
जि. यवतमाळ ८-१२-९३
११. किनवट, ता. किनवट, जि. नांदेड ६-१२-९३

उपरोक्त ठिकाणी घेण्यात आलेल्या विभागीय आदिवासी पारंपारिक नृत्यस्पर्धेत प्रथम आलेल्या नृत्यपथकाची राज्यस्तरीय आदिवासी नृत्यस्पर्धा नाशिक येथील परशुराम सायखेडकर नाट्य मंदिरात दिनांक २६-१२-९३ रोजी घेण्यात आली. राज्यस्तरीय स्पर्धेत एकूण ११ नृत्य पथकांनी भाग घेतला. नृत्यस्पर्धेत एकूण ३ बक्षिसे अनुक्रमे प्रथम क्रमांक रु ३००१/- द्वितीय क्रमांक रु. २५०१/- व तृतीय क्रमांक रु. २००१/- देण्यात आली. तसेच उत्कृष्ट नर्तक, उत्कृष्ट वादक व उत्कृष्ट पेहराव यासाठी प्रत्येकी रु ५०० /- चे बक्षिस देण्यात आले.

पुस्तकात गोदावरीबाईंनी वारली समाजातील जागृती संक्रमण शब्दबद्ध केले आहे. त्यांच्या पक्षापेक्षा त्यांचे काम मोठे आहे. हे लेखकाचे विधान वास्तव आहे. आदिवासी क्षेत्रातील शिक्षण तपस्वीनी अनुताई वाघ ह्यांच्या जीवनाचा आलेख माहिती, तपशील, विवेचन ह्यांच्या आधारे नेमका मांडला आहे. त्यांची सात स्फूर्तिकेंद्रे - गांधीजी, साने गुरुजी, महर्षी कर्वे, विनोबा भावे, मॅडम मॉॅंटेसरी, पुज्य गिजूभाई बधेका आणि ताराबाई मोडक ह्या सात जेष्टांनी त्यांचे जीवन घडविले आहे. निष्ठावान आदिवासी सेवक लोकप्रतिनिधी कसा होतो. ह्याची विस्तृत माहिती भाई कडूसंबंधीची आहे.

विदर्भातील तीन आदिवासी सेवकांत आहेत झुंझार नेता नारायणसिंह उईके, वनवासी कल्याण आश्रमाचे जनक बाळासाहेब देशपांडे आणि संघटक बाबुराव मडावी. श्री. उईके अभ्यासू तळमळीचे झुंझार नेते, त्यांनी आदिवासींच्या प्रश्नांचा अभ्यास करून अनेक अन्यायाविरुद्ध लढे उभारले त्यांची माहिती वेधक भाषेत मांडली आहे. श्री. देशपांडे गेली ३९ वर्षे काम करीत आहेत. वनवासी कल्याण आश्रमाच्या कामासंबंधी आकडेवारी लेखकाने दिली आहे. ती बोलकी, अर्थपूर्ण आहे. साहित्याची रुची असलेले बाबुराव मडावी ह्यांचे संघटनकौशल्य कसे विकसित झाले आदिवासींचे राजकीय क्षेत्रात प्रतिनिधित्व म्हणून केलेले प्रयत्न ह्यांची माहिती लेखकाने दिली आहे.

नाशिक जिल्ह्यातील आदिवासींसाठी सतत कृतीशील असलेले दादासाहेब बिडकर ह्यांनी सुरु केलेल्या छान्नालये, आश्रमशाळा, माध्यमिक, उच्च माध्यमिक शाळा, जंगल कामगार सोसायट्या

अशा कामांची माहिती देऊन लेखक म्हणतात "आदिवासी विकासाचे काम करण्यासाठी शेकडो आदिवासी नोकर आहेत. पण या सर्व कामांत सामाजिक बांधीलकी दिसत नाही." (पृ. ८५) हे विधान खूप काही सांगून जाते. अंगचा निष्काम कर्मयोगी नानासाहेब दीक्षित ह्यांची कामगिरी उत्कटतेने लिहीली आहे. नगर जिल्ह्यातील अकोले तालुक्यात आदिवासी विकासाचा कोणत्या प्रकारे दिशा दिली हे रा. वि. पाटणकर ह्यांच्यासंबंधी दाखवून दिले आहे.

ह्या पुस्तकात डॉ. ना.य.डोळे यांची विवेचक प्रस्तावना लाभली आहे. त्यांनी प्रस्तावनेत केलेली सूचना योग्य आहे. "आजपर्यंत आदिवासींच्यावर होणाऱ्या अन्यायाविरुद्ध अनेक संघर्ष झाले. पण विकास नीतीलाच आव्हान देऊन आदिवासी संघर्षाला देशव्यापी स्वरूप आणण्याचे महान कार्य मेधा पाटकर या युवतीने केले आहे. डॉ. गोविंद गारे यांनी पुस्तकाच्या पुढील आवृत्तीत मेधा पाटकर ह्यांच्या कार्याचा अवश्य समावेश करावा." ह्या पुस्तकाच्या आदिवासी विकासाच्या मर्यादा (विशेषतः स्वातंत्र्योत्तर काळातील) दाखविल्या असत्या तर बरे झाले असते. डॉ.गारे ह्यांनी ह्या पुस्तकासाठी खूप कष्ट, परिश्रम घेतले आहेत. त्यांची शैली सहज, सुबोध आहे. ह्या विषयाच्या अभ्यासकांनी, समाजकार्यकर्त्यांनी, समाजकर्त्यांनी हे पुस्तक अवश्य वाचावे.

(आदिवासी विकासाचे शिल्पकार : डॉ. गोविंद गारे, पुणे, श्री विद्या प्रकाशन, पृष्ठे : १६७. मुल्य : ६०/- रुपये)

ज. शं. आपटे

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२) आदिवासी हस्तकला प्रदर्शन :

आदिवासी हस्तकला कारागिरांना नागरी बाजारपेठ मिळवून देण्यासाठी त्यांच्या कला वस्तूंचा नागरी भागात प्रचार व प्रसिध्दी करण्याची गरज लक्षात घेऊन दि. २४-१२-९३ ते ३०-१२-९३ पर्यंत नाशिक येथील महात्मा फुले कलादालनात आदिवासी हस्तकला प्रदर्शन भरविण्यात आले. प्रदर्शनामध्ये एकूण २३ हस्तकला प्रकारातील वस्तू विक्रीसाठी ठेवण्यात आल्या होत्या.

३) पारंपारिक लोकवाङ्मय ध्वनीमुद्रण :

गडचिरोली जिल्ह्यातील भामरागडच्या डोंगर रांगातील कुवाकोळीच्या परिसरातील १७ गावांमधील बडा माडियांची लोकगीते, लोकसंगीत व इतर मौखिक लोकवाङ्मय ध्वनीमुद्रित करण्याचा प्रकल्प श्रीमती उषःप्रभा पागे, संचालक, आकाशवाणी, पुणे यांचे नेतृत्वाखाली भीमाशंकर प्रकल्पावर काम करित असलेल्या श्रीमती कुसूम कर्णिक यांचेसह कार्यालयातील अधिकारी वर्ग व कर्मचाऱ्यांच्या सहकार्याने पूर्ण करण्यात आला. हा प्रकल्प दिनांक १३-४-९३ ते २८-४-९३ पर्यंत त्या परिसरात राहून ध्वनीमुद्रणाच्या ९० मिनीटाच्या एकूण १२ कॅसेट पूर्ण केल्या.

४) लघुपट निर्मिती :

आदिवासी संस्कृती, जीवन व कलेचे जतन व संवर्धन करण्याच्या उद्देशाने चालू वर्षी ९३-९४ मध्ये खालील लघुपट तयार करण्याचे काम चालू आहे.

१. दंडार - गोंडवनातील एक सांस्कृतिक वारसा
२. आदिवासींची घरे व परिसर

३. उरःस्काल मृतांची स्मारके

४. आदिवासी स्त्रीचे सामाजिक स्थान

५) इंदिरा गांधी राष्ट्रीय मानव संग्रहालय, भोपाळ येथे दिनांक १५-१२-९३ ते १७-१२-९३ पर्यंत "ट्रायबल अँड अँनालोगस पिपल" या चर्चासत्रास जोडून प्रात्यक्षिक व सांस्कृतिक कार्यक्रमाचे आयोजन करण्यात आले होते. त्याचप्रमाणे संग्रहालयातील एकूण १७ वस्तू त्यांनी आयोजित केलेल्या भोपाळ प्रदर्शनात ठेवण्यासाठी प्रत्यक्ष खास वाहनासोबत पाठविण्यात आल्या. तसेच काही कलाकारांची निवड करून त्यांना हस्तकला वस्तूचे डेमॉन्स्ट्रेशन करण्यासाठी पाठविण्याबाबत संबंधित कलाकारांना व प्रकल्प अधिकार्यांना व तसेच भोपाळला कळविण्यात आले होते.

६) बॉम्बे इंटरनॅशनल फिल्म फेस्टीव्हल १९९४ मध्ये भाग घेण्यासाठी संस्थेतर्फे १९९२-९३ मध्ये संस्थेने तयार केलेल्या एकूण ८ लघुपटांची व्हिडीओ कॅसेट व त्यासोबत एन्ट्री फॉर्म्स पाठविण्यात आले आहेत. हा फेस्टीव्हल मुंबई येथे दिनांक १ ते ७ फेब्रुवारी या कालावधीत झाला.

७) संस्थेने तयार केलेल्या लघुपटाच्या फिल्मस दूरदर्शनवरून प्रसारीत करण्यासाठी संस्थेने डायरेक्टर, दूरदर्शन केंद्र, वरळी, मुंबई यांचेकडे एकूण ७ लघुपटाच्या यूमेंटिक कॅसेटस पाठविल्या आहेत.

८) इंडियन पॅनोरमातर्फे भरविण्यात येत असलेल्या फिल्म फेस्टीव्हलसाठी संस्थेने तयार केलेल्या लघुपटासाठी एन्ट्री फॉर्म भरून डायरेक्टर ऑफ फिल्म फेस्टीव्हल, नवी दिल्ली येथे प्रिन्ट सहित पाठविण्यात आले.

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वृत्तविशेष :

ए. क्षे. वि. का. कक्ष

१. प्रास्ताविक :

मूलतः राज्य शासनाच्या समाज कल्याण, सांस्कृतिक कार्य, क्रीडा व पर्यटन विभागामध्ये सन १९७४ मध्ये "एकात्मिक क्षेत्र विकास कार्यक्रम" या कक्षाची निर्मिती करण्यात आली. एकात्मिक क्षेत्र विकासाच्या दृष्टीकोनातून व आदिवासी उपयोजना तयार करण्याच्या हेतूने या कक्षामध्ये काही पदे निर्माण करून तो राज्य शासनाच्या आदिवासी कल्याण विभागाशी जोडण्यात आला. नंतर सदर कक्ष आदिवासी संशोधन व प्रशिक्षण संस्था, पुणे यांचेकडे दि. १-४-१९७७ पासून वर्ग करण्यात आला.

२. कक्षामधील कर्मचारी वृंद :

या कक्षामध्ये खालील अधिकारी व कर्मचारी वृंद कार्यरत आहेत.

अ.क्र.	अधिकारी/कर्मचारी संवर्ग	पदांची संख्या
१.	उपसंचालक, वर्ग-१	१
२.	संशोधन अधिकारी, वर्ग-२	२
३.	सांख्यिकी अधिकारी, वर्ग-३	१
४.	संशोधन सहाय्यक, वर्ग-३	२
५.	अन्वेषक	२
६.	लघुटंकलेखक	२
७.	आरेखक	१
८.	लिपीक तथा टंकलेखक	१
९.	वाहनचालक	१

३. कक्षाकडे सोपविलेली कामे :

या कक्षाकडे खालील प्रकारची कामे सोपविण्यात आली आहेत.

१. आदिवासी उपयोजना क्षेत्रा संबंधात "सुधारित क्षेत्र विकास खंड (माडा) तसेच सुधारित लघु क्षेत्र विकास खंड (मिनी माडा पॉकेटस्) यांचा निर्देश करणे.
 २. प्रचलित आदिवासी उपयोजना क्षेत्राचा अभ्यास करून त्यांच्या पुनर्रचनेचा विचार करणे.
 ३. अनुसूचित क्षेत्रासंबंधी क्षेत्र संतुलन
 ४. राज्य व केंद्र शासनाने सोपविलेल्या संशोधन प्रकल्प विषयावर मूल्यमापन अभ्यास अहवाल तयार करणे.
 ५. बेंच मार्क सर्वेक्षणाद्वारे संकलित माहितीचे पृथःकरण करणे.
 ६. सांख्यिकी संच कोष (डाटा बँक) व्यवस्थापन पाहणे.
 ७. अद्ययावत सांख्यिकी माहितीवर आधारित सांख्यिकी मालिका तयार करणे.
 ८. इतर प्रसंगोपात कार्ये
४. कक्षाने सन १९९३-९४ मध्ये केलेल्या कामाचा आढावा :

१) सांख्यिकी मालिका

- अ) सन १९९१ च्या जनगणनेनुसार राज्यातील निरनिराळ्या जिल्ह्यातील एकूण व आदिवासी लोकसंख्या (ग्रामीण व शहरी विभागातील) उपलब्ध करून घेऊन सन १९८१ व १९९१ च्या तुलनात्मक आकडेवारीवर आधारित ही सांख्यिकी मालिका क्र. ३६ प्रकाशित केली आहे.
- ब) राज्यातील सुधारित क्षेत्र विकास खंड व सुधारित लघु क्षेत्र विकास खंड या क्षेत्रांतर्गत सन १९९१ च्या

जनगणनेतून उपलब्ध झालेल्या माहितीवर आधारित सदर मालिका क्र. २९ अद्ययावत करण्यात आली. (सांख्यिकी मालिका क्र.३७).

क) आदिवासी उपयोजना क्षेत्रांतर्गत समाविष्ट केलेल्या गावांची सन १९९१ च्या जनगणनेनुसार एक सूची सांख्यिकी मालिका क्र. ३८ तयार करण्यात येत आहे.

२) आदिवासी क्षेत्र नियोजन

आदिवासी विकासाला गती देण्याच्या उद्देशाने राज्यातील आदिवासी क्षेत्र निरनिराळ्या क्षेत्रिय संकल्पनेमध्ये मांडण्यात आले असून त्यामध्ये आदिवासी उपयोजना क्षेत्र/अतिरिक्त आदिवासी उपयोजना क्षेत्र/सुधारित क्षेत्र विकास खंड/लघु सुधारित क्षेत्र विकास खंड यांचा समावेश होतो. सन १९९१ च्या जनगणनेनुसार केलेली मांडणी नवीन लोकसंख्या बदलानुसार तपासून त्यामध्ये दुरुस्ती करावी लागते. आदिवासी विभागांच्या पुनर्रचनेप्रमाणे सुधारणा-दुरुस्त्या संतुलीकरण हाती घेतले आहे. राज्यातील अतिरिक्त आदिवासी उपयोजना क्षेत्रामधील एकात्मिक आदिवासी विकास प्रकल्पाबाबतचा प्रस्ताव शासनास सादर केला आहे.

५. संशोधन प्रकल्प :

१. पशुसंवर्धन विभागामार्फत आदिवासी बांधवांसाठी राबविण्यात आलेल्या योजनासंबंधी मूल्यमापन अभ्यास अहवाल तयार करण्यात आला आहे.
२. केंद्रवर्ती अर्थ संकल्पांतर्गत राबविलेल्या योजना संबंधीच्या मूल्यमापन अहवालासाठी योजनानिहाय माहिती गोळा करण्यात आली आहे.

६. बेंच मार्क सर्वेक्षण नमुना पाहणी १९९२ तुलनात्मक अभ्यास अहवाल तयार करणे :

राज्यातील आदिवासी उपयोजना क्षेत्रामध्ये समाविष्ट केलेल्या सर्व गावाकरिता सन १९८० मध्ये गांव/पाडा/कुटुंब अशा तीन स्तरावर आदिवासींच्या सामाजिक व आर्थिक स्थितीसंबंधीची माहिती बेंच मार्क सर्वेक्षणातून संकलित करण्यात आली. त्या माहितीचे निष्कर्ष विविध प्रकाशनातून या संस्थेने विशद केले आहेत. परंतु सन १९८०-९० या दशकामध्ये आदिवासी उपयोजना क्षेत्रांतर्गत राबविलेल्या योजना व त्यांचा आदिवासींच्या जीवनावरील प्रभाव व त्यातून आदिवासींच्या आर्थिक व सामाजिक स्थितीच्या

स्थित्यंतराचा अभ्यास करण्याच्या उद्देशाने बेंच मार्क सर्वेक्षण १९९२ नमुना पाहणी ही निवडक एकात्मिक आदिवासी विकास प्रकल्पातील १०० गावांमध्ये घेण्यात आली. त्यामध्ये एकूण १० हजार कुटुंबाची माहिती गोळा करण्यात आली. सदर माहितीच्या पृथःकरणाचे काम सध्या हाती घेतलेले आहे.

७. नवीन बेंच मार्क सर्वेक्षण १९९४ :

सन १९८० मध्ये आदिवासी उपयोजना क्षेत्रांतर्गत बेंच मार्क सर्वेक्षण करून आदिवासींच्या आर्थिक व सामाजिक स्थितीवरील माहिती गोळा करण्यात आली. सदर माहिती आता अद्ययावत करणे गरजेचे आहे म्हणून नवीन बेंच मार्क सर्वेक्षण हाती घेऊन अभ्यास अहवाल तयार करण्यासाठीचा प्रस्ताव केंद्र शासनाकडे मंजूरीसाठी पाठविला आहे.

मूल्यमापन अहवाल

अ.क्र.	वर्ष	विषय	प्रगती
१)	१९९३-९४	आदिवासी विकास महामंडळ, नाशिक या संस्थेचा सखोल मूल्यमापनात्मक अभ्यास अहवाल.	अहवाल लेखन चालू आहे.
२)	-''-	अनुसूचित जमातीच्या उमेदवारांचा अनुषेध विशेषतः वैद्यकीय अधिकारी शिक्षक, अध्यापक व अभियंते या सेवांबद्दलचा अभ्यास अहवाल.	-''-
३)	-''-	न्यूक्लिस बजेट योजनेचा मूल्यमापन अहवाल.	-''-
४)	-''-	न्यूक्लिस बजेट योजनेअंतर्गत पाणीपुरवठा (विहिर खोलीकरण, लिफ्ट इरिगेशन इत्यादी) योजनांचे मूल्यमापन करणे.	-''-

□ □ □

शासन निर्णय :-

आदिवासी क्षेत्रातील प्रशासनाचे बळकटीकरण.

महाराष्ट्र शासन

आदिवासी विकास विभाग

शासन निर्णय क्रमांक-आस्था. १०९३/प्र. क्र. २०२/९३/का.१५
मंत्रालय विस्तार भवन, मुंबई-४०० ०३२.

दिनांक : ९ नोव्हेंबर, १९९३

वाचा : (१) शासन निर्णय, आदिवासी विकास विभाग
क्रमांक-आस्था. १०८९ /प्र. क्र. ७९९ /का. १५,
दिनांक : १५ जानेवारी, १९९२ व दिनांक २२
एप्रिल, १९९२

(२) शासन परिपत्रक, आदिवासी विकास विभाग
क्रमांक-आस्था. १०९२ /प्र. क्र. १४९ /का. १५
दिनांक : १९ ऑगस्ट, १९९२

(३) शासन परिपत्रक, आदिवासी विकास विभाग
क्रमांक-आस्था. १९९२ / प्र. क्र. १६१ /का.
१५ दिनांक : २६ ऑगस्ट, १९९२ व दिनांक
१ एप्रिल, १९९३.

प्रस्तावना :-

१. आदिवासी विकास विभागाच्या क्षेत्रीय पातळीवरील यंत्रणा एकछत्री प्रशासन व्यवस्थेखाली आणण्याच्या हेतूने वर उल्लेखित दिनांक १५ जानेवारी, १९९२ च्या शासन निर्णयानुसार तिची पुनर्रचना करण्यात आली होती. या पुनर्रचने अंतर्गत नाशिक येथे आयुक्त, आदिवासी विकास या भारतीय प्रशासनिक सेवेतील अधिकाधिक श्रेणीतील पदाची निर्मिती करण्यात येऊन आदिवासी विकास आयुक्तालयाची स्थापना करण्यात आली आणि प्रादेशिक पातळीवर नाशिक व नागपूर या पूर्वीच्या दोन ठिकाणाबरोबर ठाणे आणि अमरावती या ठिकाणी अशी एकूण चार प्रादेशिक पातळीवरील अपर आयुक्तांची कार्यालये स्थापन करण्यात आली. प्रकल्प पातळीवर आदिवासी उपयोजना क्षेत्रात २१ आणि बिगर आदिवासी उपयोजना क्षेत्राकरिता

३ अशी एकूण २४ एकात्मिक आदिवासी विकास प्रकल्प कार्यालये स्थापन करण्यात आली.

२. आदिवासी उपयोजने अंतर्गत आदिवासींच्या विकासासाठी शासनाच्या विविध विभागामार्फत तसेच जिल्हा परिषदेच्या यंत्रणेमार्फत विविध योजना राबविल्या जातात. या यंत्रणा एकछत्री प्रशासन व्यवस्थेखाली नसून विकास योजना राबविणारे विविध अंमलबजावणी अधिकारी आपापल्या प्रशासकीय विभाग प्रमुख आणि प्रादेशिक विभाग प्रमुख यांच्या नियंत्रणाखाली काम करतात. आदिवासी उपयोजने अंतर्गत विविध विकास योजना परिणामकारकरित्या राबविल्या जाण्याच्या हेतूने वर उल्लेखित दिनांक २६ ऑगस्ट, १९९२ च्या शासन परिपत्रकाने विविध अंमलबजावणी अधिका-यांच्या गोपनीय अहवालात आवश्यक नोंदी घेण्याचे अधिकार प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प, अपर आयुक्त, आदिवासी विकास आणि आयुक्त, आदिवासी विकास यांना देण्यात आले. तथापि आदिवासी उपयोजना क्षेत्रात विविध विकास योजना राबविणाऱ्या आणि आदिवासी उपयोजने अंतर्गत भरीव निधी खर्च करणाऱ्या विविध अंमलबजावणी अधिकाऱ्यांकडून केल्या जाणाऱ्या कामाचे काटेकोर सनियंत्रण आणि पर्यवेक्षण केले जाण्यास ही व्यवस्था अपुरी पडत आहे असे शासनाच्या निदर्शनास आले आहे.

३. आदिवासी उपयोजनेवर शासन मोठ्या प्रमाणात निधी उपलब्ध करून देत आहे परंतु या निधीचा योग्य विनियोग आदिवासींचा मागासलेपणा दूर करण्याच्यासाठी विविध विकास योजना परिणामकारकरित्या राबविले जाणे आणि त्यांचा प्रत्यक्ष फायदा आदिवासीपर्यन्त पोहोचत आहे हे पाहणे अनिवार्य गरजेचे आहे.

४. वरील परिस्थितीच्या अनुषंगाने प्रकल्प यंत्रणेचे बळकटीकरण करण्याचा आणि आदिवासी उपयोजनेविषयक विविध विकास योजना राबविणाऱ्या शासकीय आणि जिल्हा परिषद यंत्रणांमधील अधिकाऱ्यांवर प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प यांचे नियंत्रण लागू करून अशी सर्व यंत्रणा एकछत्री

अमलाखाली आणण्याचा प्रश्न शासनाच्या विचाराधीन होता. याबाबतीत शासनाने पुढीलप्रमाणे निर्णय घेतला आहे.

शासन निर्णय :-

(१.१) राज्यात स्थापन करण्यात आलेल्या एकूण २१ एकात्मिक आदिवासी विकास प्रकल्पापैकी पुढील १० अतिसंवेदनशील आणि मागास असलेले प्रकल्प या प्रयोजनासाठी निवडण्यात आले आहेत :-

- (१) जव्हार, जि. ठाणे.
- (२) डहाणू, जि. ठाणे.
- (३) नाशिक.
- (४) कळवण, जि. नाशिक.
- (५) तळोदा, जि. धुळे.
- (६) किनवट, जि. नांदेड.
- (७) धारणी, जि. अमरावती.
- (८) अहेरी, जि. गडचिरोली.
- (९) भामरागड, जि. गडचिरोली.
- (१०) गडचिरोली.

याशिवाय सध्याच्या धारणी प्रकल्पाचे विभाजन करून चिखलदरा, जि. अमरावती येथे स्वतंत्र प्रकल्प कार्यालय स्थापन करण्याचा निर्णयही शासनाने घेतला आहे.

- (१.२) उक्त ॥ प्रकल्पामध्ये प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प म्हणून भारतीय प्रशासनिक सेवेतील वरिष्ठ समय श्रेणीतील अधिकारी नेमण्यात येतील. आवश्यकतेनुसार काही प्रकल्पात भारतीय वन सेवेच्या वरिष्ठ समय श्रेणीतील अधिकारी नेमण्यात येतील.
- (१.३) प्रकल्प क्षेत्रात काम करणारे इतर विभागाचे सर्व अधिकारी आणि कर्मचारी आणि जिल्हा परिषदेचे अधिकारी आणि कर्मचारी प्रकल्प अधिकाऱ्यांच्या नियंत्रणाखाली काम करतील.
- (१.४) वरील ॥ प्रकल्पांच्या प्रकल्प अधिकाऱ्यांना महाराष्ट्र जमीन महसूल संहितेचे कलम ७ (२) प्रमाणे अपर जिल्हाधिकारी म्हणून घोषित करण्यात येत आहे. या प्रयोजनासाठी उक्त संहितेखाली रीतसर औपचारिक अधिसूचना महसूल व वन विभागातर्फे काढण्यात येईल.
- (१.५) उक्त ॥ एकात्मिक आदिवासी विकास प्रकल्पांचे प्रकल्प अधिकारी यांना त्यांच्या प्रकल्प क्षेत्राच्या मर्यादेपुरते महाराष्ट्र जिल्हा परिषदा व पंचायत समित्या अधिनियम, १९६१ खाली कार्यकारी अधिकारी म्हणून घोषित करण्यात येत आहे. या प्रयोजनासाठी जिल्हा परिषद व पंचायत समिती अधिनियमात आवश्यक सुधारणा ग्राम विकास विभागामार्फत करण्यात येईल.

२. आदिवासी उपयोजनेचा मुख्य हेतू कुटुंबांचा विकास केंद्रस्थानी मानून राज्यातील आदिवासी क्षेत्रे व इतर क्षेत्रे यांच्या विकासातील तफावत भरून काढण्याचा आहे याचा शासन पुनरुच्चार करीत आहे. त्यासाठी प्रकल्प अधिकाऱ्यांनी प्रभावी नियंत्रण, सर्व विकास यंत्रणांशी समन्वय आणि विकास योजनेच्या कार्यवाहीचे नियमित संनियंत्रण साधावे अशी शासनाची अपेक्षा आहे. त्यातहि पोषण, आरोग्य आणि सर्वसाधारण शैक्षणिक दर्जाची वाढ या बाबींना अग्रक्रम देण्याची गरज आहे. प्रकल्प यंत्रणेबद्दल आदिवासी समाजाला आत्मियता वाटावी तसेच आदिवासींसाठीचे विकास कार्यक्रम त्यांच्यापर्यन्त पोहोचवून त्यांना गती देणे शक्य व्हावे यासाठी प्रकल्प अधिकाऱ्यांनी स्वतः आदिवासींची बोलीभाषा शिकण्याच्या तसेच आपल्या कर्मचाऱ्यांना ती शिकविण्यासाठी प्रोत्साहन देण्याच्या गरजेवर शासन भर देऊ इच्छिते. या अनुषंगाने प्रकल्प अधिकाऱ्यांनी करावयाची कर्तव्ये आणि पार पाडवयाच्या जबाबदाऱ्या याचा तपशीलवार निर्देश सहपत्र 'क' मध्ये केला आहे. सहपत्र 'क' मधील सूचना शासनाच्या वर उल्लेखित दि. १९ ऑगस्ट, १९९२ च्या परिपत्रकाव्यतिरिक्त आहेत. उक्त ॥ प्रकल्प सोडून इतर प्रकल्प अधिकाऱ्यांच्या संदर्भात त्यांची कर्तव्ये आणि जबाबदाऱ्या दि. १९ ऑगस्ट, १९९२ च्या परिपत्रकानुसारच राहतील.

३. चिखलदरा, जि. अमरावती येथे स्वतंत्र प्रकल्प कार्यालय स्थापन करणे शक्य व्हावे यासाठी शासनाने औरंगाबाद येथील प्रकल्प कार्यालय मंजूर पदांसह आणि वाहन व इतर उपकरणांसह चिखलदरा येथे स्थलांतरीत करण्याचा निर्णय घेतला आहे. चिखलदरा येथे प्रकल्प कार्यालय सुरु करण्यासाठी आयुक्त, आदिवासी विकास, नाशिक आणि अपर आयुक्त, आदिवासी विकास, अमरावती यांनी सर्व कार्यवाही करावी.
४. चिखलदरा येथे स्वतंत्र प्रकल्प कार्यालय उघडल्यामुळे आणि औरंगाबाद येथील प्रकल्प कार्यालय संपुष्टात आल्यामुळे काही प्रकल्पांच्या कार्यक्षेत्रात बदल करणे आवश्यक झाले आहे. या अनुषंगाने धारणी, चिखलदरा, अकोला आणि किनवट येथील एकात्मिक आदिवासी विकास प्रकल्प कार्यालयांची सुधारीत कार्यक्षेत्रे सहपत्र 'ख' मध्ये दर्शविल्याप्रमाणे राहतील.
५. चिखलदरा धरून उक्त ॥ प्रकल्पांमध्ये आदिवासी विकास विभागाची मंजूर कर्मचारी वर्गाची पदे सहपत्र 'ग' मध्ये दर्शविल्याप्रमाणे राहतील. याशिवाय सहपत्र 'क' अनुसार कर्तव्य आणि जबाबदाऱ्या पार पाडण्यासाठी उक्त ॥ प्रकल्प अधिकाऱ्यांना आवश्यक तो कर्मचारी वर्ग पुनर्मांडणी करून (रिडीप्लॉयमेंट) उपलब्ध करून देण्यात येईल. या विषयीचे आदेश अलहिदा निर्गमित करण्यात येतील.

६. उक्त ॥ प्रकल्प क्षेत्रामध्ये प्रकल्प अधिकाऱ्यांच्या पदावर भारतीय प्रशासनिक सेवेतील किंवा भारतीय वन सेवेतील वरिष्ठ समय श्रेणीतील अधिकारी नेमण्याचा निर्णय शासनाने घेतलेला असल्यामुळे शासन अधिसूचना आदिवासी विकास विभाग, क्रमांक-टीडब्ल्यूई १०८२/८१५ (एक) / का. १५ दि. ७ जून, १९८४ अन्वये अधिसूचित करण्यात आलेले सेवाप्रवेश नियम तेथील प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प या पदांना लागू होणार नाही व ही पदे महाराष्ट्र आदिवासी विकास सेवेमधून भरली जाणार नाही.

७. वर उल्लेखित क्रमांक-१ येथील दि. १५ जानेवारी, १९९२ च्या शासन निर्णयानुसार प्रादेशिक अपर आयुक्त, आदिवासी विकास आणि प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प यांच्या नियुक्ती विषयक प्राधिकारात काहीही बदल करण्यात आलेला नाही.

८. हे आदेश तात्काळ अमलात येतील.

महाराष्ट्राचे राज्यपाल यांचे आदेशानुसार व नावाने,

(डॉ. अरुणा बागची)

सचिव, महाराष्ट्र शासन
आदिवासी विकास विभाग.

सहपत्र - 'क'

प्रकल्प अधिकारी, एकात्मिक आदिवासी विकास प्रकल्प यांची कर्तव्ये व जबाबदाऱ्या.

(जव्हार, डहाणू, नाशिक, कळवण, तळोदा, किनवट, धारणी, चिखलदरा, अहेरी, भामरागड आणि गडचिरोली या ॥ एकात्मिक आदिवासी विकास प्रकल्प पुरते मर्यादित.)

- १) एकात्मिक आदिवासी विकास प्रकल्प क्षेत्रासाठी वार्षिक नियोजन आराखडा तयार करण्याची जबाबदारी प्रकल्प अधिकऱ्यांची राहिल. त्याचप्रमाणे पंचवार्षिक योजनेचा आराखडाही तयार करण्याची जबाबदारी त्यांची राहिल. प्रकल्प अधिकारी वेळोवेळी वार्षिक योजनेचा आढावा घेऊन जिल्हा नियोजन व विकास परिषदेच्या बैठकीमध्ये सक्रीय सहभाग घेतील.
- २) प्रकल्प अधिकारी हे एकात्मिक आदिवासी विकास प्रकल्पातील सर्व विकास कार्यक्रमांचे 'समन्वयक' असतील.
- ३) प्रकल्प अधिकाऱ्यांचे विविध विकास कार्यक्रम विषयक अधिकार आणि जबाबदाऱ्या प्रमुख विकास शीर्षनिहाय पुढीलप्रमाणे राहतील :-

(अ) शिक्षण :-

- १) प्राथमिक शिक्षण (१ ली ते ७ वी पर्यंत) सर्वसाधारण पर्यवेक्षण आणि नियंत्रण यात प्राथमिक शिक्षकांच्या प्रकल्पांतर्गत बदल्या करण्याचे व त्यांच्यावर प्रशासकीय नियंत्रणाचे अधिकार प्रकल्प अधिकाऱ्यांना राहतील. तसेच त्यांना किरकोळ शिक्षा देण्याचे अधिकार राहतील.
- २) माध्यमिक शिक्षण - सर्वसाधारण पर्यवेक्षण.
- ३) मुलांच्या शिक्षणासाठी प्रोत्साहन अनुदानाच्या योजनेवर पर्यवेक्षण.
- ४) राष्ट्रीय साक्षरता मोहिमेचे आयोजन व पर्यवेक्षण.

(आ) रोजगार हमी योजना :-

प्रकल्प क्षेत्रात रोजगार हमीची कामे उपलब्ध करून देण्याची जबाबदारी प्रकल्प अधिकाऱ्यांची राहिल. त्यासाठी रोजगार हमीची कामे मंजूर करण्याचे अधिकार प्रकल्प अधिकारी (तथा अपर जिल्हाधिकारी) यांना राहतील. कामाची हमी देताना 'महसूली तालुका' हा घटक न धरता 'महसूली मंडल' हा घटक धरून मंडळ स्तरावर कामाची हमी देण्यात यावी जेणेकरून प्रकल्पातील सर्व खंडात पुरेसे काम राहिल व मजूरांना कामाच्या ठिकाणी जाण्यासाठी ५ ते ६ कि.मी. पेक्षा जास्त अंतर जावे लागणार नाही. प्रकल्प अधिकाऱ्यांनी संबंधित विभागांना संभाव्य कामाचे सर्वेक्षण करण्यास व मंजूर कामे हाती घेण्यास सांगावे तसेच मजूरांची उपस्थिती व मजूरांना देण्यात येणाऱ्या मजूरीबाबत नियमित नियतकालीन आढावा आणि समक्ष तपासणी व पहाणीही करावी.

(इ) सार्वजनिक आरोग्य :-

- १) प्राथमिक आरोग्य केंद्रे व ग्रामीण रुग्णालये उघडण्याचे प्रस्ताव व त्यांची स्थान निश्चिती.
- २) प्रकल्प क्षेत्रातील आरोग्य संस्थांवर व पथकांवर सर्वसाधारण पर्यवेक्षण व आस्थापना नियंत्रण यात कर्मचाऱ्यांना किरकोळ शिक्षा देण्याच्या अधिकाराचा समावेश आहे. तसेच या संस्थाद्वारे दिल्या जाणाऱ्या सेवा, सुविधा, औषधे इ. बाबींवरील पर्यवेक्षणाचाही समावेश आहे.
- ३) आश्रमशाळांतील विद्यार्थ्यांची वैद्यकीय तपासणी.
- ४) आवश्यकतेनुसार लसीकरण अथवा अन्य प्रकारच्या आरोग्य शिबीरांचे आयोजन.

५) सेवाभावी संस्थांचा सहभाग प्राप्त करून घेण्यासाठी कार्यवाही.

(ई) कृषि व जलसंधारण विषयक विकास योजना :-

१) पुढील पिक संवर्धन योजनांचे सर्वसाधारण पर्यवेक्षण आणि लाभार्थींचा नाम निश्चिती.

क) तेलबिया उत्पादन कार्यक्रम

ख) आदिवासी कुटूंबांना दारिद्र्य रेषेच्या वर आणण्यासाठी करावयाच्या सहाय्याच्या योजना.

ग) कडधान्य विकास कार्यक्रम.

घ) भात उत्पादन कार्यक्रम.

२) फलोत्पादन :-

च) रोजगार हमी योजनेअंतर्गत फलोत्पादनाच्या योजनांना मंजूरी देणे.

छ) फलोत्पादन योजनांचे सर्वसाधारण पर्यवेक्षण.

ज) लाभार्थींची नामनिश्चिती करण्याचे अधिकार.

३) मृदसंधारणाच्या योजना :- सामाजिक वनीकरण, फलोत्पादन, नालाबंडींग, चेक बंडींग यासारख्या जलसंवर्धनाच्या योजनांच्या कार्यवाहीचे सर्वसाधारण पर्यवेक्षण.

४) ग्रामीण पणन संस्थांचा विकास (रुरल मार्केट्स)

(उ) पोषण :-

माता व बालकांचे आरोग्य हा आदिवासींच्या विकासाशी संबंधित एक महत्त्वाचा विषय आहे. प्रकल्प क्षेत्रातील आदिवासी माता व बालकांचा आरोग्य व पोषणदर्जा सुधारण्यासाठी प्रकल्प अधिकारी हे एकात्मिक बाल विकास योजना, शालेय पोषण कार्यक्रम आणि यु.एन.एफ.पी.ए.प्रकल्प इ. योजनांचे पर्यवेक्षण व संनियंत्रण करण्यास जबाबदार राहतील.

(ऊ) सर्वेक्षण व जमाबंदी :-

आदिवासी क्षेत्रातील महसूली नोंदी अद्ययावत नसणे तसेच वनग्रामांचे महसूली ग्रामात रूपांतर, वर्ग-२ च्या धारकांवर घालण्यात आलेली बंधने, सीमावाद, नियमित करण्यात आलेल्या अतिक्रमणांची प्रलंबित सीमा आखणी इत्यादी विविध कारणांमुळे आदिवासी क्षेत्रात जमिनीबाबत महसूली नोंदी संबंधीचे वाद प्रदीर्घकाळ प्रलंबित आहेत. या समस्यांचे निराकरण

करण्यासाठी प्रकल्प अधिकार्यांकडे त्यांच्या प्रत्यक्ष नियंत्रणाखाली एक सर्वेक्षण पथक देण्यात यावयाचे आहे. प्रकल्प अधिकारी या पथकाच्या कामावर देखरेख करील. जरी महसूली नोंदीच्या प्रकरणाबाबत रितसर आवश्यक कार्यवाही उपविभागीय अधिकारी आणि जिल्हाधिकारी यांच्या नियंत्रणाखालील नियमित प्रशासन यंत्रणेमार्फत केली जावयाची असली तरी प्रकल्प अधिकारी ही कार्यवाही वर उल्लेखित सर्व कार्यालयातून जलद गतीने करण्यासाठी पाठपुरावा करतील.

(ए) रस्ते :-

प) प्रकल्प क्षेत्रातील घ्यावयाच्या रस्ते आणि पुलांची कामे निश्चित करणे.

फ) या विकास शीर्षाखालील योजनांसाठी उपलब्ध करून द्यावयाचा निधी ठरविणे.

ब) विहित मर्यादेपर्यंतच्या कामांना प्रशासकीय मान्यता देणे. (अशी मर्यादा विहित करणारे आदेश अलाहिदा काढण्यात येत आहेत.)

म) प्रकल्प क्षेत्रातील सर्व प्रकारची बांधकामे, रस्ते व पुलांच्या चालू कामावर सर्वसाधारण पर्यवेक्षण.

(ऐ) जलसिंचन आणि पूर नियंत्रण :-

त) उपसा जलसिंचन योजनांची स्थाने निश्चित करणे.

थ) या विकास शीर्षाखालील योजनांसाठी उपलब्ध करून द्यावयाचा निधी ठरविणे.

द) विहित मर्यादेपर्यंतच्या कामांना प्रशासकीय मान्यता देणे. (अशी मर्यादा विहित करणारे आदेश अलाहिदा काढण्यात येत आहेत.)

ध) या विकास शीर्षाखाली विविध योजनांच्या कार्यवाहीवर सर्वसाधारण पर्यवेक्षण. उदा. लघुसिंचन तलाव, पाझर तलाव, कोल्हापूर बंधारे इत्यादी.

(ओ) पिण्याच्या पाण्याचा पुरवठा :-

ट) प्रकल्प क्षेत्रात विहिरी आणि विधन विहिरी मंजूर करण्याचे पूर्ण अधिकार.

ठ) जिल्हा सुसूत्रीकरण व संनियंत्रण समितीला नवीन नळ पाणीपुरवठा योजना प्रस्तावित करणे.

(औ) ग्रामीण विकास :- पुढील योजनांचे सर्वसाधारण पर्यवेक्षण -

१) एकात्मिक ग्रामीण विकास कार्यक्रम.

२) जवाहर रोजगार योजना (दशलक्ष विहिरींचा कार्यक्रम आणि इंदिरा आवास योजना)

(अं) सार्वजनिक वितरण व्यवस्था :- सार्वजनिक वितरण व्यवस्थेच्या परिणामकारक अंमलबजावणीसाठी प्रकल्प अधिकारी तिच्यावर सर्वसाधारण पर्यवेक्षण करतील. यात रास्त भाव धान्य दुकानांची अचानक तपासणी करण्याचे आणि दुकानदारांविरुद्ध कार्यवाही करण्याच्या बाबीचाही समावेश आहे.

(अ:) स्थानिक विकास डोंगरी विकास निधी व विशेष कृती कार्यक्रम :-

या कार्यक्रमा अंतर्गत प्रकल्पांचे/प्रस्तावांचे अंतिमीकरण करण्याचे आणि त्यांना प्रशासकीय मंजूरी देण्याचे अधिकार.

अ-१) ग्रामीण विद्युतीकरण :-

या कार्यक्रमा अंतर्गत ग्रामपंचायतीना वीज पुरवठा करण्यासाठी 'ना हरकत प्रमाणपत्र' देण्याचे अधिकार प्रकल्प अधिकाऱ्यांना राहतील. वीज पुरवठा, केंद्राची स्थापना, गावांची निवड यावर निर्णय घेणे.

अ-२) याशिवाय प्रकल्प अधिकारी, पुढील योजनांचे सर्वसाधारण पर्यवेक्षण करतील :-

य) पशुसंवर्धन विभागाच्या योजना.

र) खादी ग्रामोद्योग मंडळाच्या योजना.

ल) उर्जा अभिकरण, खादी व ग्रामोद्योग मंडळ आणि इतर राज्य शासकीय उपक्रमांशी समन्वय.

व) मागासवर्गीय कल्याण अंतर्गत कौले/पत्रे पुरविण्याची योजना.

अ-३) आदिवासी विकास विभागाच्या योजना :-

आदिवासी विकास विभागाच्या सर्व योजना प्रकल्प अधिकारी राबवतील. त्यापैकी खाली निर्देश करण्यात आलेल्या ५ महत्त्वपूर्ण योजनांवर प्रकल्प अधिकाऱ्यांनी विशेष लक्ष द्यावे.

१) आश्रमशाळा योजना :- नवीन आश्रमशाळा मंजूर करण्यासाठी प्रस्ताव तयार करणे, चालू आश्रमशाळांचे व्यवस्थापन, शाळा इमारतींच्या बांधकामांचा आढावा, शिक्षकांसाठी उजळणी प्रशिक्षण वर्ग आयोजित करणे इत्यादी बाबी प्रकल्प अधिकारी विशेष काळजीपूर्वक पाहतील.

२) न्युक्लीअस बजेट :- शासन निर्णय, आदिवासी विकास विभाग क्रमांक- टीएसपी/ न्युबयो/ १९९२/ प्र. क्र. ७/ का. ५, दि. १२ मे, १९९२ मधील मार्गदर्शक सूचनांनुसार न्युक्लीअस बजेट अंतर्गत आदिवासींच्या स्थानिक गरजा लक्षात घेऊन उपयुक्त योजना आखण्याची व मंजूर करून राबविण्याची जबाबदारी प्रकल्प अधिकाऱ्यांची राहिल.

३) सेवायोजन नोंदणी :- प्रकल्प अधिकाऱ्यांनी प्रकल्प क्षेत्रातील आदिवासी उमेदवारांची सेवायोजनासाठी नोंदणी करून नियुक्ती प्राधिकाऱ्यांकडून प्राप्त झालेल्या मागणी पत्रानुसार उमेदवारांची यादी पाठवावयाची आहे.

४) वीजपंप व तेलपंप योजना :- या योजनेखाली गरजू आदिवासी शेतकऱ्यांना वीजपंप/तेलपंप मंजूर करता येतात. प्रकल्प अधिकाऱ्यांनी प्रकल्प क्षेत्रातील सर्व गरजू शेतकऱ्यांबाबत सर्वेक्षण करून पात्रतेनुसार कास्तकारांना वीजपंप/तेलपंप मंजूर करावेत. तसेच ज्या शेतकऱ्यांना आधीच वीजपंप/तेलपंप मंजूर करण्यात आले आहेत त्यांना त्यांच्या शेतात पाणी खेळविणेसाठी वर उल्लेखित न्युक्लीअस बजेट योजनेअंतर्गत पाईपचा पुरवठा करण्याच्या योजना घ्याव्यात.

५) वसतिगृहे :- प्रकल्प अधिकाऱ्यांनी प्रकल्प क्षेत्रात नवीन आदिवासी विद्यार्थी/ विद्यार्थिनींसाठी नवीन वसतिगृहे मंजूर करण्यासाठी सर्वेक्षण करून घेऊन प्रस्ताव तयार करावेत. तसेच चालू वसतिगृहांचे व्यवस्थापन पहावे. त्याचप्रमाणे ज्याठिकाणी वसतिगृहांच्या इमारतींची बांधकामे हाती घेण्यात आली असतील तेथे बांधकामाचा आढावा घ्यावा व जेथे नवीन इमारतीचे बांधकाम घेणे आवश्यक आहे तेथे जमीन संपादनासह (आवश्यक असल्यास) नवीन बांधकामाचे प्रस्ताव तयार करावेत.

अ-४) आदिवासी उपयोजना क्षेत्रातील सहकारी संस्थांवर देखरेख.

अ-५) याशिवाय शासन वेळोवेळी आदेश देईल ती कर्तव्य व जबाबदाऱ्या पार पाडणे.

४. सर्वसाधारण प्रशासकीय नियंत्रण व अधिकारी :-

अ) जिल्हा परिषदेचे जे अधिकारी व कर्मचारी प्रकल्प क्षेत्रात काम करत असतील त्यांच्यावर प्रशासकीय नियंत्रणाचे अधिकार प्रकल्प अधिकाऱ्यांना राहतील. यात गट विकास अधिकारी आणि गट पातळीवर काम करणारे अधिकारी/कर्मचारी, उप अभियंते, आरोग्य अधिकारी, गट शिक्षण अधिकारी आणि गट स्तरावरील विकास अधिकारी यांचाही समावेश राहिल. प्रकल्प क्षेत्रात जिल्हा परिषद व्यतिरिक्त इतर विभागाचे अधिकारी व कर्मचारी हेही प्रकल्प अधिकाऱ्यांच्या नियंत्रणाखाली काम करतील.

आ) ज्या अधिकाऱ्यांची अधिकारीता आदिवासी उपयोजना क्षेत्रामध्ये आणि क्षेत्राबाहेरील अशा दोन्ही ठिकाणी पसरलेली आहे असे अधिकारी प्रकल्प क्षेत्राच्या मर्यादित प्रकल्प अधिकाऱ्यांना उत्तरदायी राहतील.

इ) प्रकल्प अधिकारी यांना त्यांच्या क्षेत्रात काम करणाऱ्या सर्व अधिकाऱ्यांच्या कामावर पर्यवेक्षण करण्याचे, त्यांना निर्देश देण्याचे, त्यांच्या गोपनीय अहवालात नोंदी करण्याचे व त्यांना सौम्य शिक्षा देण्याचे अधिकार असतील. परंतु कर्मचाऱ्यांच्या आस्थापनासंबंधी इतर बाबी (सेवापुस्तक ठेवणे, बदल्या करणे, बदली देणे वगैरे) यासंबंधित संवर्गाच्या नियंत्रक अधिकाऱ्याकडेच राहतील. तरीही आवश्यकतेनुसार व रिक्त पदांचे समानीकरण करण्यासाठी प्रकल्प अधिकाऱ्यांना त्यांच्या कार्यक्षेत्रातील अधिकारी व कर्मचारी यांच्या बदल्या त्याच प्रकल्पांतर्गत इतरत्र करण्याचे अधिकार राहतील.

ई) प्रकल्प अधिकाऱ्यांना उपयोजना क्षेत्रात कोणत्याही अधिकाऱ्याद्वारे कार्यान्वित असलेल्या कामाबाबतचे कागदपत्रे मागवून घेवून कामाचा आढावा व तपासणी करण्याचे अधिकार असतील.

उ) प्रकल्प क्षेत्रातील आणि प्रकल्प क्षेत्राशी संबंधित सर्व राजपत्रित आणि वरिष्ठ अराजपत्रित कर्मचारी वर्गाच्या बदल्या आणि पदस्थापना प्रकल्प अधिकाऱ्यांच्या सल्ल्यानेच केल्या जातील.

५) संकीर्ण :-

याशिवाय शासन परिपत्रक, आदिवासी विकास विभाग, क्रमांक-आस्था १०९२/प्रक्र.१४९/का.१५, दि.१९ ऑगस्ट, १९९२अंतर्गत प्रकल्प अधिकाऱ्यांची जी कर्तव्ये व जबाबदाऱ्या विहित करण्यात आल्या आहेत त्याही प्रकल्प अधिकाऱ्यांनी पार पाडाव्यात.

६) आदिवासी बोलीभाषा शिकण्याची आवश्यकता :-

आदिवासी समाजाच्या विकासासाठी ज्या योजना शासनाने आखल्या आहेत त्या त्यांच्यापर्यंत पोहोचविण्यासाठी व आदिवासी समाजाला प्रकल्प यंत्रणेबद्दल आत्मीयता वाटण्यासाठी तसेच आदिवासी व प्रकल्प यंत्रणा यांच्यातील परस्पर विश्वास दृढ होण्यासाठी प्रकल्प अधिकाऱ्यांनी प्रकल्प क्षेत्रातील आदिवासींची स्थानिक बोलीभाषा शिकून घ्यावी. तसेच आपल्या हाताखालील कर्मचाऱ्यांनाही अशी बोलीभाषा शिकण्यासाठी उत्तेजन द्यावे व आवश्यकतेनुसार त्यासाठी अभ्यासवर्गाचे आयोजन करावे.

सहपत्र - "ख"

धारणी, चिखलदरा, अकोला आणि किनवट येथील एकात्मिक आदिवासी प्रकल्प

कार्यालयाची सुधारित कार्यक्षेत्र दर्शविणारे विवरणपत्र.

अ.क्र.	प्रकल्प कार्यालय	प्रकल्पाचे कार्यक्षेत्र	प्रकल्पाचे मुख्यालय
(१)	एकात्मिक आदिवासी विकास प्रकल्प, धारणी, जिल्हा-अमरावती.	अमरावती जिल्ह्यातील धारणी तालुका.	धारणी, जिल्हा अमरावती.
(२)	एकात्मिक आदिवासी विकास प्रकल्प, चिखलदरा, जिल्हा अमरावती.	अमरावती जिल्ह्यातील धारणी तालुका वगळून इतर सर्व तालुके	चिखलदरा, जिल्हा-अमरावती.
(३)	एकात्मिक आदिवासी विकास प्रकल्प, अकोला	अकोला, बुलढाणा, औरंगाबाद, जालना व बीड हे जिल्हे	अकोला
(४)	एकात्मिक आदिवासी विकास प्रकल्प किनवट, जिल्हा- नांदेड.	नांदेड, परभणी, लातूर व उस्मानाबाद हे जिल्हे.	किनवट, जिल्हा नांदेड.

सहपत्र-''ग''

एकात्मिक आदिवासी विकास प्रकल्प कार्यालयामधे (११) आदिवासी विकास विभागाची

मंजूर असलेली पदे दर्शविणारे विवरण.

अ. क्र.	विहित करण्यात आलेली पदे	प्रकल्प कार्यालय										
		जव्हार, जिल्हा-ठाणे.	उहाणू, जिल्हा-ठाणे.	नाशिक	कळवण, जिल्हा-नाशिक.	तळोदा, जिल्हा-धुळे.	किमवट, जिल्हा-नांदेड	घारणी, जिल्हा-अमरावती	चिखलदरा, जिल्हा-अमरावती	अहेरी, जिल्हा-गडचिरोली	भामरागड, जिल्हा-गडचिरोली	
१.	२.	३.	४.	५.	६.	७.	८.	९.	१०.	११.	१२.	१३.
१.	प्रकल्प अधिकारी	१	१	१	१	१	१	१	१	१	१	१
२.	सहाय्यक प्रकल्प अधिकारी (रुपये २०००-३५००)	२	२	३	३	३	२	२	१	२	१	२
३.	कार्यालय अधीक्षक (रुपये १६४०-२९००)	१	१	१	१	१	१	१	१	१	१	१
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